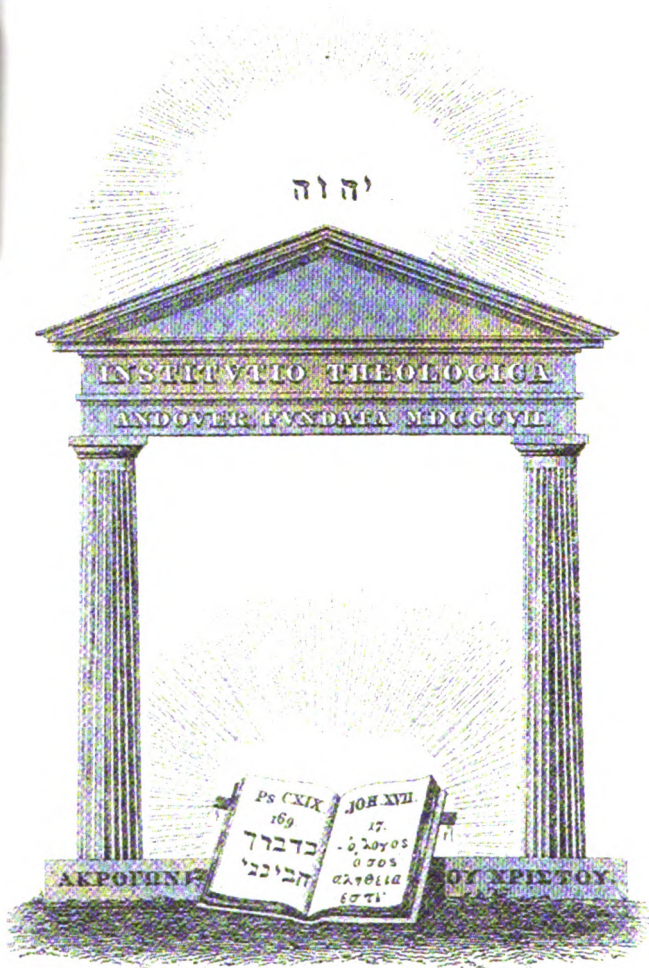


# *Missionary register*

Church Missionary Society



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THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XXI.

CONTAINING THE  
PRINCIPAL TRANSACTIONS  
OF THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL;  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVER-  
LASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO  
EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE.

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REV. XIV. 6.

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1821.

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# Missionary Register.

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JANUARY, 1821.

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SURVEY  
OF THE PROTESTANT  
MISSIONARY STATIONS THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

## INTRODUCTORY REMARKS.

It will be seen, by a comparison of the following Survey with that of the preceding year, that there is a steady progress in the great work of evangelizing the world. The Societies engaged in this labour are multiplying, the Income and Exertions of the various Institutions are generally on the increase, and a very encouraging measure of success is granted to these efforts.

Present and visible success is not, indeed, a necessary test of the Divine acceptance of our labours: and it might be expected, that it would please God to pursue that course with His servants whom He honours as His labourers for the good of the world, which should most plainly demonstrate, that, while they had abundant encouragement to persevere, all their success was from Him.

The state of Missions throughout the world fully accords with this view. That measure of success is granted, which may serve as an abundant encouragement to adopt and to prosecute every wise and pious design: while that success is so varied and chequered, as to demonstrate the folly of leaning to our own wisdom or trusting to an arm of flesh; and yet it is such as to shew, that whenever it shall please the Great Head of the Church, in answer to the fervent prayers of His servants, to grant the full out-pouring of the Holy Spirit on their various labours, whole nations may be born as in a day.

But in order to a just appreciation of the nature and extent of that Success which it pleases God to bestow, we must look beyond the circle of our own immediate Societies, and even beyond the pale of our own Communion. The whole body of truly Christian Labourers, and the Societies under which they act, must be viewed as ONE SACRED BAND OF WARRIORS, arrayed, under the Captain of their Salvation, for the different services of the field, against the Hosts of Darkness and of Sin—as ONE BENEFICENT FAMILY, inspired by the love of God and man, planting its members in every corner of the world, to exercise their varied gifts for the present and everlasting good of all around them.

In this view, the Christian, while he may very justly feel a more near interest in that portion of the conflict and the toil with which he is most intimately connected, will find both the griefs and joys arising from the various states of those Missions in which he is most nearly concerned, continually moderated by what is passing in other quarters of the confederated host, and in other branches of the Household of Faith. The sorrows of his own circle will be assuaged by the success of others; and his own exultations will be moderated, by a consideration of the trials and disappointments, by which others are exercised—fulfilling thus, in the noblest sense, those high commands—*Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another.*

In every Member of the different Institutions engaged in the enlightening of the World, while he maintains this Catholic Spirit, every day's intelligence from some quarter or other of the great Missionary Field will minister to the growth of his best and most sacred feelings, and will knit his heart more closely to his Divine Master, and to the assured manifestation of His Salvation to the whole world.

The intelligence, indeed, which will thus daily instruct and gladden the heart of the Christian, has a different effect on the minds of others. This intelligence is now become such, both in extent and nature, as to attract attention from writers, who periodically furnish information and amusement to a large body of readers. Literature and Science are, every year, under increasing obligation to the labours of Missionaries. The writers to whom we allude will enrich their pages by large extracts from the Proceedings of Missionary Societies, conveying important intelligence concerning the state and condition of man in various quarters of the world, which can be obtained from observers and travellers of no other description; while they will caricature and misrepresent the proceedings of these very men, in their plans and exertions for the salvation of the souls of the Heathen. If a Missionary shews his integrity and piety, in lamenting that his success does not keep pace with his expectations and his wishes, some of these writers will take occasion to hold up to ridicule all hope of success as visionary and enthusiastic: and will not seldom insinuate, that the Missionary, whose testimony to any facts which they think may amuse their readers they are not at all backward to employ, is yet a crafty and designing man, who knows himself to be engaged in a hopeless scheme, and acts on a plan of deception toward his visionary employers; letting out the real truth inadvertently; and so obscuring the actual state of things, that it requires a sagacious search to make it out, from comparing all his statements with one another. Other writers of this class will draw comparisons between different Societies, tending to set one against the other, but founded in ignorance of their real character and measures. Others will depreciate the labours, which they cannot wholly deny; and will impute motives which derogate from the

fair claim which these labours give on the affection and esteem of good men.

We had thought of pointing out the passages to which we allude: but consider it best, on the whole, not to call the attention of our Readers to publications which may not have fallen in their way; and to warn those who may meet with these publications, of the necessity of exercising due discrimination. No confidence can be placed in representations and sentiments concerning Missions, which proceed, either from writers who betray hostility or indifference to the duty of making the Gospel known to every creature, or from writers who favour this cause only as it is connected with any particular body and view the exertions of all others with jealousy and ill-will.

There is one remark which we think it right to make, before we dismiss this subject. Some communications in periodical works of the nature to which we allude, indicate a personal acquaintance in the writers with the scenes of those Missionary Labours which they misunderstand or calumniate. But such men have a very imperfect view of their duty. There is a serious obligation on every person, while residing in these scenes and on returning home, to endeavour, in a spirit of wisdom and of real charity, to correct whatever he may think objectionable, and to render every aid in his power. Whether he acknowledge it or not, yet every man who leaves his country to reside in any of her foreign possessions—whether he be a Layman or a Minister of Religion, of the United Church or of any other Communion—is bound to use all his talents and influence, in making known the Gospel of Christ to every one around him: but if he judge and act, while abroad, under the influence of a proud and carnal mind, which makes him indifferent or hostile to all real religion; or if, having some sort of regard to religion, whether the decent respect required by his order, or the political feelings of his office, or the habit acquired from early education, or the irresistible power of conscience, he yet suffers either a contemptuous or a sectarian spirit to blind his eyes to the real worth of Christian Exertions in behalf of the Heathen—in any one of these cases, he incurs a fearful responsibility; and, unless he repent and seek the pardon of his sin, will have to render a strict and awful account at the bar of his Sovereign Judge.

While, however, there are many who will thus wait for the halting of Missionaries, it becomes the duty, both of the Societies and their Labourers, diligently to watch against the giving of any just occasion to such persons. A wise and modest, a meek and charitable spirit, is the ornament of a Christian; and is perfectly consistent with the most determined adherence to the Truth of God and to the demands of duty. All overcharged statements and high colouring, the excessive use of superlatives and laudatory epithets, any representations which tend to cherish rather than counteract human infirmity—these things should be religiously



guarded against, both in communications from the Missionaries and in the publication of those communications to the world.

The indifference and hostility, however, which have been thus manifested, are more than counterbalanced by an increase of friendly protection and co-operation among all ranks of persons resident abroad. Very many of these, in different parts of the world, from a deep conviction of the importance and beneficent influence of Christianity, and not a few from the personal experience of its power, count it their honour and their joy to act as the friends of all who are labouring to promote the knowledge of Christ among the Heathen around them.

We shall close these remarks, by requesting such of our Readers as may be in correspondence with friends abroad, to communicate to us any parts of such correspondence, which may throw light on the state of the Heathen, or on the means of promoting Christianity among them; familiar and confidential Letters often containing passages, which give a more lively view of the actual state of things than official communications.

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## Western Africa.

THE Slave Trade still continues to oppose a formidable obstacle to the melioration of this portion of our Survey.

Our Extracts from the Fourteenth Report of the African Institution, at pp. 469—471 of the last Volume, have shewn the extent to which this Traffic is carried on, and the aggravated cruelty with which it is now pursued.

The testimony of Sir George Collier, Commodore on this Coast, in a Report to the Lords of the Admiralty, printed by Order of the House of Commons, is very strong on this subject:—

“ The Slave Trade (especially as it is now conducted by the Spaniards, Portuguese, and Americans) is more horrible, than those, who have not had the misfortune to witness it, can believe: indeed, no description that I could give, would convey a true picture of its baseness and atrocity. Yet, desirous as his Majesty's Government I know are, to put an end to this Traffic; and anxious, as I am sure every British Officer, witnessing the cruelty of this Trade, must be to prevent it—yet it is my duty to observe, from my own positive knowledge and experience, that, until the Northern Slave Trade shall be declared piracy, and every one found engaged in it subject to all the penalties of piracy, and that vessels fitted out for the positive purpose of slaving where it is still allowed be interdicted permission to approach the Windward Coast, as well as the Gold, (the Benin, or Biafra Coasts, being north of the Line,) nearer than ten leagues; this most detestable, and more than ever cruelly-conducted Trade, will never be abandoned by the subjects of Spain, Portugal, and America.”

In the midst of these criminal proceedings, it is consolatory to learn, from the same high authority, that the subjects of Great Britain, resident on the Western Coast of Africa, act in the true spirit of the laws of their country. We quote, with pleasure, his testimony on this subject, and his just tribute to the exertions of Colonel (now Sir Charles)

Mac Carthy—his Majesty having been pleased, on his Excellency's present visit to this country, to express His approbation of these exertions by conferring honour upon him.

"I will conclude these Reports," Sir George observes in a Second Report addressed to the Lords of the Admiralty, "with the most confident assurance, that it is my full and firm belief, that in no one Settlement in Africa where the British Flag is flying is there an individual directly or indirectly interested in, or affording the slightest countenance to, the Slave Trade; and my sincere opinion is, that this frightful and most detestable Traffic is now held in as much abhorrence throughout the British Settlements in Africa, as it is by the most sincere well-wisher to its abolition, or the most philanthropic and enlightened person in England. I was at great pains in ascertaining, so far as was practicable, the private feelings of the British Subjects residing in the British Settlements in Africa; and saying less than I have would, I consider, be short of justice.

"And if I did not add, that, in Colonel Mac Carthy, the present Governor of Sierra Leone, I witnessed the most persevering zeal and the most indefatigable exertion in every thing that could promote the interest of the Colony, I think I should omit an act of duty. A more difficult situation than the well managing of such a population, I apprehend, cannot be; and more happiness and contentment I never witnessed, than in the Freed and Redeemed Negroes in Sierra Leone."

The Society of Friends, who took an early and persevering share in procuring the Abolition of the Slave Trade by this country, issued a Circular from their last Yearly Meeting, containing affecting evidence on the present state of the Trade, taken chiefly from the Report of the African Institution. A Fund has been opened throughout the body; and a Committee has been appointed, for the purpose of obtaining and inculcating information on the state of the Trade, on its iniquity, and on the necessity of its Total Abolition, with the disposition manifested by Foreign Powers to effect such Abolition. This Committee is also authorised to encourage any objects specially undertaken by the African Institution, and to promote in other ways the welfare of Africa.

In this benevolent object different Institutions are, by various measures, co-operating together. The Church Missionary Society, which takes the largest share in these exertions, continues to be favoured, in the midst of many trials, with increasing success. The American Colonization Society has met, in its first attempt, with a severe check; but its courage is not abated.

A beginning in Native Education has been made in

#### SENEGAL.

Under this term are comprehended the French Possessions on the River of this name, which flows into the Atlantic, north of Cape Verd. The principal Settlement is on the Isle of St. Louis, near the mouth of the Senegal.

#### EDUCATION SOCIETIES.

M. Dard, from the Society at Paris for promoting the System of Mutual Instruction, has, for several years, superintended a School of 200 Native Children at St. Louis: 130 are become

competent to carry into the interior the knowledge which they have acquired; among these are several Sons of Chiefs. M. Dard instructs his pupils, in addition to the usual rudiments, in the elements of Geography and Natural Philosophy.

Sunday is one of the days which M. Dard appropriates to the instruction of his pupils in "the principles of Nature." He will learn, we trust, from his Christian Neighbours in Sierra Leone, to appropriate that Sacred Day to a still higher and nobler purpose.

M. Dard has reduced the Jaloof Lan-

guage to grammatical order, and is forming elementary books therein.

A School has been established at *Goree* also, and a Master sent from Paris.

See pp. 157, 158, and 517, of our last Volume.

Some Members of the Society of Friends have lately issued, in this country, a proposal in behalf of the *Jaloofs*. See pp. 332 & 333 of our last Volume.

A Female Member of that body has been long anxious to render every aid in her power to injured Africa; and was on the point of proceeding with that view to *Sierra Leone*, but was induced to turn her attention to other objects from a persuasion that every practicable effort in Education was making in that Colony. We have now before us a very well-printed Tract, entitled "First Lessons in *Jaloof*," which was compiled by this Lady from the communications of the two *Jaloof* Youths mentioned in the passage of our last Volume just referred to. These Youths are under her diligent instruction, with the view of their returning, if it shall please God, to become Christian Instructors of their countrymen: and a main object in compiling the "First Lessons in *Jaloof*" was, to practise these Young Men in writing their own language, that they might be qualified, to use the words of the Preface, "to assist in preparing other Elementary Books in *Jaloof*, and eventually, through the Divine Blessing, in opening the way for the translation of the Holy Scriptures into that language."

#### BATHURST.

A Settlement on the Island of *St. Mary*, at the mouth of the *Gambia*, between the 13th and 14th degrees north of the Line—Inhabitants above 1000, besides the *Garrison*.

Governor *Mac Carthy* writes, in reference to this Settlement, on the 4th of January of last year—

The Native Inhabitants around are well disposed. A proportion of the principal people of the Settlement, who formerly resided at *Goree* and witnessed the advantages which the Young People received from the attention bestowed on their education by *Mr. and Mrs. Hughes*, are almost as desirous as myself to see among them a useful Minister, who would, in addition to his Clerical Duties, superintend the Schools.

The increasing Trade of the Settlement was noticed at pp. 158 and 159 of our last Volume. The *Rev. Mr. Garnsey*, Chaplain at *Sierra Leone*, who visited *St. Mary's* in his way, bears testimony, in a Letter from that Colony of March the 30th to the Secretary of the

Church Missionary Society, to the rapid advance of the Settlement. He writes—

The Colony is most promising; and the progress made, both in the buildings and toward the civilization of the Natives in its immediate vicinity, is very considerable.

The *Jaloofs* are a fine race of people; and there are peculiarities in their character, which would adorn a Christian.

*St. Mary's* is a small Island, separated from the main land by a narrow creek. The inhabitants are from different parts of the Continent—many of them from the heart of Africa. Much information is gained by means of travelling merchants, who are chiefly *Moors*.

Captain *Grant* has formed a School. He also reads Prayers on Sundays. Every one with whom I spoke expressed his wishes for a Chaplain. His Excellency also desires me to press the point upon you, respecting the Chaplain and Schoolmaster. There is great interest excited respecting that Settlement. From every account, it appears to be the most healthy spot on the coast.

#### CHURCH MISSIONARY SOCIETY.

*Rev. Robert Hughes, Correspondent.*

*Mr. Hughes* long laboured, as a Schoolmaster under the Society, at *Goree*. When that Island was given up to the French, he returned to this Country; and has since been appointed, on the recommendation of the Society, to the Chaplaincy at *Bathurst*; for which place he sailed, in the *Findlay*, Captain *Harris*, on the 4th of December. The Society furnished him with Books for establishing Schools.

*Mr. Hughes*, having been known to the principal Settlers while at *Goree*, would enter on his Ministry among them with advantage.

It is remarked in the Twentieth Report of the Society—

The Committee will have great pleasure in rendering every practicable assistance to this rising Settlement. They hail the extension of British Influence on these injured shores; and they pray for the Divine Guidance and Blessing on those benevolent attempts on which American Christians are now entering to benefit Africa.

#### WESLEYAN MISSIONARY SOCIETY.

Appointed to this Station,

*John Baker, John Morgan.*

*Mr. Baker*, who was at *Sierra Leone*, having been relieved by other Missionaries, has been appointed to begin a New Mission on the banks of the *Gambia*; and was to be joined by *Mr. Morgan*, from this country.

The grounds on which this Mission is undertaken are thus stated in the last Report of the Society—

The Committee were anxious to embrace every opportunity to multiply the means of evangelical instruction to the inhabitants of this interesting Continent, which the grossest darkness has so long covered. They wished to co-operate more extensively with other Missionary Societies, in paying

that debt of reparation which the Nation owes to a people on whom, for so many years, injuries were inflicted. This new African Mission will, therefore, it is earnestly hoped, be encouraged by the support of the public; and, as a new and yet untried Station, the Committee commend it to the special prayers of the friends of Missions, that this part of Ethiopia may soon stretch out its hands unto God.

Sir Charles Mac Carthy, in an interview with the Committee, encouraged them to expect success in this undertaking.

### Sierra Leone.

This Colony has considerably increased in population since the last Returns. To the 9565 inhabitants at the beginning of 1819, there were added, up to July the 8th of last year, 2944; making a total of 12 509, exclusive of the Military and their Families. This increase consists of Liberated Negroes, and discharged Native Soldiers with their Families.

For the accommodation of these new inhabitants, and with a view to enlarge the cultivation of the Colony, the number of Settlements has been augmented. The Nine Parishes mentioned in the last "Survey" have been increased to Fourteen, by the addition of those of St. Michael, St. Thomas, Arthur, St. Henry, and St. Ann. In the parish of St. Michael has been formed a new Settlement, named *Waterloo*; a second, called *Hastings*, in that of St. Thomas; *Wellington*, a third, in the Parish of Arthur; and a fourth, *York*, in that of St. Henry.

The object which the Governor had in view, in the formation of these Settlements, is stated in the following extract of a Letter from his Excellency to the Secretary of the Church Missionary Society, dated July 18, 1820:—

The inclosed Return of the Population will, perhaps, lead you to believe, that the making of so many establishments became necessary, with a view to the maintenance of these people by agriculture and industry. Some of the Towns are full as extensive as can be managed by one or two individuals: and as I had every reason to suppose, that, as there were so many Men of War employed on this Coast, the number of Captured Negroes would be nearly doubled in one or two years, the situations which we now occupy are of great importance.

I had proposed sending the whole of the persons who might be landed, from time to time, to the different NEW Towns, so as to equalize the population of each: and, in order to prevent the new landed people from suffering any inconvenience, it was necessary that some buildings should be held ready for their reception: and mixing of men, trained to the Army for several years, with the quiet and orderly Towns of Regent, Gloucester, &c., appeared as dangerous essays; whereas by those Soldiers being for a year or two under proper Superintendants, at a considerable distance from Freetown, I had good grounds to hope that they would soon acquire settled habits.

From Jan. 1, 1819, to July 6, 1820; there were, in the Colony, 455 Marriages; 571 Births, and 1261 Baptisms of Adults and Infants; and, at the latter date, there were 2097 Children and Adults under education. The Gazette of March 6, 1819, having announced 919 Marriages, the total number celebrated in the Colony amounts to 1374.

These Returns, and that of the Population, were printed at pp. 380—382 of our last Volume.

The testimony of Sir George Collier, in the Second of the Reports before mentioned, to the great improvement of the Colony, is highly honourable to those by whom it has been effected, and will greatly encourage all the friends of Africa.

Having concluded my Report (Sir George writes) on the Settlements in the direction of the African Company and under superintendance of their officers, it remains with me now to offer some remarks on the establishment of Sierra Leone: and I do this with the greater satisfaction, because improvement is here so evident; and there appears so much desire, on the part of those intrusted with the execution of the orders of His Majesty's Government, to do their utmost to make the Colony answer what I humbly apprehend to be the object in its establishment.

It is hardly possible to conceive the difficulties which have been surmounted, in bringing the Colony of Sierra Leone to its present improved, and still very improving state.

The climate of Sierra Leone, always bad, was the more felt by the original Settlers, from their arrival in the worst season: the subsequent attack by the French seemed to assure total destruction to the Colony. Protection from the Mother Country, and perseverance, added to great good intention and exertion on the part of those in civil and military power in Sierra Leone, have, considering how frequently all human efforts are defeated by the climate, so destructive of European life, brought the Colony of Sierra Leone to a state of improvement scarcely to have been expected; and the arrangements are now so good, that progressive improvement may confidently be looked for.

The situations of the Black Towns are well chosen: and the manner in which the buildings are laid out, certainly gives credit to those who planned them; the wants of the Black Population having been considered as much, as it seems to me, they could have been. In Regent's Town, some miles in the interior, these objects have been particularly considered. In this town is a very respectably-built Church. It may not be improper here to remark, that this Church was wholly built by the Boys and Redeemed Negroes, superintended only by one European; which, I think, proves great docility, quickness, and a readiness at the attainment of useful arts in the Negro Population; for the Church is of size to admit more than one thousand persons.

Roads are cut in every direction, useful for communication: many towns and villages are built; and others, as the Black Population increases, are building: more improvement, under all circumstances of climate and infancy of Colony, is scarcely to be supposed. I visited all the Black Towns and Villages, attended the Public Schools and other establishments; and I never witnessed, in any population, more contentment and happiness.

A Map of the Colony is in preparation,

By Mr. Faden, from documents brought home by Governor Mac Carthy. This Map will include all the New Settlements.

The renewed exertions of the Society of Friends in behalf of Africa have been already mentioned. Their last Yearly Epistle states their intention of seconding the Governor's plans for stimulating the Natives to industry, by the distribution of a variety of English articles, to be sent out for the purpose, and assigned as premiums to those who excel in agriculture or building. These premiums will be given to such as erect the best cottages, make the best fences, produce the cleanest crops, clear the greatest quantity of land, or rear most cattle: they will be adjudged by the Agricultural Society at Freetown, half of which consists of Black and half of White Members, of the most respectable in each class, and of which the Governor is the head.

The Rev. Messrs. Garnsey and Flood, appointed First and Second Chaplains of the Colony, sailed on board the Catalina, Captain Campbell, on the 29th of January of last year, and reached their destination on the 19th of March.

In the midst of the duties of their important station, the Chaplains render very efficient assistance in the direction of the affairs of the Church Missionary Society.

Quarterly Meetings are held of the Chaplains, Missionaries, and Schoolmasters, for regulating the Society's concerns; and an Annual Meeting of the Sierra Leone Church Missionary Association, at which a Sermon is preached and a Collection made. Monthly Meetings for Prayer in behalf of Missions take place, in turn, at the different Stations. A spirit of harmony and love, greatly cherished by these Meetings, pervades the Members of the Mission, to a degree hitherto unknown, which they acknowledge with gratitude.

The Rains of last year were more moderate than had been remembered. Very few, however, of the Europeans escaped without some attacks of fever; but these attacks were not such, in the case of the Missionaries who had been longest in Africa, as to occasion any serious interruption of their duties.

A remark of Governor Mac Carthy on the subject of Health, made in a Letter to the Church Missionary Society, of July 18, 1820, claims attention:—

The malicious representations, so widely circulated at home, do a great deal of mischief here. They represent the climate as much worse than it actually is; and as soon as an individual is sick, from the foreboding which he brought us, he gives himself up for dead. None but persons, who, by a

long residence in tropical climates, have acquired some experience, can know the dangerous consequence of such depression of mind.

The Church Missionary Society has to lament the death of two of its Labourers.

Mr. Thomas Jesty, becoming incapable of attending to the Freetown Schools, embarked for this country, on board the "Lord Middleton;" and died on his passage, on Sunday Evening, the 17th of January.

Some particulars of the death of Mary Bouffler, Schoolmistress in Freetown, were given at p. 337 of the last Volume. Mr. Johnson, whom she accompanied on his return to Africa, writes of her—

She died on the 1st of June, after eleven days' illness. The day before her death she said to me—"It is well! The Lord will not leave me. His will be done! I am quite happy!" Mr. Garnsey saw her the night before she died, and asked her if she could put her whole trust in the Saviour: she replied—"O yes! He will do all things well!"

Thus has another left the field (adds Mr. Johnson), who, to all appearance, would have been very useful. What shall we say to this?—We will say, in the words of our departed Sister, "His will be done!"

We refer, on this subject, to Mr. Nylander's encouraging statement and sentiments on the loss of Missionaries, printed at p. 472 of the last Volume.

The return to this country of Mr. and Mrs. Morgan, on account of health, was mentioned at p. 14 of the last Survey. They left Sierra Leone toward the end of September 1819; and are now in Devonshire, not yet able to resume active employment, but in a fair way of recovery.

Mr. G. S. Bull left the Colony, on the same account, at the end of May, and arrived at Southampton on the 5th of August.

While the increased population enlarges the field of labour, the Labourers themselves have thus been diminishing. "There is more work around us," Mr. Düring writes, "than can be fully entered on, even by Twelve more diligent Teachers and zealous Promoters of Christianity."

Several Teachers have recently sailed for the Colony. Mr. James Norman and Mr. Thomas Davey, with Mrs. Norman and Mrs. Davey, having been instructed in the National System, were dismissed by the Church Missionary Society to their labours, on the 17th of November: they embarked on the 4th of December, at Gravesend, on board the Findlay, Capt. Harris, for Sierra Leone. Mr. and Mrs. Huddleston and Mr. Lane have proceeded thither, from the Wesleyan Missionary Society.

The powerful influence of religion is

extending itself within the Colony. Mr. Johnson writes—

At various Settlements, the light begins to break forth. The Missionary Associations which we have established, and the Monthly Prayer Meetings which are held by turns, seem to carry a blessing along with them.

On that the wall may be broken down, which at present prevents us from penetrating into the Interior of Africa! May it please God, in His own time, to open effectual ways for the extension of His glorious Gospel!

The new Settlements of Waterloo and Hastings, from their proximity to the Timmanees, seemed to promise opportunities for labour among the neighbouring Natives; but the Timmanees have deserted their Villages, since these Settlements were formed.

The light of the Gospel is, however, beginning to diffuse itself, in some measure, in the neighbouring countries. A Chief in the Sherbro, it is stated, has introduced the observation of the Sabbath among his people; and uses a part of the Liturgy, which he has translated into Bullom: and Mr. Randle writes, from Kent, that many Villages in the Sherbro Country observe the Lord's Day, and are waiting for Instructors. Mr. Cates's Journey among them, in which he particularly enforced these points, appears not to have been in vain. Mr. Johnson was about to proceed on an excursion, when the Rains were over, with William Tamba and some Native Youths of the Christian Institution, to the more distant parts of the Colony, and somewhat beyond its boundaries.

A full account of the Journey, which the late Mr. Cates made to the Bassa Country, is printed in Appendix III. to the Twentieth Report of the Church Missionary Society.

#### BIBLE SOCIETY.

The last Anniversary of the Auxiliary Bible Society was held on the 14th of May. The Governor, the Chief Justice, and other Gentlemen, were present. Several of the Liberated Negroes from the Mountains spoke with great effect; detailing, in the most simple manner, their views and feelings respecting that Sacred Book with which they had been first brought acquainted in the Colony.

The Sixteenth Report of the British and Foreign Bible Society states, in reference to the Colony—

The connexion of your Society is still very usefully maintained with Sierra Leone. The progress of Missionary exertions and the increase of Native Schools having enlarged proportionally the sphere of the Sierra Leone Bible Society, your Committee have granted it 500 English Bibles and 800 Testaments; and added a supply, on a smaller scale, to an establishment recently formed in that

Jan. 1821.

Settlement, under the denomination of "The Christian Institution."

This last intimation refers to copies of the Scriptures, very kindly presented by the Society to each of the Youths in the Institution under the Church Missionary Society.

The Survey of the Colony is taken in the following order:—

From Freetown, we proceed to *Kissey, Waterloo, and Hastings*, in the eastern part of the Colony, bordering on the Timmanees: thence cross it to *Kent*, in the south-western quarter; and return to the Stations to the northward and westward of Freetown, and in its more immediate vicinity: these are, *Charlotte, Leopold, Regent's, Gloucester, and Wilberforce*.

#### FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, 4785.

#### CHURCH MISSIONARY SOCIETY.

Robert Beckley, *Schoolmaster*.

Mrs. Beckley, *Schoolmistress*.

G. Fox and Mrs. Fox, *Native Assistants*.

Mr. Beckley succeeded Mr. Jesty in the care of these Schools; which had the benefit, for some time, as has been stated, of the assiduous labours of the late Mary Bouffler.

At the beginning of July, the number of Scholars was 575. The attendance during the Rains was more regular than usual; there being occasion to omit School only three days on account of the heavy rains. In October, the attendance was 533—being 192 Boys, 125 Girls, and 216 Adults.

A Missionary Association is formed among the Boys. Their contributions have begun at the rate of about 10*l*. per annum.

Native Teachers will arise, there is reason to hope, from these and the other Schools of the Colony.

In March, Mr. Beckley writes—

There is a great desire among the Adults to learn. They requested me to open a Sunday School, which I have done, and there are in attendance about 120.

On a Sunday Evening, the Children and Adults are collected together, when the Scriptures are explained to them.

#### WESLEYAN MISSIONARY SOCIETY.

John Huddlestone, G. Lane, *Missionaries*.

The number of persons who are Members of the Society is, in Freetown, 172: and in several villages connected with Freetown, it is as follows—

C

*Congo Town, 10; Soldiers' Town, 17; Portuguese Town, 28; West End, 34—making a Total of 261.*

Mr. Brown, now appointed, as we have stated, to the Gambia, speaks well, in recent communications, of the state of the Negroes in connection with the Society. Of many of them he says—

They are very conscientious. Some of my happiest moments are spent in conversing with them. They have great love for the souls of their countrymen, and many have been brought in by their affectionate entreaties. In this, however, they have to bear many insults. One woman said, "Oh, Massa, my Country-woman flog me too much, because I tell her, 'Oh, my Country-woman, you must leave these bad things, and go and hear God Word; or else, by and bye, you go de bad place.'" Their affection is very great indeed. I think I may say of some of them, as St. Paul said, They would pluck out their eyes to do me service.

### KISSEY.

A Town of Liberated Negroes, in the Parish of St. Patrick—Inhabitants, in the town and its vicinity, 1033.

#### CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nylander, *Minister.*

Stephen Caulker, *Native Usher.*

Mrs. Wenzel, *Schoolmistress.*

At Family Prayers, morning and evening, about 200 attend; and several hundred frequent Public Worship on Sundays. A Weekly Prayer Meeting is held every Wednesday Evening.

A considerable number of the Inhabitants are not under Mr. Nylander's immediate eye, but live in scattered huts in the vicinity.

There were 150 Scholars under education in July. The Boys' School is conducted by a Young Man employed by Government, Stephen Caulker acting as Usher. Mrs. Wenzel has the care of the Girls.

Mr. Nylander's infirmities preclude him from that active labour among the people which he could desire; but he continues his course amidst various difficulties. Though he sees, as yet, but little fruit of his labours at Kiskey, he is encouraged to look forward in hope, by some evidence which he has received, that his former exertions on the Bullom Shore were not in vain.

He lost Mrs. Nylander, and one of his Children, in the early part of last year.

### WATERLOO.

A Town of Liberated Negroes and disbanded African Soldiers, in the Parish of St. Michael—Inhabitants, 353.

#### CHURCH MISSIONARY SOCIETY.

1820.

John Godfrey Wilhelm, *Minister.*

Mrs. Wilhelm, *Schoolmistress.*

Mr. Wilhelm entered on this Station at the end of February.

About half the population were disbanded Soldiers and their families. These men were, at first, profane and unruly; but Mr. Wilhelm went among them, in the midst of their revels; and, by a due mixture of authority and affection, succeeded in reducing them to better order. But few, however, of the Soldiers attended Divine Service; till, after five or six months, the place began to assume a more hopeful appearance. Public Worship and Meetings for Prayer were better attended. Seventeen Adults have been baptized.

One of the Soldiers, who is an established and consistent Christian, renders much assistance. He has Nine promising Natives under his more immediate care.

There were, in July, 86 Scholars under education.

Mr. Wilhelm has sent home, as the fruit of his former labours, the Acts of the Apostles, in addition to the Four Gospels sent before, translated into Susoo. He has finished as far as the Second Epistle to Timothy.

His present more active occupations agree better with his health than his former sedentary employment. The kindness of the Governor renders him and Mrs. Wilhelm happy. The School Children are attached to them: and, of their number, 11 Boys and 7 Girls, formerly with him at Leicester Mountain, are more orderly and attentive than when there; and are most of them employed as Teachers of the newly-liberated Children, both in school-instruction and in the mechanical arts.

### HASTINGS.

A Town of Liberated Negroes, in the Parish of St. Thomas—Inhabitants, 195.

#### CHURCH MISSIONARY SOCIETY.

1820.

Mr. and Mrs. Lisk were placed at this Settlement; but, not having their health here, they were, on Mr. Bull's leaving Regent's Town, removed thither. It is now, with Waterloo, under the care of Mr. Wilhelm. The Negroes are as yet very ignorant, and little acquainted with English: 57 are in the Schools.



## KENT.

A Town of Liberated Negroes, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 236.

## CHURCH MISSIONARY SOCIETY.

1819.

William Randle, *Superintendent.*

Mrs. Randle, *Schoolmistress.*

This is an important Station, and the most distant from Freetown. It is not far from the Sherbro, whence trading canoes frequently arrive. There are several villages in its vicinity. The Slave Trade is still carried on, to a very considerable extent, in the neighbourhood; and Slaves sometimes escape, and take refuge here.

Some of the people are steady in their attendance on Public Worship; and there is good hope of a few of them. Family Prayer is regularly attended. A large building was in preparation, 72 feet by 48, the first floor of which is to be appropriated to Divine Worship.

In July there were 77 Scholars, which were afterward increased. There is no Day School for Children, as there are but a few Boys, and they at work all the day; no Liberated Children having been sent hither. There is an Adult Female School, which was taught, before Mrs. Randle's arrival, by a woman sent by the Governor from Freetown. An Evening School for Men and Boys contained, by the last accounts, 53; and the Adult Female School 39.

A Missionary Association has been established. A singular occurrence took place on this occasion, in the opposition of an African; which, however, he soon withdrew. Mr. Randle writes, in September—

In the beginning of this month, we established a Missionary Society, though not without some opposition. One man stated that his country people had sold him for a Slave; and, therefore, he had no wish to do them any good, who had done him so much injury. However, after a suitable admonition, he became a Subscriber to the Funds. The subscriptions amounted to 14*l.* 2*s.*, and I am in great hopes that this will be increased at the next Meeting. May these small offerings of poor Africans be abundantly blessed and sanctified to the good of many of their Brethren!

## CHARLOTTE.

A Town of Liberated Negroes, in the Parish of St. John—Inhabitants, 363.

## CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster.*

Mrs. Taylor, *Schoolmistress.*

Mr. Taylor found the Negroes here greatly depraved. About 200 now frequent Public Worship, which is held thrice on Sundays. Morning and Even-

ing Prayer is attended. There are a few Candidates for Baptism, and several whose minds are awakened to inquire what they shall do to be saved. There were, in July, 106 Scholars. A Missionary Association has been formed, which produced, in the first half year, 4*l.* 6*s.* 5*d.*

Mr. Johnson says of this Station—

Mr. Taylor is made very useful. I am quite delighted with the improvement at Charlotte Town.

Mr. Düring writes—

Before Mr. Taylor's settling here, the place was in a most pitiable state; out, through the blessing of God on his steady labours, it has become quite another place.

It is wonderful and striking to the utmost; so that even the Captured Negro observes, and cannot help seeing it—that what the whip and the jail cannot effect, the Christian Religion can.

## LEOPOLD.

A Town of Liberated Negroes, in the Parish of St. Peter—Inhabitants, 469.

## CHURCH MISSIONARY SOCIETY.

1818.

Melchior Renner, *Minister.*

Mrs. Renner, *Schoolmistress.*

William Allen, *Native Assistant.*

John Ellis, *Native Usher.*

Mary Hickson, *Native Assistant.*

John Ellis and Mary Hickson have each some allowance from Government.

Between the death of Mr. Collier and the arrival of the present Chaplains, Mr. Renner was chiefly absent at Freetown, in discharge of the duty of Chaplain. During his absence, Morning and Evening Worship and the Sunday Service were carried on by William Allen. On the arrival of the Chaplains, Mr. Renner gladly resumed his Station, after an interruption of nearly eight months.

In July, there were 144 Scholars. The Governor speaks highly of Mrs. Renner's School.

The Scriptures are expounded to the people, morning and evening, and four times on the Sunday. Two Weekly Meetings for Prayer have been particularly blessed to many. A sacred flame seems to have been kindled. There were, at the last dates, 36 Communicants.

Among the Young, in particular, the prospect is very promising. Of the Children brought from the Rio Pongas or received from Leicester Mountain, 20 are among the Communicants, all upward of 16 years of age. The Girls named after Benefactors are in a very hopeful state of mind.

A Missionary Association was formed on the 20th of June. Several of the

Liberated Negroes spoke with much feeling. One expressively said—"When we live in our own country, we not know good: this copper we give for good thing." The sum of 6*l.* 9*s.* was collected after the Meeting.

### REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles—Inhabitants, 1818—laid out with regularity, in nineteen streets, plain and level—good roads round the town—has a large stone Church, a Government House, a Parsonage House, a Hospital, School Houses, Store Houses, a Bridge of several arches, all of stone; as are some of the Native Dwellings and other Buildings—the land in the neighbourhood is cultivated—various trades are carried on—a daily market is held—and the whole place is rapidly advancing in civilization.

CHURCH MISSIONARY SOCIETY,  
1816.

W. A. B. Johnson, *Minister.*

James Lisk, *Schoolmaster.*

Mrs. Lisk and Hannah Johnson,  
*Schoolmistresses.*

W. Tamba, W. Davis, David Noah,  
*Native Teachers.*

Mr. Cates dying, and Mr. and Mrs. Morgan returning home, the care of the people devolved on Mr. Wilhelm, toward the close of Mr. Johnson's absence from the Colony on his visit to England; while Mr. Bull had the charge of the Boys' and the Evening Adult Schools. On Mr. Johnson's arrival, his Sister accompanied him to Regent's Town; and Mr. Bull leaving soon after, Mr. and Mrs. Lisk removed hither from Hastings.

Wm. Tamba and Wm. Davis improve themselves in the day; and, in the evenings and on Sundays, visit their Countrymen in the neighbouring Hamlets. David Noah renders great assistance to Mr. Johnson in the Schools and in visiting the sick.

Our last Volume contains much information on the subject of this Settlement, and the Work of Divine Grace which is so remarkably manifested here among the Liberated Negroes. In pp. 107—113 are many striking evidences of the Influence of Religion on their minds before Mr. Johnson's return to this country; and from p. 252 to p. 256, some highly interesting communications from a few of his Christian Negroes. To these were added, at pp. 473—476, from the Twentieth Report of the Society, a Brief History of the Work of Divine Grace at this Station; and, from p. 517 to p. 522, the Addresses of several Natives at the Second Anniversary of the Missionary Association; and various evidences, since

Mr. Johnson's resumption of his post, of the Influence of Religion on the people.

Our Readers cannot fail to have been deeply impressed by these communications. They display, all together, such irrefragable evidence of the power of Divine Grace, as may supply abundant encouragement to Christian Labourers in every part of the world.

In Mr. Johnson's Reply to the Instructions of the Committee, on the 19th of November, 1810, in Freemasons' Hall, printed in the First Appendix to the Twentieth Report of the Society, will be found a very touching narrative of his proceedings, with some additional particulars.

The unavoidable change of Teachers during Mr. Johnson's absence was unfavourable to the progress of the people at that time—their peculiar circumstances requiring every advantage from affectionate confidence in the persons placed over them. Much dejection, too, was occasioned among them, by the sickness and mortality which took place among the Missionaries. The Native Teachers supplied, as well as they were able, the absence of their Pastor; and Mr. Wilhelm, at the latter part of the period, having been long familiar with the native character, had, with Mrs. Wilhelm, greatly conciliated the regard of the people: yet all deeply felt, in the midst of their trials, the want of that Friend, who had been made the first instrument of good to them, and had gained their full confidence and affection. Their own description of their feelings and of the state of things among them, is most affecting. See pp. 254 to 256 of our last Volume; where, and at p. 197, are recorded striking evidences of the natural and unfeigned joy with which they hailed Mr. Johnson's return.

His departure from England was stated at p. 16 of the last Survey. He arrived, with his companions, at Freetown, on the 31st of January, after an absence of somewhat more than nine months.

The following Sunday the Church was three times full; and he administered the Lord's Supper to 255 Black and 12 White Communicants. Three had died in the faith during his absence.

The Missionary Association had not met during Mr. Johnson's absence; but nearly the same sum had been collected as in the year preceding; making, in both years, a total of more than sixty guineas.

The Benefit Society for the Relief of the Sick, consisting of Communicants, raised 1*l.* 7*s.* 11*d.* from Lady Day to Michaelmas.

Soon after his return, Mr. Johnson had

an alarming attack of fever. The symptoms were of the worst kind, but he was mercifully restored. His Sister had suffered considerably, but was recovering. Mrs. Johnson's health was much improved.

Of the comparative salubrity of Regent's Town, and the advantage to be taken of it, Sir George Collier says—

The Negro Town of Regent, near the heights of the Sierra Leone Mountains, is more healthy than any other spot: and I am therefore of opinion, whether in future used for such an object or not, yet herabouts the Governor should be directed to retain as much ground as would be necessary for a Convalescent Hospital and Garden; for if European Health is to be restored in this Colony, it must, in my belief, be near the Sierra Leone Mountains.

The Despatches received since Mr. Johnson's return continue to report a steady progress.

On the First Sunday in July, 16 Adults were baptized; and, on the First Sunday in September, 23. The Monthly Communicants had increased, at Michaelmas, to nearly 300: and about 80 had applied for Baptism, of whom 36 had been admitted as Candidates, and others remained to be examined. The whole of the Inhabitants are in the habit of attending Public Worship, two or three families excepted, who live at a distance and still follow their country-fashions. Three of the Communicants have died in the Faith, since Mr. Johnson's return.

Some of the people had fallen into errors and relapsed into sin; but most of these had returned with contrition.

The crowded state of the Congregations will appear from the simple expressions of the Native Churchwarden; who, long before the bell rang, came to Mr. Johnson—"Massa, the Church full, and plenty people live outside, and cannot come in! What must I do with them?"

In July, 432 Scholars were under instruction, in the Schools and in the Christian Institution, which is now removed to Regent's Town. Mr. Johnson writes, at the end of March—

The Schools are going on well: the Evening School, in particular, makes good progress. I am, indeed, delighted to attend; for no weariness is perceived—all is pleasure. Scholars increase continually.

A Girls' School House, of stone, 73 feet by 30, including a Piazza, is finished; and one of the same size is in forwardness for the Boys.

Of the 1216 Inhabitants stated in the last Return, 525, consisting of Children and the Infirm, are under rations from Government: the rest maintain themselves.

Much has been done in cultivation.

Cassada, to the amount of 8352 bushels, has been sold to Government; and been issued, in lieu of rice, to such of the inhabitants as are on rations, and to some neighbouring towns; and a considerable quantity remained unsold. The sum of 522*l.* had been received for this Cassada, beside the produce of Indian Corn &c. sold in the markets of Regent's Town and Freetown. The usual sale of Cassada per week, was 660 bushels, at 1*s.* 3*d.* per bushel.

Several of the people were about to build themselves substantial houses with the produce of their industry.

Mr. Johnson writes, in thankful admiration of the Divine Goodness—

I am happy to say that the peace of God is experienced throughout our Town. I never knew more unity, than at present exists among the people. Notwithstanding the unhealthiness of the climate, I can assure you, that the longer I am here the more I like to be here; for the Lord Jesus, who is our Shepherd, is with us. The work of Mercy is proceeding; for which I am constrained to say, *Blessing, and honor, and glory, and power, be unto Him who sitteth upon the Throne, and unto, the Lamb for ever! Amen.*

#### THE CHRISTIAN INSTITUTION.

The removal of the Institution from Leicester Mountain to Regent's Town has taken place, under the sanction of the Governor, and with the concurrence of all parties as a measure of great promise.

Mr. Bull brought with him, in February, some of the more advanced of the Leicester Mountain Scholars, the rest being dispersed in different places. To these have been added other Youths, belonging to Mr. Johnson's and Mr. Düring's Congregations. At Michaelmas, the number was 26—consisting of 12 from Leicester Mountain, 12 from Regent's Town, and 2 from Gloucester.

Seven of the most promising Youths, with William Tamba, William Davis, and David Noah, receive particular instruction from Mr. Johnson, twice a day, in such subjects as are likely to enlarge their minds; and they make good progress. Of he writes—

I hope that some will very soon be able to conduct a School; but we will not part with them, till we can send them away with safety.

He adds—

Nineteen of our Communicants (including Tamba, Davis, and Noah) are now in the Seminary; and make, on the whole, the best progress. Many of them are very zealous to become Teachers of their Country-people. These are they who promise a fair day for Africa.

A Farm has been purchased, in an elevated situation, for a small sum; and a temporary building has been erected for the accommodation of these Youths.

It is intended to raise a substantial structure. Mr. Norman, who has lately sailed, is well qualified to superintend works of this nature.

At pages 371 to 373 of our last Volume, was given a short Memoir of George Paul, one of the Youths of the Institution. Some of his last words were, "I am happy that I am sick, and going to die. Jesus Christ has saved my soul!"

It is remarked in the last Report—

The Youths of the Institution will have, at Regent's Town, the benefit of Mr. Johnson's friendly superintendence and pastoral care. Many of them are in a promising state of mind; and the Committee are not a little encouraged to hope for the blessing of God on their endeavours with respect to these Young Persons, by the information which they have received, that the Children educated at Leicester Mountain have since manifested, in various instances, that the labours of their Teachers have not been in vain.

### LEICESTER.

A Hamlet of Liberated Negroes, in the Parish of St. Andrew—Inhabitants, 78.

CHURCH MISSIONARY SOCIETY.

1814.

After the dispersion of the great body of the Scholars at the Christian Institution on Leicester Mountain, Mr. Wilhelm entered on those exertions for the spiritual good of the Natives inhabiting the Hamlet of Leicester in the vicinity, which he had found impracticable while he had the care of such a number of Children. He had begun Meetings on Saturday and Sunday Evenings, and was not without evidence of the blessing of God on his labours. See the instance of a Jalooof Man, at pp. 280 and 281 of our last Volume.

On his removal to Regent's Town, the land and buildings at Leicester Mountain were given up to Government. The Governor has converted the larger building into a Hospital for Liberated Negroes; and expresses his confidence, that, from its proximity to the several towns and from its elevated situation, it will answer the purpose which his Excellency has in view.

William Tamba or William Davis visits Leicester, from Regent's Town, every evening, in order to instruct and pray with the inhabitants. The people are much attached to them, nor are their labours in vain. One man is become a Communicant at Regent's Town.

### GLOUCESTER.

A Town of Liberated Negroes, in the Parish of St. Andrew—Inhabitants, 563.

CHURCH MISSIONARY SOCIETY.

1816.

Henry Düring, Minister.

Mrs. Düring, Schoolmistress.

A very encouraging view was given, at pp. 257-261 of the last Volume, of the steady advance of Religion among the Negroes at this Station; and, at p. 523, some affecting evidences of the love which many of these people bear to their Teachers, and to the Society which has sent them.

Mr. Düring labours, in Meetings held with his people, to make them well acquainted with the Scriptures; and catechizes both Adults and Children. His Communicants were 36: he sees among them, with joy, the prevalence of much mutual love, and a manifest growth in grace. In visiting their humble habitations, he finds many of them to be Houses of God. He has had instances of the Negroes remembering and being affected by Sermons, which he had preached months before. He writes—

Between the Services on Sundays, I see the Negroes, in small congregations, scattered here and there, reading the Scriptures among themselves. I also frequently see the same on Week Days, after hard labour, and after the Evening School.

Divine Worship is attended by the greatest part of the population.

There were, in July, 258 Adults and Children in the Schools. These Schools are very promising. One in the Evening, in particular, tends greatly to render the Scholars civil and orderly—"a thing," says Mr. Düring, "utterly unknown to the Africans." Some have become good and alert Teachers. The desire of learning to read the Scriptures is great. Almost daily applications are made for copies.

Of the Scholars, 35 have been received from Leicester Mountain, several of whom shew marks of piety. On the rising generation, indeed, in particular, the gracious influences of the Holy Spirit seem to descend.

The New Church was nearly finished.

The Missionary Association formed here has 109 members; and collected, in the year, the sum of Eleven Guineas: some of the members contributing 2s. 6d. per month. Great interest is taken in the Association.

A Society for the Relief of the Poor has been formed; and collections are made for the Sierra Leone Bible Society.

Mr. Düring's personal and family trials by sickness appear to have been sanctified, both to himself and to his people. He was laid aside for a time by illness; but was much cheered on his recovery, by the way in which his Negroes viewed the hand of God in his illness, and attributed it to their own unprofitableness.

## WILBERFORCE.

A Town of Liberated Negroes, in the Parish of St. Paul—Inhabitants, 409.

CHURCH MISSIONARY SOCIETY.  
1817.

Henry Charles Decker, *Minister.*

Mr. Decker laboured among the Congo and Cosso people, who are collected at this Settlement, under many discouragements from the attachment of numbers among them to their superstitions. A change for the better has, however, lately taken place; and the country-fashions, which were a great annoyance to him, have been almost entirely abandoned. About 20 Adults have been baptized. One said, before his baptism, "All my wishes are fulfilled in this one—To love my Saviour!" The Baptized, in general, give hopes, by their changed conduct, that the grace of Christ has been made effectual to their conversion. The Negroes have begun to contribute to the support of Missions.

A stone Church and School-House are in preparation.

In July, there were 75 Scholars. They increased afterward to 81. The Female Scholars are taught by a Young Woman from Freetown.

## SHERBRO.

## AMERICAN COLONIZATION SOCIETY.

The departure of the first Settlers, from this Society, to the Coast of Africa, was stated at p. 132 of our last Volume; and, at pp. 160—165, were given the proceedings of Messrs. Mills and Burgess, on which the determination of the Board had been formed to establish a Colony. The melancholy state of this New Colony was reported at pp. 338 and 359, in the death or return of all the Whites who had embarked in the undertaking.

At the date of the last Despatches from America, Mr. Doughen, the only survivor among the Whites, had not reached that country; but intelligence of the circumstances which we have detailed, had been received from a friend in London. A Circular was issued, in consequence, by the Board. It is dated from Washington, Oct. 27, 1820. We insert here the remarks and determinations of the Board on these distressing tidings. They are worthy of a Christian Society:—

At present we would request our friends not to be discouraged. The Board lament the unfortunate issue of their first efforts: but they had no right to calculate on the absence of those disasters and disappointments, which attend all human affairs;

and which are ordered or permitted to attend them, for purposes, the wisdom and goodness of which, though we may not see, we cannot doubt. We lament, also, the loss sustained by the Society, and our country, and the cause of humanity, in the deaths of those, who so freely offered themselves, in the service of God, and for the good of man, to toil and suffering and death. They have entered into their rest, and their works do follow them; and we trust they have obtained the prize of their high calling; and their example and their fate, we rejoice to know, instead of deterring, has encouraged others to assume their posts.

To these dispensations of the Almighty, we bow in submission; and, at the same time, resolve to go on in the path to duty. Were we to stop now, we lose all that has been done; and much, notwithstanding this disaster, has been done. We are not without a proper degree of consideration for the lives and comforts of those who are now again ready to adventure in our service; and, could we believe that the climate of the coast of Africa was such as to forbid all hope of settlement, we should be ready to abandon our purpose, and look elsewhere for a more safe asylum; but the circumstances that have occurred there, do not, in our judgment, any further prove such a fact than similar instances during the late season in our own country.

We think proper, also, to remark, that, from the unforeseen detention of the Elizabeth, her arrival on the coast was unseasonable. The Rains were at hand; and no adequate provision, we think it probable, was made for the shelter and comfort of the people. The zeal and activity of the agents, in providing for the state of things, we have no doubt, increased their exposure and danger. Against all these disadvantages, we hope to be better able to guard for the future.

It is also worthy of particular remark, that the mortality among our people should by no means be imputed to the situation selected for our first settlement. On the contrary, we have every reason to presume, that the fatal diseases were contracted by them—either on board the vessels, to which they appear to have been a good deal confined on a sickly coast; or at such temporary abodes on shore, as were resorted to for shelter, until the necessary arrangements could be completed for obtaining a grant of the lands contemplated as the site of our intended settlements, and until fixed habitations could be there constructed, and they could draw around them the ordinary comforts of domestic life. All this is the work of time; and our people appear, in this encounter, to have met with unexpected delays.

It must be obvious to the least reflection, what labours, what privations, and what exposure to all the worst influences of the climate, in its most unfavourable situation, the first adventurers must encounter, who arrive, in the sickly season, with all this work before them; and how different must be the situation of their successors, who, on their arrival, will find all the first difficulties conquered; and, immediately quitting the coast, may resort, at once, to the hospitable abodes of friends, prepared to receive them into the bosom of an organized society.

We do, therefore, expect a more full development of the intelligence received from Africa, with the well assured hope, that it will not be found to fortify any radical objection against our scheme of colonization, nor even to require any change in the site proposed for it: but, if further experience and observation shall have shewn any necessity for a change, it can be effected without difficulty; and, if we may trust to any conclusions from human testimony at all, it would seem to be proved, beyond any rational doubt, that numerous situations, in extensive tracts of the most salubrious and fertile country, may be obtained near the Western Coast of Africa.

We are pleased to discover, that the Free Coloured People of this country are not intimidated. Numbers of the most respectable and intelligent of that population are renewing their entreaties to be sent out this Fall; and agents, well qualified, have already offered themselves to lead them. With these views and encouragements, the Board of Managers propose to send out one or two vessels in the course of next month, and solicit the co-operation and assistance of their auxiliaries and friends.

### CAPE COAST.

A British Settlement on the Gold Coast, under the African Company.

*SOCIETY FOR THE PROPAGATION OF THE GOSPEL.*

1751—renewed, in 1766.

James Collins,

*Missionary, Catechist, and Schoolmaster to the Negroes.*

## South Africa.

THIS division of the Missionary Field is increasing in interest every year; as the Colony of the Cape becomes more populous, and Missionaries push their discoveries and their labours further beyond its northern boundary.

The Colony of the Cape occupies nearly the whole of the southern extremity of the Continent, and forms a point of support to the exertions of Missionary Societies among the Heathen. It was first settled by the Dutch, in the middle of the Seventeenth Century; and remained in their possession till September 1795, when it surrendered to the British. It was restored at the Peace of Amiens: but, on the renewal of hostilities, it fell again into the hands of the British, in January 1806; and was annexed to this country at the Congress of Vienna.

The Colony varies in length, from east to west, from about 520 to 590 miles; and in breadth, from north to south, from 200 to 315 miles. It contains 120,000 square miles, at a moderate calculation; and, before the recent accession of inhabitants, was occupied by about 60,000 persons, of whom 22,000 were Whites, and the rest Natives of Africa. About 5000 families, it is said, have latterly been added to this population, by emigrations from the United Kingdom. The Colony is capable of supporting, especially toward the sea, a much larger number of inhabitants; though the character of the soil is such, that Mr. Barrow estimates, that seven-tenths of the whole land for a great part of the year are destitute of the least appearance of verdure, and that this is the case with a large proportion of it at all times.

The land of the Colony is so formed, as to present the appearance of three immense terraces, running from east to west, and rising, one above the other, northward from the sea. These terraces are divided one from the other, by three ranges of mountains: these ranges, as they approach the western side of the Colony, turn northward; and form broken ridges, running parallel to the Atlantic. The three belts or terraces of land become colder and more barren, as they rise one above the other from the sea. The plain which lies between the sea and the first ridge varies from 20 to 60 miles in breadth, and is very genial and fertile. In the second, there are considerable portions of arid desert, called Karroo. The soil of the third, except at its north-eastern extremity, is almost wholly of this nature, and destitute of nearly every trace of vegetation. The Karroo seems to be devoted to hopeless sterility, and is unoccupied by man or brute.

Still the Colony may be brought to sustain a far greater population than it now does; and we rejoice to witness the rapid progress that it is making, as every addition to its strength will render it a fitter instrument of good to all the southern part of this vast and unknown Continent.

The Natives among whom Christians are, at present, labouring to make known the Gospel, are chiefly of the Hottentot or the Caffre Race. Of the Hottentots, there are three descriptions—the *Colonial Hottentots*, who are held in servitude in the Colony; the *Namaqua Hottentots*, who inhabit the north-western corner of the Colony, and spread beyond it, north of the Orange River, on the coast of the Atlantic; and the *Bosjesmans*, or Wild Hottentots, who occupy the western and central parts of the northern boundary of the Colony, and extend far beyond it. Of the Caffre Race, there are the proper *Caffres*, who lie east of the Colony, beyond the Great Fish River; and the *Bootsuannas*, who extend far into the interior, north of the Hottentots.

Of each of these Five Classes of Natives we shall here give a brief description.

The *Colonial Hottentots* have been little benefitted, till of late years, by their subjection to Europeans. Great cruelty has been exercised toward them by the Dutch Farmers. Yet they are a mild and faithful people. Indolence is their bane, and sensuality and filth its natural companions; and these evils have been strengthened, if not in a considerable measure produced, by the dejection of mind arising from contempt and oppression. Their features are far from prepossessing; though their persons are not, when in youth and vigour, destitute of symmetry.

The *Namaqua Hottentots* differ but little, in their persons, from the other tribes; but speak a language, in most respects, very dissimilar. They are, in general, taller and less robust than the more eastern tribes. Their huts are much superior. They pay great attention to their cattle.

The *Bosjesman Hottentots* lie east of the Namaquas, and north of the Colony; and, besides the wide range of country which they occupy between the Colony and the Bootsuannas, they inhabit the more inaccessible parts of the lofty chain of mountains which forms its northern boundary; maintaining a deadly hostility against the Colonists. They are very diminutive in stature, and are inferior in person and features even to the Hottentots of the Colony; but they are of a temper wholly different—of incredible activity, much mechanical skill, and lively and cheerful, though, rearing neither corn nor cattle, their precarious subsistence is derived from the spontaneous products of the earth, from hunting, and from predatory incursions on the Colonists.

The *Caffres* (or, as they always denominate themselves, the *Koussis*) are a fine race of men, differing wholly from the Hottentots, and without any thing of the Negro in features or in person. They speak of themselves as coming from the eastward; and it sufficiently appears that they are not the aboriginal inhabitants of the country which they now occupy, from the mountains and rivers bearing Hottentot names. Pasturage is their chief occupation; and they are skilled in several arts. Every man is a soldier; but their general habits, it is said, are peaceable.

The *Bootsuannas* occupy a large territory. They are of the same race as the Caffres; but are, as yet, little known. They appear to be inferior to the Caffres in strength and stature, but to surpass them in civilization and the arts of life. The tribes seem to improve as they extend northward.

The Bootsuannas open a wide field for discovery: and a remark of Mr. Wilberforce's, at a public meeting—that “if Africa is to be discovered, it must be by Missionaries”—is beginning to be realized among these people; and, as may be seen in a subsequent page, among the Namaquas also.



In 1818, the Rev. John Campbell, then on a visit to the South-Africa Mission of the London Missionary Society, proceeded as far north of the Colony as Lattakoo. In a second visit to the Mission, he has recently penetrated, in company of Mr. Moffat, one of the Society's Missionaries, about 260 miles further, in a north-easterly direction. On their arrival at New Lattakoo, circumstances favouring such a Journey, they set forward on the 11th of April, of last year. At Old Lattakoo, about forty miles distant in a northerly direction, they found about 8000 inhabitants; collected, as it appeared, from various tribes. After a week's travelling, in a north-easterly course, to a distance of about 120 miles, they came to Meribohwey, the chief town of the Tammaha Tribe, sometimes called the Red Caffres: they appeared a warlike people, but received the travellers with kindness. Thence they proceeded to Mashew, about twenty miles further, containing from 12,000 to 15,000 inhabitants: here much land was in cultivation. Travelling from this town, about 120 miles further to the north-east, in a week's time they reached Kurreechane, the principal town of the Marootze Tribe, containing about 16,000 inhabitants: these people are superior to all the others in civilization: they smelt and work in iron and copper, and manufacture earthenware with skill. At these several places, the chief men expressed their willingness to receive Missionaries. The report of the Griqua-Town and Lattakoo Missions has spread throughout the Bootsuanna Tribes; and wherever Mr. Campbell and his companion travelled, the idea attached to the name of Missionary procured them the friendly offices of all whom they visited. They arrived at Graaf Reynet on the 14th of September, on their way homeward.

Some difficulties have been formerly felt, in allowing a free course to Missionary Exertions beyond the Colony; but liberty is now given for these labours, which will, doubtless, promote the temporal interests of the Colony, and assuredly bring down the Divine Blessing.

The sentiments of the Lieutenant Governor on this subject will be read with great pleasure.

The British and Foreign Bible Society had embraced every opportunity of supplying the Colony with the Scriptures, and particularly various parties of the New Colonists on their embarkation from their country; and a Bible and School Commission had, for several years, existed at the Cape, with which intercourse had been maintained: but no Society in direct connection with it had been formed. On the 23d of August, a Meeting was held, for this purpose, in the Government House; his Excellency, Sir Rufane S. Donkin, K.C.B., in the Chair. His Excellency was appointed President, and Sir Jahleel Brenton, Bart. K.C.B., the Naval Commissioner at the Cape, Vice-President. Sir Rufane, who acts as Governor in the absence of Lord Charles Somerset, writes to Lord Teignmouth, under the date of August 31, 1820—"I took an opportunity of assuring the Meeting, that, during the time I may administer this Government, no effort shall be wanting, on my part, to promote the diffusion of Christianity throughout Southern Africa. I am persuaded, that, independently of the paramount duty, by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to this Colony, if I can lay the foundation of a system, which shall introduce Christianity, and consequently civilization, among the surrounding tribes; and I hope that the day is not very far off, when those who are now Heathen Savages shall be converted into Civilized Chris-

tians."—These are sentiments which reflect true honour on his Excellency and on his exalted station!

The Society for the Propagation of the Gospel in Foreign Parts has undertaken, as we stated in the last Survey, to assist in supplying Christian Ordinances to the Emigrants from this country. In pursuance of this design, the Board have interested themselves with Government to make adequate provision for this object; and have pledged themselves to use their best endeavours, to furnish the Settlements with duly qualified Missionaries.

In surveying the Missionary Stations within and beyond the Colony, the course before adopted will be here pursued—passing eastward, from Cape Town, and the Stations in its more immediate neighbourhood, through the Colony; and returning, northward and westward, by the Stations which lie beyond its boundary.

### Stations within the Colony.

#### CAPE TOWN.

The Capital of the Colony—Inhabitants, 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7466 Slaves.

Of the state of the Slaves we gave some account, at pp. 165 and 166 of the last Volume; and of the renunciation of Mahomedanism by about 1000 of them, at p. 199. Strong prejudices have existed against the instruction of the Slaves; but these, it may be hoped, will die away, as the beneficial effect of the exertions of different Societies in their behalf shall appear.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Board have appointed a Clergyman for the special instruction of the Slaves.

#### LONDON MISSIONARY SOCIETY.

Rev. Dr. Philip,  
*Superintendent of the Missions.*

The Deputation from the Society (Dr. Philip and Mr. Campbell), mentioned in the last Survey as arriving in February 1819, set out, in May following, on a visit to the Stations within the Colony, and collected much useful information; but were prevented, by the Caffre War then raging, from passing the boundary. On the termination of the war, Mr. Campbell set forward on the Journey of which we have already given the outline.

Dr. Philip has obtained permission of Government to build a Chapel. He preaches, in English, to a Congregation of from 150 to 200. He has fixed his residence at Cape Town, as the Society's Agent, and the Superintendent of its Missions in these quarters.

An Auxiliary Society has long existed here. Through the exertions of its Mem-

bers, between 500 and 600 of the Slaves receive religious instruction.

#### WESLEYAN MISSIONARY SOCIETY.

Edward Edwards.

Mr. Edwards, from Khamies Berg, was at the Cape; but is to be relieved, with a particular view to the instruction of the Slaves, by a Missionary from home, that he may himself proceed to a New Station. The Members are 25.

#### STELLENBOSCH.

Twenty-six miles eastward of Cape Town.

#### LONDON MISSIONARY SOCIETY.

1802.

J. Bakker.

Mr. Bakker labours among the Hottentots and Slaves, by whom his Ministry is well attended. Some restraints, which fettered his exertions, have lately been removed. The people have formed an Auxiliary Society for the support of the Mission.

#### GROENEKLOOF.

About 40 miles north of Cape Town.

#### UNITED BRETHERN.

1808.

#### Married Missionaries:

Bonats, Leitner, and Stein.

The Report for 1819 was as follows:—

During the year 1819, 16 persons obtained leave to live here—17 children were born—20 adults and 21 children baptized—27 persons admitted as candidates for baptism—24 admitted to the class of candidates for the Lord's Supper, and 11 to partake of it—17 departed this life—and ten have left us.

At the close of the year, the Hottentot Congregation consists of 350 souls: of which 91 are communicants, besides 137 baptized, not yet communicants.

The Harvest of the year had been abundant. The men withdrawn to serve in the Caffre War suffered no injury.

**PAARL.**

About 40 miles north-east from Cape Town.

**LONDON MISSIONARY SOCIETY.**

1819.

Eván Evans, *Missionary.*

There is a Dutch Church at this place. Some years since, the people built a Chapel for the Slaves, which will accommodate about 300 persons. Missionaries have occasionally preached in it, but there was no settled Minister. Mr. Evans removed hither from Bethelsdorp; and arrived Nov. 25, 1819.

There are 44 Boys and 89 Girls under education.

An Auxiliary Society has been formed.

The following is an outline of Mr. Evans's labours:—

On the Sunday he preaches to the Slaves at nine—attends Sunday School at half past ten—preaches to the Colonists and Slaves at three, and again at six. Monday Evening he attends a meeting for religious conversation; and Tuesday Morning, the School. On Wednesdays and Thursdays he rides out into the country, and preaches to the Colonists and Slaves. Friday Evening, he preaches in the village—Saturday Morning, attends the School; and, in the Evening, a Prayer-Meeting, when an Address is always delivered.

**TULBAGH.**

About 100 miles north-east of Cape Town.

**LONDON MISSIONARY SOCIETY.**

Ariel Vos, *Missionary.*

Mr. Vos not having transmitted the regular accounts of his proceedings, this Station has not been noticed in the latter Reports of the Society.

The Deputation, on their visit to this place, found him in high respect among the people; and not only active in his exertions among the Slaves in the town, but labouring in all the surrounding region.

**GNADENTHAL.**

About 130 miles eastward-by-north of Cape Town.

**UNITED BROTHERN.**

1736—renewed 1792.

*Married Missionaries:*

Beinbrech, Clemens, Fritsch, Hallbeck, Lemmert, Marsveld, and Thomsen.

At the close of 1819, the number of inhabitants was 1390, of whom 482 were Communicants.

Extracts of the Diary of the first half of that year were printed at pp. 438—441 of the last Volume.

The Harvest had here, as everywhere, been abundant. Mr. Hallbeck writes, Feb. 11, 1820—

Ever since the Harvest, our place has assumed a more cheerful appearance. Last year, on account

of the distress and hardship of the times, most of the Hottentots were obliged to stay and work at the farms: they have now returned home, and are very diligent in their attendance at the Church and Schools.

We have reason to thank the Lord for the Blessing which he has laid upon our labours. Last week, my wife and I were engaged in speaking with the Baptized and Candidates for the Holy Communion; and were astonished and edified, by the progress which most of them have made in the knowledge of themselves as sinners needing salvation, and of the power and grace of our Lord and Saviour Jesus Christ.

A most affecting and devout farewell had been taken of the ninety-nine men, who were summoned to the Caffre War. Not one of them suffered the least injury.

About 300 Scholars are taught by the Brethren Fritsch and Lemmert. In order that the Young People, on leaving School, may not forget what they learn as Children, which was found to be frequently the case, Mr. Hallbeck instructs the Elder Girls on Saturday and the Elder Boys on Sunday, in the afternoon.

The plantations and trees were thriving very greatly; and the planting of oaks, poplars, and other trees, was proceeding.

A Bridge has been built by the Hottentots over the River Sonderend, which will be a great convenience to the Settlement; as whole companies, intending to be present at the celebration of Easter and other Festivals, have been prevented by the rising of the water.

Of this undertaking Mr. Hallbeck writes, April 11, 1820—

The people have, on this occasion, shewn a will-  
ingness and perseverance, unprecedented in the history of the Hottentot Nation. The building of a Bridge, particularly as a private undertaking, and an undertaking of the Hottentots, is such an unheard-of thing in this Colony, that it is talked of with astonishment from Cape Town to Grahamstadt; and will, I trust, silence those, who accuse the Hottentots of incorrigible sloth and stupidity. Indeed, if every thing belonging to the building of this Bridge had been done by hired labourers, it would probably have cost more than the Church. It is therefore a free-will offering, which a Hottentot Community brings to the public convenience of the country, and will not be overlooked by Government.

The attachment of the Hottentots to their Teachers is truly affecting. Mr. Hallbeck gives an instance of it toward the venerable Head of the Mission:—

Our good old father Marsveld, a few days ago, went in a bullock-waggon to the river Sonderend, to see the new Bridge. He was moved to tears, on beholding this surprising monument of Hottentot Industry and Perseverance. No less was he gratified on seeing so many new walled houses in the village, at the farther end of which he had not been for three years. The Hottentots flocked together to welcome him, as he passed; and evidenced their love and gratitude toward him, in a way which greatly affected him.

Visitors, passing to and from the East Indies, frequently come to this Settlement and to Groenekloof, and make liberal con-

tributions to the Brethren's Establishments.

The Passion Week and Easter Festival were again seasons of great blessing. A crowd of strangers were present from various quarters. Numbers of persons, who came as attentive hearers, could not obtain admission into the Church, though many of the Congregation did not enter it in order to make room for the strangers.

From Letters in April, May, and June, we extract a few passages:—

A considerable number of Neg-Comers have obtained leave to live here.

Our meetings have been more diligently attended than usual; so that the body of the Church and the galleries have been filled, even in many of the daily evening meetings.

All those Brethren and Sisters who are engaged in outward concerns, shew unwearied diligence and faithfulness; desiring to make this Mission as little burthensome to our I retvren at home as possible. God has blessed their labours; insomuch, that notwithstanding the dearth of provisions and other articles, which is severely felt in so large a family as ours, we have been able to defray the expenses of our housekeeping, amounting to nearly 6000 rix-dollars (60*l.*) with a deficiency only about 1*l.*

We live together in comfortable peace and harmony of spirit, which we all feel truly thankful for, knowing how much the work of God is hindered, when that blessing is wanting. We owe it to be an inestimable gift, bestowed upon us by the Lord.

Some remarkably happy departures out of this mortal life have lately occurred. It was delightful and affecting, to see with what joy and comfort the Faith in Jesus, and in His meritorious sufferings and death, fills the hearts of those who believe, and who fall asleep in Him.

### CALEDON.

About 120 miles eastward-by-south of Cape Town.

LONDON MISSIONARY SOCIETY.

1811.

The Hottentots residing here are estimated at about 1100. They formerly composed an ancient Kraal. On their industry and good conduct being represented to the Earl of Caledon, then Governor, his Lordship was pleased to assign to them certain lands, which now form the site of what is named the Caledon Institution. Garden-ground was assigned to each house. Very considerable improvements have since been made; and land brought into cultivation, sufficient for the subsistence of 500 families.

The Mission-House, which is much superior to the rest of the buildings, contains a spacious Hall, in which the Congregation assemble for worship. A School-House, 40 feet by 16, has been erected; but a Chapel is still wanting.

The Communicants are about 70.

The Deputation of the Society have determined, with the sanction of the Directors, on some important changes with a

view to promote the spiritual interests of the Mission. The Station is, at present; vacant.

### PACALTSDORP.

Three miles from the town of George; and about 300 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1813.

J. G. Messer, *Missionary.*

In one of the Publications, to which we have alluded in the Introductory Remarks to this Survey, a gross misrepresentation was printed of the state of this Settlement, as it appeared under the late Mr. Pacalr. This misrepresentation was shewn to the Colonial Secretary, Colonel Bird. In refutation of the calumny, he gave his authority to circulate the following statement:—

I never saw, in any place, more industry than at Pacaltsdorp. The men were all at work. I saw no appearance of idleness. The women were busy. The gardens were laid out in the most regular order, and full of produce: the houses were regular, clean, and neat; and, in short, in my whole journey into the interior, I did not see any thing that delighted me so much as the Missionary Station at Pacaltsdorp.

Sir Jahleel Brenton also, His Majesty's Commissioner, authorised the following statement—

That he had visited Pacaltsdorp with the highest satisfaction; and that the success of Mr. Pacalr produced in his mind unmingled respect and admiration for the man, who had, by his unaided exertions, produced, in so short a time, such a change on the place and people.

While Sir Jahleel was admiring the Gardens and Houses, the Landdrost, Van Verval, observed to him—

When Mr. Pacalr came to this place, a few years ago, the ground was as bare as the back of my hand; and the people as uncultivated as the ground on which they resided.

Mr. Messer succeeded the late Mr. Pacalr, at this Station, in January 1819; removing from Bethelsdorp, for that purpose.

In January of last year, the Settlement continued prosperous, both in respect of religion and of external circumstances. The Communicants were 46. Ten Adults and Nine Children had been baptized.

A Sunday School had been opened; and a Knitting School, of 20 Girls, had been begun by Mrs. Messer.

### BETHELSDORP.

About 500 miles east of Cape Town—near Algoa Bay.

LONDON MISSIONARY SOCIETY.

1802.

G. Barker, F. G. Hooper, Erasmus Smit, *Missionaries.*

Jan Goeyman, *Native.*

Communicants, about 200. The Deputation contrast, with thankfulness, their decent and devout appearance at Worship, with their former filth and degradation.

A standard of morals has been established among the people at large; and their minds and condition improved.

The situation is so unfavourable, that the Settlement will be removed as soon as a more eligible place can be obtained.

Mr. William Shaw, spoken of under the head of Salem, visited Bethelsdorp. He writes—

Mr. Barker holds a meeting for prayer and reading the Scriptures every evening. I attended this meeting, and was much delighted by the apparent seriousness and attention of a goodly number of Hottentots who were present.

The Church is a new building; large, commodious, and strong; the same may be said of the house in which the Missionary resides; but the houses of the Hottentots present to an English eye very miserable objects: they are all very low; and chiefly composed of reed, without glass for windows.

### THEOPOLIS.

About 60-miles north-east of Bethelsdorp.

LONDON MISSIONARY SOCIETY.

1814.

J. G. Ullbricht, *Missionary*.

The Inhabitants amount to 511—men, women, and children. Communicants, 106; of whom 46 are men, and 60 women. Scholars 240.

In the different attacks of the Caffres on the Settlement, providentially not a single individual was either killed or wounded. Of the cattle belonging to the Institution, which consisted of about 1800 head, about 1000 were saved. The courage and firmness with which the Inhabitants defended themselves, excited the admiration of the principal military men in the Colony.

Additional land has been granted by Government to the Settlement.

### ENON.

The name given to the Settlement formed on the Witte Revier, or White River, and lying north of Algoa Bay.

UNITED BRETHREN.

1818.

J. H. Schmitt, *Married Missionary*.  
Hofman and Hornig, *Single Missionaries*.

On the 25th of October, 1819, the Brethren resumed their Settlement on the Witte Revier, from which they had been driven by the Caffres on the 17th of April, a little more than Six Months before. It has been since named Enon.

The details of their return, with a description and plans of the Settlement and

Lands, were given at pp. 83—85 and 339—346 of our last Volume.

The sympathy excited in this country by the sufferings of the Congregation, and the liberality awakened for their relief, have proved most consolatory and grateful to the Brethren.

In the beginning of January of last year, the Brethren left temporary dwellings which they had formed, and moved into a new house, 67 feet by 15; the Hall or central part of which will serve as a Place of Worship, till a Church can be erected. The habitations of the people are kept in line, and form two rows.

Every house has its garden; and with the Mission House is connected a large and good one, well planted. The soil is found to be very fruitful, and much better than that of the spot which was first occupied. A considerable quantity of land was cleared. There was much difficulty in this labour; but the Hottentots manifested exemplary diligence.

The Congregation consisted, at the end of 1819, of 102 Adults and Children, with 55 New People, who are Natives living among them on trial, having expressed their wish to receive instruction.

The season of Passion Week and Easter was much blessed to the Settlement. The Communicants manifested such faith and trust in the Saviour as greatly to encourage the Brethren.

### SALEM.

A Settlement of New Colonists, about 100 miles from Algoa Bay.

WESLEYAN MISSIONARY SOCIETY.

1820.

William Shaw, *Missionary*.

A party of the Settlers proceeding to the neighbourhood of Algoa Bay, requested that a Minister might accompany them. Mr. Shaw was, in consequence, appointed; with a view, not only to their immediate benefit, but for the instruction of the Natives.

Mr. Shaw speaks in high terms of the liberality of Government toward the New Settlers; and gives the following description of their situation:—

Algoa Bay, now called Port Elizabeth, is likely to become an important place. The land by the beach is quite eligible for the site of a sea-port town; and, accordingly, it is sold in building portions to such as are willing to conform to the building regulations.

The number of Settlers who have come to this Colony is about 5000 Families. Nearly the whole are located between us and the Great Fish River; or say, between Boshman River and the Great Fish River, which I suppose to be about sixty miles apart. The boundaries of the Settlements, the other way, are the sea, and the country in a line with

Graham's Town, say thirty miles inland. On this tract of land there are now residing, if we include the population of Graham's Town, the soldiers stationed at different posts, and the Dutch Farmers with the Hottentots, at least 20,000 souls; for in the 5000 Families known as Settlers, there cannot be fewer than 15,000.

Of his own residence, with his prospects and wishes, Mr. Shaw writes—

We are, I believe, the nearest to Algoa Bay of any party, being about 100 miles distant. We are about sixteen miles from Graham's Town, the residence of the Deputy Landdrost for the District; and about thirty miles distant from Bethurst, the intended Capital of the New Settlement.

The place of our residence is a delightful valley, through which the Boesque River runs. The Village is to be built according to the course of the river, with all the gardens adjoining the water: it will unavoidably be somewhat irregular in its form; but its very irregularity will be its beauty. We have named our place Salem: and I pray, that the Peace, which the name imports, may be powerfully felt in the heart of every inhabitant, and that every visitor may be a witness of the harmony of the whole village.

One part of my work will be attending to two or three Dutch and Hottentot Congregations. I shall endeavour to improve myself in the language as much and as rapidly as possible; for I am anxious to impart to the Heathen some knowledge of God and of the way of Salvation.

This Station will be the key to Caffreland—a land abounding with Heathen Inhabitants. The present is not the time for penetrating that country; but I hope that the turbulent spirit of the people will soon subside, and then I should wish to see a Missionary ready to take advantage of the opportunity to enter and proclaim on their mountains the good tidings of Salvation. The time might soon follow, when you would see on your lists, Stations among the Tambookies, the Maubookies, and the various tribes of people between us and Delagoa Bay.

I hope the Committee will never forget, that, with the exception of Lattakoo, which is far in the interior, there is not a single Missionary Station between the place of my residence, and the northern extremity of the Red Sea; nor any people professedly Christians, with the exception of those of Abyssinia.

### Stations beyond the Boundaries of the Colony.

#### GRIQUA TOWN.

North of the Orange River—about 700 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

William Anderson, Henry Helm,  
*Missionaries.*

B. Berend, P. David, Piet Sabba, *Natives.*  
Andrew Waterboer, *Native Schoolmaster.*

On the Sunday, about 300 attend. On Week-days the attendance is irregular, from the vagrant habits of the people.

The general state of the people of the Settlement was discouraging, from the want of union, the indolence and immorality of some, and the negligence of many parents toward their children. These evils had been aggravated by the declension of some professing Christians.

At the outposts of Campbell and Hardcastle, the Missionaries seem to labour with success.

In the School, the British System has been established, with good effect. The Scholars increase, and they make greater progress.

Abundant rains had fallen, and vegetation was very flourishing.

Government have lately formed a new Settlement, called Beaufort, near the borders of the Colony, about twelve days' journey southward of the Orange River, where a regular market has been established, which is visited by the people from Griqua Town, to whom Mr. Anderson is legally authorised to furnish passes.

#### NEW LATTAKOO.

About 900 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1817.

Robert Hamilton, *Missionary.*

J. Hendrick, *Native.*

The latest account of this Station was received from Mr. Campbell, who wrote from it under date of April 8, 1820. We extract the principal particulars:—

They have been very industrious here in cultivating fields and gardens, without which they could not have existed. They have led out water from the Krooman River, for three miles; which is a great work in so warm a climate. Comfortable houses have also been built, behind which are their gardens.

Some favourable changes have taken place among the Matchappes, the inhabitants of Lattakoo, &c. Expeditions for the purpose of stealing cattle are abandoned. Scarcely any persons are now put to death, because they now know more of the value of human life. Pumpkins, melons, beans, &c. have been introduced; because, among themselves, they have something resembling them: but, though fond of potatoes, they cannot be prevailed on to plant any, because they fear it would occasion some alteration in their old system, of which they are as tenacious as the Hindoos themselves.

As yet, they cannot comprehend reading and writing. Only about six persons attend the School, and these can only join two letters together.

They think themselves safe from the attacks of the neighbouring tribes, in consequence of White Men living among them.

In a public conversation with the King, I perceived that he took considerable merit to himself for having, at the request of the Missionaries, relinquished the practice of cattle-stealing.

#### MALAPEETZE.

Near the Source of the Malarren.

LONDON MISSIONARY SOCIETY.

Cupido Kakkalah, *Native.*

#### BETHESDA.

On the Orange River—formerly called Orlam's Kraal—half way between Griqua Town and Pella.

LONDON MISSIONARY SOCIETY.

1808.

Christopher Sass, *Missionary.*

No direct communication has been received from this Station. Mr. Anderson writes, in February and July 1819, that Mr. Sass had retired, during the hot season, to Griqua Town, from inability to sustain the great heat on the Orange River; and had returned, on the 1st of March, in a very improved state of health.

### LELE FONTIEN,

Or Lily Fountain—in Little Namaqualand, near the Khamies Berg, or Mountain.

WESLEYAN MISSIONARY SOCIETY.  
1807.

Barnabas Shaw, Stephen Kaye,  
*Missionaries.*

Jacob Links, *Native Assistant.*

The Mission continues to prosper. The Namaqua Children are taught to read; and the Adults, in general, duly appreciate the labours of the Missionaries, from whom they have received the knowledge of Agriculture and the useful Arts, with the richer treasure of the Gospel. Many of them have been made acquainted with that Gospel *not in word only, but in power*; and have given evidence of the truth and extent of the change wrought by it in their hearts, by their renunciation of Pagan Vices, and by a holy and steady conversation.

Jacob Links, the Assistant, and interpreter to such of the Natives as do not understand Dutch, has rendered himself very useful, in instructing his countrymen. A Letter from him to the Committee, detailing his own conversion, was printed at pp. 200 and 201 of our last Volume; with a striking account of a Sunday in Namaqualand.

Mr. Shaw, hearing of some tribes a few weeks' journey from him, unknown as yet to Europeans, set out in quest of them. Calling, in his way, at Steinkopf and Bethany, Stations of the London Missionary Society, he was joined by Mr. Kitchingman and Mr. Schmelen, Missionaries at those Stations. They left Bethany on the 11th of May, travelling to the north-east—mounted, according to the custom of those parts, on their horned cattle. After preaching to different hordes in their way, they reached, on the 20th, the village of Gammapp, the Head Chief of the Great Namaquas. We extract the following account of their reception:—

Three or four other Chiefs were there, having come on a visit; and are all desirous to obtain Missionaries, in order to their being taught the things of God.

We continued by the village of Gammapp three days; and the barbarous people shewed us no little

kindness, while we testified, that God hath made of one blood all nations—that He left not himself without witness—that God was in Christ, reconciling the world unto Himself—that Jesus came to be a light to the Gentiles; to seek and to save that which was lost. The greatest possible attention was manifested by those who heard: many voices joined us while singing our hymns of praise; and, at the conclusion of our services, some were seen creeping among the straggling bushes, where they simply attempted to call on Him of whom they had been hearing.

During our stay, we had a meeting with the Chiefs, when different questions relative to their receiving Teachers were proposed. The first question asked was—"Are you desirous to receive the Gospel?" Gammapp, the eldest and the Head Chief, answered, "We have gone astray ever since the time of Adam and Eve, and wait every day for the Word." Nannimapp, another Chief, said, "Gammapp, being the Head Chief, will have a Teacher first; but I shall come to him, and will afterward have one for myself." Tsaumapp said, "I am hasty to have a Teacher. I am afraid it will be long before one will come, for my soul is smothering in sin." Are not these answers sufficient to inspire our Missionary Friends with new zeal to assist in sending that Gospel, which is so well adapted to bring the feet of the wandering into the way of peace?—that Gospel, which affords rest to the oppressed, breath to the dying, and life to the dead! May our unwearied benefactors, of all ranks, continue to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*

While here, we had an opportunity of conversing with two Godownse Chiefs, whose country, according to their slow movements when travelling, lies about a month's journey farther to the north. Some presents were given them, and they promised to speak of the things which they had heard and seen.

On their return, they changed their route—publishing, on their way, that God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Many (says Mr. Shaw) expressed their joy at hearing the "Great Word," as they called it, published among them; and said, as soon as they should hear of a Missionary being on his way towards their country, they would hastily prepare and go and meet him.

On our way home, we visited the Fish River, which is a place of universal resort for the Namaqua Tribes in the dry season. This we found to be a most delightful spot, compared with the barren deserts over which we had travelled. After we had suffered much from heat and cold, hunger and thirst, weariness and fatigue, we arrived again at the place of Br. Schmelen. Here we found abundant cause for gratitude to God, that he had given us strength according to our day.

Mr. Shaw reached Khamies Berg in the beginning of June, after an absence of fourteen weeks.

Should any inquire (he writes) "Who is Brother Schmelen?" or "Who is Brother Kitchingman?"—I answer, "They have been our fellow-travellers, and fellow-helpers in the Lord. They are the messengers of the Churches, and the glory of Christ. And may it be known to all, that Missionaries, from different Societies, can now travel together in unity and concord; preaching to the Gentiles the unsearchable riches of Christ, and helping to bear each other's burthens."



**REDE FONTIEN,**

Or Reed Fountain—in Little Namaqualand—about two days' journey from Lele Fontien.

**WESLEYAN MISSIONARY SOCIETY**  
1819.

James Archbell, *Missionary*.

This Station presented, at first, some difficulties, from the sterility of the land and the small number of Hottentots collected; but is now become a Settlement of promise.

Mr. Archbell is to proceed to Gammap's Village, in Great Namaqualand, mentioned above; and is to be accompanied by Jacob Links, from Lele Fontien. Mr. Archbell's place will be supplied from home.

The Communicants at both Stations are sixty-seven.

**STEINKOPFF,**

In Little Namaqualand—formerly called Bysondermeid.

**LONDON MISSIONARY SOCIETY.**  
1817.

James Kitchingman, *Missionary*.

No direct communications have reached the Society from this Station.

Mr. Shaw, in his account of his journey above mentioned, speaks thus of this Settlement:—

A goodly number of Natives belong to this Station; some of whom can work well, and have assisted their Teacher in the erection of a large and comfortable dwelling-house. Considerable portions of land have been sown with corn, some distance from the Settlement; and their gardens, near the house, appear sufficiently productive. Some have received the Word with readiness of mind; and all appear attached to him, who proclaims among them the glad tidings of Salvation. Brother and Sister Kitchingman have had many trials in this dreary Wilderness; yet they seem willing to endure all things for the sake of the Gospel.

**BETHANY,**

In Great Namaqualand—formerly called Klip Fountain—65 miles north of the Orange River—about 550 miles from Cape Town.

**LONDON MISSIONARY SOCIETY.**

H. Schmelen, *Missionary*.

The Society has received no report from this Station.

Mr. Shaw bears an honourable testimony to the labours of Mr. Schmelen, as well as to those of Mr. Kitchingman:—

Brother Schmelen (he writes) has endured innumerable hardships, among a Heathenish People, in a region as dreary as most on the face of the earth. With the strictest propriety he may adopt the language of the great Apostle of the Gentiles—*In journeyings often; in perils of waters, in perils by the Heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.* He has been troubled on every side, yet not distressed;

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*perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Long has he been destitute of many of the necessaries of life; yet, when speaking of his trials, I could not but admire and love him. "Should I be asked that question," said he, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? I should answer, 'No! nothing.'" Blessed man! he has meant to eat which the world knoweth not of. His labours have been much blessed, in bringing many from gross darkness to the enjoyment of a glorious gospel-day; and, though some have turned from the holy commandment delivered unto them, yet he continues instant in season and out of season; burning, with holy zeal, for the salvation of the surrounding Heathen.

**JERUSALEM,**

In Great Namaqualand—called also Africaner's Kraal, and Peace Mountain.

**LONDON MISSIONARY SOCIETY.**  
1815.

Robert Moffat, *Missionary*.

Mr. Moffat having visited Cape Town, as stated in the last Survey, in company of Africaner, it appeared to Mr. Campbell and Dr. Philip highly desirable, on various accounts, that Mr. Moffat should accompany them on their journey, for the purpose of visiting the several Stations. Africaner returned home, therefore, without him. The Namaquas, at his Kraal, would thus, for a time, be left destitute of a Missionary.

Mr. Moffat writes, on this subject—

Africaner, and the people who accompanied him to Cape Town, arrived safe at the place of their abode. From what I know of his character, and that of a few of the little flock, I have every reason to conclude, that, although deprived of a Teacher for the present, they are continuing the religious services, at the appointed times. But while they afford cause for gratitude, their situation calls for sympathy and help at your hands. You have had the honour of sending to them the glad tidings of the Gospel, which has been blessed in a singular manner to many who were formerly buried in degradation and guilt. I have there seen the lion become a lamb, the captive set at liberty, and the mourner comforted: yea more—I have seen men, once the dupes of ignorance and vice, falling asleep in Jesus.

**African Islands.****MAURITIUS,**

Or, Isle of France—east of Madagascar—inhabited by French Colonists, but belonging to Great Britain.

**LONDON MISSIONARY SOCIETY.**  
1814.

John Le Brun, David Jones, *Missionaries*.

The Mission, established at Port Louis, is going on prosperously. The Communicants are twenty-two: they live in a spirit of love. There were ten Candidates for the Communion.

Convenient premises for the Schools have been supplied by Government, and a monthly allowance granted for their support.

Mr. Jones, who had retired hither from Madagascar for the recovery of his health, was at Belle Ombre, about forty miles from Port Louis, where he had been received into the house of Mr. Telfaire, and was labouring in the instruction of the vicinity. A Sunday School, and a Day School on the British System, had been established, each containing about fifty Scholars.

By Letters of August last, it appears that the Cholera Morbus had carried off thousands of the Inhabitants of the Island, in the months of November, December, and January. Many fled to the mountains and woods for safety, so that Port Louis was almost depopulated. The Missionaries write—

The chief objects visible in the streets were carts, laden with the bodies of the dead; while those who continued in the town, relinquished their Sunday visits, feasts, balls, plays, &c. and crowded the Places of Worship. Many were in tears, as if sensible of their sins, and afraid of the Divine displeasure; so that a considerable reformation was hoped for: but no sooner was the danger over, than all these flattering prospects vanished.

### MADAGASCAR,

An immense Island, off the eastern coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

#### LONDON MISSIONARY SOCIETY.

The melancholy circumstances attending the attempt to establish a Mission at Madagascar, with the return to Mauritius of Mr. Jones, the only survivor of the Mission, were stated in the last Survey.

Mr. Jones considered it his duty to remain at Madagascar; and, when the severity of his afflictions had subsided, reopened his School, and made some progress in the language: but, after a month, was obliged, by a decline in his health and other painful circumstances, to return, as we stated, to Mauritius. He regretted the necessity of this step the more, as he had been received, in a late journey along the coast, with the greatest kindness and hospitality; the Natives appearing delighted with the subject of Missions to their country.

It is stated, in a Letter of August last, that Mr. Jones had obtained permission of Governor Farquhar, who has returned to Mauritius, to accompany a Commissioner, appointed by His Excellency to visit the Court of Radama, the principal Chief of the neighbouring part of Madagascar, on a political mission. Mr. Jones was to avail himself of this opportunity to request Radama to allow Missionaries to settle within his dominions; and, in case of his consent, to determine on the most eligible places for Missionary Stations; to open a regular communication between Ova, Radama's capital, and Tamatave; and to obtain his permission for some Malegache Boys to return with the Deputation to Mauritius, in order to be there instructed, under the patronage of the Governor.

Some account of the Climate, Language, Manners, and Religion of Madagascar was given at pp. 202 and 203 of our last Volume.

## Eastern Africa.

THE object of greatest interest on the Eastern Coast of this Continent, is the Ancient Christian Kingdom of

### Abyssinia.

The Travels of Mr. Bruce awakened public curiosity respecting a people, almost forgotten in the conflicts and changes of latter years; and the Journeys of Mr. Salt, in 1805 and 1809, have thrown further light on their condition. The Journal of Mr. Pearce, who was left by Mr. Salt in Abyssinia, will still more fully develop the state and character of the people among whom he was become naturalized. His Manuscripts have arrived safely in London, and are preparing for the press; but we lament to state, that this enterprising man died at Alexandria, as he was preparing to embark for his native land.

The more recent Reports of the British and Foreign Bible Society and the Church Missionary Society have called the public attention to Abyssinia. The principal statements of those Reports, and particu-

larly the sentiments and proceedings of the Rev. William Jowett with reference to that country, have been laid before our Readers.

A Brief History of the Church of

Abyssinia, drawn up by Professor Lee, of Cambridge, chiefly from the documents furnished by Ludolf, Geddes, and La Croze, was printed in the Appendix to the Eighteenth Report of the Church Missionary Society; and cannot be read by sincere Christians, without awakening earnest wishes for the restoration of that Ancient Church to its primitive simplicity and vigour.

Mr. Professor Lee has turned his mind much to the subject of Abyssinia; and several other Members of the University of Cambridge are devoting themselves, with his assistance, to forward the opening plans in behalf of that nation. It is of first importance to interest able and pious men, in the supply of the Scriptures to the Abyssinians, and in facilitating the use of them among that people. Mr. Jowett is most anxious that his visit home may contribute to this great object.

To prepare Abyssinia for the reception and use of the Scriptures, in both the Ecclesiastical and Vernacular Languages of the country, and to supply the Scriptures in editions suited to their purposes, are objects worthy of years of toil by the best Scholars of our land. The Ethiopic Version, which is the Translation read in the Churches, has long been in existence and in use; but the Book is dismembered, and its parts are to be collected from various quarters. A Version in Amharic, which is one of the great Vernacular Languages of the country, has happily been executed, and is now safely lodged in the House of the Bible Society. A beginning was also made by the late Mr. Pearce, with Mr. Jowett's aid, in the other great Vernacular Dialect, the Tigre.

It will be requisite, gradually to introduce the Scriptures into Abyssinia, as the people may be prepared for them. In pursuance of this plan, the Gospel of St. John will first be printed, both in

Ethiopic and Amharic; forming two separate, but similar volumes. The types used for the Psalter having been disapproved by the Abyssinians, Ludolf's types, a fount of which has been procured from Frankfort, and which are large and bold, will be employed for these volumes; some letters being cut anew, to make the fount more conformable to the letters found in Manuscripts. These volumes, when sent into Abyssinia, will serve to ascertain the acceptableness of such a mode of printing to the people; and also what reception they may be disposed to give to a Vernacular Version of the Scriptures, nothing of the kind having hitherto appeared among them. They may likewise be the means of procuring in exchange, from different quarters, manuscript copies of those portions of the Ethiopic Scriptures which are at present wanting or imperfect, so as to prepare for a complete edition of the Bible, in the Ecclesiastical Tongue, for the use of the Churches, whenever that may be deemed expedient.

The preparation of Elementary Books in this country in order to facilitate Education in Abyssinia, and the supply of the Scriptures as the Natives may be led to desire and to benefit by them—these are objects worthy of the Institutions which are labouring in this great cause, and of the zeal of the most learned and pious Members of our Universities. The distractions of that unhappy country will not be allayed, until Christianity becomes among both rulers and people something more than a name. The restoration of that Ancient Church to somewhat of its pristine vigour by the powerful influence of the Scriptures, would emancipate the nation from the evils under which it groans; and would oppose an effectual barrier to the encroachments daily made, by the followers of the False Prophet, on the Truth and Strength which yet remain.

## Mediterranean and Black Seas.

WE unite these two scenes of labour in our Survey, as they are found to be intimately connected in the proceedings of the various Societies.

Some Remarks of the Church Missionary Society, on the Revival of the Eastern Churches by the circulation of the Scriptures, were quoted at p. 477 of our last Volume. This revival is unquestionably begun.

In reference to the state of the Mahomedans, we extract a passage from the Sixth Report of the Hibernian Auxiliary of the Church Missionary Society:—

Nothing is more distinctly marked, and yet more singular, than the gradual change which has been operating among the professors of the Mahomedan Creed, wherever

they have had communication with European Christians. A spirit of inquiry, remote from the intolerant nature of their faith, has, in some instances, been excited; while the schisms which have broken its unity, by the successful propagation of the tenets of Abdool Waheb, have gradually accustomed their minds to the contemplation of a change in their religious opinions.

A proof equally of the existence of this spirit, and of the use to which the enemies of moral and social order wish to put it, is to be found in the fact communicated by the lamented Burckhardt, that the deistical and demoralising Tracts of Voltaire have been translated and circulated in Arabic.

The superstitious convictions which the Mahomedans have always nourished, of a restoration of the Ancient Greek Dominion and the final destruction of their Empire and Religion, may contribute not a little to this feeling; to improve and direct which, we may look with well-grounded hope to the active zeal of our Missionaries, to the establishment by their means of Bible Associations in the Continent and Islands, and to the introduction of the Holy Scriptures to the Greek and to the Turk, respectively, in his own language. The Romæic Version has undergone a revision, and the Turkish Bible is preparing, under the influence of the Bible Society, for immediate use—consecrated, as it were, by the labours of two nations, who once contested for the possession of the soil, but whose only struggle now is, which shall first benefit the souls of the possessors.

On Africa, as a great object of Missionary Exertions, we quoted, at pp. 205—208 of the last Volume, the forcible remarks of Mr. Jowett; and, at pp. 477 and 478, those of the Hibernian Church Missionary Auxiliary.

Before we enter on the Survey of the Missionary Stations in this division, we shall give an abstract of the proceedings of Bible Societies in these parts, with some reference to those of a few other Institutions.

#### BIBLE SOCIETIES.

The *British and Foreign Bible Society* is increasing its active co-operators in the Mediterranean and Black Seas. While the *Malta Bible Society* has been led, by the openings of Divine Providence, to regard Africa as the chief object of its future labours, the *Ionian Society*, and its Auxiliaries, with the *Societies of Athens and Smyrna*, will charge themselves with the more especial care of Greece and the Archipelago. The *Malta and Smyrna Societies* may co-operate in behalf of Syria; but, at *Constantinople* itself, we trust, a Society will be established, at no great distance of time, which, embracing the principal Dignitaries of the chief Christian Churches, will exercise a still more extensive influence over the Eastern Parts of the Mediterranean and the shores of the Euxine.

The establishment at *Constantinople*, on the part of the *British and Foreign Bible Society*, of an efficient body of accredited Representatives and Friends, who may unite and co-operate with a Metropolitan Institution, is a measure of prime necessity, and full of promise in respect to the circulation of the Scriptures throughout these regions. When such a Society comes into action, aided by the Representatives of the *British and Foreign Bible Society*, and by the Representatives of the Missionary Societies who are labouring in this wide field, we may promise ourselves a

rapid advance in that course of Revival which is already so happily begun in the Eastern Churches.

This system, we are happy to report, is fast coming into action.

The Rev. Henry Leeves, appointed to *Constantinople* as Representative of the *British and Foreign Bible Society*, has been detained, on his passage thither, by the concerns of the Society in the *Ionian Islands*; but is now, in all likelihood, arrived at his post. Dr. Henderson does not proceed to *Constantinople*, as was originally designed; but will probably enter on an extensive Journey of Investigation in Asia, in conjunction with Dr. Paterson, who spent some time at home last year. The Rev. Charles Williamson, Chaplain at *Smyrna*, had resigned his Chaplaincy, and was beginning to devote himself to the objects of the *British and Foreign Bible Society*, as one of its Agents; but Death has arrested the course of his labours. He departed this life, in the Isle of *Samos*, on the 9th of November, from the effects of exposure, on the neighbouring continent, to night-dews, while sleeping.

In aid of the Society's Representatives, the cordial and active co-operation of Missionaries may, from past experience, be fully reckoned on. The Rev. James Connor, of the *Church Missionary Society*, whose residence is at *Constantinople*, has

rendered most efficient service by his Travels in Syria and the neighbouring Islands, and is at present devoting himself to Constantinople exclusively to the business of the Society. The unwearied and successful labours of the Rev. W. Jowett, of the same Society, are well known. The Missionaries of the London Missionary Society at Malta and at Zante, render their aid to the Bible Societies formed in those Islands. And, as Missionaries multiply in these Seas, we shall have to record, we doubt not, of all who enter into the spirit of the respective Institutions which they may represent, as we have quoted (p. 477 of our last Volume) of those of the Church Missionary Society, that

They rejoice to labour in this holy cause. Their voyages and their journeys, their plans and their toils, characterise them, for the present, chiefly as men occupied in devising and preparing new or revised Versions of the Scriptures, and in circulating far and wide those which are already in being.

The Malta Bible Society, by the circulation of its Reports, which are drawn up with intelligence and care, and are printed in both Italian and English, diffuses round the Mediterranean a knowledge of the objects and operations of Bible Institutions. The substance of its First Report was printed at pp. 69—76 of our Volume for 1819. The Second gives a comprehensive view of the growth of this Sacred Cause throughout the present division of our Survey—in the Ionian Islands and on the Continent of Greece; and by the labours of Dr. Pinkerton, and those of Mr. Connor, Mr. Williamson, and Mr. Jowett. The Society had received into its Depository, during the year, 3155 copies of the Scriptures, in various languages—making a total of 8900 copies from its formation. It had been aided by contributions from Alexandria, to the amount of 350 dollars.

The chief proceedings of the British and Foreign Bible Society in these Seas, and of the Institutions and Labourers connected with it, have been recorded in our last Volume. There are, however, some very interesting circumstances connected with Dr. Pinkerton's visit to Constantinople, which, having been but generally noticed by us, we shall here abstract from the Appendix to the Sixteenth Report of the Society.

Dr. Pinkerton had drawn up and printed at Corfu, in Modern Greek, a succinct View of the Bible Society and its objects, which proved of great service to him at Constantinople, where the prevalence of the plague very much restricted his personal intercourse with the prin-

cipal people. His main object at Constantinople was, to make the best practicable arrangements, for the supply of the Scriptures to the multitude—Christian, Jewish, and Mahomedan—who inhabit the Turkish Empire; and his measures, for this end, chiefly respected the publication of them, in the Turkish, Romæic, and Albanian Languages.

### 1. Turkish Scriptures.

Mr. Fonton, First Counsellor of the Russian Legation, and highly qualified for the work, undertook the revision of the first edition of the Turkish New Testament, printed at Paris, under the care of Professor Kieffer, and that of the Manuscript of the Old Testament before it should go to press.

It is very important that this Version of the Scriptures should go forth, with every advantage to be derived from the revision of learned men, familiar with the vernacular idioms. It will not only be read by those who use the Turkish when printed in its own character; but it will become the Text, from which editions will be printed in Greek and Armenian characters, for the use of multitudes of those two Communions, who have wholly lost or very imperfectly understand Greek or Armenian, but are familiar with Turkish, though they can read it only in Greek or Armenian Characters.

Dr. Pinkerton accordingly made arrangements for the transcription of the Turkish Testament into Greek Characters. This edition will be most extensively useful—not only in Asia Minor, Syria, and Palestine; but in Constantinople, where Turkish is well understood by the lower classes of the Greek Population.

The Scriptures in Turkish-Armenian are in preparation at St. Petersburg; and will, doubtless, hereafter receive every improvement which may be given to the New Turkish Version. These also are greatly wanted, as the most lamentable ignorance of the Sacred Oracles prevails among the numerous Armenian Population of the Turkish Empire. The Patriarch estimates that population at upward of 100,000 in and around Constantinople alone.

### 2. Romæic, or Modern Greek, Scriptures.

On Dr. Pinkerton's arrival at Constantinople, he found that Hilarion, a learned Archimandrite of the Greek Church, had entered on a new translation of the Romæic Testament, in which work he had been engaged for the Society by the late

Mr. Williamson. He had proceeded as far as the First Epistle to the Corinthians. Dr. Pinkerton engaged him to translate the Old Testament also, which is to be executed from the Septuagint. He undertakes, likewise, to superintend the printing; and agreements were made with the Director of the Patriarchal Printing-Office, for printing 3000 complete Bibles and 5000 additional Testaments, with the Ancient and Modern Greek in parallel columns; and 2000 copies of the whole Bible, in the modern tongue alone. Two Assistants, both of whom are Ecclesiastics, were secured.

This great work will occupy much time: but it well deserves all the cost and pains which may be bestowed. The Rev. James Connor, as we shall see hereafter, is devoting himself to a revision of Hilarion's Version of the New Testament, in order to its being put to press with every advantage which it may derive from Mr. Connor's knowledge of both languages.

In reference to this Version and to the people for whom it is designed, Dr. Pinkerton writes—

I trust that the Committee will, with becoming zeal and liberality, follow up this great opening which our Lord is now making, for the circulation of His life-giving Word in the other half of the Eastern, or Greek Church. Oh help the poor Greeks to follow their Russian Brethren in the glorious career of the purest benevolence! The time will come, when the Greeks will be able to estimate your favour; and the work itself will remain an everlasting monument of the benevolence and liberality of the Friends of Divine Revelation in Great Britain toward the Greek Nation, who are not in a state to undertake the work themselves.

In an earlier stage of his proceedings, Dr. Pinkerton wrote from Zante, in reference to the establishment of Bible Societies in that Island, and in Corfu and Cephalonia—

Surely the formation of Three Bible Societies in Greece, in an equal number of Islands, each of them most advantageously situated for sowing the seed of the Word of God in the neighbouring continents and isles, is an event which demands the warmest expressions of thanksgiving and praise to Almighty God, from every friend of the British and Foreign Bible Society, and from every friend of the Greek Nation. How formidable the obstacle to this event appeared, when I arrived at these Islands, only about five weeks ago! Numerous were the fears and prejudices which many entertained respecting the Society and its object; and the great majority were, totally ignorant of the matter. But the hindrances have been removed—the mist of ignorance has been dispelled—the most conspicuous indications of unity of principle and feeling have appeared—and the cause is now patronized and supported by the united powers of all classes and inhabitants. Not unto us—not unto us—but unto Him be the glory, out of whose fulness we have all received, grace for grace!

### 3. Albanian Scriptures.

Dr. Pinkerton, on his voyage from

Athens to Constantinople, ascertained that the inhabitants of the islands of Paros, Hydra, and Spécia, distinguished by their number of fine ships and extensive commerce, are not Greeks, as had been repeatedly asserted, but Albanians. He says of them—

They are in the same deplorable state of ignorance about religion as their brethren in the mountains of Epirus. When, in addition to this, we take into consideration, that not merely the inhabitants of ancient Illyria and Epirus speak the Albanian, but that one-third of the inhabitants of Athens, a great part of the population of Attica and of the Morea, are also Albanians, and speak the same language, less or more corrupted, the vast importance of a Version of the Holy Scriptures in the most commonly understood dialect of that language will more forcibly appear.

Of late years, the inhabitants of Hydra and Spécia have acquired great wealth by their commercial concerns; but, until the language of their family circles become a written language, and the Sacred Writings are to be read in it, they never can make any lasting advances in genuine civilization. I found the Paríotes a race of the most ignorant, rude, and barbarous people that ever I was among. How much they need the humanizing principles of the Gospel! I never suffered so much barbarous treatment from any class of men, during these fourteen years that I have been a traveller among civilised and uncivilised nations, as I endured the seventeen days which I passed among the Paríotes!

A translation of the New Testament into the Albanian Language has entwined itself about my heart, for these several years past, in such a way that I literally could not get rid of it: and though at Corfu the prospect began to open, yet nothing decisive was there effected. No—I must first visit Athens, learn the vast extent of the Albanian Population, suffer the most unkind and even cruel treatment of the Albanians of Paros, in order rightly to understand the importance of this work, and the great need there was for losing no time in getting it undertaken, for the sake of the numerous tribes of Albanians.

I have now found the man who, I hope, is destined to bestow the great blessing upon his brethren, of giving them the New Testament in their native tongue. His name is Evangelos Mexicos. He has been very highly recommended to me by some of the first Dignitaries of the Greek Communion, as a person eminently qualified for the work. He is well known to the Greek Patriarch of Constantinople, who has also highly approved of the undertaking, and has promised to send for one or two Ecclesiastics well skilled in the Albanian Language, with a view to aid Dr. Mexicos in his labours, and render the Version as perfect as possible before it is put to the press.

We propose to print it with the text of Hilarion's Translation, in parallel columns. This will render it more useful in the first instance; as there are such a number of Albanians who are but imperfectly acquainted with the Modern Greek, and of Greeks who understand but imperfectly the Albanian. These will more easily learn to read and understand the precise truths of the Gospel, when presented to them in the two languages, than in either of them separately.

Of the union of the chief men in the respective Churches for the circulation of the Scriptures, of which we have before spoken, good hope may be entertained from Dr. Pinkerton's statements.

It has been my constant endeavour, (he writes) in the interview which I have had with the leading men, both Clergy and Laity, of the Christian Po-

putation of this city, to give correct views of the object and principles of our Institution; and to procure a union of sentiment among them respecting the different undertakings which we had in view, for the temporal and eternal benefit of the Greeks, Armenians, Albanians, and other Christian Inhabitants of the Turkish Dominions.

In these endeavours Dr. Pinkerton appears to have succeeded. Gregory, the Greek Patriarch of Constantinople—Polycarp, the Greek Patriarch of Jerusalem—and Paul, the Armenian Patriarch of Constantinople—all entered cordially into the diffusion of the Scriptures, and into the measures proposed by Dr. Pinkerton with reference to the people respectively under their charge.

In a parting interview with the Patriarch Gregory, the conversation continued for two hours on the Signs of the Times, the Fulfilment of Prophecy, and the Prosperity of Christ's Kingdom. The Patriarch then dismissed Dr. Pinkerton in the most affectionate manner, with his kindest wishes for further success in the good cause of the Bible Society.

I consider this interview (Dr. Pinkerton says) as the finishing stroke to all my arrangements at Constantinople; and indeed to all my previous labours in Greece. May we not now say, that the Greek Church has made the glorious Cause of the Bible Society *her own Cause*? What blessed consequences may we not expect to flow from this source!

I have informed the Three Patriarchs, and the other individuals of influence who take a part in the Cause, that your Committee would send out an Agent to assist in carrying forward the different undertakings. They were all much satisfied to hear this, and promised him a kind reception.

#### GERMAN MISSIONARY SOCIETY.

With the Missionary Institution, formed at Basle, principally for the supply of Missionaries to other Societies, our Readers are already acquainted. This Institution is now enlarging its views; and is about to add to its original object, one which will still more deeply interest Continental Protestants—that of itself establishing and maintaining Missions.

The Committee of the Church Missionary Society suggested this measure to the Conductors of the Basle Institution, as likely to concentrate the strength of Protestants on the Continent in aid of the extension of the Gospel—the local situation of such a Society giving it easy access to large portions of the Missionary Field.

Dr. Steinkopf, on a late visit to the Continent, seconded these views; and he and Mr. Blumhardt, Inspector of the Basle Institution, while travelling in Switzerland and the southern parts of Germany, awakened great interest in this object. In Germany, Switzerland, and

France, Associations are springing up in aid of this design.

We notice the formation of this New Society in this place, because its attention has been called more particularly to this division of our Survey.

One of the Students of the Institution, after spending some time in Paris, passed lately a few months in England; partly with Professor Lee at Cambridge, and partly in London. In London, he had the advantage of conferring with the Rev. W. Jowett; who furnished him with much practical information relative to his objects.

This Student, well qualified both in character and attainments for the undertaking, will probably proceed, after some considerable preparatory residence at Constantinople, into Asia Minor and Armenia; with a view to a full investigation, by a residence at Trebisond and elsewhere, into the state of the Armenian Church, and with the most promising means of establishing an effective Mission in those parts. Such a Mission would unite the line of operations carried on in the Mediterranean, with those in the Southern Parts of the Russian Empire; and would contribute to open a way into Persia, by her western frontier.

#### JEW'S SOCIETY.

The Rev. Melchior Tschoudy has been sent by the Society, on a Journey of Investigation and Research, into the Mediterranean. After spending some time in Malta, he was to proceed, in September last, to Alexandria, in order to pass on to Palestine and Syria; where he is to occupy about a year in examining into the state of the Jews in those countries, with the most promising means of benefitting them. Having been placed by the Committee under the direction of Mr. Jowett and Dr. Naudi, he was furnished by them with Instructions, grounded on practical knowledge, which, if diligently and faithfully followed, cannot fail to render Mr. Tschoudy, by his communications, the "Pilot and Guide," to adopt the language of the Instructions themselves, to such as may hereafter proceed on a Mission to the Jews in those countries.

The situation of the Jews attracts the notice and commiseration of all the Societies which are labouring in this field of their ancient glory.

Dr. Pinkerton, in his communications to the Bible Society, proposes a measure of much promise, with reference to the main body of the Jews scattered throughout the Turkish Empire. Numbers of

these appear to be of Spanish origin. They speak what may be called "Jewish-Spanish." Most of their religious books are translated into this tongue, which translations are printed in Rabbinical characters, together with the Hebrew originals. Dr. Pinkerton procured a copy of the Old Testament, so printed, at Vienna, in 4 vols. 4to. from 1813 to 1816.

Now what (Dr. Pinkerton asks) can we do better for the Turkish Jews, than to put the New Testament into their hands, exactly in the same form in which we find that they possess the Old? The Hebrew Translation of the New Testament will induce their learned Rabbis to read it; and, being accompanied with the Jewish-Spanish Translation, the simple, the women, and the children, will have it in their power to read and understand the saving doctrines of Jesus, the True Messiah.

### MALTA.

A celebrated Island in the Mediterranean, under British Authority—Inhabitants, with those of the neighbouring Island of Goza, 110,000—religion, Roman Catholic.

#### CHURCH MISSIONARY SOCIETY.

1815.

William Jowett.  
Dr. Cleardo Naudi.

In the last Survey, we stated Mr. Jowett's return to Malta, on the 4th of October 1819, from his First Visit to Egypt.

While in Malta, he addressed to the Committee of the Malta Bible Society an account of his proceedings in Egypt, with reference to the objects of that Society, from the time of his return to Cairo after his voyage on the Nile; with some general and comprehensive views respecting Egypt, Abyssinia, and Africa at large. This communication, printed at pp. 203—208 of our last Volume, cannot fail to have deeply interested the friends of Africa.

Having entered, while in Egypt, into negotiations with M. Asselin for the purchase of the Amharic Bible, the fruit of Ten Years' assiduous toil—and finding, on his return to Malta, that the British and Foreign Bible Society authorized the purchase—Mr. Jowett left Malta, on the 2d of March, 1820, on a Second Visit to Egypt. On the 31st of May, he returned; bringing with him the Manuscripts of M. Asselin. A general view of his proceedings on this visit was given at pp. 346 and 847 of our last Volume.

Before Mr. Jowett left Egypt on this occasion, he made arrangements with Mr. Salt for the purchase, by that Gentleman, on behalf of the Church Missionary Society, of Manuscripts of the Ethiopic Scriptures, especially of those parts which are wanting or defective in the copies accessible in Europe.

Mr. Jowett's health had seriously suffered by these exertions, and a voyage home was deemed requisite to its re-establishment. He accordingly left Malta, with his family, by the Packet, on the 13th of September, and arrived at Falmouth on the 15th of October.

The Manuscript of the Amharic New Testament was brought by Mr. Jowett, and that of the Old arrived safely by a subsequent Packet. He brought also the Translation of the Gospels into Maltese, with the view of printing one Gospel. More than half the Old Testament has been translated. A revised copy of the Italian Tract on the Scriptures, and a new Tract on Redemption, are put to press in London.

During the five years of Mr. Jowett's residence in the Mediterranean, his time has been fully occupied in Voyages and Journeys, in superintending the Translation of the Scriptures into Maltese, in carrying on much of the correspondence and business of the Malta Bible Society, in assisting in the preparation of Tracts, and in promoting Education. Whenever he was in Malta and his health would allow it, he maintained Family Prayers, in English and Italian, on Saturday and Sunday Evenings, accessible to such persons as wished to frequent them: these Meetings were consoling to his own spirit, under that suspension of his Public Ministry which results from his situation; and they were the means of attaching friends to the Mission in which he is engaged. So greatly has the work grown, however, in his hands, that able co-adjutors are absolutely required; and we trust that his visit home will be the means of procuring such helpers.

#### LONDON MISSIONARY SOCIETY.

1816.

Samuel S. Wilson, *Missionary*.

Mr. Wilson is pursuing the study of the Modern Greek and Italian, with a view to the Mission in the Ionian Islands. He preaches to the Congregation collected by Mr. Lowndes; and has succeeded him as one of the Secretaries to the Malta Bible Society, in the business of which he has been actively employed. He has lately been useful in the formation of the School in Malta, to be conducted on the British System. Mr. Wilson has also been active, like his predecessor, Mr. Lowndes, in the preparation and distribution of Religious Tracts. A Translation of Dr. Bogue's *Essay* into Modern Greek has been completed.



## ZANTE.

The most southern and most fertile of the Ionian Islands; and, for its size, the most populous—Inhabitants, 40,000, chiefly of the Greek Church: the town of Zante, which is the largest in the Seven Islands, contains 16,000 of this number.

## LONDON MISSIONARY SOCIETY.

1819.

Isaac Lowndes, *Missionary*.

The commencement of this Mission was stated in the last Survey, by mistake, to be in 1818. Mr. Lowndes arrived from Malta, on the 1st of April 1819.

He has been principally occupied in studying Modern Greek, and is compiling a Lexicon in that Language and English.

On Sunday Evenings, he had been accustomed to preach, in his own house, to about 40 English, chiefly Military. Permission has lately been granted for him to preach in the Government Chapel; there being, at present, no other Public Service for Protestants.

In addition to visits paid to Cephalonia and Ithaca, Mr. Lowndes has been to Patras, Corinth, Athens, and Thebes; principally with the view of connecting the friends of the Bible Society more closely together.

The Senate of Corfu having decreed that Schools should be established in all the Ionian Islands, in order to introduce the English Language, Mr. Lowndes has undertaken, at the request of the Resident, Sir Patrick Ross, and with the concurrence of the Directors, to take on him the superintendance of such a School at Zante, provided it shall not be found to interfere with more important objects.

## PALESTINE.

## AMERICAN BOARD OF MISSIONS.

Levi Parsons, Pliny Fisk, *Missionaries*.

The appointment of Messrs. Parsons and Fisk to attempt a Mission in the Holy Land was stated in the last Survey. They sailed from Boston, Nov. 3, 1819, on board the Sally Anne, Captain Edes. At Malta, Mr. Jowett and other friends shewed them the kind attention due to fellow-labourers. On the 15th of January, 1820, they reached Smyrna, and were cordially welcomed by the Chaplain and other Gentlemen. Here, or in the neighbourhood, they were to spend a considerable time, in the acquisition of the requisite languages, and in obtaining information for the government of their future measures.

The Mission is directed, primarily, to be benefit of the mingled inhabitants of Palestine. A patient and accurate investigation of their state is justly pointed out to the Missionaries, in their Instructions, as the first measure to be pursued:—

At Jerusalem and in Judea, you will find people of many nations, Jews, Arabs, Turks—Asiatics and Europeans, of different and distant countries; and of various Religions, Judaism, Paganism, Mahomedanism, and Christianity.

The professed Christians are not only of different nations, but of various Communions and Names: Romanists, Grecianists, Armenians, Nestorians, Jacobites, and Protestants.

With this mingled people, in all its varieties, you will endeavour, by attentive observation and diligent inquiries, to make yourselves as thoroughly acquainted as possible; in regard to their general state, their religious opinions and rites, their moral and civil habits and manners, their means of improvement; in a word, the circumstances favourable and unfavourable to the propagation of the Gospel, in its purity and with its blessings, among them.

The large and liberal views on which this Mission is undertaken are thus opened:—

Your Mission is to be regarded as a part of an extended and continually extending system of benevolent action, for the recovery of the world to God and to happiness. In the prosecution of it, respect is to be had, not merely to what may be effected by your own efforts directly, but also, to the lights and facilities, the aids and inducements, which you may afford to the efforts of others, either acting contemporaneously with you, or successively to come after you. Facts are lights: clear inductions are lights: fair results of experiments are lights: correct notices of evils and of remedies are lights. To lay open to the view of Christians the state of the world or of any portion of it, and to point out ways and means of melioration—is to do much toward the accomplishment of what is possible.

On the more immediate site of the Mission, it is said—

You will understand it to be the pleasure of the Committee, that the Mission should be established at Jerusalem; if it can be without hazards not to be incurred, or embarrassments not to be undergone. We are sensible that it will be a difficult station; we are not certain that the occupation of it will be found practicable; or, if practicable, on the whole eligible; but we devoutly hope that it will be; and are persuaded, that if you can reside there with safety, the importance of the Station will outweigh many difficulties. You will be thorough in your inquiries, will proceed with caution, and will decide with deliberate and well-advised discretion.

If the decision shall be, that the time is not come for a Mission to be established at Jerusalem, you will direct your attention to Bethlehem, a place less infested with jealousies, and of greater salubrity; to other places of distinguished importance, within or without the limits of Judea and determine, in regard to your fixed residence, as Providence shall indicate.

Mr. Connor's opinion of Jerusalem, as an ineligible Station, was given at p. 525 of our last Volume. By a Letter from him, dated Constantinople, Nov. 22, 1820, we learn that Messrs. Fisk and Parsons had, a few days before, written to him from Smyrna, requesting some Notices respecting Syria. He had fully unfolded to them his views, respecting their best

method of proceeding, and the inexpediency of their residence in Jerusalem; and had forwarded to them an Introductory Letter to Procopius.

### CONSTANTINOPLE.

The chief city of the Turkish Empire—Inhabitants, 400,000; being 200,000 Turks, 100,000 Greeks, and 100,000 Jews, Armenians, and Franks.

#### CHURCH MISSIONARY SOCIETY.

1819.

#### James Connor.

Mr. Connor's entrance on an extended Journey was noticed in the last Survey; and the details of it given in the Numbers for April, June, September, and December. He left Constantinople on this Journey, on the 31st of October 1819, and returned to that city on the 19th of October 1820; having thus spent nearly a complete year in this most useful and interesting tour.

The following list of places visited will shew Mr. Connor's route, both in going to Jerusalem and in returning:—

Smyrna—Scio—Candia—Rhodes—Cyprus—Beirout—Saide—Sour—Acre—Nazareth—Napolose—Jaffa—Rama—Jerusalem, and its vicinity—Acre—Sour—Saide—Der el Kamr—Beirout—Convent of Der el Shurf—Convent of Mar-Hanna Souère—Damascus—Tripoli—Aleppo—Latichea—Cyprus—Rhodes—and Constantinople.

Mr. Connor acknowledges with gratitude the gracious protection of the Divine Hand, throughout the whole of this Journey:—

Not one untoward accident (he writes), not one day's illness, have I been called to suffer! By land and sea, through the fatigues of the Desert and the perils of the Deep, my God has been my Guardian and Preserver!

Mr. Connor was enabled, in this Journey, to open channels for the circulation of the Scriptures, not only throughout the Islands of Candia, Rhodes, and Cyprus, but in all parts of Syria. In reference to Syria, he writes—

By means of our friends in Jerusalem, Jaffa, Acre, Saide, Beirout, Damascus, Tripoli, Latichea, Scanderoon, and Aleppo, the Scriptures will be offered for sale in every part of the country. I have prepared the minds of very many for the operations of the Bible Society in these parts; and I think I may say with truth, that those operations will be hailed with gratitude.

On Mr. Connor's return to Constantinople, he found that Hilarion had made great progress in his Translation. It had been settled with the Committee that Mr.

Connor should pass some time at home; but he purposed first to devote the winter to the revision of Hilarion's New Testament, with which he is greatly pleased. The Committee have agreed, on the request of the Committee of the British and Foreign Bible Society, that Mr. Connor should devote what time he may judge expedient to this work before his return.

Mr. Connor avails himself of the opportunities, which his residence in the Fanál gives him, of cultivating an intercourse with various high Ecclesiastics friendly to the circulation of the Scriptures. He writes in November—

I was lately introduced to the Patriarch of Jerusalem, Polycarp, who resides here in the Fanál. He had been already advised of my proceedings in Jerusalem, and gave me the kindest reception. He is a warm friend to the Bible Society, and has given me a Letter to forward to Procopius, urging him to activity in the distribution of the Scriptures.

I have had a second interview with Gregory, the Patriarch of Constantinople; and have been introduced to the Metropolitan of Selonica, and to the Archbishop of Mount Sinai. I hope to obtain introductions to several other high Ecclesiastics during my stay in the Fanál, where most of them reside.

### CRIMEA.

#### SCOTTISH MISSIONARY SOCIETY.

Circumstances have occurred, which will, at present, prevent Dr. Brown from leaving Scotland to begin this Mission, as was intended. He has entered on the office of Superintendent of the Society's Students, at a House in Edinburgh taken for that purpose.

The Emperor has approved the plan of the Seminary which was laid before him. Preparations were making, in consequence, for commencing the Mission; with the view of ascertaining, in the first instance, whether it is likely that the Mahomedans will allow their children to be taken permanently under the care of the Missionaries.

The Sultan Kategerry arrived at Cronstadt, from Leith, in the latter part of October. Mr. Carruthers, who had been some time at St. Petersburg, and Dr. Ross, from Orenburg, are to be joined with him in this Mission. All were to meet in Astrachan, and thence to proceed to their destination; accompanied by Mr. Glen, for the benefit of his advice on the first establishment of the Mission.

## Caspian Sea.

Missionary Labours are multiplying on the northern and western shores of this Sea; and, spreading as they are southwards toward Persia, will ere long, we trust, occupy all its banks: we shall, therefore, unite the reports of these labours under the general head of the Caspian Sea.

Under this head will be included all that part of Asiatic Russia, which runs out south-westward from Siberia, and lies on or near the Caspian Sea.

Four Stations come, at present, under this Division—Karass, Astrachan, Surepta, and Orenburg; but they will probably be soon increased by one among the Ossatinians of the Caucasian Mountains, and by a second at or near Baku on the Caspian.

Mr. Glen and Mr. Galloway, of the Scottish Missionary Society, having met at Mosdok, in the beginning of April, visited several of the Mountain Tribes in the neighbourhood of Vladikavkas. These tribes were formerly Christian; but most of them have been drawn to adopt the Creed of the False Prophet by the influence of the Mahomedan Tribes. The Ossatinians, in particular, expressed the utmost willingness to receive Teachers.

Mr. Galloway returning to Karass, Mr. Glen was joined at Mosdok by Mr. Dickson, when they set forward on a Journey of investigation on the west coast of the Caspian. Leaving Mosdok at the end of April, they visited Derbent, Cuba, and Baku, distributing the Scriptures and Tracts; and, about the middle of June, left Baku for Astrachan, where they arrived, by water, after a tedious passage of thirty-three days. The milder disposition of the people near Cuba and Baku, and their readiness to receive the Scriptures, render that vicinity more eligible for a Missionary Station than the Northern Provinces in which Derbent is situated.

The Mission among the Ossatinians has, in fact, been determined on by the Society. Mr. Galloway is to be joined in this work by Mr. Blyth, who left Scotland with the Sultan Kategerry. After prosecuting his studies for some time at Astrachan, Mr. Blyth will proceed to Karass, when Mr. Galloway and he will enter on this Mission.

For a just estimate of the encouragement afforded by the effect of Missionary Labours in the Stations near the Caspian, we refer the Reader to the remarks, quoted from the last Report of the Scottish Missionary Society, at pp. 502 and 503 of our last Volume.

### Persia.

The attention of the Scottish Missionary Society has been drawn to this interesting country, by the knowledge obtained of its condition through their Stations on the Caspian. Anxious to avail themselves of the opportunities of intercourse and access afforded by the proximity of those Stations, the Directors have circulated an Address, inviting to this scene of labour Young Men of liberal education, well-cultivated minds, and zealous for the advancement of Christ's Kingdom. It is an urgent and persuasive Appeal, supported by satisfactory authorities on the promising state of Persia for the labours of those who are competently qualified.

Dr. Henderson, in the following Extract of a Letter to the British and Foreign Bible Society, dated St. Petersburg, Oct. 18, 1820, alludes to a Christian Traveller of no common enterprise:—

When an inquiry was instituted at Okotak by

the Governor, respecting the want of the Holy Scriptures, copies were found in quarters where they were least expected; which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose tract from Okotsk, the whole way through Siberia to Astrachan and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine Truth in the Persian Empire.

We shall quote a few passages from Captain Gordon's Letters, addressed to the Missionaries at Astrachan. He writes from Tebriz, May 13, (O.S.) 1820—

As to the Persians, if you will come among them, do not stop half way. Do not halt in the plains of Daghestan. Come up, and possess the laud. It is all before you. The enemy has such complete sway, that his subjects cannot but be weary of his yoke.

The Russian Minister has just been with me. It is his most decided opinion, that you may come here and enjoy every protection; and more than every facility, for the Persians will themselves begin

the subject of your Mission. He thinks that you would not fall of great success. He advises you to come quietly; not as avowed Missionaries to the Persians, but on the same footing as you came to Astrachan. The Prince he speaks of as open and free in his discourse, though some of the Priests and the more-aged Persians are bigotted. If any thing can be done with the Mahomedans, he thinks the Persians the most hopeful.

Abbas Mirza, the Crown Prince and heir to the throne, received copies of Mr. Martyn's Translation of the Testament, as well as his Father. An answer has been attempted to this work at Teheran, with which the Persians are not satisfied. The Prime Minister here is occupied in preparing another.

I tell Captain Harl, with whom I have met here, that I am calling you over. He says, "Come along. The Persians desire nothing more than to talk about this *strange thing*, as they did with Mr. Martyn, who resided here three months." Had he been much longer at Shiraz, they say that he would have converted half the town. The Mollah who used to dispute constantly with him, now says that he ought not to be spoken of among mortals!

From Ispahan, June 11, 1820, Captain Gordon adds—

I hope that, ere long, you will set out on a twelve-month's tour through this country. I feel confident that you would be able to sow much good seed, both by teaching and by distributing the Scriptures and Tracts; and do more good, perhaps, than Persia has received since its subjection to the Arabian.

Since Martyn's time, the English Character has continued to rise in the esteem of the Persians; chiefly from the excellent character of the English Officers who have been with them of late, who are universally beloved and respected.

There are difficulties, however, enough in your way. These same Officers, who will, I am sure, shew you every kindness and attention, as they have done to myself, utterly disapprove of attempting "to convert the Persians:" yet, they say, you may follow, with propriety, the example of Martyn—*dwell in your own hired house, and receive all that come to you; teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding you.* This, they say, he did; but never attempted to convert them.

You would not be under greater restraint here, in Ispahan, than you are now at Astrachan: acting with the same circumspection, you would be equally secure. Here are 3000 Armenians and 1500 Jews, worshipping as publicly as they choose. I take the most public occasions of shewing and distributing your books—only avoiding a crowd. Having given two or three Tracts away in the Bazar, I was beset the next day for more; and, retreating, distributed as many as I could spare.

This place contains upward of one hundred thousand souls, perishing for want of the Light, which you may very probably be the means of causing to arise and shine upon them.

I occupy a delightful, retired quadrangle of the palace of Schah Abbas; which is the usual abode of the English who pass through this place. It surely will not be long before you are seated on this carpet, with a company of Priests hearing you and asking you questions. They will not avoid you: only perhaps an English Hakeen (Physician) would have more visitors than an English Mollah. It is, indeed, to our Medical Gentlemen that we owe a great deal of our reputation in Persia; so that, you see, the healing of diseases has, in a degree, prepared the people for the reception of the Gospel.

You little think how generally the English Mollah Martyn, of Shiraz, is known throughout Persia; and with what affection his memory is cherished.

Yet, of course, there must be a dark side. The

Great Enemy, in reliance on the fidelity of the Moslems, may have been off his guard for a moment; but will not give them up without a struggle. It would not be surprising, were an active Missionary, zealously engaged in his work, to receive a stab from some fanatic, as soon as his success became apparent—but that stab would pierce the heart of Mahomet! The Persians are not without a witness in their own minds—they know how to discern between good and evil.

To these striking facts we add another, from the Letter of Dr. Henderson before quoted:—

A Russian Captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a Native, where he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a Book. They no sooner noticed the stranger, than the Book was laid aside and concealed; and it was with some difficulty that he could prevail on them to tell him what book it was. At last, they informed him that it was the *New Testament*; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly.

How pleasing the idea, that many of the other copies which have been introduced into that Empire, may also have their Select Circles, to which they are proclaiming the glad tidings of redeeming mercy and love; and that, here and there, may be a Nicodemus inquiring, under the shade of concealment, *How can these things be?* On the subject coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrine and life of our Blessed Lord, and we know what will be the result.

We noticed, at p. 479 of our last Volume, from the Report of the Church Missionary Society, that Professor Lee is preparing, in Persian and in English, the whole Controversy of Mr. Martyn with the Learned of Persia. With the additions which the Professor purposes to make, the Volume will become a Manual for such Missionaries as may have to establish the Truth of the Scriptures against the Sophisms of Mahomedanism.

The Church Missionary Society has frequently called attention to Persia. The Committee have taken every opportunity of sending Tracts thither, and have long contemplated a Mission among that people; while measures have been adopted for procuring the Translation of the Old Testament into their refined language. In the mean time, they will gladly render every aid in their power, to such attempts as may be made by any of their fellow-labourers.

#### KARASS.

A large Village in Asiatic Russia, between the Black and Caspian Seas, in the Government of Caucasus, not far from Gzorghevsk, its capital—consists of a wide street, crossed at right angles by another street, near the middle—buildings chiefly of wood—soil rich—good orchards—climate in the valleys much like that in the valleys in Scotland.

## SCOTTISH MISSIONARY SOCIETY.

1802.

Rev. John Jack.

Alexander Paterson, James Galloway.

The arrangements with the Russian Government for the separation of the Mission Land, from that of the German Colonists, have been completed to the full satisfaction of the Directors; and, on the part of his Imperial Majesty, with his accustomed generosity and interest in the prosperity of the Settlement.

The Missionaries have been enabled to carry on their labours both in the Colony and in the surrounding Districts, without being exposed to any of the personal dangers, either from the Plague or from the turbulence of the Natives, with which, in former years, they have often been more than threatened.

Mr. Jack, though appointed to this Mission in 1819, did not arrive at Karass till the beginning of June 1820. Having reached Astrachan, by the Wolga, in his way to this Station, it was deemed advisable that he should, during the winter of 1819, supply Mr. Glen's place at Astrachan, and enter there on the study of Tartar; while Mr. Glen should proceed to Karass, with the view of aiding Messrs. Paterson and Galloway by his counsels, and of devising with them the best means of accomplishing a journey of investigation among the Tribes of Caucasus. Mr. Glen accordingly left Astrachan in the beginning of October; and, after a Journey of only twelve days through the Steppe, reached Karass in safety.

Mr. Glen's visit to this Station promises great advantage. He collected much information on the state of the Natives, and suggested useful plans of improvement and labour. His previous knowledge of Persian and Arabic enabled him to enter with advantage on the study of Turkish and Tartar.

Messrs. Paterson and Galloway had been employed, as usual, previously to Mr. Glen's visit, in conversing with the Natives who visited Karass—in making excursions into the Villages and Steppes—in distributing the Tartar New Testament, Psalms, and Tracts—in the education and religious instruction of the ransomed—and in superintending the secular affairs of the Settlement.

Besides the more frequent and regular visits to the surrounding Villages, Mr. Galloway, attended by John Mortlock, one of the Ransomed Youths, had itinerated, in the end of June and beginning of July 1819, among the Tartars in the

Steppes between the Rivers Kuma and Terek. In November, Mr. Glen and Mr. Galloway travelled among the Jambuluk and other Tartars, at a considerable distance from Karass.

These various excursions have given the Missionaries opportunities of ascertaining the present views of the Natives. They remark a favourable change in their minds, in three respects:—

There is a sensible diminution of the bitterness, discovered by the Natives on having their attention directed to the truths of the Gospel. In former times, their eyes, the tone of their voice, and their every gesture, bespoke the existence of a deep-rooted rancour, which, the moment it was touched, burst forth in angry words, and sometimes in rude behaviour. Now, however, the outward expressions of this spirit may be considered as a kind of exception to their general conduct towards us.

There is also a considerable partial abatement of the horror, which the common people once felt at the idea of being accounted "Gisours," or Infidels, should they listen to us, and relinquish the religion of [their countrymen.

Another circumstance to which we may advert, is the growth of a spirit of indifference in observing the rites of their own religion. This fact is notorious, and is often deplored by the Effendis as a sign that their religion in this quarter is coming to an end. Now the more indifferent they become to the tenets and observances of Islamism, the less formidable, it is obvious, will be the prejudices which the Christian Missionary will have to encounter in recommending to them the Gospel; and perhaps a general declension of zeal may take place, in order that those who shall embrace Christianity may make an open profession of it, without being exposed to the persecuting spirit of Mahomedanism.

The Missionaries form a very just estimate of these evidences of a favourable change:—

The differences now remarked as to the state of this Missionary Field, may not be the effect of any process, that implies the commencement of a radical change of heart in the individuals among whom they are so observable; but the same Almighty Power, which has produced a manifest alteration in these respects, and partly, as we humbly hope, through the instrumentality of your Missionaries, may yet render the Word preached by us effectual, in translating some of them from the kingdom of Satan into the kingdom of God's Dear Son. And when it is considered, that, in other places, where the labours of Missionaries have issued in the conversion of the Natives, Oshaitze for example, a superficial change, somewhat analogous, preceded the throwing away of their idols and their embracing the Christian Religion, may we not indulge the hope, that the circumstances to which we have referred are the probable, though not the certain, prelude of the turning of this people to the Lord, from the delusions of their favourite prophet, the Impostor of Mecca?

## ASTRACHAN.

A City in Asiatic Russia, and Capital of the Province—built on an Island in the Wolga, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants, 70,000; of many nations—a place of great trade.

## SCOTTISH MISSIONARY SOCIETY.

1814.

Rev. William Glen.

J. Dickson, J. Mitchell, — M. P. Person.

During Mr. Glen's visit to Karass, mentioned above, Mr. Jack, besides the study of Tartar, officiated as Pastor of the Missionary Church. Messrs. Mitchell and Dickson are employed chiefly in the printing department of the Mission. They had the assistance during a considerable part of 1819, not only as formerly, of James Peddie and Andrew Hunter, but of a third ransomed youth, John Abercrombie, who joined his brethren in the beginning of the summer. Mr. M'Pherson, who arrived in 1818, has made great proficiency in Turkish and Persian; and besides attending to his department in the School, has pursued the study of Divinity, in the view of being admitted to Ordination.

Books and Tracts, to the amount of 87,330 were printed during the first four years of labour in this department, from 1816 to 1819. Of this number, 13,330 were Religious Tracts and Catechisms. The remainder consisted of 10,000 New Testaments—4000 copies of the Book of Psalms—7000 single Gospels, being those of St. Matthew and St. Luke—2000 copies of Genesis—and 1000 copies of the Orenburg School-Book.

The Books and Tracts printed in 1819 were as follows—5000 copies of the Orenburg Tartar Testament, from the first sheet as far as the Sixth Chapter of the Epistle to the Hebrews—2000 of the Book of Genesis in the Jagatai Tartar, being a revised edition of the MS. purchased by Dr. Pinkerton from the Karaites at Bakcheserai—1000 of a small School-Book for the Orenburg Mission—and 500 of a Tartar Catechism.

The Issue of Books and Tracts, during the four years above mentioned, was as follows: in 1816—9114: in 1817—5348: in 1818—4022: in 1819—4189; making a total of 22,673.

Mr. Dickson is preparing a Version of the Pentateuch in the Jagatai Tartar, and a Tartar Vocabulary; and had ready for the press several Catechisms translated into Tartar.

Of the translation of the Scriptures into the Jagatai Dialect, the Missionaries write—

The Old and New Testaments, in this dialect, will be the most powerful engine that can be used for the destruction of the kingdom of Satan among the Tartars. We should, by all means, endeavour to have the Old Testament put into their hands as soon as possible; for they must be acquainted with it as well as with the New Testament, before either Bible or Missionary Societies can reasonably expect to see much fruit of their labours among the Mahomedan part of that people. It is necessary that *Moses and all the Prophets* should give their testimony concerning Jesus, that he is the ONLY Mediator between God and man.

A question has arisen, whether the Tartar Scriptures printed at Astrachan will avail for the more Northern Tartars near Tobolok. On this subject the Committee say—

The Brethren received a communication from the Tobolok Bible Society Committee, respecting the Tartar Versions of the New Testament, sent thither from Astrachan; stating that the Native Tartars, in that quarter, understood them very imperfectly; and expressing a wish to have a Translation prepared and executed, similar to a specimen which accompanied its communication. On examining this specimen, however, they were agreeably surprised to find that it came much nearer the New Testament originally printed at Karass, than from the representation of the Tobolok Committee, they had been led to suppose; and still more so, when they were informed, at a Meeting of the Astrachan Bible Committee, that a Tobolok Tartar Interpreter there read the Karass Translation with perfect ease, and declared his conviction that it would be understood at Tobolok.

The truth is, as the Missionaries state, that the Tartar Mollahs do not wish such books to be circulated; and pretend that they cannot understand them, when all that is necessary to their understanding them thoroughly, is, to peruse them carefully. At the same time, there is, no doubt, a considerable difference, between the dialect spoken at Tobolok and the Versions printed at Astrachan; and time only can determine, to what extent this may operate as a bar to their circulation in that quarter.

On this point, the Missionaries anticipate an increase of the opportunities for successful labour:—

This circumstance may ultimately turn out to the advantage of the Mission, if the St. Petersburg Committee should think of preparing a Version for these Northern Tartars. Some of your Missionaries might be invited to undertake the work on the spot; and thus be furnished with special facilities for preaching the Gospel about Tobolok, while the translation was going forward; and of explaining it to the Natives, when published in that dialect.

The Journey of Messrs. Glen and Dickson on the western coast of the Caspian has been mentioned under the head of Karass. In reference to this design, the Brethren at Astrachan held a Meeting, in the beginning of January of last year, for invoking, with solemn fasting and by prayer, the guidance and blessing of their Heavenly Master. On that occasion the plan was settled which was afterward put in execution by Messrs. Glen and Dickson.

It was one object of this Journey, to investigate the state of the Jews within its circuit. Information had reached the Missionaries, that nearly 1000 Jewish families were resident on the western side of the Caspian, in the vicinity of Derbent; and that more than that number were to be found in Bukharia, on the eastern side of the Caspian. Application was, in consequence, made by the Committee to the Jews' Society of London, for a supply of Books for the benefit of these families;

when 200 Hebrew New Testaments, 230 copies of the Prophets, and a number of suitable Tracts, were placed at the disposal of the Scottish Society.

Some difficulty has arisen on a point which begins to be felt by other Missionary Societies—the proper Education of the Children of Missionaries. On a suggestion of Dr. Paterson, in a visit which he paid to Edinburgh last summer, the Committee have resolved, with reference to this subject, to establish a Seminary at Astrachan, for the Education of the Children of the Missionaries at the different Stations in this Mission, after they shall have arrived at an age when their education cannot properly be conducted at those Stations, consistently with the Missionary Labours of their Parents. This measure will obviate the necessity of sending any of the Children of the Missionaries home, at a great expense and much inconvenience.

Similar arrangements will be found requisite in all the principal Missions of the different Societies. In such Seminaries, moreover, promising Native Youths may be trained up as Teachers of their countrymen.

#### LONDON MISSIONARY SOCIETY.

*Appointed to this Station,*  
Cornelius Rahmn.

The removal of Mr. Rahmn from Seltinginsk to Sarepta, was mentioned at p. 32 of the last Survey. Mrs. Rahmn's health requiring a milder climate, they proceeded to Sarepta, on the recommendation of Dr. Paterson—that Station offering a prospect of useful employment among the Calmucks, whose language Mr. Rahmn would readily acquire, from its affinity to the Mongolian used by the Tribes near Seltinginsk.

Mr. and Mrs. Rahmn reached Sarepta at the end of August 1819, after a journey of about three months. He employed himself in studying Calmuck, and in visiting the Hordes in the vicinity. In order to advance his knowledge of the language, to acquire a habit of speaking fluently, and to obtain an acquaintance with the people, he had determined to spend the summer among the Calmucks in the Steppe, making Sarepta his headquarters.

His removal, however, to Astrachan has been settled. He visited that city from Sarepta, and was induced to consider it the best possible situation for a Mission to the Calmucks. It is quite central to that

tract of country in which the great body of this people wander with their herds; and it is estimated that not far short of 100,000 of them are to be found within a few days' journey of this city. It is their constant resort from their various Hordes, and their language is there very commonly spoken. The ground is also unoccupied, so far as regards these tribes; for the Scottish Missionaries settled at Astrachan are entirely occupied with Tartars of other tribes; and both they and the Society under which they act, have cordially entered into Mr. Rahmn's views: they had themselves long regarded the Calmucks with interest, and regretted their inability to extend their care to this people.

#### SAREPTA.

A Settlement of the Brethren, on the River Sarge, near Caaritzen on the Wolga, and close to the borders of Asiatic Russia.

#### UNITED BROTHERN.

1765.

*Single Brethren :*

Schill, Loos, Dehm.

The Brethren have long laboured among different Hordes of the Calmucks. In 1815, by the aid of Grants from the London Missionary Society, they were encouraged to extend their efforts, particularly among the people of the Torgutsk Horde.

In the Koshot Horde, a change has recently taken place, which may prove favourable to the introduction of Christianity. This Horde is sometimes called Tümen's, from the name of the reigning Prince, who is a Colonel in the Imperial Service. We quote the following account of this change:—

This Prince is raised considerably above his subjects, not only by birth, but by an expansion of mind and a knowledge of men, acquired in the late war. The number of Priests in his Horde, which consisted of 1000 Kibitkies, or tents, was no less than 800. Prince Tümen, having penetration to discover that such a disproportionate number was not only superfluous, but prejudicial to himself by rendering it impossible for him to derive any revenue from his people, has lately reduced them from 800 to 250. The Lama, or Chief Priest, too, who, so far as religion is concerned, claims ascendancy over the Prince himself, having boasted of his own Royal descent, so offended the Prince, that he ejected him from his office, and no Lama has since been elected in his room.

Prince Tümen has, hitherto, shewn no disposition to favour Christianity. His Sister, the Princess Shene, is also adverse. After reading two pages of the Calmuck Gospel of St. John, and looking at a Tract presented to her by Mr. Schill, she returned them to him, and would not, although particularly requested, receive them again.

## ORENBURG.

A considerable Town in Asiatic Russia, north-by-east of the Caspian—till 1702, the Seat of Government of the Province, which was then transferred to Oufa—situated in a vast plain—contains 2000 houses—the great thoroughfare, by caravans, between Siberia and European Russia.

## LONDON MISSIONARY SOCIETY.

1814.

Rev. Dr. Ross.

Messrs. Fraser, Gray, M'Alpine, and Selby

Walter Buchanan, a *Cabardian*.

Mr. M'Alpine, whose health had been much restored by his visit to Scotlaud, was to proceed from St. Petersburg, with his family, in company of Mr. Carruthers, on the 12th of August.

The following summary view of the state of the Mission is given in the last Report:—

The intelligence received during the year has not diminished in interest or importance; either as to the influence which the labours of your Missionaries continue to have in communicating the seeds of Christian Knowledge to the poor and ignorant Kirghisians, or as to the prospect that is held-out of ultimate success in preaching to them the Gospel.

The information given by the Missionaries respecting the deplorable state of ignorance in which these destitute and despised wanderers through the Steppes to the south, and east, and north of Orenburg, are sunk, is most affecting. Yet the scene which it presents is considerably relieved, by the eagerness with which they are represented as listening to the instructions of the Missionaries, and the degree of knowledge which some of them appear to have already acquired regarding the great truths of Christian Faith and Duty.

Mollonazar, the young Kirghislian Convert, maintains his consistency and zeal.

Of Allimbet, another Kirghislian, the Missionaries have, for some time, entertained good hopes. The interest with which he always listens to them, the manner in which he appears affected with their addresses, and his anxiety to call the attention of his brethren to them, are all promising symptoms.

On paying a visit to Allimbet's Village, Mr. Selby writes—

It was peculiarly delightful to see the people, both old and young, as soon as we appeared, running to his tent, with a seeming desire to hear what we had to tell them. While speaking to them, they appeared as if they would have eaten the words addressed to them; and, when we had done speaking, Allimbet said, "These words must be the words of God, for they go to my very heart

as soon as I hear them; convincing me that I am a sinner before God, and that I deserve nothing but to be sent to hell, where mercy is gone for ever. But the words of our Mahomedan Priests and of the Koran never affect my heart in this manner. All that they tell me is, that, if I mind my prayers and my washings, and keep my beard neat, I shall get to heaven. But now I see that none can get there, but by Jesus Christ; for He is the only way to heaven."

Mr. Gray says of him, some months afterward—

Whilst addressing the people from Rev. iii. 20. they were very attentive; and Allimbet was much interested and affected by what was said. Frequently did I overhear him saying to himself, (for he sat close by me.) "Thanks be to God—God be pleased with my heart;" while, at the same time, he laboured with all his might to point out to his brethren the importance of what they were hearing. This too he did with as much gravity, seriousness, and earnestness, as would have done honour to any preacher.

Circumstances have led the Kirghisians usually resident near Orenburg to remove to a considerable distance; and less frequent visits have, in consequence, been paid to them. Should they not return, one of the Missionaries will probably pitch his tent among them. In the mean time, the opening of a School at Orenburg for Kirghislian Children has been suspended.

By the advice, however, of Dr. Paterson, the Committee have resolved to maintain and educate some Young Kirghisians, in expectation that the manifest advantages accruing to them thereby will induce the Russian Government to authorise the reception of a considerable number at its expense. The most promising of these Youths may become the future Teachers of their countrymen.

Some extensive journeys among the Tartars have been taken by the Missionaries. Dr. Ross and Mr. Gray, with Walter Buchanan, proceeded to the north and west, toward Troitsk and Oufa, where a great number of Kirghislian, Bashkurt, and other Tartars have their residence. Messrs. Fraser and Selby travelled to the south-east, into the Steppe between the Ural and Astrachan, whither the Tartar Sultan, whom Mr. Fraser met with about two years ago, particularly solicited him to take a journey; wishing him to reside in the Horde, for the purpose of instructing them in the principles of the Gospel.

\* \* \* The remainder of the Survey, and the List of Contributions to the Church Missionary Society, will be given in the Number for February.



# Missionary Register.

FEBRUARY, 1821.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Concluded from the January Number.)

### Siberia.

UNDER this head, we shall include all Asiatic Russia, except the south-western part, which is comprehended under the preceding division. It consists of the two great Governments of Tobolsk and Irkutsk; and lies north of the immense regions of Independent and Chinese Tartary, which occupy Central Asia.

#### SELINGISK.

A City south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—in the midst of 10,000 or 12,000 Buriats, the most learned tribes of that people; and in the centre of all the Buriats, on the east side of the Baikal; having on the north the numerous tribe of Choriatsk Buriats, computed at 30,000; and, on the south, the Mongols of Chinese Tartary.

LONDON MISSIONARY SOCIETY.  
1808.

Edw. Stallybrass, W. Swan, Rob. Yuille,  
*Missionaries.*

Mr. Swan and Mr. and Mrs. Yuille arrived on the 17th of February 1820, after a journey from St. Petersburg of more than 4000 miles, on which they entered at the end of November. Everywhere the utmost kindness was shewn them by the different Authorities, in conformity with the Emperor's orders, who entirely concurs in the object of the Mission.

They were accompanied by Nomtu, the younger of the Buriat Nobles at St. Petersburg. Badma, his associate, continues in that city, in order to assist Mr. Schmidt in a translation of the Scriptures into Calmuck and Mongolian; Mr. Schmidt having been appointed to this work by the Russian Bible Society.

The Missionaries occasionally travel and distribute Tracts, among the tribes of Buriats who dwell in the surrounding country. A Missionary Association has been formed at St. Petersburg, for the express purpose of supplying the Mission with Tracts. Of the Gospels of St. Matthew and St. John, translated into Mongolian, supplies have been received and distributed, together with a large number of Tracts.

Mr. Swan writes—

The Buriats are everywhere receiving the Gospels and Tracts with avidity; and are daily coming to us for them, from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice; and our being able to prescribe simple remedies, and furnish medicines for some of their prevalent diseases, has contributed not a little to secure their good opinion of us, while we have, at the same time, the finest opportunities of distributing the Word of God.

The Lamas, or Priests, themselves, not only come for the Gospel, but are sometimes seen, sitting at our door, reading it to a listening audience of their own people.

The Governor General of Siberia, the Privy Counsellor Speransky, has the cause of Missions and the circulation of the Scriptures greatly at heart.

### Tibet.

#### TITALYA.

In the northern part of Runkpore, on the borders, toward Nepaul.

CHURCH MISSIONARY SOCIETY.  
1816.

Fred. Christian Gotthelf Schroeter.  
Feb. 1821.

Intelligence of the death of this exemplary Missionary, on the 15th of July, has just reached the Committee.

It is with the deepest concern that they have received this intelligence. He has been taken away in the vigour of his

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years, and while engaged in an arduous work, on which no one had entered before him—the preparation of the Scriptures for the immense regions of Thibet. A little time before his death, he wrote—

I pursue eagerly the study of the Language of Thibet; and have every reason to believe, that the blessing of God has hitherto rested, in a visible manner, on the undertaking. May He continue to prosper me in it; and give wisdom, patience, and perseverance for the accomplishment of it! that, after a few years, His Word may go forth among the inhabitants of Thibet, and accomplish that for which it is sent—an humble submission and surrender to *the only wise God our Saviour, who is gone into heaven*, and is on the right hand of God, angels and authorities and powers being made subject unto Him!

Mr. Schroeter was indefatigable in this labour; and received every assistance therein from his kind friend and patron, Major Latter, who bears an honourable and affectionate testimony to his memory.

He was preparing a Grammar and a Dictionary, specimens of which had been received by the Corresponding Committee. He was, moreover, rapidly acquiring the ability to speak in the Thibet Language; and, for the benefit of the Natives more immediately around him, he had Divine Worship twice on Sundays in Hindoostanee. In reference to this he wrote, almost with his dying hand—

As the study of a language totally unknown, and the formation of a Vocabulary of it, require unwearied exertion, you may easily conclude that the greater part of my time must be taken up therewith, since any other employment would occasion a delay in the accomplishment of it; but I have, notwithstanding, endeavoured, so far as my abilities go and opportunities offered, to spread the knowledge of the Name of our Lord Jesus around me; and to converse with many Mahomedans and Hindoos on His love to our sinful race, and on His willingness and ability to save all that come unto God through Him.

## China.

### CANTON.

#### LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D.D. *Missionary.*

Dr. Morrison's health having been impaired, he retired to Macao, with a view to its restoration; and was sufficiently recovered, after a short absence from Canton, to return to that city, and resume his labours. Macao is a Portuguese Settlement, on an island in the Bay of Canton, about sixty miles from that place.

Mrs. Morrison, who had been about four years at home for the benefit of her health, embarked, with her two children, on her return to China, on the 23d of April.

The great work of the Translation of the Scriptures into Chinese was completed on the 25th of November 1819. We gave some details on this subject, at pp. 315, 349, 350, 444, and 445, of our last Volume. Of the Old Testament—the Books of Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, and Job, were translated by Dr. Milne; and the remaining Twenty-six Books by Dr. Morrison. The translation of the New Testament had been previously executed by Dr. Morrison, except from the Book of Acts to the Epistle to Philemon inclusive: these Books were edited by him, from a copy of a Chinese Manuscript in the British Museum, the work of a Roman-Catholic Missionary; such alterations being made as Dr. Morrison judged requisite.

From 1811 to 1817, the British and Foreign Bible Society assisted this work and the publication of the New Testament, by Grants amounting to 5000*l.* Dr. Morrison writes to the London Missionary Society, on the day on which the Old Testament was completed—

If Morrison and Milne's Bible shall, in China, at some subsequent period, hold such a place, in reference to a better Translation, as Wickliff's or Tyndale's now holds in reference to our present English Version, many will for ever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds which they have expended, or shall yet expend, in aid of the object.

The Directors state, in the last Report—

Among those circumstances which may be allowed, under the blessing of the Most High, to excite a lively confidence of ultimate success, in reference to China, is the fact, that the "Chinese are a reading people;" and this fact Dr. Morrison mentions, among others, as affording encouragement to his own mind, amidst all the obstacles which may be supposed to result, in reference to that Empire, from political vigilance and restraints, and the inveterate customs and deep-rooted superstitions of so many ages.

The Translators have endeavoured to execute their work with fidelity, perspicuity, and simplicity. But future Students will have greater advantages. In reference to this, Dr. Morrison says—

A union of European Christian Translators, and of Native Students who have some years attended to European Literature in conjunction with the study of the Christian Religion, is most likely to produce the best Translation into Chinese; and, on this ground, I beg to recommend to the patronage of the friends of the Bible the Anglo-

Chinese College now building at Malacca, intended expressly for the reciprocal cultivation of Chinese and European Literature, and the general diffusion of Christian Knowledge.

Dr. Morrison proceeds with his Dictionary; and has published several smaller works, calculated to promote the instruction of the Chinese.

The intolerant rigour and suspicious vigilance of the Chinese Government, oppose formidable obstacles to the dissemination of Christianity within the Empire. Dr. Morrison has, however, availed himself of such opportunities as have, from time to time, occurred, to impart Christian Instruction to a few of the Natives, as well as to Europeans, at Canton and

Macao. Some of the Chinese appear to have cordially embraced Christianity.

The Roman-Catholic Missions, which have long existed in China, are in a precarious state. Edicts are occasionally issued against the Christian Religion; and both European and Chinese Christians, it is said, sometimes suffer martyrdom: yet the Catholic Religion, it is reported, is extending itself in the midst of these persecutions.

The religion of the Natives is a form of Buddhism; but religious feeling of every kind appears to prevail but little among them; and this is indicated by the state of dilapidation in which their Temples are frequently seen.

## India beyond the Ganges.

### MALACCA.

The chief Town in the Peninsula of Malacca—the country pleasant and productive—the heat moderated by a succession of land and sea breezes—captured by the English in 1795; but restored to the Dutch at the Peace of Amiens: re-captured; and again restored on the 22d of September 1818.

#### LONDON MISSIONARY SOCIETY.

1815.

W. Milne, D.D.    W. H. Medhurst,  
C. H. Thomsen,    Robert Fleming,  
*Missionaries.*

G. H. Huttman,

*Superintendent of Printing Department.*

Major Farquhar, the British Resident, and representative of the Governor of Pulo Penang and its Dependencies, on surrendering the Settlement to the Dutch, recommended, at the request of the Governor in Council (the late Colonel Bannerman), the objects of the Mission to the favourable consideration of the Dutch Authorities; who have, in consequence, evinced a disposition to cherish and promote those plans which were commenced under the protection of the Penang Government.

Mr. Slater and Mr. Milton, mentioned in the last Survey, have left this Mission—Mr. Slater for Batavia, with a view to the recommencement of the Society's Mission in that city; and Mr. Milton for Singapore, as hereafter mentioned. Mr. Fleming, with Mrs. Fleming, to whom he was married at Madras, joined the Mission on the 29th of January, 1820: Malacca was his original destination; but he remained at Madras, on arriving there in the close of 1817, to supply for a time the place of

Mr. Knill. Mr. Huttman, appointed to relieve Mr. Medhurst in the Printing Department, sailed in February of last year, and had arrived at Batavia on his way.

Mr. Thomsen has charge of Malay, English, and Malabar Schools, and also of a Sunday School; but no particulars have been received. Mr. Medhurst's labours in the Chinese Schools are becoming more sensibly useful, in consequence of his increased familiarity with the language. These Seminaries, together with an Evening School chiefly for Adult Chinese, were in a prosperous state. A number of Boys are also taught in the Evening School, who read alternately Christian and Heathen Books—a knowledge of the Natives' Books being desirable, in the event of any of these Youths becoming instrumental in the propagation of the Gospel.

An extensive Printing Establishment is actively employed. The Chinese New Testament is here printed; and the Old Testament is proceeding: the Book of Deuteronomy was finished early in 1819. The "Chinese Magazine," a periodical work in Chinese, is published monthly; and the "Indo-Chinese Gleaner," in English, appears quarterly: of the "Magazine" 1000 copies are printed, being double the number formerly called for: the "Gleaner" began in May 1817, and contains much curious and authentic information respecting China and the neighbouring countries. Various Tracts are also printed, both in Chinese and Malay: a List of Chinese Tracts recently published was given at pp. 526, 527, of our last Volume.

In the year 1819, the number of Chinese Books printed, including copies of

parts of the Scriptures and the Chinese Magazine, amounted to 42,950; besides many thousand Tracts in the Malay, of which about 22,000 were circulated within that year.

The buildings of the Anglo-Chinese College were in great forwardness, at the close of 1819. The primary objects of this Institution are, the cultivation of Chinese and English Literature, and the diffusion of Christianity in the countries and islands which lie to the eastward of Pulo Penang. The Donations of persons resident in the East, including 1000*l.* from Dr. Morrison, amounted, in the early part of 1819, to upward of 2400*l.*

The Missionaries have formed a Fund for the support of the Widows and Orphans of the Society's Ultra-Ganges Mission; to which the Directors, cordially approving the plan, have contributed 100*l.* Any profits which may arise from the sale of the "Indo-Chinese Gleaner" are appropriated, in part to this Fund, and in part to Charities among the Heathen.

There is preaching, in Malay and in two dialects of the Chinese, in six different places, and seven times a week; and, occasionally, in English and Dutch. One of the Services is held in a Chinese Temple: the number who assemble there is not so great as formerly; and the general attendance of the Chinese and Malays is but small. Mr. Medhurst speaks frequently to the Chinese in their shops, where 20 or 30 will soon collect round him.

A Catechetical Exercise on Sundays is attended by several learned Chinese, who are employed in the Mission. They were all born and educated in China, and will probably return thither again.

In a Letter, dated in the early part of last year, Dr. Milne gives a summary view of the Mission:—

I have lately been reviewing the state of your Ultra-Ganges Missions, and I hope it may safely be affirmed that their prospects are encouraging: while there is much to damp our spirits, there is a great deal more calculated to inspire cheerful hope. Knowledge is spreading: the number of youth connected with the Missions is increasing: opportunities for circulating Tracts are more numerous than ever; and the Heathen are more frequently visited in their own houses than formerly. True, these things do not constitute *actual success*; but the means must be first used, and we have reason to hope that in due time the blessing will follow.

#### SINGAPORE.

A small Island, at the southern extremity of the Malay Peninsula, with a Town of the same name—taken possession of by the English, in February 1819—few inhabitants before: but, by the end of that year, there were about 5000, who are chiefly Chinese and Malays.

#### LONDON MISSIONARY SOCIETY.

1819.

Samuel Milton, *Missionary.*

To this new and promising Settlement of the East-India Company, Mr. Milton removed, in October 1819, from Malacca; with the full sanction of his Excellency, Sir Stamford Raffles, Governor of Bencoolen; and of the Resident at Singapore, Major William Farquhar. Land has been granted for the formation of a Mission Establishment.

Mr. Milton had begun to visit and converse with the Settlers, and had distributed a considerable number of Chinese and Malay Tracts. He performs Divine Worship every Sunday in English, when all the Europeans attend; and was about to open a School for Chinese Children.

#### PULO PENANG,

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 160 square miles—transferred to the East-India Company in 1786, when there were very few inhabitants—population said to be now 40,000; chiefly Malays and Chinese, but exhibiting an uncommon diversity—it is now a regular Government, subordinate only to the Governor General.

#### CHRISTIAN KNOWLEDGE SOCIETY.

1819.

On occasion of the Bishop of Calcutta visiting this Island in 1819, a District Committee of the Society was formed, which is denominated the "Prince of Wales Island and Bencoolen District Committee." It is countenanced by the Governor and other Officers. A Station Committee, in connection with the Pulo-Penang Committee, is to be established at Bencoolen.

Some Extracts from a Sermon preached by his Lordship when at Pulo Penang, were given at pp. 281—283 of our last Volume.

The Diocesan Committee of Calcutta write to the Society, in reference to this Committee—

We cannot close our first packet without congratulating the Society for promoting Christian Knowledge on the additional means of extending its useful labours, which have now been so successfully opened and suggested here by our honoured Prelate. Almost from the first establishment of that venerable Society, the East has ever been an object of its greatest solicitude and most active exertions; but never before, we believe, has it been able to extend its benevolence to so remote a quarter. And, in addition to this Island and the neighbouring Settlement of Bencoolen, we are happy to state that one of our Members (Mr. Banerman) has promised his endeavours, on his return to Canton, to procure for us the support of the British Factory at that place.

The Diocesan Committee give the following view of the importance of Pulo Penang as a Station:—

Bordering close on the shores of the Malay Peninsula, and maintaining a close and frequent intercourse with the vast country of Sumatra, with the numerous Isles of the great Indian Archipelago, and with China, it affords an important and valuable opening to an immense field for the labours of Christian Philanthropy. Its population consists of Natives of almost every country of the Indian World—of countries, in many of which the name of Christ is not unknown, although the true nature of his Gospel is not understood, nor its influence on the heart developed. Into the School at Penang, Children of all Denominations are admitted; and it may not be uninteresting to remark, that, among them, are to be found two from the untutored tribes of the Island of Celebes, in one of whom a very superior intelligence discovered itself. A body of Natives of countries so various, early trained in the same discipline and habits, affords a most pleasing source of contemplation to the Christian Mind. Nothing is too hard for the hand of the Almighty to perform; and we may be allowed to hope, that the time is not very far distant, when, perhaps by means of many of these Children, the Gospel may find, in lands now dark, many sincere and faithful believers.

LONDON MISSIONARY SOCIETY.

1819.

Thomas Beighton, John Ince, *Missionaries.*

On Mr. Medhurst's visit to this Island from Malacca, mentioned in the last Survey, he presented to the Governor, the late Colonel Bannerman, a Memorial by Mr. Milne, explanatory of the Society's views in proposing to form a Mission on the Island. The Mission at Malacca had been established, with an ultimate view to the diffusion of Christianity and useful knowledge in the islands and countries around; and as that Mission had been encouraged by a Grant of Land by the then English Authorities, and had been increased under their continued favour since Colonel Bannerman had been at the Head of the Government, Mr. Milne had a confident expectation that permission would be granted to form a Mission in Pulo Penang. Mr. Medhurst also presented a Memorial, in which he asked permission to establish a Charity School, for the instruction of Chinese Youth in their own language, and in writing and arithmetic; to adopt as school-books the ancient classical writings of the Chinese, connected with a Christian Catechism; and to introduce, as far as practicable in so complicated a language, the British System of Education.

Colonel Bannerman favoured this design; and granted twenty dollars monthly toward a Chinese School, and ten toward a Malay School.

Of the lamented death of this benevolent man our Readers have been before apprised. See p. 119 of the last Volume.

Mr. Beighton arriving from Malacca in April 1819, found the Chinese School, begun by Mr. Medhurst, going on well. He established two Malay Schools, one of

which was held in a Mosque; and circulated an advertisement, inviting the Malays to send their Children.

Mr. Ince proceeded from Malacca, at the end of June 1819, and took on him the charge of the Chinese School begun by Mr. Medhurst.

Mr. Beighton pursues the study of the Malay, and Mr. Ince that of the Chinese.

In the autumn of 1819, the Cholera Morbus made its appearance in Penang, and carried off great numbers of the Heathen; who being exceedingly alarmed, had begun to offer extraordinary sacrifices to their gods. In this season of general dismay and affliction, the Missionaries embraced the opportunity of distributing among the people Religious Tracts, in Chinese and Malay.

About 7000 Tracts and Magazines had been distributed in the Island.

As the encouragements at this Station justify the expectation of its permanency, a House has been lately purchased for the accommodation of the Mission.

At the date of the last advices, there were three Malay Schools and one Chinese.

In a Letter of May 4, 1820, Mr. Beighton writes—

The most pleasing intelligence which we can communicate is, our being able to introduce without fear the Sacred Scriptures and Religious Tracts into the Malay Schools. A year ago, if we had offered a New Testament to a Mahomedan, he would immediately have rejected it.

Some months ago, a Mahomedan, who is considered a learned man, and whose employment was to teach persons to read the Koran, made repeated applications to us, desiring to place himself at our disposal, offering to read the Law, the Psalms, and the Gospels. We have since engaged him; and he has now upward of fifty learners, including men, women, and children. They assemble in his own house; the road to which in wet weather being almost impassable, he has made a kind of bridge of buffaloes' heads.

RANGOON.

The chief Sea-port of the Burman Empire—about 670 miles south-east of Calcutta.

AMERICAN BAPTIST MISSIONS.

Adoniram Judson, James Colman, *Missionaries.*

The melancholy death of Mr. Wheelock, one of the Missionaries at this Station, in August 1819, on his passage to Calcutta, was stated at pp. 169 & 170 of our last Volume. Mr. Hough, who had charge of the printing department, has proceeded to Serampore, on his own responsibility; which the Board consider as a virtual removal of himself from under their protection. Mr. Judson had written for another Printer.

In the Spring of 1819, a small building was opened, near the Mission House, by the side of a public road; where Mr. Judson

had daily opportunity of conversing with the Natives, and of declaring to them the glad tidings of Salvation: Mrs. Judson was actively and usefully engaged, particularly in the Schools: and Mr. and Mrs. Colman were occupied in acquiring the language.

The labours of the Missionaries were not without a blessing. Mrs. Judson writes, in August 1819—

We begin to see the Word of God taking effect around us. The Burmans now believe that we have come hither to do them good. For four or five years they supposed, notwithstanding our assertions to the contrary, that we had come hither merely to obtain their wisdom, in order to return to our native country to communicate it to others: but seeing, after we had acquired the language, that, instead of returning, we built a place for Public Worship, in which Mr. Judson spends all his time in preaching the New Religion, they changed their opinions; and some of them acknowledge that it must be a singular religion, and one worthy of attention, to produce such effects.

The Missionaries had, at length, the happiness of baptizing three Burmans—the first-fruits to Christ from among this people; and many appeared to have some desire to inquire into the Christian Religion, but were kept away by the dread of persecution.

The Mission had now come to a serious crisis; and the Brethren found it necessary, in consequence, to proceed to Ava, in order to solicit toleration for the Christian Religion. The old Emperor had

died in June. His eldest Grandson had succeeded him, after putting to death several of his Uncles who opposed him. If the Missionaries found him favourably disposed to the introduction of Christianity, they felt that they should be able to prosecute their work; if not, they must inevitably leave his dominions.

In December 1819, Mr. Judson and Mr. Colman proceeded, accordingly, to Ava. Mr. Judson writes—

We commend ourselves and the Mission into His hands, who is invested with all power in heaven and earth; and will, we are assured, do all things well. Oh that He may be pleased to open a wide and effectual door, for the promulgation of Divine Truth in this great Empire!

But the faith and patience of the Missionaries were to be put to further trial. They obtained an audience of the Emperor; but he rejected their petition, and refused a present of books which they laid at his feet.

No regular intelligence has yet arrived of the subsequent steps of the Missionaries: but it has been stated in the Public Papers, that Mr. Judson and his family, including probably the whole Mission, had arrived in Calcutta, having been obliged to leave Rangoon on account of an impending war between the King of Pegu and the Siamese. The real cause will be found, we presume, in the determination of the New Emperor to discountenance the Mission.

## India within the Ganges.

In surveying this large division of the Missionary Field, we shall pursue the course before adopted. Entering at the south-eastern extremity of Bengal, we shall proceed, from Calcutta, through the Northern and North-Western Stations, to Bombay—from Bombay, round the southern part of the Peninsula, to Madras—and, from Madras, finish the Survey by the Stations on the Eastern Coast.

### CHITTAGONG.

In the south-east corner of Bengal—about 230 miles east of Calcutta—highly romantic in situation and appearance.

#### BAPTIST MISSIONARY SOCIETY.

1812.

#### H. Peacock, Missionary.

Mr. Peacock had 74 Scholars under his care, at the date of the last advices. He intended to open a Sunday School. He was apprehensive that the Hindoostanee, which he had laboured hard to acquire when at Agra, would be useless at Chittagong; but it proved to be of essential service to him.

Of his employments and prospects, Mr. Peacock writes—

My School is my Congregation also; for I have only my Scholars to read the Word of God to on Sabbath-Days, and sometimes an old woman or two, besides some one of their relatives. But I must say, that it is a Congregation which I am well satisfied with, from the attention that they seem to pay to what is read to them; and some of them are at the age of understanding, being thirteen, fourteen, fifteen, sixteen, and seventeen years of age—very poor and humble Boys. These poor fellows attend so constantly, labour so hard, and seem so desirous of instruction, that I find much pleasure with them; weariness and difficulties being done away with. Some might be apt to despise the idea of having only a Congregation of Boys to preach to: but really I am quite happy and pleased with such a Congregation.

Throughout the week, we generally assemble for

school at eight o'clock, when we commence with worship in Hindoostanee; and I am in great hopes that the reading of the Scriptures, regularly and daily to the Scholars, will not be in vain.

### DACCA.

Once the Capital of Bengal—170 miles north-east of Calcutta.

#### BAPTIST MISSIONARY SOCIETY. 1816.

O. Leonard, *Missionary*.  
Ramprasad, *Native*.

The Serampore Missionaries write, in reference to this Station—

The exertions of Mr. Leonard have been evidently owned of God, while his conduct has gained him the esteem of the chief inhabitants of the city. He has also found, in our Native Brother Ramprasad, a faithful and affectionate helper.

The School for Indigent Christian Children is highly useful, in training up children to an acquaintance with the Scriptures. In the Persian School, the Gospels are read without hesitation; and the Bengalee Schools are well attended, and greatly encouraged by the European Inhabitants.

As Dacca is very conveniently situated, having water communication with all the East of Bengal, it is intended to make that city a general depôt for Books and Tracts designed for circulation through that extensive and populous district.

#### SCHOOL SOCIETY. 1818.

In addition to the Branch of the Native School Institution of Serampore already established at Dacca under the Baptist Mission, a School Society was formed on the 11th of November 1818, at a Meeting of the European Gentlemen resident at and near this city, as an Auxiliary to that Institution. Its objects are—the instruction of indigent Christian Children, and the establishment of Native Schools.

To induce Hindoos and Mahomedans to send their Children to the Native Schools, the Books used therein are those of the Calcutta School-Book Society.

### SAHEBGUNJ.

The principal Town of the District of Jessore, in the east of Bengal, nearly 80 miles east-north-east of Calcutta.

#### BAPTIST MISSIONARY SOCIETY. 1807.

William Thomas, *Portuguese*.  
Didhera, Ramsoodura, and Hureedas,  
*Native Assistants*.

Mr. Thomas and his associates continue their labours in various parts of the District of Jessore, in conversing, preaching, and distributing Tracts and the Scriptures.

There are about 20 Communicants. Five Heathens have been lately baptized,

and seven others have declared themselves convinced that Jesus is truly the Saviour of Men.

A whole Village have expressed their desire of being called Christians.

### CALCUTTA.

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1802, at 2,225,000: those of Calcutta itself very variously estimated.

#### AUXILIARY BIBLE SOCIETY.

The Reader will have seen, from our extracts of the Sixteenth Report of the British and Foreign Bible Society, at pp. 445 & 446 of our last Volume, that the operations of this Society comprehend a wide range of territory, and are progressively extending.

The Society has now under its care—a Revised Version of the Malay Scriptures, in Arabic Characters—Martyr's Hindoostanee Testament, simplified, by Mr. Bowley of Chunar, for the use of the great body of the Hindoos—the Old Testament in Hindoostanee—a Version of the New Testament into Bengalee, by Mr. Ellerton—a Revision of the Tamul Scriptures, by Dr. Rottler and Mr. Rhenius—and Versions into Malayalim and Canara.

The British and Foreign Bible Society has carried on its operations in India, chiefly through the medium of a Corresponding Committee in Calcutta. The establishment and efficiency of the Calcutta Auxiliary having opened a suitable medium of intercourse, the Corresponding Committee are dissolved; but, in dissolving themselves, they leave these facts on record:—

While they exult in the cheering facts which they witness, that the Sacred Scriptures are now in circulation—that they are translated into those languages which are most current in the East—that New Versions are in preparation—that New Labourers in the work of translation are rising up—that the combined wisdom and energy of Christians of various Denominations are brought into action—and that printing-presses are now established, for the publication of the Sacred Scriptures, in Calcutta, Bombay, Colombo, and other places, where, previously to the general impulse given by your Society, no sacred establishment of this nature was known; they cannot but look forward, with strong and joyful hope, to the result of these important efforts, considering them as the beginning of those good things which are written in the Scriptures of Truth.

#### SOCIETY for PROPAGATING the GOSPEL.

Our Readers will have seen, with pleasure, the correspondence between the Bishop of Calcutta and the Church Missionary Society, on his Lordship's acceptance of the Grant of 5000*l.* from that body in aid of the New Mission College:

Volume for 1820, pp. 216, 217. We stated also, at p. 277, the appointment of the Principal and one of the Professors; and printed, at p. 398, a Letter of the Society for the Propagation of the Gospel, expressive of full confidence in his Lordship's measures.

The College, now erecting on a fine spot of ground granted by Government, about three miles below Calcutta, on the opposite bank of the river, will consist of a central building, 156 feet in length; with two wings, each of 150 feet. There will be a Chapel, a Hall, and a Library, each of the length of 60 feet; and suitable accommodations for a Principal and two Professors, one Missionary, and Twenty Students. The Bishop estimates the expense at about 10,000*l.*, which is considerably more than was first proposed; but it appears that a smaller sum than 10,000*l.* would not secure the requisite accommodations and the durability of the edifice.

An opening will be given, it is said, to Cingalese Students to avail themselves of the advantages of the College, that Ceylon may reap the benefit of this Institution.

#### CHRISTIAN KNOWLEDGE SOCIETY.

Mr. Van Gricken,  
*Superintendent of Schools.*

The Diocesan Committee have now, in co-operation, District Committees at Madras, Bombay, Colombo, and Pulo Penang. These bodies are proceeding with activity.

A strong testimony is borne by the Diocesan Committee to the improving state, both of professed Christians and of the Heathen.

In prosecuting the establishment of Native Schools, of the vast importance of which Institutions the Committee speak very decisively, the plan adopted is that of forming Schools by Circles, of a few miles in extent; each Circle comprising Five Bengalee Schools and One Central English School. One Circle was on the point of being completed; and a Second Circle was in preparation. Mr. Van Gricken, who was employed for some time in the Schools at Chinsurah, is appointed to the charge of the English Schools and to the superintendance of the others.

Native Teachers are employed, at salaries of six rupees per month each for fifty boys, with an addition of one rupee for every ten boys beyond that number, till each School shall reach 100.

A Christian School was about to be built by the Bishop of Calcutta, out of

some funds at his Lordship's disposal, the support of which would probably devolve on the Committee.

Depôts of Books and Tracts have been formed at various places in the Upper Provinces; and supplies furnished to Schools, Hospitals, and other establishments, and sent to several distant Settlements.

Further particulars were reported at pp. 529—532 of our last Volume.

#### BAPTIST MISSIONARY SOCIETY.

1801.

John Lawson, Eustace Carey, W. Yates,  
James Penney, W. H. Pearce, W. Adam,  
*Missionaries.*

John Peter, *Armenian.*

Sebukram, Kishura, Petrusc, Fanchon,  
and Gorachund,  
*Native Assistants.*

The labours of the Missionaries have gradually acquired a more extensive range. Convinced that the Preaching of the Cross is the grand means by which the Heathen World is to be reclaimed to God, they have increased the number of their places for Native Worship; and, in defraying the expenses, have been aided by the liberality of pious individuals. One was erected at the charge of an aged Portuguese Woman, who had been all her life-time a servant, and in the receipt of very moderate wages. Four Places of Worship are supplied by the Missionaries resident in the city, besides two connected with the New Station among the Natives, mentioned in the last Survey, which is at Doorgapore; a situation well calculated for collecting a Congregation at any time of the day. Mr. Adam, occasionally visited by the other Brethren, occupied this Station from March to September 1819; and was succeeded by Mr. Eustace Carey, who was to remain also for six months. Their Journals furnish a lively idea of the nature of the work in which they are engaged—of the obstacles which impede their progress—and of the debasing influence of the native superstitions.

The Schools proceed as usual. The Benevolent Institution, under the care of Mr. and Mrs. Penney, contains several very promising Youths. A beginning has been made in Female Education; and nothing can more forcibly demonstrate the depraved state of society among the Natives, than the benevolent exultation of the Missionaries in having gained their first little circle of Female Scholars:—

Our new Girl's School contains seven pupils: so that we have now, in the first that we established.



five; in the second and last, seven. These appear very trifling: but they are the first Schools for Hindoo Girls in Calcutta that have existed for ages; and will, eventually, as prejudice against the education of these interesting but unfortunate beings abates, go on and increase.

In less than twelve months from the establishment of the Printing Office, which is conducted by Mr. Pearce, the following Books and Tracts have been printed, in part for the use of the Mission and for that of the London Missionary Society, and in part for the Calcutta Bible and School-Book Societies:—

Gospel of St. John, in Bengalee and English, 4000	
Ditto . . . . . in English . . . . .	2100
Bengalee and English Tracts . . . . .	35,000
Hindoostanee Tracts . . . . .	3000
Sanscrit Tracts . . . . .	1000
English Reports of different Societies . . . . .	3000
Bengalee School Books . . . . .	2500
English School Books . . . . .	2000

Total . . . . . 62,500

A Sanscrit Grammar, compiled by Mr. Yates, is about to be put to press. The Professors of the College of Fort William having recommended this work, it is patronized by Government.

How extended is the population of Calcutta, and how little has yet been done to explore it, may be gathered from the circumstance, that very lately the Missionaries discovered, to their great surprise, that several thousands of the Mug Nation were numbered among its inhabitants, by whom the Gospel was received so favourably at Chittagong, and who are not restricted from paying it attention by the fetters of Caste.

#### CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, *Missionary.*

Mr. Sandys, *Superintendent of Schools.*

Mr. Parker, *Schoolmaster.*

Messrs. Jetter and Deerr, mentioned in the last Survey as having embarked April 10, 1819, reached Madras on the 5th of August, and Calcutta on the 5th of September; and were stationed at Burdwan. Messrs. Morris, Perowne, La Roche, and Brown, reported as about to sail for Calcutta, embarked, with the Rev. James Ridsdale destined for Madras, on the 2d of February of last year; and, after touching at Madaira, the Cape, and Colombe, arrived at Madras on the 22d of July, and, after about three weeks' stay there, proceeded for Calcutta. The Madras Committee wishing to avail themselves of Mr. Perowne's services, he and Mrs. Perowne staid at Madras; but the Calcutta Committee requesting that they might proceed to their original destination, they left Feb. 1821.

Madras on board the *Moira*, on the 19th of September.

Mrs. Schmid continues in charge of the Female Orphan Asylum. Mr. Schmid conducts there the Daily Worship and the Sunday Services; and pays much attention to the religious instruction of the Girls, whose answers to his various questions discover considerable progress in Christian Knowledge.

There are about 2000 Scholars under education, in the various parts of the Missions connected with Calcutta. The Seminary of Hindoostanee Youths under the care of Mr. Corrie contains Ten Scholars: the enlargement of this Institution is in contemplation; as it is likely, under the Divine Blessing, to supply useful Labourers to the Mission.

One of the Kidderpore Schools having been transferred to the Diocesan Committee, three remain at that Station. One of these, erected on ground made over to the Society by Colly Shunkar, has been changed, at his request, into an English School, the Master of which receives from him fifteen sicca rupees monthly. Mr. Parker has been placed over this School. Mr. Sandys continues his obliging superintendence.

The premises at Garden Reach, in consequence of Mr. Greenwood's removal to Chunar, have been sold, and to advantage.

The arrival of a Press and Types from England enabled the Corresponding Committee to enlarge their exertions in the Printing Department. A further supply of Types, and an additional Press, have been since received.

A Periodical Work, to be entitled the "Asiatic Christian Observer," had been projected; but is deferred, for want of more extended co-operation: see p. 287 of our last Volume. The Committee of the Society having, however, requested a Half-yearly or Quarterly Report from each Station, the Corresponding Committee adopted the plan of a Quarterly Circular, containing intelligence from the Society's Stations and the chief transactions of other Societies; as being both conducive to the object which they had in view in the projected Periodical Work, and as likely to fulfil the wishes of the Parent Committee. The first of these Circulars appeared in March.

The Historical Scripture-Tracts of Mr. Ellerton, in Bengalee, nine in number, have been completed to the end of Genesis. Part of these are printed with English Translations. See p. 288 of our last Volume.

Mr. Schmid is devoting himself to Bengalee, with a view to supply appropriate

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publications in that language. He has prepared a Tract in Bengalee and English, entitled "Divine Sayings;" than which, Mr. Thomason says, from remarking its utility in the Central School at Burdwan, nothing can be better adapted to bring forward Bengalee Youth in English. A "View of the Doctrines and Duties of Christianity," in Bengalee and English, compiled by him, was in the press.

Mr. Schmid had frequent intercourse with Rammohun Roy; who was to proceed, in the early part of this year, on his long-projected voyage to England. There seems, as yet, but little approximation in his mind to the just and vital views of Christianity.

The health of Abdool Messeeh having been, for some time, in an infirm state, he visited Calcutta, at the desire of the Committee, and arrived there considerably benefitted by the change of air. That he might improve his stay there to the best advantage, he left the hospitable roof of his friend Mr. Corrie, and got into a little dwelling in the midst of the poor: but the place soon becoming too small, the Committee hired a more commodious house, where from 150 to 200, of the most wretched of the population, attend him three times a week. He is here surrounded by the aged, the disabled, and the diseased—poor Portuguese or Country-born—who belong to no caste, and who have hitherto found scarcely any one to care for their souls.

Mr. Bowley having visited Calcutta on account, chiefly, of his revised edition of Martyn's Hindoostanee Testament, the Corresponding Committee availed themselves of this opportunity to make arrangements for his receiving Ordination, according to the Rites of the Lutheran Church, that he might be authorised to administer the Sacraments to the Native Congregation at Chunar. He was accordingly set apart to the Sacred Ministry, on the 23d of March, by the Lutherans belonging to the Mission, in the Dutch Church at Chinsurah, the use of which was granted for the purpose by the Governor.

A general view of the state of the Mission will be found at pp. 285—287 and 479—481 of our last Volume.

Twelve Stations may be considered as under the Calcutta Committee—those of Calcutta, Kidderpore, Burdwan, Buzar, Benares, Chunar, Lucknow, Bareilly, Meerut, Delhi, Agra, and Titalya.

In a Sermon preached for the Society, Mr. Thomason expresses his confidence in the advantages which will ultimately arise from Native Schools and Native Missionaries—appeals forcibly to the Eu-

ropeans resident in India in support of the Mission, as themselves placed at the post of duty and honour, and as spectators of the degradation and misery of the Heathen—and bears an encouraging testimony to the success which has attended its exertions.

In the short time (he says) that has elapsed since the Society commenced its operations in India, a considerable number from among the Natives have been brought, by its instrumentality, to the knowledge of the Truth: many are, at this day, maintaining an honourable and consistent profession of Christianity; and not a few have died in the faith and hope of the Gospel.

#### LONDON MISSIONARY SOCIETY.

1816.

H. Townley, G. Keith, John Hampson,  
S. Trawin, *Missionaries.*  
George Gogerley, *Printer.*

Extensive prospects of usefulness present themselves on every side.

The attendance of the English at Public Worship increases. The Free-Masons' Lodge is still used as a Chapel. An Afternoon Bengalee Service is held in the same place.

The foundation-stone of a New Chapel was to be laid on the 3d of May. Land had been bought for this purpose, at Dhurumtollah, for 1250*l.* About 1500*l.* more had been subscribed; but a further sum of 2000*l.* would be wanted.

At Kalee Ghaut and Tally Gunge, mentioned in the last Survey, the Missionaries frequently preach, in the crowded lanes, to numerous and attentive congregations. At Kidderpore, a friend has built for them a large bungalow for Native Worship, which proves to be an important Station, the congregations being very regular and attentive. Public Worship has been resumed at the Howrah, opposite to Calcutta, across the river, where it had been discontinued for want of assistance. Two bungalows were building on the north-east side of the city, for Native Worship.

Native Schools are superintended by the Missionaries.

The Bengal Auxiliary Society renders efficient aid to the Mission. Since its First Anniversary, in January 1819, the sum received had amounted to 4000 rupees. These funds are applied to the printing of Tracts, and in other ways relieving the expenses of the Mission.

A List of the Tracts published, and an account of the method of putting them into circulation, will be found at pp. 552 and 553 of our last Volume. Part of the time of the Missionaries is occupied in traversing the streets and lanes of the city for this purpose.

A Monthly Publication, in royal octavo, each Number containing 16 pages, entitled the "Gospel Magazine," began in December 1819. It is printed in Bengalee and English, in parallel columns. Each Number contains five or six articles, written in a plain and affectionate manner, and containing information and enforcing principles likely to prove interesting and beneficial.

**CALCUTTA SCHOOL-BOOK SOCIETY.**

1817.

The Formation and Objects of this Society were stated at pp. 108 and 109 of the Volume for 1819.

The expenditure of the First Year was less than 5000 rupees; that of the Second exceeded 20,000.

Its publications have been in six languages—Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English. There were published in the Second Year, either by or for the Society, six New Works, and thirteen New Editions of former works. Seven more were in the press, and others in prospect. Up to May 1820, the Society had published, or subscribed for, copies of Works, to the amount of 73,000; and had in the press 47,000 copies.

Of the success attending the Society's Publications, the Second Report states—

While some are remarkably popular with those for whose use they are intended, it does not appear that any have failed to be of considerable use, or to be thankfully received.

In reference to the Funds, the Committee remark—

The Society's complete organization and arrangements, with the experience gained and connections established up to the present time, will now enable it to expend with effect even the most ample pecuniary supplies.

**CALCUTTA SCHOOL SOCIETY.**

1818.

The Formation, Regulations, and Objects of this Institution, which grew out of the School-Book Society formed the preceding year, were stated at pp. 223—225 of our Volume for 1819.

The Society has Three Classes of Schools under its care:—

1. *Regular*—that is, Schools into which, as being entirely under the controul and management of the Society and wholly supported by it, there may be introduced a regular, uniform, and improved mode of tuition, as to matter, materials, and method.

2. *Indigenous*—that is, Seminaries originated and supported by the Natives themselves.

3. *English*—in which not only the English Language, but the higher branches of education are taught.

Of the Regular Schools, three have been opened with good prospect. In the Indigenous Department, the proceedings have been important and successful. In the English, twenty Boys of promising abilities have been sent to the English School of the Hindoo College, where they are engaged in the study of English and Bengalee.

The Indigenous Schools justly attract much attention. To aid and improve these is a main object of the Society. The impossibility of gratuitously educating even a tolerable proportion of the inhabitants of these Provinces is obvious. The Committee have, therefore, laboured to improve the character of the numerous existing Seminaries, in which one-fourth of the male population of the country were receiving the rudiments of education. When the attention of the Society was first drawn to these Schools, it was found that the instruction given in them extended only to a little writing and arithmetic. Through the exertions of some intelligent Natives, the Indigenous Schools of Calcutta have been classed in Four Districts, the Books of the School-Book Society introduced, and each District placed under the efficient superintendence of a respectable Native.

In the beginning of last year, the total number of Indigenous Schools in Calcutta was 188, and they contained 4146 Children. Of these, 106 Schools, containing 3125 Children, have been brought into connection with the Society; while the remaining 82 Schools, containing 1021 Scholars, are not, as yet, in connection with it. The Schools in connection with the Society thus average upward of 30 Scholars each, while the rest contain but about 12 each.

On this number of Scholars, compared with the population, we extract the following remark.—

A total of pupils so inconsiderable in a native population of not less than 750,000 souls, is an important fact in the moral statistics of this Metropolis; and may very well excite surprise; but the data have been carefully ascertained. Among the circumstances which principally account for it, may be mentioned the amazing number of Adult Sojourners, whose families remain in the villages, and the consequent low proportion of children. This, with other facts, may serve to shew the importance of promoting Adult Education in this Metropolis of India, an object which it is thought the Society will vigorously pursue in this its second year.

Two Annual Examinations are held at the houses of the respective Superintend-

ants, which are attended by many of the first rank, both European and Native, and have a tendency, beyond all former precedent, to unite British and Indian Philanthropists in one bond of fellowship. At the conclusion of one of these Examinations, a Native Gentleman well expressed what seemed to be the general feeling—that if only **TEMPORARY RESIDENTS** were so much interested in the welfare of the inhabitants, it would indeed be a shame if the opulent **NATIVES** of Bengal remained indifferent to the improvement of their **OWN COUNTRYMEN**.

An extract from a Letter of the Baptist Missionaries to the Committee of the Society, will very suitably close our Survey of the Christian Labours carrying on in the Metropolis of India:—

Could any member of our Society have visited us during the last month, and beheld the multitude of Hindoos who traversed our streets during the festival of Kales, or have witnessed the innumerable throng of Mussulmans who for several days and nights passed our doors beating their breasts in memory of Hussain and Hosein, and for a moment have indulged the reflection, "Among this host, there is not one who knows the Only True God and Jesus Christ whom He hath sent, whom to know is life eternal," we are persuaded that his heart would have melted; and, if unable himself to address them, the first retired place would have witnessed his fervent supplication on behalf of Missionary Exertions in this city—*O Lord, send now prosperity; for vain is the help of man!*

Dear Brethren! the harvest truly is plenteous, but the labourers are few and weak.

The state of this city is lamentable beyond conception. Many, it is true, hear our addresses, assent to our doctrine, and many receive and peruse our Scriptures and Tracts—but remain careless, hardened sinners still. The darkness of the understanding appears in some degree removed; but the veil that covers the heart is not yet rent. Still, we do not feel discouraged. Our Serampore Brethren laboured long unsuccessfully, till at last the chain of the caste was broken, and Kristoo embraced the Saviour. Otahite, after twenty years' apparently fruitless labour, has yielded at once to the sceptre of the True God, and many of the inhabitants have been impressed with the love of Christ. And is the City of Calcutta, although it be *wholly given to idolatry*, to remain for ever in the power of the Wicked One? Shall the standard of Immanuel be erected without success in this place alone? Are its inhabitants, alone, too wicked for divine mercy to pardon, or too hardened for omnipotent grace to subdue? No! we believe it not: had we laboured twenty years instead of two, and still been unsuccessful, we should have no reason to despair. Though at present we see but little that promises the universal extension of the Redeemer's Kingdom, yet would we live by faith—yet will we labour, in expectation of a triumphant day for Zion, not knowing how soon her glories may burst upon our view. To our success, and the success of our Missionary Brethren, one thing only is wanting—an influence from on high. Assist us then, British Christians, by your prayers, in retirement and in public: fervently supplicate for your Missionaries in this country, that cheering animating influence:—do shall this solitary place be glad; this wilderness rejoice and blossom as the rose.

## DUM-DUM.

A Military Station, a few miles north of Calcutta  
**BAPTIST MISSIONARY SOCIETY.**

1816.

Rammohun, Native.

## SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief Station of the Baptist Mission.

**BAPTIST MISSIONARY SOCIETY.**

1799.

W. Carey, D.D. J. Marshman, D.D.

W. Ward,

Missionaries;

with Native Assistants.

Mr. Ward's visit home was mentioned in the last Survey. Having spent there the former part of last year, he passed the end of August and the beginning of September in Holland. Embarking at Liverpool, on the 1st of October, on a visit to the United States, he reached New York on the 14th of November. His object in these visits was to procure assistance to the Mission.

The Mission has been deprived by death of the valuable services of Mr. Randall. He died on the 15th of September, 1819. About an hour before he breathed his last, he reached out his hand to Dr. Carey, and said, "Brother Carey, I cannot see you!"—"But I hope," replied Dr. Carey, "you have not lost your spiritual eye-sight." He answered, "No!"—and this was his last word, convulsions soon following. Mr. Randall was not only greatly useful in that particular department which he was qualified to conduct, the manufacture of paper; but he took frequent opportunities of recommending the Gospel to the Natives around him.

The Native-School Institution had under its care, in various quarters, nearly 10,000 Scholars.

A commencement had been made in the Native College. Native Professors of Astronomy and of Hindoo Law had been appointed. Thirty-seven Pupils were under instruction, and had undergone a creditable examination. The sum of 4000*l.* is wanted to complete the design, in addition to 2500*l.* devoted to this object by the Serampore Missionaries, out of the proceeds of their own labour. From papers circulated by Mr. Ward, we printed, at pp. 262—265 of the last Volume, a statement respecting the objects and importance of the College.

In reference to the Translations of the Scriptures, the last Report gives the following general statement:—

The whole Bible is printed and circulated in the Bengales, Orissa, Sanscrit, Hindes, and Mahratta. The New Testament is printed in Telingu, Pushtoo, Assamese, Punjabee, Kurnata, Chinese, and Guzaratee. In fifteen other Dialects, the Translation of the New Testament is proceeding, and a commencement has been made in nine others; making, in the whole, Thirty-six Languages in which the Scriptures are being translated at Serampore—besides two or three others at various other Stations.

Of the progress made in the Chinese Scriptures, some details were printed at pp. 350 and 351 of the last Volume. On this subject, the Report states—

The New Testament has been printed in the Chinese.

The whole Bible has been translated for some time, and several additional portions of the Historical and Prophetical Books have just been received.

The printing of this great work now approaches its termination; and when, in connection with this pleasing fact, it is recollected that another Version of the Sacred Writings in this language has just been completed by Dr. Morrison, in connection with a hundred Society, at the opposite extremity of this mighty empire, it seems natural to hope, that Divine Providence will shortly remove every impediment to their free circulation, and bless the millions of China, by turning them from idols to serve the Living and True God.

A Letter of Mr. Ward, in refutation of some improper animadversions on the Serampore Translations, having been published, the greater part of it was printed at pp. 288—291 of the last Volume.

The "Friend of India" is a Periodical Work, in 8vo. published by the Serampore Missionaries, which enters fully and with ability into the circumstances of India, and the errors and superstitions of the Natives.

### CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.  
1813.

J. D. Pearson, John Harle, G. Mundy,  
*Missionaries.*

The Schools established by the late Mr. May contained about 3000 Scholars; the number, during 1819, was reduced to about 2400, in 25 Schools; but the improved discipline, and the consequent superior progress of the Scholars, more than compensate for this reduction in numbers.

The National System has been made the model. Mr. Pearson writes—

We have demonstrated that it is capable of being acted on here, in a manner nearly, if not fully, approaching to that which we see at home. I have heard it spoken of by the Natives as wonderful, to see a Boy in tears at losing his place in his class. Our Schools have been visited and approved by several. They are also regarded as models; never-

theless, we admit the absence of the chief beauty—direct Christian Instruction. Let us be thankful for advances already made. Who knows but that, in a few years, each may become a Christian Seminary:

Mr. Townley and Mr. Hampson visited these Schools in the Autumn of 1819; and consider that they might be justly placed, in respect of discipline and progress, in competition with Schools of a similar description at home. A thirst for knowledge, and a corresponding attention, appeared to them to be the most distinguishing features of the Scholars.

The Dutch Government and the inhabitants continue to shew kindness to the Missionaries. The Schools are supported by the Government.

We extract a passage from the last Report of the Society, in reference to these Schools:—

Into one of these Schools the Scriptures had been introduced, at the request of the children: the Directors are sorry that they cannot state, that the example of these children had been followed by those in other Schools. It appears, however, that the Boys, belonging to the particular school just alluded to, travel, almost every Sabbath-Day, six miles, in order to read the Scriptures to Mr. Harle, who expounds them, and afterwards prays with the children. If any thing occur to prevent them going, they assemble in the School-Room, in their own village; and spend the day in reading the Scriptures, and in prayer. When these children were asked their reason for requesting the Scriptures as a School-Book, they replied, "Knowledge can do us no harm." This was well answered; but the Brethren will no doubt instruct these promising Youths, that the abuse of knowledge may.

Various Schools-Books have been prepared in Bengalee—by Mr. Pearson, an Abridgment of the National System, Elementary Tables, and the History of Joseph; and, by Mr. Harle, a Book of Arithmetic, of 120' pages. They have also completed a Book of Correspondence, commercial and familiar, with Forms of Bonds, Deeds, &c.

On promoting the knowledge of English, Mr. Pearson writes—

I have lately completed, in the Native Language, an English Grammar. It will be followed by a Vocabulary, on the plan of Duff's "Nature Displayed." The Preface to that work ought, I conceive, to be read by every one engaged in learning or in teaching languages. By these means, the English Language might accompany the extension of the English Government, and be rendered universal in the same short time, throughout the millions that people the banks of the Ganges, the Candians, Hottentots, Negroes, &c. As an humble attempt to put in execution a part of this suggestion, the above works have been undertaken. The School-Book Society have ordered to be printed 1000 copies of the Grammar.

The business of the Printing Establishment, formed at Chinsurah, will, in future, be carried on at Calcutta.

Mr. Pearson preaches in English twice on Sundays at the Settlement Church,

holds a Prayer-Meeting every Friday Evening, and Family Worship daily with the servants belonging to the Mission, in the Native Language. At about twelve different places, situate within and without the town, the Missionaries, in the cool of the morning, take their stand, read the New Testament to the Natives, converse and pray with them, and distribute Tracts.

### BURDWAN.

A large Town, about 50 miles northward of Calcutta, in a very populous district.

#### CHURCH MISSIONARY SOCIETY.

1815.

John Andrew Jetter, W. James Deerr, *Missionaries.*

C. D'Anselme, *Assistant.*

Messrs. Jetter and Deerr arrived at Calcutta, as we have already stated, Sept. 5, 1819. They were settled at Burdwan, on the 17th of November following. Their establishment here was very reasonable, as Captain Stewart was called away from Burdwan to Calcutta, by his official duties.

The Missionaries occupy a house belonging to that liberal friend of the Mission. A substantial building was erecting, capable of receiving two families, and conveniently situated.

Mr. D'Anselme, who was before at the Station, was enabled, by the Missionaries taking charge of the English School, to visit the Bengalee Schools in succession. Mr. Jetter subsequently took on himself the charge of the Central School, while Mr. Deerr occupied himself chiefly in the superintendence of the Bengalee Schools.

The Missionaries express the utmost satisfaction in their employment: they feel, however, that all success must be from God, as the Natives are firmly wedded to their superstitions. Mr. Jetter gives a singular instance of this. Their friend, Captain Manning, who had brought them from England, very kindly paying them a visit from Calcutta—

We were grieved (says Mr. Jetter) that he could not see much of the Schools; as the Natives had, just then, two Holy Days, if we may call them so, when all the Schools were shut up. They worshipped, during those two days, *Paper, Pens, and Ink!* By doing so, they say they become wise!

There are about 1300 Scholars under instruction. Those who are most distinguished in the Village Schools for their proficiency in Bengalee, are admitted into the Central School. A building has been prepared for their accommodation; it being necessary to provide them with food, as some of them come from a distance. This is done at the expense of about a rupee per month for each, or thirty

shillings a year. They go home on Saturdays, and return to School on Mondays.

At the request of the Corresponding Committee, Mr. Thomason visited and examined the Schools, in May; adopting the course pursued by him in 1819: see pp. 351—354 of our Volume for last year.

Mr. Thomason found the improvement of the Senior Boys, both in English and Bengalee, much greater than had been anticipated. A class of these Boys passed a most encouraging Examination in the First and Second of Mr. Ellerton's Scripture Dialogues; and thus manifested a thorough knowledge of Tracts, ably and diametrically opposed to the Hindoo notions. The Missionaries had laboured indefatigably and successfully. Mr. Thomason states—

The Committee may rest assured, that their great objects are in a very hopeful progress in this quarter. The Central School appears to answer every rational expectation that could have been formed of it. The Boys are fast improving. They call for new books, will read cheerfully any thing that you present to them, and actually manifest an interest and a curiosity in what they do read.

The present expenditure at this Station is large; and there is a loud call for still further exertions. Mr. Thomason received not fewer than Sixteen Petitions, signed by the head people of as many Villages, earnestly soliciting the establishment of Schools.

An English Clergyman, of talents and acquirements, established here, might efficiently bring forward the Central School; while Messrs. Jetter and Deerr would find full occupation in the Village Schools all round Burdwan.

Mr. Thomason anticipates the best effects from such a plan. In reference to the Central School, he writes—

The Boys here are much advanced and extremely shrewd; and will receive instruction as fast as a Teacher can pour it into them. Should it please God to smile on our undertakings, and send forth such a labourer into the vineyard, we may reasonably hope, that, in a very few years, out of our English School will be raised a body of well-educated English Scholars; who may form a corps of Translators, and be employed in different departments of labour, in diffusing knowledge among their fellow-countrymen. Having once opened to them the treasures of our own language, they may with great advantage labour to enrich the country.

### CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary;*  
with Native Assistants.

Thirteen persons were baptized, last year.

Some diminution had taken place in the number of those who itinerated. Mr. Hart, who was stationed at Sioree, has returned to Calcutta; and one of the Natives, who had been for several years employed very usefully in preaching, has been removed by death. His name was Gour; and to the excellence of his character, the following honourable testimony is borne:—

He was highly esteemed by those who knew him, both Natives and Europeans. His walk and conversation uniformly recommended the Gospel, and his end was peace.

In February, Mrs. Carey had fourteen girls under her instruction, and expected more. Numbers of Females seemed very desirous of learning to read.

#### MOORSHEDABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—130 miles north-west of Calcutta—the population is said to be nearly equal to that of Calcutta.

#### BAPTIST MISSIONARY SOCIETY. 1816.

Stephen Sutton, *Missionary*.

Kureem and Bhovudgur, *Native Assistants*.

In March, Mr. Sutton had been twelve months at this Station. He had entered on it with many fears, but then writes—

In every way my fears have been groundless. In the first year, I neither expected to meet with friends, with an English Congregation, nor with success among the Natives; but God has been pleased to give me friends and a large attentive English Congregation: I have baptized twenty-two persons. We have upward of Fifty Communicants.

To assist him in preaching in the city itself, he has under his direction two Native Brethren, who are diligent in communicating the message of Salvation, in the streets and markets, and wherever they can find access.

Mr. Sutton visits Berhampore, which is about six miles distant, where he preaches among the Soldiers. The Congregation has increased from 30 or 40 to 250; and several instances have occurred in which a real change appears to have been wrought. More recently, he has visited some friends at Daudpore; and formed a Branch Society, connected with Moorsshedabad.

#### SCHOOL SOCIETY.

Soon after Mr. Sutton had fixed his residence at this Station, he conceived the plan of a School Society. The European Gentlemen in the vicinity, induced by his representations, entered into the plan; and a Meeting was accordingly held by them, on the 16th of June 1819, in the Cantonments at Berhampore, when a Society was

formed for the encouragement and support of Native Schools, to be called the "Berhampore and Moorshedabad Native School Society"—the Books used to be chiefly those of the Calcutta School-Book Society and the Serampore Native School Institution; between which bodies any balance remaining beyond the expenses is to be divided, in consideration of the books which may be gratuitously received from them.

This Society raises 150*l.* per annum, and supports several Schools, in one of which there are more than 100 Children.

#### MALDA.

A large Town in Bengal, about 170 miles north of Calcutta.

#### BAPTIST MISSIONARY SOCIETY. 1818.

Krishna, *Native*.

Krishna preaches in the neighbourhood, and continues to itinerate, as much as his declining strength will allow.

Though this spot was almost the first in Bengal where the inhabitants heard the Gospel in their own language, it has hitherto met with a less favourable reception than in many places where it was introduced much more recently.

#### DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—40,000 inhabitants.

#### BAPTIST MISSIONARY SOCIETY. 1804.

Ignatius Fernandez, *Portuguese*.  
Nidhiram, *Native*.

Twelve persons have been baptized since the close of 1818. Among them is a Young Man, well acquainted with Bengalee, who may probably render aid to Mr. Fernandez, in the care and instruction of this increasing body of converts.

#### MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

#### BAPTIST MISSIONARY SOCIETY. 1816.

John Chamberlain, *Missionary*.  
Brindabund and Hingham Misser, *Natives*.

Mr. Chamberlain has been greatly interrupted by ill health; but visits to the coast have enabled him to resume his labours.

Three Native Schools contain about sixty Boys.

A Place of Worship has been built, chiefly at the expense of friends on the

spot. The Native Assistants, of whom Mr. Chamberlain speaks in very affectionate terms, are regularly engaged, at a place procured for the purpose in one of the bazars, in conversing with their countrymen; and one of them conducts Public Worship, every Sunday Morning, at one of the School Houses: to both places many resort to hear.

An Auxiliary Society has been formed.

Mr. Chamberlain is translating the Scriptures into the Brij Bhasa, but has been much retarded by indisposition. He had, however, finished Zechariah, and had upward of 600 pages of this translation ready; besides the Epistle to the Romans, and part of the Second Epistle to the Corinthians, in the Hindee, in which the printing of the New Testament had proceeded as far as the eighth chapter of St. Luke.

### GUYAH.

A large City, 265 miles west-north-west of Calcutta; and a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.

1815.

### DIGAH.

Near the extensive Cantonments of Dinapore—330 miles north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1809.

W. Moore, Joshua Rowe, *Missionaries.*

Three Boys' Schools in and near Digah are going on well.

The prejudices against the improvement of Native Females are relaxing in these parts. The Native Schoolmaster of one of the Boys' Schools, which is at Dinapore, takes great interest in Female Education: a Native Schoolmistress has been engaged there, who opened her School in March, and in a few weeks had Twelve Girls and Four Women under her instruction: Mrs. Rowe conversed with the neighbours on the advantages of such a School, who applauded the plan. At another of the Boys' Schools, which Mr. Rowe superintends on behalf of Mr. Scott Waring by whom it is supported, Mr. Rowe seldom attends without being surrounded by Female Children: and as the Master appears favourable to Female Education and the Village is populous, there is good hope of establishing there also a Female School. Mrs. Rowe has prepared several Hindoostanee School-Books, and is becoming every day more qualified to promote the education and improvement of the Females.

Preaching had been recently better attended; and a few inquirers had manifested a considerable degree of attention: "but there is not one among them," Mr. Rowe writes, "of whom we can say, Behold, he prayeth!"

Two Native Brethren, Roopdas and Hurcedas, are very active in talking to all about them of the Redeemer. A third, Nainsook, has lately proceeded to Agra, where he is employed in a similar way, under the direction of a friend who resides in that city.

### BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain, and healthy.

CHURCH MISSIONARY SOCIETY.

1819.

A Young Native Christian, brought up under Mr. Bowley, has been detached from Chunar to this place. He has established a School, catechizes, and leads the Worship according to the Hindoostanee Common-Prayer Book. About forty of various ages were receiving instruction from him.

He is thus preparing the way for a more experienced Labourer, to whom the Station would open a field of great promise, from the population itself, and from the great resort of Natives to Fairs held here and in the vicinity.

About ninety European invalids stationed here, and nearly that number of Native Christian Women, were without the means of grace, till the arrival of the Catechist. Their anxiety for a Teacher was manifested in 69 of them, though poor, giving in their names for contributions to the amount of 40*l.* per annum for the expense of a Place of Worship.

### BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—accounted so Holy by the Natives, that several Hindoo Rajas have delegates residing here, who perform, on their behalf, all the requisite ablutions—400 miles north-west of Calcutta, by way of Birbhoom; but by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

BAPTIST MISSIONARY SOCIETY.

1816.

William Smith, *Country-born.*

Mr. Smith has baptized several persons; and, among them, two Brahmins, one of



whom frequently accompanies him in his excursions, and confirms his testimony respecting the Saviour of Men.

**CHURCH MISSIONARY SOCIETY.**  
1817.

John Adlington,  
*Superintendent of Jay Narain's Charity School:*

With Two Assistants, and Seven Native Teachers.

Joseph Dutton,  
*Schoolmaster at Secrole.*

Amanut Meseeh,  
*Native Schoolmaster at Secrole.*

*Appointed to this Station:*  
Benedict La Roche, John Perowne,  
*Missionaries:*

Thomas Brown, *Printer.*

The School Establishment proceeds prosperously. The number of Scholars in attendance, at Midsummer last, was 152; of whom 60 were learning English. The English New Testament was in use by the English Scholars, and the Persian by those who were learning that language. Christian Worship is maintained twice a day.

The Calcutta Committee entertain the warmest hopes of success from the blessing of God on this Institution. See pp. 480 and 481 of our last Volume.

Various documents relative to this Mission are printed in the Fourth Appendix to the Twentieth Report of the Society. These are: a Circular issued in 1818 by Mr. Corrie at Secrole—Jay Narain's Deed of Gift—A Circular detailing the Plan and Objects of the School—Jay Narain's application to the Governor General—and Mr. Adlington's First Report of the School, in March 1819. The substance of these Documents was given in the last Survey.

The arrival at Calcutta of Labourers for this Station, with the materials for a Printing Establishment, was stated under the head of Calcutta.

**LONDON MISSIONARY SOCIETY.**

Matthew Thomson Adam,  
*Appointed to this Station.*

The Directors have for several years contemplated the establishment of a Mission in this city.

Mr. Adam sailed in the "Henry Porcher," on the 26th of October, 1819; reached Madras on the 15th of February; and arrived safely at Calcutta. After improving the advantages which that city affords, he was to proceed to Benares.

Feb. 1821.

**CHUNAR.**

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

**CHURCH MISSIONARY SOCIETY.**  
1814.

William Greenwood, *English Missionary,*  
William Bowley, *Country-born Missionary.*

Nicholas Joachim,  
*Native Assistant Catechist.*  
William Cross, *Clerk and Schoolmaster.*

Mr. Greenwood officiates twice on Sundays, and on Wednesday Evenings, to the Europeans resident at the Station. His rooms would scarcely contain those who assembled; but the New Church was, happily, in sufficient forwardness by the month of April, to allow of Divine Service being held therein.

Mr. Bowley's visit to Calcutta, and his ordination at Chinsurah, have been already mentioned. A pain in his chest, from loud and much speaking, had rendered this visit the more desirable. He left Chunar at the end of December, and returned after his Ordination. His Native Congregation were in great union and love, and parted with him with much grief and affection. The Native Worship is fully attended by the Christians; and occasionally by Heathens, some of whom have been savingly converted to the Faith. Mr. Adlington, from Benares, frequently addresses the Congregation, being well acquainted with the language.

The Native Congregation, when Mr. Bowley began his labours six years since, consisted of from 12 to 16 persons; but has increased to 100. When the Lord's Supper was first administered, there were but 19 Communicants. They are now 60, and they lead consistent lives. Those, indeed, who are not yet Communicants, are generally unblameable in respect of morals. Till Mr. Greenwood arrived, Mr. Bowley had Worship in Hindoostanee eight or ten times a week, and in English six or seven times.

The Corresponding Committee have it in contemplation to erect a few Almshouses, for the Poor Christian Widows of the Native Congregation, most of whom have administered to the comfort of our wounded and enfeebled countrymen in their declining years.

There are Five Schools in Chunar—English, 35 Boys: Persian and Hindoostanee, 25 Boys: Two Hinduwee, from 70 to 100 Boys: Adult Native Christian, 30 Women. In some of the neighbouring Villages also, Schools are established, at the charge of friends in Chunar. It

was intended, moreover, to form a chain of Schools in the Villages between Chunar and Benares, which would admit of frequent inspection by the Missionaries in their journeys between the two Stations.

Tracts and copies of the Gospels have been extensively circulated, particularly at various Fairs. It was found, however, that Martyn's admirable Translation of the New Testament into Hindoostanee, though intelligible and acceptable to Mussulmans who understand something of Persian, was not understood by the great body of Hindoos, on account of the Arabic and Persian words and phrases which occur in the Oordoo Dialect, in which the Version is made. Much of Mr. Bowley's time had, therefore, been latterly employed in substituting for them pure Hindoostanee words and phrases. Three of the Gospels had been thus printed, and thousands of them distributed with great acceptance.

In the Fifth Appendix to the Twentieth Report of the Society are printed the following Documents relative to the Mission at Chunar: Mr. Corrie's Plan, mentioned at p. 42 of the last Survey, for conducting the Affairs of the Mission in the District of Chunar and Benares—a Circular, proposing the erection of a Church at Chunar—and Correspondence with the Secretary of the Governor-General on the subject of the Church.

To these Documents are added, in the same Appendix, Extracts of Mr. Bowley's Journal, from October 1818 to February 1819.

### LUCKNOW.

A large City, to the west of Agra—population, including the vicinity, 500,000.

CHURCH MISSIONARY SOCIETY.

1817.

Mr. Hare, *Superintendent of Schools.*

About twenty-five Children of Christian Parents, who would be otherwise wholly destitute of education, are here taught. They attend Mr. Hare's Family Worship. His instructions are not without effect on the elder Boys.

### ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 400 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

L. Mackintosh, *Country-born.*

Seetaram and Nripata, *Natives.*

The knowledge of the Gospel has been

diffused, to a considerable distance, round this city; hitherto, however, but to little apparent effect.

Mr. Mackintosh finds the co-operation of Christian Natives especially useful in receiving inquirers; as the Missionary cannot accommodate them in the manner in which the Native Assistant can; his manner of living is so foreign to theirs, that they do not feel so much at home with him as with a Native Christian.

Nripata continues to labour at Cawnpore, and goes on happily there with the European Christians.

### BAREILLY.

A large and populous City—north-west of Calcutta, 805 miles by way of Birbhoon, and 910 by way of Moorshedabad.

CHURCH MISSIONARY SOCIETY

1818.

Fuez Messeeh, *Native Reader & Catechist.*

This Native Labourer sends regular Reports from this Station; where he resides, under the protection of the kind friends, who were the means of leading him to the knowledge of the Truth.

### MEERUT.

A large Town, about 32 miles north-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1813.

Anund Messeeh, Moonef Messeeh, *Native Readers and Catechists.*

Anund Messeeh has been frequently spoken of. An account of the baptism of Moonef Messeeh, by Mr. Corrie, was given at p. 123 of our last Volume; and, at pp. 291—293, various particulars of the labours of these and other Native Christians.

The Converts were increasing, and manifested an excellent spirit. Thirteen had been baptized, and more were about to be added to the number. One of these was a Native Soldier, a Brahmin of high caste, whose baptism excited much attention, and gave occasion to the display of a spirit on the part of his Commanding Officer, happily not so often met with among Military Men of the present day, as in times of more open indifference to Christianity.

Mr. Fisher assembles these Natives in his study to read the Gospel, and watches over them with parental affection. Anund and Moonef visit the different parts of the Town, and the Villages around.

The Native Converts were to be collected into a Christian Village, about two miles south-west of Meerut Cantonments.

to be named Bethany. Here a few Saadhhs were to join them; and, from hence, the neighbouring Villages will be visited, and their inhabitants instructed in the truths of Christianity. As soon as this Village was formed, Anund was again to visit the Saadhhs.

### DELHI.

The Capital of the Province of Delhi, and formerly of the Patan and Mogul Empires—976 miles north-west of Calcutta, by way of Birkhoom. In its splendoer, it covered a space of twenty miles; and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government: to which it is a reality subject; although, nominally, it is an Imperial City, under its own Emperor.

#### BAPTIST MISSIONARY SOCIETY, 1817.

J. T. Thompson, *Country-born.*

Some persons appear to have been De-negitied by Mr. Thompson's instructions.

Several Gentlemen, residing in Delhi, have given proof of their interest in the moral improvement of the Natives, by transmitting donations towards the College at Serampore, to the amount of 1000 rupees.

Mr. Thompson took a journey, some time since, about 200 miles north-west of Delhi. Books were eagerly sought, in various places; nor had he any idea of the interior being so full of lettered men, and so desirous of the Scriptures.

#### CHURCH MISSIONARY SOCIETY

David Jysingh, *Saadh Schoolmaster.*

*Appointed to the Saadhhs,*

Thomas Morris, *Missionary.*

Anund Messeeh, from Meerut, accompanied David Jysingh in a Journey among the Saadhhs near Delhi. Of this Journey we gave particulars, and some account of the Saadhhs by W. H. Trant, Esq., at pp. 293—296 of our last Volume.

Anund and David were received by the Saadhhs everywhere with kindness. In one town, where there were about fifty families of Saadhhs, they all entreated Anund to stay among them, and read and explain the "Merciful Book of God." The Rajah under whom these families lived, lifting up his eyes and hands, in admiration of the Scriptures, which Anund read to him, exclaimed—

That man that shall have such a Book as this in his possession, and not love it, and not live by it, must be a "Barra Shytan"! (a vile and worthless wretch.)

The substance of Mr. Trant's account of this people, who date their origin about 180 years back, may be thus stated—

They abhor all kinds of Idolatry—prohibit gay apparel, and dress in white—never make any obsequance—will not take an oath—profess abstinence from luxuries, and never have dances—furbid attack on man or beast, unless in self-defence—strongly enjoin industry—take great care of their own poor—furbid ostentation in worship and almsgiving—consider the regulation of the tongue a principal duty.

In several respects, as Mr. Trant observes, and our Readers will see, these worthy people resemble the Society of Friends in a remarkable degree.

Anund and David report various things, which afford indications of great willingness in many of the Saadhhs, and even of apparent preparation of heart, to receive the Gospel.

### AGRA.

A large City, 800 miles north-west of Calcutta.

#### CHURCH MISSIONARY SOCIETY, 1813.

Abdool Messeeh, *Native Reader.*

John Lyons, *Superintendent of Schools.*

John Crowley, *Schoolmaster.*

The visit of Abdool Messeeh to Calcutta, and his beneficent occupation there, have been stated under the head of that city. He had continued, amidst growing infirmities, to hold up, at Agra, the light of Christian truth and practice. He and his Congregation were going steadily forward in their Christian Profession. His faith, love, and zeal, were as conspicuous as ever, though not productive of the same visible effects on the people around him.

The School flourishes under Mr. Crowley. The Scholars have increased from 30 to upward of 60. He greatly lamented the absence of Abdool. He has qualified himself to read the Scriptures in Hindoostanee.

On the death of some of the Congregation, the Corresponding Committee remark—

Of the Members of the Native Church who have, within a late period, departed this life, three have died in the sure and certain hope of the resurrection to life eternal, through our Lord Jesus Christ. One of these was a convert from Hindooism, whose end was unusually happy. Of a fourth, though delirious in his last hours, Mr. Crowley observes, there is reason to conclude that he was a true Christian.

These individuals were not in a situation to excite the attention, nor of abilities to command the respect, of mere men of the World; but the Christian Supporter of Missions will thank God for these and similar instances of the power of Divine Grace, over even the Indian mind; and will remember, that, inasmuch as he administered to the benefit of one of the least of Christ's Brethren, He accepts it as if done unto Himself.

## AGIMEER.

The Capital of the Province of this name, in the north-western part of the Peninsula—lately added to the British Territory.

## BAPTIST MISSIONARY SOCIETY.

1819.

Jabez Carey, *Missionary*.

No accounts have yet appeared of the proceedings of Mr. Carey, since his departure for this Station.

## SURAT.

A large City, on the western coast of the Peninsula—177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

## BAPTIST MISSIONARY SOCIETY.

1812.

Carapet Chater Aratoon, *Armenian*.

No accounts have appeared respecting this Mission.

## LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, James Skinner, *Missionaries*.

No Native School has yet been established. The Portuguese Roman Catholics send their children, without objection, to the English School.

The translation of the Scriptures into Guzerattee was approaching to completion. The printing of the New Testament was begun. Mr. Skinner had been at Bombay, to qualify himself to superintend the press. Tracts, in Guzerattee, have been printed, and widely distributed.

The Missionaries preach, in English, to large Congregations, consisting chiefly of Soldiers. On Tuesday Evenings, they preach to the Natives, in Guzerattee.

In speaking of the Natives, Mr. Fyvie says—

In giving them instruction, the greatest plainness of speech is necessary, in order to their understanding the truths delivered; for they are mere children in the knowledge of every thing of real importance: it may truly be said of them, that they know nothing but wickedness.

But he adds—

I now feel at home in speaking to this people; and, notwithstanding their wretched condition, am happy in the employment. We have much cause to bless God for the gracious countenance which He has given us in preaching the Gospel to our countrymen. The change of conduct and views, in several persons who attend, are sufficient encouragement.

## BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 500,000.

## EDUCATION SOCIETY.

1815.

Thomas Cooper,  
*Master of the Boys' Central School.*

Mrs. Cooper, *Matron.*

Mrs. Wilson, *Mistress of Girls.*

With Six Masters of the other Schools.

This Society was formed January 29, 1815. The Governor is President; the Bishop of Calcutta, Patron; the Archdeacon, Vice-Patron; Members of Council and other Gentlemen, Vice-Presidents; and the Rev. Henry Davies, Secretary.

An abstract of the Fourth Report was printed at pp. 218 and 219 of our last Volume. Of the Fifth, delivered February 14, 1820, we shall now state the substance, after premising that the Annual Meeting was highly gratified by the appearance and proficiency of the Children.

In Schools for the Children of Europeans, at Bombay, Tannah, and Surat, there were 232—in Native Schools, 241—and in Regimental Schools, 414: making a Total of 887 Scholars.

In the Bombay European Schools, besides 166 Boys and Girls who had left in former years, there remained 172; making a total of 338 educated and almost wholly supported by the Society. With each of the Boys of the Native Schools, one rupee is paid per month; any surplus expense being borne by the Society. To the Regimental Schools valuable assistance is rendered. Suitable School-Books were preparing in Guzerattee and Mah-ratta.

The Income of the Year had amounted to upward of 32,000 rupees, and the Expenditure to nearly 25,000. The total of Contributions from the beginning had been 95,652 rupees, or 11,956*l.*—a sum highly honourable to the European Residents of the Presidency.

Since the Fifth Anniversary, a Special Meeting has been held, the Governor in the Chair, for the further extension of the Society's exertions for Native Education; when it was resolved that the Education of Natives should be made a separate Branch of the Society, and that the co-operation of some respectable Natives should be requested as Directors. The Meeting was held on the 10th of August.

## CHRISTIAN KNOWLEDGE SOCIETY.

1816.

In January of last year, the District Committee published a Report for the years 1818 and 1819.

From the formation of the Committee, in June 1816, Books and Tracts have been put into circulation, amounting, in the whole, to 9679.

In the department of Education, the Committee co-operate cordially with the Education Society, in promoting the instruction both of European and Native Children. All the Books used in its Schools, which are on the list of the Christian-Knowledge Society, have been gratuitously supplied by the Committee.

The Committee have been enabled, by contributions and sales of Books, to remit to the Society, in three years and a half since their establishment, the sum of 1120*l.* for the purposes of the Institution.

#### AMERICAN BOARD OF MISSIONS.

1813.

Gordon Hall, S. Newell, Horatio Bardwell, *Missionaries at Bombay.*

Allan Graves, *Missionary at Mahim.*

John Nichols, *Missionary at Tannah.*

From the Tenth Report of the Board, which carried the intelligence to May, 1819, we gave, at pp. 355—359 of the last Volume, an abstract of the proceedings of the Missionaries, under the heads of Excursions and Preaching, Translations and Printing, and Schools.

The Eleventh Report, delivered on the 20th of September, brings the information respecting the Mission to January of last year.

The same course of Journeys and Preaching has been continued. By visits to places of resort within the city, and by journeys round it, many thousands, in the course of a year, hear something, the Missionaries state, concerning the True God and Eternal Life. The Scriptures and Tracts are largely distributed on these occasions. Several Towns offer proper spheres of usefulness, when other Missionaries arrive. The Journeys to these places are very interesting: but they deeply affect the mind, from the darkness and sin which everywhere reign.

One hopeful convert, a Mussulman from Hydrabad, had been baptized.

In the Translation of the Scriptures into Mahratta, the Missionaries had been engaged for five years. As portions were finished, they were printed; for the advantage of the remarks to be made on them, both by the learned and the unlearned: as the Translators were aware of the great care and deliberation requisite to produce a good Version: the whole of

the New Testament was finished, and the chief part of the Old.

In the Printing Department of the Mission, large editions had appeared of the Book of Genesis, the Gospels of St. Matthew and St. John, and the Acts of the Apostles; and of about Ten Tracts and School-Books, compiled or translated by the Missionaries. The Epistles of the Apostles James, Peter, John, and Jude, were about to be put to press.

In the Tenth Report, the Board estimated the Scholars at 1300: but an exact account, subsequently received, states the regular attendants at 1019; besides numbers who are inconstant in their attendance. Applications for Schools are so frequent, that, were there sufficient funds, in less than five years, 10,000 Children might be enrolled in the Schools.

#### CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, *Missionary.*

The Rev. Richard Kenney, with Mrs. Kenney and their three Children, sailed on the 12th of March, in company of the Rev. Henry Davies and his family, in the Phoenix, Captain Weynton. They were detained upwards of a week at Madeira; but reached Bombay on the 18th of June, having an unusually quick passage. Mr. Kenney was engaging in the study of Mahratta; with a view to labouring, probably in some part of Salsette, as the state of the Native Christians of the island seems to offer an important field for intelligent and patient exertions, numbers of them relapsing from the Roman Communion, from the insufficiency of instruction, into Heathenism.

We regret to state, that the health of part of the family was such as to render Mrs. Kenney's temporary return expedient, in the judgment of the Medical Gentlemen. Captain Weynton acted very liberally on this occasion. Mrs. Kenney and the Children returned in the Phoenix, which arrived at Gravesend on the 16th of last month.

Mr. and Mrs. Kenney met this trying dispensation of Providence in a truly Christian spirit.

#### WESLEYAN MISSIONARY SOCIETY.

1816.

John Horner, Joseph Fletcher, *Missionaries.*

The Schools continue to receive the attention of the Missionaries; but little effect appears yet to have been produced

on the Adult Natives. The way, however, is opening, Mr. Horner observes, to the western side of India.

At pp. 447—449 of our last Volume, some details were given of a visit, by Mr. Horner, about 200 miles down the coast; with his conclusions, in reference to Missionary Labours among this people, for which various circumstances seem to open the way.

### BELLARY.

A Town in the northern part of Mysore—187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded with many populous Towns and Villages.

#### LONDON MISSIONARY SOCIETY. 1810.

John Hands, W. Reeve,  
Joseph Taylor, and — Howell,  
*Missionaries.*

Ananderayer and Ryadas, *Natives.*

Mr. Taylor was about to commence a New Mission at Cuplee, about 40 miles from Bellary. Mr. Howell of Madras, has lately joined the Mission: he is able to converse in Canara, Telooogo, and Tamul. Ananderayer and Ryadas are Native Christians; and are actively employed in the distribution of Tracts, and in reading the Scriptures and explaining them to the people.

English preaching at the Chapel is well attended. Meetings are held with the Heathen, twice a week with the Canarese, and once with the Tamulers. A small building, at the crossing of two public ways, is occupied by the Missionaries for conversation with the Natives.

The Schools are increased to Fifteen; including an English, an Adult, and a Sunday School. All are under Christian Instruction. A return of Scholars has not been given, but they seem to amount to upward of 600. Many of them have attained considerable knowledge of Christianity.

The Tract Society raised, in the year, about 24*l.*; the Missionary Society, about 47*l.*; and the Bible Society, in little more than a year, nearly 200*l.* A "Reading Society" also has been formed.

The completion of the New Testament in Canara, by Mr. Hands, was stated in the last Survey. The Old Testament has been since finished, and is under revision. Mr. Hands has translated into Canara a part of Mr. Ellerton's Dialogues.

In the last year, 4000 English and 3000 Native Tracts were distributed. Of Tracts and Portions of the Scriptures, in Canara,

Telooogo, Tamul, and Mahratta, millions might be circulated in and round Bellary—such is the eagerness of the Natives to possess them.

A small Printing-Press has lately been established.

The recent extension of British Territory northward and westward of Bellary, where Canara is spoken, considered in connection with the preparation of the Scriptures in that language, renders the Missionaries solicitous, that four or five additional Labourers should be preparing at Bellary, to enter into the populous spheres which would open before them.

### BANGALORE.

A Town in the Mysore, 74 miles from Seringapatam, and 215 from Madras—said to be very healthy—its elevation from Madras, 5201 feet.

#### LONDON MISSIONARY SOCIETY. 1820.

Stephen Laidler, Andrew Forbes,  
*Missionaries.*

The Missionaries arrived at this Station in the latter end of April. They entered on the study of the Canara; and were about to establish Schools, and to instruct the Adult Natives by means of an interpreter.

#### WESLEYAN MISSIONARY SOCIETY.

James Mowat, Elijah Hoole, *Missionaries.*

Mr. Mowat and Mr. Hoole, appointed to begin this Mission, sailed, with Mrs. Mowat, from the Downs, on board the Tanjore, Captain Dacre, on the 22d of last May. On the 5th of September, Sir Richard Outley, and the Rev. Thomas Browning of the Church Missionary Society, with Mrs. Browning, were landed at Batticaloe, on the eastern coast of Ceylon; and some other passengers the next day. Having put to sea on her voyage to Madras, the ship was struck, about half past eight the same evening, by lightning, when two sailors were killed, and the vessel set on fire in the main hold. They were then at a considerable distance from Trincomalee. The fire was so rapid, that it rendered the long boat useless before it could be got over the ship's side. The crew and passengers, 48 in number, reached Trincomalee, in the smaller boats, with considerable difficulty, but providentially without any further loss of lives, though almost every thing belonging to them fell a sacrifice to the flames. They arrived at Madras, on the 17th, in H. M. schooner Cochin, Captain Twynam.

**CANNANORE.**

A Town on the Malabar Coast, a few miles north of Tellicherry.

**CHURCH MISSIONARY SOCIETY.**  
1818.

Jacob Joseph, *Native Catechist.*  
B. Johnson, *Protestant Schoolmaster.*  
Streenyassel, *Hindoo Schoolmaster.*

The Congregation consists of 57 persons, five of whom were converts from the Heathen during the year. Much disunion has unhappily taken place, through the intrigues of a Member of the Church of bad repute.

In two Schools there are 84 Children. The Scriptures are used in them. The Natives are well disposed toward the Schools. Their progress is encouraging.

**TELLICHERRY.**

A Town on the Malabar Coast, north-west of Cochin.

**CHURCH MISSIONARY SOCIETY.**  
1817.

J. Baptiste, *Protestant Schoolmaster.*  
Kurakal, *Hindoo Schoolmaster.*

The utility of the School, which contains 59 Children, is daily more evident to the intelligent of all classes. The progress is great.

Nothing is regarded here, among the higher orders, as worth reading, in a moral and religious view, unless written in Sanscrit. The Scriptures would be rejected in Malayalim, by those who would readily receive them in Sanscrit. The Rev. Francis Spring, the Chaplain at this Station, suggests, therefore, the publication of the Scriptures, in those two languages, in parallel columns, but both in the Malayalim Character, as likely to be highly useful.

Mr. Spring recommends the establishment of Orphan Asylums, for Half-caste and Natives; the expense of which would be but small, while their utility would be extensive. There are very many fit objects for such an Asylum at Tellicherry. His Poor Man's Fund grows in usefulness and estimation. No less a sum than 20,000 rupees has been bequeathed to it by a deceased friend, who was his chief helper in the establishment of the good work.

On the want of Labourers, Mr. Spring writes—

Let us have some Helpers—clever, good men. I could employ a dozen here, at least, on one branch or another of useful objects. Our work flags for want of Labourers.

**COTYM.**

A Village on the Malabar Coast; about 18 miles from Allepie, and near the New Syrian College—stated, in the "Survey" for 1819, to contain 300 Inhabitants; but ascertained, from more recent and exact communications, to comprehend, taking in a small circuit round, from 900 to 1000 Houses.

**CHURCH MISSIONARY SOCIETY.**

1817.

Benjamin Bailey, Joseph Fenn, Henry Baker, *Missionaries.*  
Moses Isarphaty, *Hebrew Teacher*, with a *Pundit* and *Moonshee*, at the College.  
Two *Schoolmasters*, Messrs. Jones and Hamilton, with *Two Assistants*, are appointed to Cotym, Allepie, & Cochin.

Mr. Bailey has suffered much from ill health. Mr. Fenn has applied closely to Malayalim and Sanscrit: his knowledge of Sanscrit has already procured him respect with the Natives. Mr. Baker arrived in April 1819. The time of the Missionaries is fully occupied with the concerns of the Mission; and more help is greatly needed from home.

In the mean while, the Corresponding Committee are increasing the strength of the Mission, by procuring such assistance as the country itself may afford. On this subject they state—

The Committee have been enabled to despatch two English Schoolmasters, and two Young Men as Assistants; all of them, they trust, possessing qualifications suited to their intended employment. They have been gladly welcomed by the Missionaries.

In addition to the Establishment of English Schoolmasters, there have been recently appointed to the College, a learned Jew from Cochin—a *Pundit*, as *Sanscrit* and *Malayalim Teacher*—and a *Malayalim Moonshee*: from whose united intelligence and abilities the Missionaries expect much useful assistance.

The field is much larger, however, than can be cultivated without more Missionaries. Cochin offers a Congregation of 200 persons who understand English, a large half-caste population, with an interesting colony of Jews. Adequate assistance cannot be rendered to the Syrians, until two or three Missionaries can always reside at the College, while the same number are visiting among their Churches. The diffusion of the English Language, also, in conformity with the wishes of the Resident; the promoting of general Education; and the melioration of the temporal and everlasting condition of all Castes of the Natives—these objects open a sphere of exertion which requires more aid.

At pp. 485—488 of our last Volume, various particulars were extracted from the Twentieth Report of the Society relative to the state of the Mission. An abstract

of the Address of Mr. Fenn to the Syrians, mentioned in the last Survey, will be found in the Eighth Appendix to that Report; and, in the same Appendix, an Address of Colonel Munro to the Madras Government, on the state of Christianity in Travancore. The Missionaries deeply felt the loss of Colonel Munro, when he left the Residency: manifesting the wisdom and magnanimity of a Christian Statesman, the civil and social condition of all classes of the inhabitants rapidly improved under his counsels.

In the deplorable state to which the Syrian Christians had fallen, the Missionaries, while they feel the necessity of gradually diffusing knowledge in order to their restoration, yet see nothing to dishearten them from patient labours in reliance on their Heavenly Master. The prejudices of the people are still many and strong; and time, as the Corresponding Committee remark, as well as the judicious correctives progressively applied by the Missionaries, must be required to remove them. The Roman Catholics endeavour to sow suspicions respecting them, in the minds of the Syrians: the Schools formed at the Churches, mentioned in the last Survey, have failed, for want of superintendence: nor have steps yet been taken to follow up the suggestions of Mr. Fenn's Address—yet there is manifestly a gradual though slow improvement, and the Metropolitan enters warmly into the views of the Missionaries. Their object, with respect to the Syrian Church itself, and which has been strongly enforced by the Society, is, the restoration of its own Primitive Discipline and Worship, and the maintenance of its individuality and entireness as an Antient Christian Church—"standing," to use the words of Colonel Munro, "as it has done for ages, a bright monument of Christian Truth, in the midst of the darkest scenes of Idolatry and Wickedness."

Of the College, the Corresponding Committee remark—

The impediments to the labours of the Missionaries are necessarily felt, in a particular degree, by the College: but it is gradually advancing toward a systematic form; and the progress of the Pupils, in the instructions hitherto communicated, is encouraging. The number of Students, designed for the Ministry, is now twenty-five: besides these, there are eighteen Lay-Students. No material improvement can be expected, till the Missionaries, who more immediately attend to the education of these Youths, are thoroughly acquainted with the language of the country.

Respecting the Schools, the Twentieth Report makes the following statement:—

Besides the College, there is a School at Cotym, the Scholars of which vary from thirty to fifty in number: in another School, on the College property

in Calada, there are sixteen Scholars. The instruction is, at present, confined to Malayalim. The establishment of a School in connection with each Church has long been in contemplation; but the accomplishment of this important plan has been delayed, by want of funds and of duly-qualified Teachers. It is proposed, therefore, to form, as soon as practicable, a Seminary for the preparation of Native Schoolmasters. When this system is brought into action, under the regular superintendence of the Missionaries, the best hopes may be entertained of its influence on the whole Syrian People.

In respect of the Heathen, the Missionaries write, that they do not find their prejudices so strong as they expected: Caste does not seem to retain its ancient hold on their minds. Their moral state is awful. Adultery, among them, is no crime. Nothing, in a Christian Country, at all approximates toward the utter disregard of truth and justice which prevails.

Of themselves and their prospects, the Missionaries write—

The Missionary Circle is happy and peaceful. May the peace of God ever abide here! We are all working as hard as our strength will admit, and all feel the effects of the climate. We are well pleased with our work, and full of hope: but Time, time! Patience, patience! Faith, faith!

#### ALLEPIE.

A Town on the Malabar Coast—forty miles from Cochin, and 120 north of Cape Comorin—Inhabitants 13,000—surrounded by populous villages—of Places of Worship, there are, one Protestant, one Latin, and two Syro-Roman Churches: five Mosques; one Pagoda; and six for Parsees and others.

#### CHURCH MISSIONARY SOCIETY. 1816.

Thomas Norton, *Missionary.*  
Frederic Isaac Barents,  
*Dutch Protestant Schoolmaster.*  
Choca Conjoo Chutah,  
*Native Heathen Schoolmaster.*

The Protestant Schoolmaster teaches English and Portuguese, and the Native instructors in Malayalim.

The Mission Church, begun in 1817, by the bounty of the Native Government and the subscriptions of the European Gentlemen in Travancore, was finished in July last. It is a substantial building, and will accommodate from 700 to 800 persons. The cost, exclusive of the gift of the timber by the Rannee, was 4155 rupees: of which sum, 1500 rupees were raised by subscription, 555 were contributed by Mr. Norton, and the remaining 2100 supplied by the Society.

There are three Services on Sundays, and a Lecture on Thursday Evening. The Service is performed both in English and Malayalim. Mr. Norton now preaches in Malayalim as readily as in his native tongue. The English Congregation con-



sists of about forty persons; and the Native of about 100, of all ages, Syrians, Converts from the Romish Church, and Catechumens. Occasional auditors, of all persuasions, attend; and several Natives frequent a private Weekly Exposition.

Some of the hearers seem to have received the truth in the love of it. Of the piety of some of the Catechumens, Mr. Norton entertains a favourable opinion. Many persons might have been baptized, but he looks for sincere and intelligent candidates for that sacred ordinance. He has occasionally interesting communications with Mahomedans and Jews, and with other Natives. Some particulars are given in Extracts of his Journal, from Nov. 1818 to August 1819, printed in the Eighth Appendix to the Society's Twentieth Report.

The Schools have suffered material diminution, in consequence of the disturbances between the Syrians and Roman Catholics; most of the Romish Children having been withdrawn. The number of Scholars at the end of 1819 was about 50.

Mr. Norton has translated and prepared several Tracts, and wishes much for a Printing Press. The New Testament and Tracts have been extensively circulated. Tamul Tracts are in great demand.

### South Travancore.

LONDON MISSIONARY SOCIETY.

1805.

C. Mead, C. Mault, John Smith,  
Missionaries.

Messrs. Ashton and M'Cally, Assistants.

Mr. and Mrs. Mault joined the Mission in December 1819. Mr. Mead had married a daughter of the late Rev. Mr. Horst, Missionary at Tanjore. Mr. Smith arrived at Madras, on his way to Travancore, Feb. 16, 1820.

In addition to the Central Station of Nagracoil, we gave some account, in the last Survey, of Nine Subordinate Stations. Mr. Knill, on his voyage home, prepared a more full report of the Mission than had before appeared, which has been printed in the Fourteenth and Fifteenth Numbers of the Society's Quarterly Chronicle. When he left India, there were about Twenty Towns and Villages with which the Mission was connected.

In January of last year, there were, in these places, Fifteen Congregations and Feb. 1891.

Schools, the number of which has been since augmented. About 4000 persons appear to have placed themselves under the instruction of the Missionaries; and there is, in addition to these, a very numerous population. It is stated in the last Report of the Society—

In the prosecution of this Mission, much discouragement arises from the idolatrous processions and festivals. Many of the people, however, are induced, from time to time, to renounce these abominations. Of these, the most promising are selected for baptism. Mr. Mead had lately baptized about 500, and there were still many more candidates for that ordinance. He observes, that their minds enter with great difficulty into the purity and sublimity of the Christian Faith. However gratifying it is to witness the people renouncing idolatry, and determining to serve the True God, yet Mr. Mead is decidedly of opinion, that the great hope of the Mission is in the religious instruction of the rising generation. Concerning the adults, he observes, that they learn slowly.

In the opinion of Mr. Mead, the idolaters of South Travancore annex very little religious importance to their superstitions. Nor does he deem it indispensable, within the sphere of his labours, to insist on a renunciation of caste: the propagation of a contrary sentiment has, in his opinion, prevented many from reading the Scriptures, and listening to the evidences adduced in favour of Christianity.

Of the manner of instruction, the Directors say—

The mode in which the Gospel is at present communicated, at the several Stations in South Travancore, resembles rather a Catechetical Exercise than a regular Discourse. The questions asked, for the most part, suggest the answers, which the Congregation are to furnish. When the answer is given, the place resounds with response. Silence is a proof of inattention, or that the question is not understood.

Besides Divine Worship on Sundays, Public Morning and Evening Prayers are held; and on the Week-Day Evenings, the Catechists go round the Villages teaching.

### NAGRACOIL.

Mr. and Mrs. Mead, and Mr. and Mrs. Mault, reside in the Mission House at this place. Future Missionaries will, probably, be stationed in one or other of the Villages.

There is here a Central School, which is designed as a Head Seminary for the whole of the South Travancore Mission. At Midsummer there had been admitted Fifty Youths, selected from the other Schools. The most intelligent of them learn English; and to this Institution the Missionaries look with good hope of its furnishing useful Native Teachers. Most of the Boys have been named after the friends and benefactors of the Mission, or eminent Christians of various countries.

A School had been opened for Girls. The number was very small; but the Mis-

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sionaries look forward, in hope that unfavourable prepossessions on the subject of Female Education will give way.

A Printing-Press was to be established; and the Missionaries had it much at heart to form a Library, for the general use of the Mission.

### TINNEVELLY.

A District, 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—language, Tamul; and spoken in great purity—Inhabitants, 700,000, of whom 175,000, it is said, are Brahmins, 30,000 Roman Catholics, and 4900 Protestants—the Hindoos are divided and subdivided into no less than 60 castes; and are rooted in Idolatry and Superstition: moral character very low.

#### CHRISTIAN KNOWLEDGE SOCIETY. 1800.

##### NAZARETH.

A Village about 20 miles south of the Town of Tinnevelly.

Abraham, Country Priest.

##### MOTHELLOOR.

A Village a few miles south of Nazareth. Visarvarsearden, Country Priest.

The Rev. James Hough, Chaplain at Palamcottah, visited the Protestant Churches in this District, in August 1819. His report of their state was printed at pp. 535 and 536 of our last Volume.

Of the two Villages of Nazareth and Mottelloor, which are the residences of the Native Priests connected with the Society, he draws a striking picture. In 1818, there had been 117 Children baptized, and 52 Converts from Heathenism; and 115 having died, the increase of that year had been 54. Marriages had been 34, and Communicants 127.

From the 1st of May, the Madras District Committee placed the sum of forty rupees per month at Mr. Hough's disposal, for the support of Schools.

From a Letter of Mr. Hough we obtain the following further particulars of this Mission:—

There is a body of Protestants in the District of Tinnevelly, amounting to nearly 4000. They have Twenty-seven Churches, as many Catechists, and Two Priests who were educated at Tanjore. This Mission was opened by Mr. Jæzické, about twenty years since. He was a Missionary of the Society for Promoting Christian Knowledge; and that Institution continues to support the Native Priests, and to furnish the Congregations with books.

These people, though poor, form a bright and cheering contrast to the gloom which overshadows this Heathen Land; and the two principal Villages present the singular phenomenon of the abodes of men in India without an Idol Temple. Each is a Goshen indeed! I was truly refreshed and delighted with my visit.

#### CHURCH MISSIONARY SOCIETY.

C. T. E. Rhenius, Bernhard Schmid,  
Missionaries.

Robert Graham & Robert Lyon,  
Country-born, English Schoolmasters;  
with  
Fifteen Native Schoolmasters.

The two chief Stations of the Society are—

##### PALAMCOTTAH.

A Town about three miles from Tinnevelly.  
1817.

##### TINNEVELLY.

The principal Town of the District—60 miles north-by-east of Cape Comorin.  
1818.

The health of the Rev. James Hough, by whose zealous exertions the Society's Schools were established and have been greatly increased in this District, having become precarious, while the field of labour was much enlarging, Mr. Rhenius's removal from Madras to this part of the Mission was deemed expedient by the Corresponding Committee. Mr. Bernhard Schmid was to follow him.

Mr. Graham has the charge of an English School at Palamcottah, and Mr. Lyon of another at Tinnevelly. Of the Native Schoolmasters, nine are Protestant Christians, one is a Roman-Catholic, and five are Heathens.

The English School at Palamcottah was opened in January 1817, the Scholars being chiefly the children of the Company's Servants and of the Native Military Officers: in June 1818, a similar School was formed at Tinnevelly: there is reason to hope that Government will defray the expense of these two Schools, make them Free Schools, and authorise the establishment of others of the same nature where requisite. Tamul Schools followed in different places: of these there were Nine, at the close of 1819. In addition to these English and Tamul Schools, there is a Seminary at Palamcottah, and another at Nazareth, both under gratuitous Teachers, for the instruction of select Native Youths: they contained Eleven Youths, whose character and progress were very encouraging; three were qualified for employment in the Mission.

At the close of 1818, there were 353 Scholars in Seven English and Tamul Schools: at the end of 1819, the Scholars had increased to 473, in Eleven Schools: Five Schools had been added in the year, but one had been given up. In the early part of last year, Six New Schools were added, chiefly among the Protestants, making the whole number Seventeen. The Scriptures are used in all the Schools; and the general progress is highly encouraging.

Mr. Hough endeavours, in every proper

way, to obviate Native Prejudices. He greatly laments the disesteem into which Christianity has been brought by the low character of the Roman Catholics in these quarters: but, notwithstanding the difficulties arising from this and other causes, he anticipates great benefits from the Schools; and is endeavouring to extend those benefits to that Sex whose education is systematically neglected by the Natives; even Christian Natives cherishing prejudices against the instruction of their daughters. Some details on these subjects may be seen at pp. 296—298 of our last Volume, and in the Ninth Appendix to the Twentieth Report of the Society.

Native Congregations were formed, in 1819, at Puryoor, Situmburapooram, and Mookupparkuderipoo; and Catechists have been prepared for the superintendance of these Congregations.

Mr. Hough had appropriated part of the Funds placed at his disposal, to the establishment of a School in each of the Villages of Nazareth and Mothelloor; finding, on his visit to those places, that Schools were greatly wanted. They form two of the Nine Tamul Schools above mentioned. The District Committee having subsequently placed a sum of money at Mr. Hough's disposal for the support of Schools, the Corresponding Committee readily assented to a proposal by Mr. Hough to transfer these two Schools, and one or two others conveniently situated for the purpose, to the District Committee.

The Scriptures, Psalters, and Tracts, are circulated in considerable numbers, attended by some very encouraging circumstances.

The loss sustained by the death of Colonel Trotter, late Military Commandant in the District, was stated at pp. 219 and 220 of the last Volume.

### TRICHINOPOLY.

A Town in the Southern Carnatic—268 miles from Madras, travelling distance.

**CHRISTIAN KNOWLEDGE SOCIETY.**

1766.

Pakiyanaden, Wisuwasanaden, and Nullalambi, *Country Priests.*

### TANJORE.

A City in the Southern Carnatic—from Madras, travelling distance, 205 miles.

**CHRISTIAN KNOWLEDGE SOCIETY.**

1766.

J. C. Kolhoff and J. G. P. Sperschneider, *Missionaries.*

Adeykaylam & Nanaparagason, *Country Priests.*

Mr. Sperschneider arrived at Madras in January 1819. The Bishop of Calcutta, in a Letter from Madras, of March the 20th of that year, mentions his having conferred with the District Committee relative to Mr. Sperschneider's destination, and that it had been resolved that he should join Mr. Kolhoff at Tanjore. He accordingly proceeded to this Station.

### NEGAPATAM.

A Sea-port Town, in the Province of Tanjore, 48 miles east of Tanjore.

**WESLEYAN MISSIONARY SOCIETY.**

Two Missionaries are to be sent to this Station.

### TRANQUEBAR.

A Danish Settlement on the East Coast of the Peninsula—145 miles south-by-west from Madras.

**DANISH MISSION COLLEGE.**

1706.

Augustus Caemmerer, D. Schreyvogel, *Missionaries.*

**CHURCH MISSIONARY SOCIETY.**

1816.

John Dewasagayam, *Native Superintendent of Schools:*

David, *Native Catechist:*  
with

*Nineteen Native Christian Scholomasters and Twenty-four Heathen.*

It is with much grief, that, on the point of sending this part of the Survey to the press, we are apprised that we must announce another death among the Society's Labourers in India, in addition to that of Mr. Schroeter at Titalya, and must omit the name of the Rev. John Christian Schnarré, the unwearied and devoted successor of the late Dr. John in the care of the large School-Establishments in this quarter. He died on the 1st of October, after a very short illness, beginning with a violent head-ache, and attended throughout with convulsions and delirium. He has left a Widow, and Two Children under fifteen months old; and is greatly lamented by the Danish Missionaries, the Native Superintendent, and the numerous Teachers.

The Schools had greatly increased under Mr. Schnarré's care; and he was, on the whole, well satisfied with their progress. At the end of 1819, there had been 4096 Children admitted from the beginning. Of these, 2469 had left School, and 1627 remained. The number at the close of 1818 having been 1387, an increase had taken place, during 1819, of 240 Scholars.

In one School, there were Seventeen Christian and Heathen Girls.

These Children were placed as follows:—

ENGLISH AND TAMIL SCHOOLS:

5 Stations, supplied by 7 Teachers.

TAMIL SCHOOLS:

18 Stations, supplied by 27 Teachers.

TAMIL SCHOOLS FOR LOW-CASTES:

8 Stations, under 9 Teachers.

Mr. Schreyvogel, who married Mrs. Schnarré's Sister, took charge of the Schools till a successor could be appointed to Mr. Schnarré.

Various details respecting these Establishments may be seen at p. 485 of our last Volume, and in the Seventh Appendix to the Twentieth Report of the Society.

Mr. Schnarré had latterly, at the request of the Danish Missionaries, afforded them assistance, in addition to his previous engagements, in ministering to the remote Country Congregations of the Mission.

### CHITTOOR.

A Town 80 miles East of Madras.

CHURCH MISSIONARY SOCIETY.

1817.

Nalappen and John, *Native Teachers*,

The hopes entertained by the Corresponding Committee, of being still able to carry forward the Missionary Plans begun by Mr. Harper before his removal to Hyderabad, have been disappointed. The Church, the erection of which was begun by Mr. Harper, has been necessarily stopped. The School is still maintained. The Christians of the place assemble there, for Divine Worship, on Sundays.

### VEPERY.

A Village near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1787.

J. P. Rottler, D.D. *Missionary*.

This venerable Missionary has completed a Tamil Version of the Liturgy. In the publication, he was assisted with paper and materials by the District Committee, the cost of which he repaid in copies.

### MADRAS.

The Second of the Three British Presidencies in India—on the east coast of the Peninsula—population, 300,000—from Calcutta, 1060 miles, and from Bombay 770 miles, travelling distance. The Black Town, to the northward of the Fort, is the residence of the Natives; and of Armenian and Portuguese Merchants, and of many Europeans unconnected with the Government.

### BIBLE SOCIETY.

1820.

Of the formation of an Auxiliary Bible Society at this Presidency, on the 5th of May, some particulars were given, at p. 449 of our last Volume. The Chief Justice was in the Chair. Nearly 60 Gentlemen of first consideration in the Presidency were among the number present.

Auxiliaries had been before established at Calcutta, Bombay, and Colombo.

That this Society is likely to prove an important coadjutor in making the Scriptures known throughout India, may be anticipated from the judicious measure stated in the following extract of a Letter, of June the 15th, from the Rev. Charles Church, one of the Secretaries and Chaplains at the Presidency:—

One of our first measures has been to appoint a Sub-Committee of Translations, consisting chiefly of Gentlemen acquainted with the Languages of India, and authorised to procure for themselves assistance wherever it can be had, from European or Native Scholars of every description. While all the proceedings of this Committee of Translations are to be submitted, from time to time, to the General Committee, the Society pledges itself to adopt no Translation but such as that Committee shall have approved.

We trust that the Committee of Translations will very soon be prepared to commence its labours and we pray that God, the Father of Lights, will abundantly bless this most important part of our Institution.

The Proceedings of a Tamil Bible Association, formed among the Natives, were reported, at pp. 84—86 of our Volume for 1819, and at pp. 449 and 450 of that for 1820. This Association will now naturally connect itself with the Auxiliary.

### CHRISTIAN KNOWLEDGE SOCIETY.

Various suggestions of the Lord Bishop of Calcutta, for the support and enlargement of the Society's Missions, were stated at p. 537 of our last Volume.

From the Appendix to the last Report of the Society, we extract the following statement of the Diocesan Committee respecting the Society's Concerns in this Presidency:—

The Madras District Committee have done all that could be hoped for from the most zealous and judicious friends of religion, not only in their own immediate department, but also with regard to the Mission Concerns of the Society. They have adopted the plan of Depot Stations, and are carrying on their exertions with vigour; and they have the happiness of now seeing the Ancient Missions of the Society reviving with every promise of continued success.

Within the last year, three Missionaries of the Society have arrived at Madras—Mr. Sperschneider, a young man of excellent promise; and Messrs. Haubroe and Rosen, who had received Ordination from the Bishop of Zealand, and brought the highest testimonials to the Society. Mr. Sperschneider

is already stationed at Tanjore, and Messrs. Haubroe and Rosen are qualifying themselves at Madras for active service.

The Madras Committee have instituted minute inquiries into the general state of the Native Christians at the various Mission Stations.

Regular Reports may be expected, in future, in consequence of these measures. It will be seen under the respective heads of the Society's Stations, that no intelligence has been received from some of them.

#### CHURCH MISSIONARY SOCIETY.

G. T. Bärenbrück, James Ridsdale,  
*Missionaries.*

Rayappen, *Native Catechist.*

Sandappen, *Native Assistant:*  
with

*One English Schoolmaster, Country-born,*  
*and Thirteen Native Schoolmasters.*

The Mission has lost, for the present, the valuable assistance of the Rev. Marmaduke Thompson, by his return home for the restoration of his health. The Rev. Charles Church, his successor in the Chaplaincy, enters cordially into the views and objects of the Society.

The removal of Mr. Rhenius and Mr. Schmid to Palamcottah has been already mentioned. Mr. Rhenius arrived, with his family, at that place, on the 7th of July, after a journey from Madras of thirty-five days. Mr. Schmid's health being indifferent, he went to Cuddalore with a view to its restoration. Some Extracts of Mr. Rhenius's Journal, from January to September 1819, are printed in the Sixth Appendix to the Twentieth Report of the Society. Mr. Schmid had continued to prepare Elementary School-Books for the press, and to establish the New System in the Schools.

Mr. Kenney, mentioned in the last Survey, as appointed to this Mission, has been settled, as already stated, at Bombay.

The arrival of Mr. Ridsdale, on the 22d of July, was mentioned before, at p. 49.

Mr. and Mrs. Bärenbrück were making good progress in Tamul. He preached his first Tamul Sermon on the 11th of June; and had spent much time in visiting the sick and other Members of the Tamul Congregation; his Journals contain encouraging details. Mrs. Bärenbrück had begun a Girls' School.

Of the Thirteen Native Schoolmasters, four are Protestants, four Brahmim Heathens, and five Sudra Heathens. In May, there were Twelve Schools; four in Madras, and the rest in the Country. The languages taught are, English, Tamul, or Telooگو. In April, the number of Boys

on the books was 405, and in May 305; the average attendance, in April 332, and in May 286. The Schools have been still seriously impeded by the distressing effects of the Cholera: the growing jealousy and opposition of the Roman Catholics have also occasioned, in most places, a material diminution of the number of Scholars of that persuasion. A tremendous gale destroyed all the School Houses, in the Spring.

The Church, built by Government on the Society's premises in the Black Town, was to be opened on Sunday, the 15th of October, with a Tamul Sermon by Dr. Rotler. The Morning Service, in Tamul, was to be under the charge of Mr. Bärenbrück; and an Evening Service, with the Weekly Service for the Country-born, were to be undertaken by Mr. Ridsdale, till he shall be able to officiate in the vernacular tongue. The Church will contain about 400 Natives, as they require no seats or pews.

On the 15th of March, 1819, the Missionaries removed to the new premises of the Society.

It is proposed to form here a First Class of Students, who will receive such an education as may qualify them to act as Schoolmasters: of these, some will rise to a Second Class, intended for Catechists; and some may pass from this to a higher Class, for Native Priests. Pupils are in training, at most of the Stations connected with the Mission, for the supply of this Seminary.

Several thousand copies of Tamul and Telooگو Tracts have been printed and circulated. The demand for the Scriptures is greatly increasing.

The statements of the Twentieth Report of the Society respecting this Mission, may be seen at pp. 481—485 of our last Volume.

On a view of the whole of the South-India Mission of the Society, a Member of the Corresponding Committee, writes—

The most sanguine labourer could never, I am persuaded, have expected that we should see, within twenty or thirty years, what our eyes now behold.

#### LONDON MISSIONARY SOCIETY.

1805.

W. C. Loveless, C. Traveller, T. Nicholson,  
*Missionaries.*

Mr. and Mrs. Nicholson arrived September 16, 1819, on the day that Mr. Fleming left Madras for Malacca.

The number of Schools is now Eighteen. In a Free School for Boys there are 180 Scholars, and in another for Girls between 50 and 60: in these and in Four other

Schools, English is taught: the Scholars are either of European descent or half-castes. In Eleven Tamul Schools, into some of which Christian Instruction has been introduced, there are upward of 350 Native Boys: many applications for New Schools are received. There is also a Sunday School. All the Schools are promising.

A Mission Library has been projected. A Catholic Gentleman has promised a Donation toward it of 1000*l*.

The Congregation and Communicants at the Mission Chapel in the Black Town continue to increase. The New Chapel at Vepery was opened December 26, 1819; when upward of 60*l*. was collected.

Among the Europeans and descendants of Europeans, the growth of piety and zeal is manifest; and among the Natives the desire to receive instruction is daily increasing: they are eager to obtain Religious Tracts, of which many are circulated by the Missionaries.

**SCHOOL-BOOK SOCIETY.**  
1820.

This Society was formed April 14, 1820. Its object is the same as that of the Calcutta School-Book Society—the preparation of suitable Books for Native Education.

**TRACT ASSOCIATION.**  
1818.

This Association was established Sept. 29, 1818. Tracts have been printed in Tamul and Telooqoo. Many thousands have been distributed.

For some remarks on the peculiar Utility of Tracts as an instrument of good in India, and on the best Method of providing them, we refer to pp. 527—529 of our last Volume.

**WESLEYAN MISSIONARY SOCIETY.**  
1817.

James Lynch, Titus Close, *Missionaries*.

The Chapel at Royapettah, mentioned in the last Survey, in the midst of a large Heathen Population, has been opened. Both there, and at the Chapel in Madras, the Congregations are increasing. The number of Members was 76; and of Scholars, in two Schools, 30.

Mr. Lynch writes, May 31, 1820—

Last year, Six Indian Converts, under my care, exchanged earth for heaven; and two poor Heathens, who, never having seen a Missionary, heard of Jesus by a Country-born Female, died, and I hope went to heaven.

**VIZAGAPATAM.**

A Town on the sea-coast of the Northern Circars—483 miles north-east of Madras, and 557 south-west of Calcutta.

**LONDON MISSIONARY SOCIETY,**  
1805.

John Gordon, James Dawson, *Missionaries*.

Of the Telooqoo Testament, translated by Mr. Pritchett, 2000 copies had been printed at Madras for the Calcutta Bible Society. After superintending this edition, Mr. Pritchett returned to Vizagapatam, with his family. Here he prosecuted his Telooqoo Translation of the Old Testament, in which he had made considerable progress while at Madras; but, on the 15th of June, 1820, he was cut off in the midst of his labours, after about ten days' illness. He had been a remarkably strong man, and knew very little of sickness: He has left a Widow and four Children.

The Mission and Schools were proceeding favourably. The Schools having increased considerably, it was found, on inquiry, that many came in consequence of Tracts which had been circulated.

**MIDNAPORE.**

A Town in the Province of Orissa, and Capital of the District of Midnapore—70 miles west-by-south from Calcutta.

**BAPTIST MISSIONARY SOCIETY.**  
1817.

Domingo D'Cruz, *Portuguese*.

Multitudes hear the Gospel with willingness. The last Report of the Society states—

Between Serampore and Midnapore, Mr. D'Cruz lately discovered a Village, the inhabitants of which had formerly been proselyted to the Christian Religion by a Roman-Catholic Priest: but, having never seen the Scriptures, they were nearly as ignorant as their Heathen Neighbours; having merely thrown off caste, and substituted the worship of the Virgin Mary and the Saints for that of Deorga and the other Hindoo Deities. These men received the Word with gladness; and, after his departure, sent a messenger to Serampore to request that a Place of Worship might be erected in their Village. With this request the Brethren were about to comply, and to station a Native Preacher among them.

**Ceylon.**

CEYLON was placed, in former Surveys, under the head of Asiatic Islands; but its growing importance as a British Colony, and the increase of Christian Exertions in this extensive Island, entitle it to a distinct division of the Survey. The other Islands which were usually

associated with Ceylon, will be classed under the head of the Indian Archipelago.

Sir Robert Brownrigg, in the early part of last year, quitted the Government of the Island, over which he had presided, for nearly eight years, with so much honour to his country and so much benefit to the people. On this occasion the Church and Wesleyan Missionaries presented Addresses to His Excellency, in grateful acknowledgment of the protection and favour uniformly granted to their exertions. In his Answer to the Address of the Wesleyan Missionaries, His Excellency avows the motives and principles of his proceedings, which are truly honourable to him as a Christian and a Patriot, and are worthy of being held out as an example to all persons in authority throughout our Colonial Possessions :—

The chief ends that I have had in view were—the happiness of the people confided to my care; and the honour of my own country, to which I was responsible for the sacred trust.

It was, therefore, my bounden duty to foster and encourage the attempts of those, who came forward with their voluntary assistance toward both of these great objects; by communicating that which it is our glory to spread, as well as to enjoy; and labouring to enlighten the people of this foreign land, by a diffusion of that religious knowledge with which Providence has blessed our own.

That I was influenced by motives of another kind, that I felt the full obligation of propagating, for its own sake, the Divine Truths of that Religion which has been throughout life the source of my consolation and hope, I would rather choose to be collected from my conduct, than received upon any assurance of my own professions.

But it is unnecessary to dwell upon my sincere zeal for a wide extension of the Christian Faith, as if it were independent of other motives; because it is, in fact, inseparably connected with the duties of my political office: it is the surest foundation on which I could hope to build the permanent welfare and happiness of the people whom I have been deputed to govern.

The Small Pox has committed dreadful ravages, of late, in the Island. Not fewer, it is said, than 5000 persons were carried off by this pestilence in Colombo alone. A temporary restraint was imposed hereby, in various instances, on Missionary Labours.

In the survey of Missionary Exertions in this Island, the same course will be pursued as last year. After Colombo and Kandy, taking the circuit of the Island, from Colombo, by the southern, eastern, and northern shores, we shall return to Colombo.

#### COLOMBO.

The Capital of the Island—Inhabitants, 50,000; consisting of almost every race of Asiatics—general language, the Portuguese of India.

#### BIBLE SOCIETY.

1812.

This Society has particularly applied itself to the supply of the Scriptures, in an acceptable Cingalese Version; being determined—

— to repair the faults of past negligence, in this essential point; and to give to the Cingalese that access to the Book of their Religion, which, during Three Centuries of their submission to a Christian Government, they had never possessed.

Of the Cingalese New Testament, 3000 Copies have appeared: 3500 more were on the point of publication; and the Old Testament was proceeding. The British and Foreign Bible Society had given 616' reams of Paper, and a Bene-

faction of 300*l.* for this object; and it had been further aided by a Donation of 8000 rupees, or 1000*l.* from the Calcutta Auxiliary, and by other Benefactions.

The Colombo Society does not strictly limit itself by the rule of the British and Foreign Bible Society—to circulate only the entire Scriptures; or integral portions of Scripture, that is, either the Old or New Testament, or separate Books: though all the aid which it receives from that Institution is, of course, exclusively expended in conformity with this rule. The Colombo Society has published, by the aid of other resources, about 22,000 copies of smaller works, extracted or compiled from the Scriptures.

In the last year, the Society had circulated gratuitously, 334 English and Dutch Bibles; 1163 English, Dutch, Portuguese, and Cingalese Testaments; and

878 copies of single Books of the Cingalese Scriptures. The demand for the English Scriptures increases, in consequence of the growing diffusion of the English Language: a present from the Parent Society, of 750 Bibles and 1500 Testaments arrived very opportunely to meet this demand.

Some details respecting the Society were given at pp. 450—452 of our last Volume.

Branches have been formed at Galle, Jaffna, Trincomalee, and Batticaloes. It is obvious that the objects of the Society will be most effectually answered, by friends, in the remoter provinces, meeting regularly to inquire into the wants of the inhabitants, to encourage subscriptions among those who are able to contribute, and to watch over the circulation of the Scriptures.

#### BAPTIST MISSIONARY SOCIETY.

1812.

John Chater, *Missionary*.

H. Siers, *Assistant*.

Mr. Chater's labours have been continued with assiduity. In the translation of the Scriptures into Cingalese, he co-operates with others, and considerable progress has been made. This work, with preaching thrice on Sundays and four times on Week-day Evenings, and attention to Schools, completely fills up his time.

Mr. Siers remains at Hangwell, where he is not without success.

Mrs. Chater, on her return home with her family, died in child-birth at St. Helena, on the 5th of June, leaving twins. The Rev. Mr. Vernon and other friends benevolently took charge of the bereaved family.

#### CHRISTIAN KNOWLEDGE SOCIETY.

The last Report states—

The District Committee at Colombo have received from his Excellency the Governor a present of an edition of the Tamul Prayer-Book, printed at his sole expense. They are persuaded that the Tamul Prayer-Book will be of great use: first, as a Book of Devotion, both from its own excellence and from the scarcity of any work in that language of a similar kind; and, next, as the means of attaching the Mahbar Congregations to the Church of England.

The General Board have learnt with great satisfaction the very favourable reception of some extracts from our Liturgy, translated into their language, among the Cingalese Christians; and that the printing of the whole Book of Common Prayer in Cingalese is in great forwardness.

The Bishop of Calcutta has paid to the Archdeacon, on behalf of the Society, 1000 rupees, or 125*l*. sterling, to enable him to print an impression of 1000 copies

of the Liturgy in Cingalese. This Translation has been executed by Mr. Armour.

#### WESLEYAN MISSIONARY SOCIETY.

W. B. Fox, B. Clough, John Callaway, *Missionaries*.

Before we enter into the particulars of the Colombo Station, we shall, as in the last Survey, give a

#### General View of the Ceylon Mission.

The number of Members appears to be 260; and the last Report states the Schools to be 84, and the Scholars 4878, of whom not less than 500 are Girls.

Christian Instruction is introduced into all the Schools—the object in establishing them being, to make known Salvation by Christ as widely and effectually as possible. Abundant encouragement has attended these efforts: not only from the progress which the Children have made in learning, but, in many instances, in Christian Knowledge, and, in others, in its powerful influence on their minds: evidences of a ready and intelligent application of Scripture, of reformation from vicious habits, of contrition for sin, of rejoicing in Christ Jesus, or of peaceful death-beds, are so frequently occurring, in one or other of the Schools, as to afford ample encouragement to the Missionaries to pursue the good work with steady and unabating zeal. The allowance of 1000*l*. per annum for School purposes is continued by the Society.

Mr. Fox writes, July 28, 1820—

The work of God in this Island has attained a degree of solid prosperity, which I scarcely expected to see. We have peace without, and peace and prosperity within, our borders. We still have, and probably ever shall have, difficulties to struggle with: we anticipate them, without desponding; and encounter them, with that certainty of success which has hitherto been the reward of our well-founded confidence. Thousands have been benefited by our labours: their feet never cross the threshold of a Heathen Temple; and their minds have been so far enlightened, that they despise Idols: thus they are prepared to hear the truth, and not with that stupid indifference which is invariably manifested by their countrymen. Among many of the members there is a depth of experience, which, when related, fills our eyes with tears of gratitude, and excites every tender feeling of the heart. How glorious is it to hear a Native (a Brother), on his death-bed say, with the most heavenly animation, "Let eternal praise be to my Saviour, Jesus!" The time is almost fulfilled, when we shall hear them sing this song, in nobler strains, at the right-hand of the Majesty on high!

We occupy the whole line of the Cingalese Coast (I mean that which is inhabited); and all our future extension must be into the interior, which work must principally be effected by the Natives; and this instrumentality God is raising up for us.

The Heathen have hitherto supinely viewed our operations; but now, as one awaked out of sleep, they find us pressing on all sides, and use every effort to prevent their Idols from falling.



We shall now state some particulars respecting the

*Colombo Station.*

The Congregations vary; but are, collectively, encouraging. Most of the Places of Worship are in the country, some as far as twelve or thirteen miles: these are either Schools or Private Houses; and, with the exception of one, the Service is conducted in them in Cingalese. The Members are 142.

In Eleven Schools, there are 915 Scholars. On Easter Monday, Mr. Clough preached the Annual Sermon to the Children at the Mission Chapel: a considerable number came not less than twelve miles.

The Presses have been chiefly occupied with the second edition of the Cingalese New Testament: it consists of 3500 copies.

KANDY.

The Capital of the former possessions of the King of Kandy—about 60 miles east-north-east of Colombo, and nearly midway between the eastern and western shores of the Island—in the midst of lofty and steep hills, covered with thick jungle—consists of one principal street, about two miles long, with many short branches; and makes but an indifferent appearance.

CHURCH MISSIONARY SOCIETY.

1818.

Samuel Lambrick, *Missionary.*

Mr. Lambrick has Service, in English, twice on the Sunday. The Garrison attends in the morning, and the Congregation is large. He is not without evidence of the Divine Blessing on his labours among the Military of his charge: he has baptized a Caffre Drummer, of whose genuine conversion he had the most satisfactory evidence.

The School opened by Mr. Lambrick is conducted on the National System. The Children make rapid progress.

Mr. Lambrick encourages the Natives, by paying them every attention, to hold familiar intercourse with him; and has thus succeeded in making a large acquaintance among both the Priests and the Laity. His intercourse with them is conducted with wisdom and faithfulness. A Priest, of cultivated understanding, awakened his hopes, by explaining, with general propriety, some passages of the New Testament to a few Chiefs who were present. Another Priest threw off his Yellow Robes; relinquishing, by that act, the Priesthood: he avowed himself to be an inquirer into the truth of Christianity: Mr. Lambrick charged him to

Feb. 1821.

count well the cost, before he began to build.

Considerable progress has been made by Mr. Lambrick in Cingalese. He is preparing a Grammar and a Dictionary of this difficult language. Some remarks on its peculiarities, and some particulars of Mr. Lambrick's intercourse with the Natives, were printed at pp. 302 & 303 of our last Volume.

At the end of February and the beginning of March, Mr. Lambrick, with Mr. Mayor and Mr. Ward, met the Rev. Marmaduke Thompson at Colombo, on his passage home in the Forbes. They were greatly refreshed by his counsels and encouragement. Mr. Knight was not able to join his Brethren on this occasion.

The Rev. Thomas Browning was mentioned in the last Survey, as appointed to this Station.

We have already stated, under the head of Madras, Mr. Browning's landing at Batticaloe, and the subsequent destruction of the Tanjore. Since that article went to press, a Letter has been received from him, dated Trincomalee, September the 15th. It appears that the Tanjore, on making Ceylon, was too much to the eastward to reach Point de Galle. In bearing up for Trincomalee, with the design of landing there the Ceylon passengers, the Captain fell in with a Cingalese boat, which landed them at Batticaloe, where they were kindly received by Mr. Osborne, the Wesleyan Missionary at that Station. After remaining a week at Batticaloe, they went on in a brig to Trincomalee, finding that travelling across the mountainous interior, by Kandy to Colombo, could not be undertaken with so much safety from Batticaloe, as the Cingalese boatmen had erroneously told them, as from Trincomalee. They reached Trincomalee on the 14th, and there learned the melancholy tidings of the destruction of the Tanjore; and met there their fellow Missionaries and other passengers, under circumstances painfully different from those in which they had parted ten days before. Their friends had reached Trincomalee almost naked and famished; while they had themselves mercifully escaped the anxieties, losses, and privations which their companions had suffered.

Being apprised, by a Letter from Mr. Knight, that a Meeting of the Society's Missionaries was to be held at Jaffna, Mr. and Mrs. Browning were about to proceed thither, instead of to Kandy as they had intended. As his final destination was to be governed by circumstances, it is

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probable that he has joined his old friend Mr. Knight at Jaffna.

Sir Richard Otley had shewn them the utmost kindness on the passage. Divine Service had been regularly maintained on Sundays, and Morning and Evening Worship daily.

#### CALTURA.

A Village about 27 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

John McKenny, *Missionary*.

John Anthoniez, *Native Assistant*.

The last Report states the Members at 16; and the Scholars at 1124, in Nineteen Schools. A Letter from Mr. Fox, of Jan. 4, 1820, carries the Scholars up to 1701, of whom 201 were Girls. In four of the Schools, English is taught.

The attendance on Public Worship is good in Caltura, and increasing in the country. In almost every place there is a manifest progress. A visible alteration is produced in the views and manners of the people.

#### BADDAGAMME.

A Village, on the River Gindrah—12 or 13 miles from Galle—Inhabitants 1644, by a Return in 1802; but stated, by Mr. Mayor, at 1000: population in the neighbourhood not less than 6000.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries*.

Mr. Ward, who was left at Calpentyn in the last Survey, was obliged, from ill health, to quit that Station in July, 1819. He removed to Nellore, and united his labours to those of Mr. Knight: he had been advised, in preference, to join Mr. Mayor in the south, the climate in that part of the Island being pleasant and healthy; but unwilling, unless absolutely requisite, to sacrifice the knowledge of the Tamul Language which he had acquired, and to remove to a Station where it would be necessary for him to learn the Cingalese, he determined to make a trial of Nellore. After staying there, however, for some time, it was judged expedient, at the end of February, that he should remove to the south. He has, in consequence, joined Mr. Mayor. His co-operation was very seasonable, as the Schools connected with Baddagamme are widely separated, and the labours of the Mission greatly on the increase. His health has since been good. He found his knowledge of Tamul very serviceable in the acquisition of Cingalese.

We noticed, in the last Survey, Mr.

Mayor's intention to remove from Galle to a Native Village. This took place in August, 1819. He did this that he might the more easily devote himself to the benefit of the Natives. Not finding in Galle the proper means of becoming well acquainted with the great body of them, and encouraged by the extent of population and the apparent willingness of the inhabitants to receive instruction which he found on his excursion up the Gindrah mentioned in the last Survey, he proposed to his Brethren, after repeated visits up the river, that he should settle in the midst of the Natives. This step was taken with their full concurrence, and with the decided approbation of Government.

Mr. Mayor and his family inhabited a small bungalow, till a suitable house could be erected. Such a house, capable of accommodating two families, was finished in November, 1819. Government gave a free grant of the land. The hill on which the Mission House stands has been named "Church Missionary Hill." It presents a delightful prospect of a winding river, a fruitful valley, well-watered fields, and distant mountains.

A Church was erecting, in part by private subscription and in part at the expense of Government and the Society. Sir Robert Brownrigg expressed his approbation of this measure in very strong terms; and encouraged it, both by a public grant, and by a liberal private contribution. A large School-Room, of stone, had been built, capable of holding 250 persons: it was used for Public Worship, till the Church should be finished, but was too small for the number who were willing to attend.

Mr. Glenie having removed from Galle to Colombo, as Senior Colonial Chaplain, Galle was left without a Clergyman. The Lieutenant Governor wishing the Missionaries to render assistance, they agreed to perform the duty at Galle, from Baddagamme, till a Chaplain could be provided.

Seven Schools had been established, at the date of the last advices. One of these was for Girls, and contained 60 Scholars. They are, generally, well attended. The progress of the Children in Scripture Knowledge, in the School at Baddagamme in particular, was very marked: they are assembled after Divine Service, and examined on the subject of the Sermon: many shew great quickness in their answers, and seem much interested about the History of the World and of Jesus Christ.

It is an advantage to this Station, that the Natives connected with it are not composed of persons professing different religions. Though, in general, Nominal Christians, yet, having been left for a long time without instruction, they are come to a state in which they may more properly be called Buddhists than Christians. They have, however, no prejudice against Christian Instruction: nor is that lost on them: some regard is now paid by them to the Sabbath, and their idolatrous ceremonies are less frequently performed. Mr. Mayor says of the Natives—

They seem to be gradually losing their confidence in the doctrines of Buddha, and even to be ashamed of them. They confess that our Religion is more reasonable, and more suitable to the wants of man. The Priests have much less candour than the people: it is so much their interest, they think, to believe a lie, that they resist every argument adduced in support of the truth.

Some further particulars respecting the people may be seen in communications from Mr. Mayor, printed in the Tenth Appendix to the Twentieth Report of the Society.

#### GALLE.

A fortified Town in the south-west corner of the Island—75 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

G. Erskine, S. Allen, *Missionaries.*

The Congregations, both English and Portuguese, are considerable and promising. Amlamgodde is visited from Galle. The number of members is 10.

In Twelve Schools, there are 717 Scholars. The Schools are regularly visited.

#### MATURA.

A Village about 100 miles south-east of Colombo—near Dondra Head, the southernmost extremity of the Island.

WESLEYAN MISSIONARY SOCIETY.

Alexander Hume, *Missionary.*

Don Cornelius de Silva Wijesingha,  
*Native Assistant.*

On Sunday Morning, Mr. Hume has English Service, in the Dutch Church; and, in the Evening, Portuguese Service, in the veranda of his house. By the assistance which is rendered him, he is able to supply all the Schools with regular preaching on Sundays. The Members are 20.

Belligam is visited from Matura.

In Fourteen Schools, there are 721 Scholars. On Mr. Hume's arrival, at the beginning of March, he found the School Bungalows decayed, most of them being of olla-construction; which, though

cheap at first, requires frequent renewal. He exhorted the Parents, with success, to help in this work; so that their restoration was effected at little expense.

#### BATTICALOE.

A small Town, about 60 miles from Matura.

WESLEYAN MISSIONARY SOCIETY.

Thomas Osborne, *Missionary.*

There are four Members at this Station.

A School, held in the veranda of the Government Church, dwindled away; from an aversion in the people, as was found on inquiry, to send their Children to a place where the dead are buried: but they promised, if a School and Place of Worship were built in a suitable situation, that they would send their Children to School, and attend Worship themselves. An open bungalow was, in consequence, begun, on an eligible spot; with a wall round it, about three feet high.

A proposal for a Girls' School was, at first, rejected as ridiculous; but, at length, a reluctant consent was given to the measure.

#### TRINCOMALEE.

A large Town, with an excellent harbour; but the country is barren, and the air unwholesome.

WESLEYAN MISSIONARY SOCIETY.

R. Carver, A. Stead, *Missionaries.*

Serious attention is paid to the preaching. The Members are 13.

Mr. Hunter, the School Superintendent, who is familiar with Tamul and Portuguese, reads and explains the Scriptures to the Natives.

In Three Schools, there are 215 Scholars.

#### TILLIPALLY.

Ten miles north of the Town of Jaffna.

AMERICAN BOARD OF MISSIONS.

1816.

#### BATTICOTTA.

Six miles north-west of Jaffna.

AMERICAN BOARD OF MISSIONS.

1817.

Daniel Poor, Miron Winslow,  
Benj. C. Meigs, Levi Spalding,  
James Richards, Henry Woodward,  
*Missionaries.*

John Scudder, M.D. *Physician,*  
James Garrett, *Printer.*

The Missionaries, Winslow, Spalding, and Woodward, with Dr. Scudder, stated in the last Survey to have sailed from Boston, June 8, 1819, arrived at the end

of 1819 and beginning of 1820. The *Indus* reached Calcutta about the middle of October; from which place the Missionaries sailed for Ceylon in different vessels, sickness having delayed Mr. and Mrs. Woodward. Their faithful admonitions to the crew of the *Indus*, during the passage, had been blessed in a very remarkable manner.

Six Missionaries and a Physician, all married, were assembled together; and a Printer was on his way to join them, having embarked at Boston, on the 6th of April, for Pondicherry. A Printing Press had been previously forwarded.

An Obituary of Mr. Warren, late Missionary at Tillipally, was given at pp. 273—275 of our last Volume; and, at pp. 359—361, a view of the state of the Mission from the Tenth Report of the Society. From the Eleventh Report, now before us, we have extracted the preceding particulars, and shall add the state of the Mission at the last dates.

The Missionaries had been constant and laborious in preaching. One Native had been baptized, and others were very promising.

Up to November 1819, Nine Schools had been formed in connection with Tillipally and Six with Batticotta, containing about 700 Scholars. Boarding Schools also had been opened for Children named and supported by Benefactors, in which were 48 Boys and 9 Girls: these Boarding Schools answer the warmest expectations, and all the rest are promising. Christian Instruction is given in all.

Mr. Richards's life had been spared, but he was still weakly; and Mr. Poor and Mr. Meigs had both suffered under pulmonary affections: the arrival, therefore, of Dr. Scudder was truly seasonable.

#### JAFFNA.

The Capital of the District of Jaffna.

##### WESLEYAN MISSIONARY SOCIETY.

T. H. Squance, Jos. Roberts, Jos. Bott, Missionaries.

Point Pedro is united, in this Mission, with Jaffna. The Members are 17.

In Sixteen Schools, there are 696 Scholars.

#### NELLORE.

A Village near Jaffna—the population of the Parish, 5000 or 6000.

##### CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, Missionary.

Mr. Knight continued to preach, in English, at the Fort Church in Jaffna, on Sunday Mornings, till the increase of his

work as a Missionary obliged him reluctantly to discontinue his services there.

Having acquired the language sufficiently to enable him to prepare a Tamul Discourse weekly, he began, in the early part of last year, to preach to the Natives at his own house on Sunday Mornings; repeating the Sermon, at two of the School-Houses, in the afternoon and evening; and, in the course of the week, at other Schools, as he could collect congregations. Visits among the people he finds the most effective method of interesting them, and of drawing them to Public Worship. They will frequently accompany their Children. It is by means of this kind that Congregations are here to be patiently collected. Prejudices are thus silently undermined, and the Schools and Congregations are increasing. Contrasted with the state of things twelve months before, Mr. Knight finds appearances truly promising. His labours and opportunities of usefulness are daily augmenting.

In August, there were 270 Children in Seven Schools. The Schools are visited several times weekly. Christian Books are used. Much the greater half of the Boys in the Parish are under a course of Christian Instruction, and are habituated to reverence the Lord's Day.

Mr. Knight, witnessing the good prospects of the American Missionaries with the Children maintained by them as well as educated, has been authorised by the Committee to receive a limited number. In the Susoo and Bullom Missions of the Society, the maintenance of Children was not only very expensive, but was attended with great inconvenience in occupying the time of the Missionary in secular concerns, and exposing him to bickerings and ill-will in his constant barterings with the Natives. But the state of things in the East is wholly different: the expense will probably not be half so much as in Africa, nor will the same inconvenience attend the measure; while the numerous evils, which attend the waste of time in Idolatrous Ceremonies, and which arise from the prejudices of Caste, will be thus broken through.

The temporary residence of Mr. Ward at Nellore has been already stated. He had succeeded at Calpentyn, where he laboured from Michaelmas 1818 to July 1819, in producing some reformation among the people. On his leaving, the Schools were unavoidably discontinued. One, of about 40 Boys, established at Manar, the Collector undertook to superintend.

Extracts of the Journals of Mr. Ward and Mr. Knight are printed in the Tenth

Appendix to the Twentieth Report of the Society.

### NEGOMBO.

A large and populous Village, 20 miles north of Colombo.

WESLEYAN MISSIONARY SOCIETY.

Robert Newstead, James Sutherland,  
Missionaries.

William A. Lallman, *Assistant*.

Mr. Sutherland, son of the late Secretary of the Kandian Provinces, has been received as a Missionary. He is well acquainted with the Native Languages.

The Members are 38. Missionary Prayer-Meetings are a source of much edification. Pious Soldiers, occasionally quartered at Negombo, strengthen the hands of the Missionaries.

There are 430 Scholars in Nine Schools.

## Indian Archipelago.

BESIDES the Islands mentioned in this division, those of *Timor*, *Banda*, and *Ternate*, have been supplied with Missionaries, by the Netherlands' Missionary Society. Messrs. Labruin, Jungmichel, and Finn, have been stationed there; but particulars have not appeared.

Bible Societies are established for Sumatra, Java, and Amboyna.

### Sumatra.

The most westerly of the Sunda Isles—1050 miles long, by 165 miles average breadth.

BAPTIST MISSIONARY SOCIETY.

1818.

Nathaniel Ward, C. Evans, R. Burton,  
Missionaries.

Mr. Ward received much kind attention, on his settling at Bencoolen, from the Governor and other Europeans; and has been desired to co-operate in arranging a plan for establishing Native Schools, on an extensive scale, throughout that part of the Island which is subject to British Authority.

Messrs. Evans and Burton sailed in the *London*, Captain Cameron. They reached *St. Helena* at the beginning of March.

### Java.

An Island, in possession of the Dutch, between the sixth and ninth degrees of South Latitude—600 miles long, by 95 miles average breadth—population, in 1808, said to exceed 3,000,000; but, by a census in 1815, estimated at 4,396,611; of whom 4,293,506 were Natives, and 81,518 Chinese.

### BATAVIA.

The Capital of the Island, and of the Dutch Settlements in the East—Inhabitants, in 1815, in the City and suburbs, 60,000; but, including the environs, 332,015; of whom, 279,621 were Natives, and 52,394 Chinese.

BAPTIST MISSIONARY SOCIETY.

1813.

W. Robinson, *Missionary*.

A variety of Malay Tracts have been prepared, and thousands distributed. Divine Worship in that tongue has been maintained. A convert, of Chinese extraction, has been baptized; and good hopes are entertained of other Natives.

LONDON MISSIONARY SOCIETY.

1814.

John Slater, *Missionary*.

This Mission had been suspended from the death of Mr. Supper in 1817, till Mr. Slater's removal hither from Malacca in the Summer of 1819. During the voyage, he distributed many copies of the Chinese New Testament and Chinese and Malay Tracts, the particulars of which were stated at pp. 215 and 216 of our last Volume.

The prospects are encouraging, and the labours increase. An English Service is held on Sundays: the Scriptures and Tracts are freely distributed: about 54 Boys are under education, on the British System; and conversations are entered into with the people, who collect in crowds, and attentively listen to addresses on the subject of Christianity.

A piece of ground, eligibly situated at a short distance from Batavia, has been purchased by the Society for the Mission; and a House erected thereon, the expense of which has been defrayed by friends resident on the spot.

### SAMARANG.

A Town on the north-east coast of the Island.

BAPTIST MISSIONARY SOCIETY.

1816.

Gotlob Bruckner, *Missionary*.

Mr. Bruckner is chiefly employed in the translation of the New Testament into Javanese, in which he has proceeded to the end of the Epistle to the Romans. That part of the population of the island for whose use this translation is intended, has been computed at two millions; and

they are said to be so fond of reading, as to sit up whole nights together for the purpose of perusing the insipid fables and tales which are current among them.

Mr. Phillips, who returned home on account of his health, died there, some months after his arrival, on the 14th of June last, in the prime of life.

### Ambogna.

A Dutch Island lying off the south-west coast of Ceram—32 miles by 10—in 1796, the inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, *Missionary*.

The Seminary about to be erected for preparing Malay Schoolmasters was finished, and had Fifteen promising Pupils in the

beginning of 1819. Mr. Kam has been appointed one of the four Superintendants of Schools, in this and several neighbouring Islands.

Idolatry has been exterminated in Ambogna, and the Idols sunk by the Natives in the sea: see p. 127 of our last Volume. In other Islands, the people have destroyed their Idols, together with a great number of Houses erected for the worship of the Devil.

A Printing Establishment has been formed.

Of the Malay Testament, 9000 copies have been forwarded, at different times, by the Bible Society. They were hailed with joy by Mr. Kam, whose labours among the people of this and the surrounding Islands led him deeply to lament their want of the Scriptures.

## Australasia.

THE Insular Continent, as it may be justly denominated, of New Holland, has not hitherto come under observation in the Survey, except as connected with Missionary Exertions among the Heathens of New Zealand and Polynesia. The circumstances attending the formation and progress of the Colony of New South Wales on the eastern coast of New Holland are so remarkable, and its situation is so admirably adapted for the diffusion of Christianity throughout the rest of Australasia, the Indian Archipelago, and the groupes of Polynesia, that we cannot but watch its state and progress with hope and expectation.

The maintenance and extension of Religion in the Colony itself do not come within the notice of this Survey. Attention is now, however, drawn to the Aboriginal Heathen of the soil—the most degraded, perhaps, in some respects, of the Family of Man. The Children who have been taken under the care of the Settlers, fly to the woods as soon as they acquire years and strength to enable them: and as to the Adults, the vices which have, unhappily, too commonly fallen under their notice, they adopt with eagerness; and seem to acquire little sense of decency or wish for improvement from any thing that they see. Yet they are not, on these accounts, to be neglected. It is Christianity, which must reform the outcasts from Europe who are thrown on their shores; and Christianity it is, which can collect these wildest of the Human Race into the fold of the Good Shepherd.

An Institution was formed at Parramatta, in 1814, under the sanction of the Governor, for the instruction of Native Children. Allotments of land have also been made to Native Families: and an Annual Meeting, to be held at the close of each year, was established by the Governor, with the view of promoting friendly intercourse of the Natives one with another and with the Colonists. These measures have not been without good effect: but it is the Gospel which must quicken and consolidate the Civilization of these Tribes. The Clergy of the Colony have proposed to the Governor a plan for this purpose, to which His Excellency has promised his countenance and support.

The Wesleyan Missionary Society, which has long supported a Mission in the Colony for the benefit of the Settlers, is about to send a Missionary exclusively devoted to the instruction of the Natives.

**PARRAMATTA.**

A Town in New South Wales, about 25 miles west of Sydney.

**CHURCH MISSIONARY SOCIETY.**  
1815.

*Samuel Butler, Schoolmaster.*

Some account of the state of the New-Zealand Seminary in the early part of 1809, was given at pp. 304 and 305 of our last Volume.

On Mr. Marsden's return from his Second Visit to New Zealand, in November 1819, he brought Five Sons of Chiefs with him. Mr. Samuel Butler accompanied them to Parramatta; and will act there as Teacher in the Seminary, till the Settlement at Kiddeekiddee be more advanced.

In February 1820, there were Twenty-five New Zealanders in the Seminary; some of whom were about to return with Mr. Marsden, on his Third Visit to New Zealand.

Mr. Butler expresses his conviction of the importance of always having some Children of the principal Chiefs at Parramatta. Those who have been there for any length of time, do not seem like the same persons when they return. They lose much of the wildness and ferocity of their manners, and become more strongly attached to English People.

**New Zealand.**

Two large Islands in the great Pacific Ocean, lying east of New South Wales; the Northern Island being about 600 miles long by an average breadth of 150, and the Southern nearly as large.

**BANGHEEHOO.**

A Native Town, on the north side of the Bay of Islands.

**CHURCH MISSIONARY SOCIETY.**  
1815.

*Thomas Kendall, Missionary.*

*John King, James Shepherd, Lay Settlers.*

**KIDDEEKIDDEE.**

A Settlement on a river which falls into the Bay of Islands, on the south side.

**CHURCH MISSIONARY SOCIETY.**  
1819.

*John Butler, Missionary.*

*Francis Hall, Schoolmaster.*

*Wm. Hall, James Kemp, Lay Settlers.*

Mr. Marsden, who suggested this Mission and has supported it with unwearied zeal, first visited New Zealand in the end of 1814 and beginning of 1815; on which occasion he settled Mr. Kendall, Mr. W. Hall, and Mr. King, with their Wives, at Ranghae Hoo.

He sailed, on his Second Visit, July 29, 1819; accompanied by the Rev. John Butler and his associates. They arrived on the 12th of August, and Mr. Marsden left on his return on the 9th of November, having spent about three months at New Zealand. Mr. Butler and others were, on this voyage, settled at Kiddeekiddee, on land purchased of Shunghea. At pp. 305—311 of our last Volume, some account was given of this Visit, and of the state and prospects of the Mission at that time. A copious and most gratifying Journal of Mr. Marsden's intercourse with the Natives has been received.

Mr. Marsden sailed, on a Third Visit, in H. M. S. Dromedary, about the middle of February 1820, and arrived on the 27th of that month. Letters have been received from him, dated April the 24th, when he was still at the Bay of Islands.

Mr. Carlisle and Mr. Gordon, mentioned in the last Survey, have left the Mission, and returned to Port Jackson. James Shepherd is well acquainted with gardening: he was born in New South Wales, and accompanied Mr. Marsden in the Dromedary. Mr. John Cowall, with his wife and son, who sailed from Gravesend, in the Saracen, Captain Kerr, Dec. 12, 1819, arrived at Port Jackson on the 19th of May: their New-Zealand Companion, the docile and affectionate Mayree, died at sea, on the 9th of April, between the Cape and New Holland; leaving good ground of hope, that, like his countryman Mowhee, he is gathered, as part of the first-fruits of New Zealand, into the garner of heaven.

Of the visit of Mr. Kendall to England, with the Chiefs Shunghea and Whykato, of their proceedings, and of the publication of a New-Zealand Grammar and Vocabulary, we stated particulars at pp. 326—328 and 499, 500 of our last Volume. They embarked at Sheerness, on their return, on board the "Speke" Convict Ship, Captain Macpherson, on the 15th of December.

The labours of the Missionaries and Settlers are producing a sensible change on the people more immediately around them; who begin to respect the Sabbath, and the Forms of the Christian Religion. Their warlike disposition, however, creates difficulties, which can only be overcome by the Blessing of God on patient exertions. They are most earnest for the instruction of their Children; and crying out, in all directions, for Missionaries: and though this arises, no doubt, from the expectation of temporal benefits, yet it affords opportunities of conferring better blessings, which the Society is anxious to embrace.

**WESLEYAN MISSIONARY SOCIETY.**

The Rev. Samuel Leigh, who was several years a Missionary in New South Wales, having visited the Bay of Islands for the recovery of his health, was encouraged by the Natives to reside among them. Mr. Leigh has spent some time at home. The Society has entered zealously into the object; and has resolved that Mr.

Leigh, with some associates, shall proceed to establish a Mission at New Zealand, at such a distance from that of the Church Missionary Society as not at all to interfere with it.

When this Mission shall have acquired some stability, Mr. Leigh will endeavour to establish one in the Friendly Islands, to which quarter Mr. Marsden has directed the attention of the Society.

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## Polynesia.

**Georgian and Society Islands.**

1797 &amp; 1818.

**LONDON MISSIONARY SOCIETY.****OTAHEITE.**

H. Bicknell, S. Tessier,  
W. P. Crook, C. Wilson,  
H. Nott, Rob. Bourne,

*Missionaries.***EIMEO.**

Jas. Hayward, W. Henry,  
David Darling, G. Platt,

*Missionaries.*

Mr. Gyles, who was sent to Eimeo in 1817, to introduce the cultivation of sugar and cotton, is returned to England. Mr. Hayward, who had been at home for the recovery of his health, sailed from Portsmouth in June, on his voyage back.

**HUAHEINE.**

John Davies, C. Barff, W. Ellis,  
*Missionaries.*

**RAIATEA.**

J. M. Orsmond, L. E. Threlkeld, John  
Williams, *Missionaries.*

A view of the state of the Mission in May 1819, with the Formation and Anniversaries of Auxiliary Societies, the Promulgation of the Laws at Otaheite, the Baptism of Pomare, and other particulars, were given at pp. 311-320 of our last Volume; and Mr. Marsden's View of the Mission, at pp. 127, 128.

Of St. Luke's Gospel, 3000 copies had been printed and distributed; being chiefly purchased by the people with articles of native produce. The translation was proceeding. More than 6000 Natives could read: their eagerness for Books had operated as a stimulus to labour; when nothing else, except hunger, could have had that effect: 10,000 copies, at least, would soon be in demand. The British and Foreign Bible Society has supplied the paper for St. Luke's Gospel. Upward of

4000 Spelling-Books had been printed. A Grammar, a Vocabulary, and a Dictionary, were in preparation.

It is common to see those who have been taught to read, sitting with circles of others round them, in the cooling shade, or in their own houses, teaching those who know not; and not content with what they learn at School, they frequently sit in groupes till midnight, teaching one another.

The Adults of the present generation are thus deriving incalculable benefit, from the power of reading and writing their own language communicated by the Missionaries. Mr. Hayward is to attempt the introduction of English, by the British System of Education: this will open sources of instruction, which never can be opened to them by their own.

The spontaneous produce of the soil, by rendering the Natives almost independent of labour, is an obstacle to the acquisition of habits of industry. A Deputation from the Society will proceed to the Islands, as soon as suitable persons to form it shall be procured: its object will be, to suggest and promote plans for perpetuating and extending the various advantages already imparted to the Natives.

The Paumotu Islanders, to the number of between 300 and 400, had again visited Otaheite, for the purpose of obtaining books; and manifested, generally, an earnest desire of Christian Instruction.

The Congregations, at the different Stations, vary from 300 to 800 persons: occasionally, much larger numbers attend.

There appears good ground of hope, that the great work which has been begun in the Islands will attain, in due time, a state of maturity.

**Sandwich Islands.****AMERICAN BOARD OF MISSIONS.**

No intelligence has been received in England, of the arrival at these Islands,



of the Missionary Family which sailed from Boston in October 1819.

Some anxiety is naturally felt on their account, in consequence of reports of the state of the Islands which had reached America.

The old King Tamaahmah died in Nov. 1819. His son, Reoreero, from views of policy it is supposed, immediately destroyed the whole system of Idolatry.

The intelligence of what had taken place at the Georgian and Society Islands had reached the people, and seems to have prepared them for this event, so favourable to the establishment of the Mission.

A report, however, appeared in a late American Paper, that the Young King had been dethroned; and that the Queen Mother reigns in his stead.

## South America.

THIS immense Continent presents, as yet, but little to animate the Christian. That the changes which are taking place in its political and civil state will prepare the way for the free administration of the Gospel, there can be no reasonable ground for doubting; but, at present, little opening can be found for it by the anxious inquiries of our North-American Brethren: see pp. 364 and 365 of our last Volume. The only Protestant Stations continue to be those in Dutch Guiana, on the north-east coast of the Continent.

### NEW AMSTERDAM.

In the Colony of Berbice.

#### LONDON MISSIONARY SOCIETY.

1814.

John Wray, *Missionary*.

The New Chapel was opened in February 1819; and is, in general, well attended. Fourteen Adults have been baptized. There are 80 Scholars.

A Missionary Society, formed in August 1819, has 100 Members, and contributed 35l.

### GEORGE TOWN & WEST COAST.

In the Colony of Demarara.—According to the last Triennial Statement of the Slave Population of Demarara, Africans and Creoles, there were 42,969 Males and 33,940 Females, making a Total of 76,909. The Total of 1817, was 77,867.

#### LONDON MISSIONARY SOCIETY.

1809.

John Davies, R. Elliott, James Mercer, *Missionaries*.

About 1000 Children are under instruction. The Congregations increase. Religion prospers among the Christian Negroes, between 400 and 500 of whom can read the Bible well.

Mr. Elliott has baptized, at the West Coast, 105 Adults, and had nearly 100 Candidates for Baptism. His labours on the West Coast of the Demarara have prevented him from visiting, as formerly, the Negroes on the Arabian Coast, or West Coast of the Essequibo. Mr. Mercer will probably be settled there.

Feb. 1821.

A Missionary Society, formed at George Town in April 1819, has contributed 88l.

#### WESLEYAN MISSIONARY SOCIETY.

G. Bellamy, W. Ames, *Missionaries*.

Prejudices and civil restrictions limit the field of labour. Sunday Schools are not allowed. Yet the work of God proceeds.

Members—Whites, 5: Blacks, 1133.

### LE RESOUVENIR.

In the Colony of Demarara.

#### LONDON MISSIONARY SOCIETY.

1808.

John Smith, *Missionary*.

The Congregation is on the increase; and the Communicants growing in numbers and in knowledge: 45 Adults had been baptized, and there were 47 Candidates.

An increasing zeal for the diffusion of Christianity among the Heathen is manifested by the Negroes, in this and the other Mission in Demarara, by their constant attendance at Monthly Missionary Meetings for prayer.

### PARAMARIBO.

Near the Mouth of the River Surinam.

#### UNITED BRETHERN.

1735.

*Missionaries:*

Buck, Buttner, Genth, Graf, Langballe, Lutzke, and Schwartz.

Several Stations are occupied, and va-  
M

rious Estates visited by the Brethren, in the neighbourhood of Paramaribo.

Mr. Lutzke writes from Paramaribo, under date of June 19, 1890—

Our Negro Congregation continues to enjoy peace, protection, and the blessing of God our Saviour. Every month not a few are added to the Church by holy baptism; or received among the New People, or Candidates for Baptism. Of most of our people we can say with truth, that they walk in the fear of the Lord, and bring honour to the Gospel. Some we have been obliged to exclude.

Within this year and a half many of our flock have been translated into a blessed eternity; either in old age, or by various disorders. Our Congregation consists at present of between 900 and 1000 souls,

The Small-Pox has raged with virulence. It is said that 3000 Slaves have been carried off by it; numbers having neglected Vaccination through indifference, or refused it from prejudice.

## West Indies.

By a Special Report made to the African Institution, it appears, that there are now nearly 700,000 Slaves in the British West-India Islands. The apprehensions of many of their Owners have led to much prejudice against their being instructed; but these feelings are rapidly giving way, before the evidence of Facts, to views more benevolent and enlightened. Nay, the indifference and hostility to Missionary Exertions which have too long pervaded the West-India Islands, are now likely to be redeemed by liberal aid to those very exertions. Our Readers will have witnessed, with surprise and pleasure (See pp. 452—454 of the last Volume), the formation, under the sanction of the Public Authorities, of Missionary Societies, in aid of Christian Efforts in the West Indies and throughout the World, in the Islands of St. Christopher and Nevis. The increase and zealous support of such Institutions will give us better hope of the security, gradual melioration, and ultimate prosperity of our West-India Possessions, than we can derive from any measures merely political and military.

Beside the Societies enumerated in the division, that for the Conversion of Negro Slaves has Missionaries in several Islands, but its proceedings are not made public.

### TRINIDAD.

WESLEYAN MISSIONARY SOCIETY.

1788.

Samuel P. Woolley, *Missionary*.

The restrictions of the Local Government have been removed by the Government at home. The Chapel, which had been shut up, is re-opened. No return of Members has been received.

### TOBAGO.

WESLEYAN MISSIONARY SOCIETY.

John Smedley, W. Larcom, *Missionaries*.

The numbers in this new Mission have been more than doubled. A Sunday School has between 70 and 80 Children, and there is a Class of Adult Slaves.

The decreasing state of the Negro Population is likely to induce the Local Government to promote Moral and Religious Instruction, as the best means of banishing that promiscuous intercourse which is the cause of the evil.

Members—Whites, 7; Blacks, 39.

### GRENADA.

WESLEYAN MISSIONARY SOCIETY.

1788.

W. D. Goy, J. Cheeswright, W. Squire, *Missionaries*.

The Missionaries write—

Whether we consider the decline of prejudice and the favour shewn to the Missionaries, the pious and steady conduct of our Members, or the increase of attentive hearers, we cannot but conclude that there never were more encouraging prospects, since the commencement of the Mission, than we have at the present day.

There is a Sunday School, well conducted and flourishing.

Members—Whites, 2; Blacks, 270.

### ST. VINCENT'S.

WESLEYAN MISSIONARY SOCIETY.

1817.

John Mortier, G. Jackson,  
Moses Raynar, Matt. M. Thackrah,  
*Missionaries*.

Friends increase, and prejudice diminishes. Restrictive measures, lately at-

tempted, led to inquiry; which terminated in bringing over some of the first Gentlemen to a favourable opinion of the Mission. The Congregations increase in number and seriousness: 499 Members have been added. True religion, with its attendant blessings, is advancing.

There are three Sunday Schools: having declined for want of Teachers, they have been revived, chiefly by the diligence of the Missionaries' Wives. Catechetical instruction on the Estates is on the increase.

Members—*Whites*, 18: *Blacks*, 3115.

### BARBADOES.

UNITED BRETHREN.

1765.

C. F. Berg, *Missionary*.

*SOCIETY for PROPAGATING the GOSPEL.*

At pp. 399 and 400 of our last Volume, we gave some account of the Estates in this Island, which the Society has long held in Trust, and of the Regulations adopted on them.

These Regulations are well worthy of imitation on all other Estates. A fact respecting the Negroes on them, which rests on undoubted authority, may serve to shew the policy of providing Christian Instruction for Slaves, in cases where their Owners are inaccessible to the calls of duty. During the Insurrection of 1816, all the Slaves on these Estates remained at home, and kept to their work; while those on the surrounding Estates were in open rebellion.

*WESLEYAN MISSIONARY SOCIETY.*

W. J. Shrewsbury, J. Nelson, *Missionaries*.

The New Chapel is well attended: it will hold from 400 to 500 persons, and is thronged on Sunday Evenings. This Chapel has been the means of removing prejudices. Three Estates are open to the Missionaries; and many more, they believe, will be found accessible.

In a Sunday School there are 46 Children.

The Slave Population of this Island is nearly 100,000.

Members—*Whites*, 16: *Blacks*, 23.

*CHURCH MISSIONARY SOCIETY.*

Benjamin Nurse, *Schoolmaster*.

The Colonial School connected with the Society had, in March, 137 Scholars, and was in a promising state.

### DOMINICA.

*WESLEYAN MISSIONARY SOCIETY.*

1786.

W. White, T. Truscott, *Missionaries*.

The Societies suffered loss by the death of several Missionaries. The Government is favourable, and the community generally so.

Members—*Whites*, 19: *Blacks*, 423.

### MONTSERRAT.

*WESLEYAN MISSIONARY SOCIETY.*

1820.

John Maddock, *Missionary*.

### ANTIGUA.

UNITED BRETHREN.

1756.

*Missionaries:*

Ellis, Hoch, Newby, Olusfen, Richter, Sautter, Stobwasser, and Taylor.

*Stations:*

St. John's, Gracehill, Gracebay, and Eaon or Newfield.

The Congregations increase in number and in grace. At the beginning of October, 111 Adult Negroes were baptized. At St. John's and Gracehill, Sunday Schools have been opened.

Of the Congregation at St. John's it is said—

We number about 200, every year, who leave this world, and are joined to the Church above; and as many, or more, who are added to our Congregation during that period. It is highly gratifying to witness the happy state of mind of so many on their sick or dying beds, and to see with what joy they wait for their final release. Some even who have walked rather unsteadily, and given as much concern, when they approach toward their end, shew true repentance, bewail their misspent time, weep and pray for mercy and pardon, and depart this life as reconciled sinners.

One of the Brethren having laboured for some time on an Estate at the invitation of the Proprietor, thus feelingly expresses himself in reference to his exertions:—

In the beginning, my expectations of success were rather sanguine; but I found cause to lower them soon: for though our labours may be ever so much countenanced and furthered by the Masters, yet the work of the Spirit of God in the hearts of Negroes cannot be forced or hurried. Satan never sleeps, but is ever active in mischief; and we must sow in tears, waiting with patience and humble resignation for God to give the increase. Such experience is necessary; to bring our minds back to the conviction, that the work is the Lord's and not ours; that our expectations to do something with effect, are often presumptuous; and that we have to esteem it a high favour to be at all employed in gathering in the reward for the travail of His soul; and may well wonder, that the All-wise and Almighty God will condescend to use and to sanctify our awkward attempts to further that most marvellous and adorable work, by which he regenerates and saves poor fallen men.

**WESLEYAN MISSIONARY SOCIETY.**

1786.

Abr. Whitehouse, J. Hirst, Jos. Parkin,  
*Missionaries.*

The Congregations are large. Many have finished their course with joy. Others are entering on it; and the people, generally, seem to press forward to the mark, for the prize of their high calling.

The Schools are beneficial both to the Teachers and the Children, and have been the means of awakening great concern for the poor. In St. John's, there were 451 Scholars, under 42 voluntary Teachers. A Sunday School has been opened at Parham: 700 Scholars were admitted.

Members—*Whites*, 26: *Blacks*, 3688.

**CHURCH MISSIONARY SOCIETY  
AND  
ENGLISH-HARBOUR SUNDAY SCHOOL  
SOCIETY.**

Mr. William Dawes, *Director of Schools.*  
Mr. and Mrs. Thwaites, *Superintendants.*  
W. Anderson, *Teacher at Bethesda.*

In the Schools at the Seven Stations mentioned in the last Survey, there were 1424 Scholars. Mr. Dawes and Mr. and Mrs. Thwaites are unwearied in visiting the Schools, and in promoting the highest interests of the Children. Extracts of Mr. Thwaites's communications are printed in the Tenth Appendix to the Society's last Report.

Sunday Schools have been the means of effecting a great improvement in the morals of many of the black and coloured people. Mr. Thwaites writes on this subject—

The benefits of the Institution are more perceptible, almost every day; especially in restraining the prevailing sin of the country. It not only makes some persevere in the paths of virtue amidst all their discouragements—for honour, ease, plenty, and, perhaps, liberty, are on the side of vice among this degraded people; but some, who have gone astray, deeply penitent, have entreated, with tears, to be taken back into the School.

The Committee are anxious to extend, as widely as possible, the benefits of religious education; and are taking measures, for this purpose, through Mr. Dawes, to promote Schools in other Islands. Mr. Dawes visited St. Bartholomew's, in June, with this view; and will visit other Islands, as opportunities may offer.

**NEVIS.****WESLEYAN MISSIONARY SOCIETY.**

1788.

T. H. Hyde, Joseph Felves, *Missionaries.*

Sickness has very generally prevailed. Many of the Members have departed in the Faith. True religion is increasing.

In two Schools, there are about 80 Children.

Members—*Whites*, 20: *Blacks*, 900.

**ST. CHRISTOPHER'S.****WESLEYAN MISSIONARY SOCIETY.**

1774.

T. Morgan, S. Brown,  
C. Janion, Jacob Grimshaw,  
*Missionaries.*

In some places, the Societies have suffered by the unavoidable absence of the Missionary. The Congregations are still large, and increasing attention is given to the preaching of the Word. There are upward of 100 Adult Catechumens; and more than 200 Children under instruction.

Members—*Whites*, 52: *Blacks*, 2309.

**UNITED BRETHREN.**

1775.

Johansen, Kaltofen, Procop, *Missionaries.*

It pleases God to carry on, by His Spirit, His work of Grace in the hearts of many Negroes. The Brethren had, on a late occasion, to converse with 1213 New People and Candidates for Baptism.

**ST. EUSTATHIUS.****WESLEYAN MISSIONARY SOCIETY.**

Patrick Ffrench, *Missionary.*

There has been an addition, both of Whites and Blacks, to the Members. There is a general spirit of inquiry respecting the Gospel. Much prejudice is removed. The Congregations are large and increasing. Many Children in the Schools have the greater part of the Four Gospels by heart.

Members—*Whites*, 11: *Blacks*, 281.

**ST. BARTHOLOMEW.****WESLEYAN MISSIONARY SOCIETY.**

1788.

John Dace, *Missionary.*

The Members, in general, appear to be in an improving state. The Congregation is large. There are about 50 Scholars.

Members—*Whites*, 12: *Blacks*, 316.

## ST. MARTIN.

## WESLEYAN MISSIONARY SOCIETY.

James Catts, *Missionary*.

Much good has been done. The Congregations are generally numerous and respectable.

Members—*Whites*, 7: *Blacks*, 105.

## ANGUILLA.

## WESLEYAN MISSIONARY SOCIETY.

Joseph Chapman, *Missionary*.

Members—*Whites*, 10: *Blacks*, 200.

## DANISH ISLANDS.

## UNITED BRETHREN.

1732.

No Accounts have appeared, during the year, of the Brethren's Missions on the Islands of St. Croix, St. Thomas, and St. Jan.

## TORTOLA.

## WESLEYAN MISSIONARY SOCIETY.

1788.

W. Gilgrass, T. Pinnock, *Missionaries*.

The Members have increased, notwithstanding the disadvantages under which the Mission has laboured in consequence of the dreadful hurricane, mentioned in the last Survey.

Members—*Whites*, 62: *Blacks*, 1782.

## HAYTI.

It is not yet known what effect the recent political changes, connected with the death of King Henry, may have on the exertions of British Christians to benefit this Island.

Messrs. Jones and Harvey, Wesleyan Missionaries, stated in the last Survey to have sailed for Cape Henry, had scarcely entered on their labours, when they were obliged, by severe illness, to remove from the Island: they had been cordially received by the King. In the Republic, there were 56 Members, under the care of two Young Men, left in charge by the Wesleyan Missionaries Brown and Catts, when they had been obliged to quit the Republic: the Members had suffered much from Roman-Catholic persecution, but had been protected by the President.

In April last, there were 1300 Pupils, in the Schools on the British System, under the King; and Professors and Teachers had been procured by him from Europe: while General Boyer was engaged in establishing Schools on the System, in all parts of the Republic.

## JAMAICA.

## UNITED BRETHREN.

1754.

Stations and Missionaries:

*Carmel*: John Hafa.*New Eden*: John Becker.*Irwin*: James Light.

At Carmel, Mr. Hafa writes—

The work of the Lord and His Holy Spirit, seems more and more to increase in the hearts of the Negroes under our care.

A New Church has been built at Eden. From Easter 1819 to Easter 1820, there had been 93 baptized or otherwise received into the Congregation, and 9 admitted to the Communion. At the end of 1819, the Congregation was 505.

Among some encouraging circumstances at Irwin, Mr. Light bitterly laments the baneful influence of abounding iniquity. He writes—

There are many things here that distress me; and, among them, the seductions prevailing in the rising generation. It is indeed grievous to see promising appearances, as it were, nipped in the bud. The prevalent sins are here committed without remorse; and, having such bad examples always before them, nothing but God's mercy and power can prevent their being drawn into the vortex of iniquity.

## WESLEYAN MISSIONARY SOCIETY.

1789.

Stations and Missionaries:

*Kingston*: James Horne, Peter Duncan, W. Young—*Spanish Town*: James Underhill—*Morant Bay*: William Ratcliffe, W. Binning—*Grateful Hill*: John Shipman—*Montego Bay*: George Johnstone.

Several deaths have occurred among the Missionaries. Messrs. Adams, Hartley, and Hudson, mentioned in former Surveys, have been taken to their rest in heaven.

The increase of Members, during the year, was no less than 1053; and the reports from the different Stations are highly encouraging.

Members—*Whites*, 32: *Blacks*, 6508.

## BAPTIST MISSIONARY SOCIETY.

1814.

Stations and Missionaries:

*Kingston*: James Coultart.*Spanish Town*: T. Godden.

Mr. Coultart, who had been in England for the recovery of his health, has resumed his Station at Kingston. The Congregation is becoming larger. A new Place of Worship is required: the Negroes have contributed toward one not less than 1000*l*. In August and September, 124 persons were baptized.

The Chapel and Mission House at Spanish Town were burnt, in the night of the 17th of July, by an incendiary; a wretched Negro, who, some days after,

destroyed himself in despair. The Communicants at this Station are about 200. Of these, 43 were baptized in March and May.

### BAHAMAS.

WESLEYAN MISSIONARY SOCIETY.  
1788.

*Stations and Missionaries:*

*New Providence:* John Davis.

*Eleuthera:* Roger Moore.

*Harbour Island:* John Turtle.

*Abaco:* William Wilson.

A Fifth Station is to be formed at

Turk's Island, about 500 miles south-east of New Providence.

There are Nine Schools, in which are upward of 300 Scholars, Whites and Blacks. Members—*Whites*, 570: *Blacks*, 545.

There has been an increase, during the year, of 76 Whites and 29 Blacks.

### BERMUDA.

WESLEYAN MISSIONARY SOCIETY.  
1788.

James Dunbar, *Missionary*.

Members, 82.—*Whites*, 38: *Blacks*, 44.

## North-American Indians.

In addition to the Tribes of Indians enumerated in the last Survey, the OSAGE and the NORTH-WEST INDIANS have attracted attention.

The *Osage Indians* are within the territory of the United States; and, among them, the United Foreign Missionary Society is forming Missions, on the Arkansas and the Missouri. At pp. 365—367 of the last Volume, we detailed the preparatory measures for that to the Arkansas Osages, with its plan and objects; and the departure of the Mission Family from New York, with their arrival at Philadelphia. The last intelligence from them which has been received in England, was of August the 19th, from Little Rock, on the Arkansas, about 300 miles from their destination: nearly the whole Family had been severely afflicted with sickness, and two Females of their number had been buried on the shores of the Arkansas. With the Osages of the Missouri the Board has entered into a Covenant, and was taking measures to establish a Mission among them.

The *North-West Indians* are connected with British America. An extract from the Twentieth Report of the Church Missionary Society will explain the openings which have taken place with reference to their Tribes:—

It has been suggested to the Committee, that the western parts of British America, lying between the high ridge called the Rocky Mountains and the North Pacific Ocean, and extending from about the 42d to the 57th degree of North Latitude, offers a more extensive, promising, and practicable field for Missionary Labours than any other in that quarter of the Globe. The climate is, in general, temperate, the soil reasonably productive, and the surface of the country level. The people are not savage, ferocious, and wandering; but settled in villages, and in several respects somewhat civilized, though still in the hunter state; with few arts, no letters, no general knowledge, but a great desire to be taught by White Men, whose superiority they clearly discern. Numbers of them are scattered over this great range of country; and it has hitherto been very little known, that so great a portion of the North-American Continent is covered with a stationary, aboriginal people, still however very much in a state of nature. The North-West Company trades through all the great space which lies between Montreal and the North Pacific, a longitudinal distance of not less than 4000 miles, and keeps up a direct communication by sea between London and the mouth of the River Columbia on the north-west coast of America. A member of that Company, who is a highly respectable Merchant in Canada, informs your Committee that he has been frequently among the Indians in question, and thinks the prospect of the introduction of Christianity very promising, while many of the principal persons in Upper Canada are anxious for the promotion of that object.

Another proposal has been made to the Society, which has reference, more particularly, to the Indians living on the eastern side of the same chain, between the Rocky Mountains and Hudson's Bay. The Rev. John West, an active member of the Society, while residing in this country, having been appointed Chaplain to the Settlement formed within the Territories of the Hudson's Bay Company, on the Red River, to the south of Lake Winnipeg, offered his services in establishing Schools among the Indians in the vicinity. The sum of 100*l.* was accordingly placed at Mr. West's disposal, for the year 1820, to enable him to make trial of his proposed plan.

Both the North-West Company and that of Hudson's Bay are favourable to undertakings of this nature, and will render every practicable assistance.

Among the **CHEROKEES** and **CHOCTAWS**, the greatest exertions have been made. Of the Mission of the United Brethren, at Spring Place, among the *Cherokees*, and that of the American Board of Missions at Brainerd, with the Mission of the same Board at Elliot among the *Choctaws*, very encouraging accounts have appeared. Of the proceedings at Brainerd and Elliot, we gave, at pp. 405—409 of the last Volume, an abstract of such details as appeared in the Tenth Report of the Board. The latter part of the Eleventh Report, which contains the latest intelligence from these Stations, has not yet reached us: when it arrives, we shall give a full account of the Missions among these and other Tribes.

We have been favoured by a friend, an active Officer of the Liverpool and West Lancashire Church Missionary Association, with a very interesting account of a Journey which he made, in the Spring of last year, chiefly among the Choctaws and Cherokees. This Tour will give our Readers a lively idea of the manners and present state of those Tribes.

## Labrador.

UNITED BRETHREN.

NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

*Missionaries:*

Beck, Halter, Henn, Knoch, Koerner, Knaus, Kohlmeister, Kunath, Lundberg, Martin, Meisner, Mentsel, Morhardt, Mueller, Nissen, Schmidtman, Schreiber, Stock, and Stürman.

The formation of the New Settlement has been for the present deferred.

The Apostolic Epistles, translated by the Missionaries and printed by the Bible Society, have been joyfully received and eagerly read by the Esquimaux. New spirit has been given thereby to the Schools.

The Congregation at Nain, at the close of 1819, was 168. The Word is blessed to many of the people.

At Okkak, there were, during the year, 8 Candidates for Baptism—18 Adults baptized—14 Candidates for the Lord's

Supper—and 11 admitted Communicants. Painful occurrences were not wanting: 4 Communicants had been expelled, but appeared truly penitent. Eight Adults had died, most of them in the Faith; and some of them very exemplary in the Congregation.

At Hopedale, the Congregation consists of 51 Communicants—19 Candidates for the Communion—8 Candidates for Baptism—60 Baptized Children—11 unbaptized Adults. Total inhabitants, 349. Fourteen had departed in the Faith.

## Greenland.

UNITED BRETHREN.

NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

*Missionaries:*

Albert, Beck, Eberle, Fleig, Grillich, Gorcke, Kleinschmidt, Lehman, Mehlhose, Moehne, and Mueller.

The Mission enjoys continued prosperity. The Brethren are in good health, and have encouraging success in their labours. The state of the Congregations is very satisfactory, especially that of the Communicants.

The New Testament is translated, and

is undergoing revision; but the work is retarded by the distance of the Settlements from one another.

At the close of 1819, the Congregations were as follows—New Herrnhut, 343: Lichtenfels, 544: Lichtenau, 325.

IT SHALL COME, THAT I WILL GATHER ALL NATIONS AND TONGUES, AND THEY SHALL COME AND SEE MY GLORY . . . . . FROM ONE NEW MOON TO ANOTHER, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD.

ISAIAH LXVI. 18, 23.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From December 17, 1820, to February 20, 1821.

ASSOCIATIONS.	Present.		Total.			
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		
Bath (181. 5s. from Chippenham)	138	5	0	1538	3	1
Bedfordsh. (Eubertson & Filgrave)	9	0	0	698	0	8
Birmingham	154	12	0	327	15	0
Blackfriars	1	10	0	363	17	8
Blackheath Ladies	71	3	2	651	5	7
Blythe and Bilby (Notts)	45	0	0	180	8	0
Bradford (Yorkshire)	8	0	0	960	0	2
Burton Latimer (Northamptonsh.)	7	0	0	84	6	5
Byfield & Vicinity (Ditto)	11	10	0	188	7	11
Cambridge—Town, County & University (incl. 10s. from Tyd St. Mary)	135	0	0	3147	5	0
Canford (Dorset)	5	0	0	5	0	0
Canterbury	30	0	0	106	13	7
Chester—City and County	80	0	0	1000	12	7
Chichester	11	6	0	232	18	6
Clapham (incl. 99. 3s. 6d. from Servants and Labourers, by Mrs. Watson & M. Sch. Fund)	66	5	2	1822	1	5
Colchester & East Essex (incl. M. School Fund)	141	0	0	3723	9	10
Derbyshire (Hayfield Branch)	10	12	2	3513	4	9
Devon & Exeter (incl. 71s. from Dawlish, & 80s. from Torquay Branches)	195	13	7	2566	15	5
Dewsbury (Mirfield Branch)	10	0	0	545	9	7
Dorchester	34	1	9	392	12	3
Eggesdon (Herts)	4	5	6	17	9	3
Glasbury (Brecon)	12	10	0	726	13	11
Gloucestershire (Forest of Dean Branch)	85	14	0	2748	6	1
Greenway	190	0	0	837	13	6
Guildford (incl. 15s. for Sch. Fund)	55	2	4	344	18	6
Helston	19	0	0	327	5	1
Henstridge (Somersetshire)	8	12	6	49	18	8
Hertford (incl. 5s. for Sch. Fund)	45	18	9	1421	15	11
Hiltholia	6	0	0	13	4	7
Horwood, Little (Bucks)	2	8	0	23	7	3
Hull & East Riding (Sch. Fund)	10	0	0	4394	14	0
Knaresborough	36	8	6	938	3	4
Lambourne (Essex)	11	10	6	17	15	0
Leads (incl. 15s. for Sch. Fund)	120	0	0	4047	12	0
Leicestershire	53	2	4	4546	16	9
Lympham (Somersetshire)	31	14	0	119	11	6
Manchester & East Lancashire	55	0	0	2926	6	0
Morden (Surrey)	7	4	1	93	15	7
Newcastle (incl. 15s. for Sch. Fund)	40	0	0	1007	14	0
Nottingham (Lenton & Beeston Br.)	34	0	0	1460	2	8
Northbourne Shouctien (Kent)	3	8	6	6	8	6
Newham near Baldon (Oxon)	1	16	2	50	7	9
Penzance	25	2	9	156	2	4
Percy Chapel	49	0	0	2065	16	10
Plymouth Dock and Stonehouse	70	0	0	838	1	11
Princes Risborough (Bucks)	10	4	0	87	8	9
Pontypool	26	0	0	62	0	0
Portsea	15	0	0	831	0	4
St. Innelle (incl. 5s. for Sch. Fund)	7	10	0	147	0	0
St. Margaret's Chapel	18	0	0	277	3	0
St. Margaret's Chapel	18	10	0	673	14	1
Richmond (Surrey)	51	0	0	232	0	0
Sedhill and Semly (from Miss Still, East Knoyle)	5	0	0	40	2	9
Serby (Nottinghamshire)	15	0	0	378	16	3
Sheffield	243	10	0	1386	9	2
St. Anthon's, Watling Street, St. John's Chapel, Bedford Row & Gent. Committee, 43 5 8	219	4	0	3483	19	11
Ladies' Committee, incl. Sch. Fund, 10s. 17d. 4s.						
Staffordshire, North	80	0	0	1274	2	11
Staines and its Vicinity	25	1	0	75	1	0
Stansstead (Sussex)	6	15	8	35	19	2
Suffolk (including 10s. 8s. 7d. from Ladies' Association)	50	0	0	3102	9	0
Swinshead (Lincolnshire)	15	0	0	46	0	0
Willoughby (Warwickshire)	17	10	4	45	14	7
Worcester	62	6	7	733	4	3
Yarm (Yorkshire)	1	14	8	10	11	3
Yeoil	150	0	0	579	14	2

COLLECTIONS.

Aplin, Rev. C. D. Moulsey	2	12	0	5	4	0
Aplin, Misses, Epsom	25	1	7	66	13	7
Bell, Miss, Streatham	5	0	0	12	0	0
Bethune, Hector, Esq. Dingwall, N. B. from Ladies	5	0	0	5	0	0
Bird, W. G. Esq. Lichfield	3	1	0	26	19	0

	Present.		Total.			
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		
Booth, Mr.	1	13	6	6	10	6
Burton, Mrs. Aylesbury Street	3	3	0	8	18	0
Champion, Mr. R. Great Surrey St.	1	2	7	7	5	4
Clive, Mr. B. in a. Hammersmith	3	0	8	14	18	10
Friends at Cheam	12	9	0	25	10	6
Friends at Wandsworth	17	0	0	28	2	0
Fuller, Mr. Mankwell Street, from his Workmen	2	2	0	34	1	0
Grey, Miss, Harriett, Portsmouth	2	12	0	20	26	6
Harris, Miss, St. Alban's	7	0	0	8	10	0
Heather, Mrs. Bishops' Waltham	1	0	0	5	2	0
How, Miss, Whistler's Court	1	10	0	17	6	6
Lake, Rev. Edw. Worcester (including 5s. School Fund)	17	0	0	167	15	3
Lamb, Mrs. Stretton (Rutland)	3	16	0	13	23	0
Landon, Miss, Aberford (Yorksh.)	1	10	4	2	16	4
Malpas, Mrs. Knightsbridge	2	12	0	10	9	0
Malpas, Miss Eliza, Ditto	3	0	0	5	12	0
Follock, Mr. Walter, Burghley	2	2	0	27	7	6
Savage, Mr. near Kingston	14	0	0	41	12	0
Sawkins, Mrs. Foots Cray	3	0	0	6	5	0
Smith, Mrs. Little Moorfields	5	0	5	151	16	0
Stona, Miss, Penryn	6	11	6	6	11	6
Sunday Schools at Oxford	3	0	0	14	20	0
Sutton, Miss, Rowde, near Devizes	19	0	0	117	5	6
Tilliard, Mrs. Bluntsham	5	0	0	7	0	0
Webb, Mrs. Woolwich	14	0	0	83	19	0
Wharr, Mrs. Coleshill, from bar	1	10	0	8	11	0
School						
White, George, Esq. Chatham	6	15	4	23	13	1
Williams, Miss, Abergavenny	4	1	3	39	0	2
Williams, Mrs. Moor Park (Hants)	30	10	7	40	10	7
At a Missionary Prayer-Meeting	5	0	0	15	0	0

BENEFACTIONS.

D. M. A.	5	0	0
Fludyer, Miss Jane, at Rev. Dr. Steinkopf's	10	30	0
Mitchell, Rev. J. H. Buckland (Herts)	5	0	0
Mitchell, William, Esq. near Halifax	10	10	0
Farker, Miss, Farnook (Cumberland)	10	10	0
Sibthorp, Rev. R. W. M.A. Tattershall (Lincolnshire)	50	0	0
Steinkopf, Mrs. Savoy	10	10	0
Stranger	100	0	0
Stokes, Thomas, Esq. Blackheath	10	0	0
Ware, Rev. James, Little Mapleshead (Essex)	10	10	0
Wood, Geo. Edw. Esq. Brighton	25	5	0

CONGREGATIONAL COLLECTIONS.

At St. Thomas's, near Congleton, Cheshire, by Rev. E. Wilson	6	6	6
At St. Mary Woolnoth, Lombard Street, December 31, by Assistant Secretary	21	3	0

SCHOOL FUND.

By Clapham Association, Miss Driver, For Mary Clapham - Fourth Year	5	0	0
By Colchester and East-Essex Association, For Louisa Hooper - Fourth Year	5	0	0
By Guildford Association, Miss Jane Haydon, For Sophia Cunningham, 1st 2d & 3d Years	15	0	0
By Hereford Association, For Helen Rawden Plummers Second Year	5	0	0
By Hull and East-Riding Association, For John Friskham - Fifth Year, } 10 0 0			
For John Wilberforce - Sixth Year, }			
By Mrs. Keith, For Margaret Keith - Fourth Year	5	0	0
By Leeds Association, For Miles Jackson - Sixth Year, } 15 0 0			
For Miles Atkinson - Sixth Year, }			
For William Hey - Sixth Year, }			
By Rev. Edward Lake, Worcester, For Annette Serle - Fourth Year	5	0	0
By Lewtwell Association, For Elizabeth M. Bateson - Fourth Year, } 15 0 0			
For Eleanor Kemp - Fourth Year, }			
For C. N. Wynn - Fourth Year, }			
By Portsea Juvenile Association, For W. Stevens Dunseney, Sixth Year	5	0	0
By St. John's Chapel, Bedford-Row Association, For Elizabeth Cardale - Fourth Year, } 10 0 0			
For Edward Warren Cooper, Fifth Year, }			
By Madame De Salhoukoff, For Nicholas Alexander - Sixth Year	5	0	0

ERRATUM.

Page 40. The Mission at Orenburg is placed, by mistake, in connection with the London Missionary Society. It belongs to the Scottish Society.



# Missionary Register.

MARCH, 1821.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

*Plan and Object of Mr. C. S. Dudley's Work on the System of the Society.*

MR. DUDLEY'S Work on the System of the Bible Society, which has been long delayed by the severe illness of the Author, is now in the press, and is announced for publication in April.

This work has been enlarged far beyond the Author's original contemplation: and we confess, that, on learning the extent to which it was to be carried, we anticipated some failure in the interest which it might have otherwise gratified; but, having seen a considerable portion of it, which is already printed, we can assure our Readers, that it will form, from the value and arrangement of the materials, an admirable companion to Mr. Owen's History of the Society; and that, in truth, no one can obtain a full view of the Organized System by which the Institution is accomplishing its mighty objects, but from this work.

The Volume will embrace an analytical review of the System of the Society throughout its various parts, in the following order:—

Ch. I. On the British and Foreign Bible Society, and Foreign National Societies.

March, 1821.

Ch. II. Auxiliary and Branch Societies.

III. Associations conducted by Gentlemen.

IV. Mechanics' Associations.

V. Juvenile, and School Associations.

VI. Marine Societies and Associations.

VII. Ladies' Societies and Associations.

Each of these Chapters will be sub-divided into Sections, which respectively treat of the Laws and Regulations of the several Societies—a succinct sketch of their origin and progress—the duties of the Officers and Committee—the mode of their establishment and organization—specimens of the various Account Books, Reports, &c.—and a statement of the Results, both Foreign and Domestic.

In the course of the work, many suggestions will be submitted for the improvement of the System, in various ways; with such observations and extracts as will exhibit their practical tendency.

It has been the object of the Author to render his work a complete Manual for Bible Societies and Associations; and, at the same time, to relieve the detail of the System, by occasionally illustrating its tendency and effects. He has endeavoured to shew the necessity of continued and even increased exertion, by a review of the present state of the world, in reference to the supply of the Holy Scriptures,

N

and the increasing desire to possess them: and, while it has been his aim to prove that such exertion is a duty incumbent on the Christian, he trusts that he has satisfactorily demonstrated the facility with which that duty may be discharged.

*Formation of an Auxiliary Society at Lutterworth.*

We notice the formation of this Auxiliary, on account of the local circumstances alluded to, in the following extract, with so much eloquence and feeling.

The High Sheriff of the County was in the Chair; and the Meeting was attended by the Rector and Curate of Lutterworth, with many of the neighbouring Clergy and Gentry, and a numerous and respectable assemblage of the inhabitants. After giving these particulars, the Society's Correspondent adds—

Lutterworth is on the borders of three counties; and in the midst of about forty villages and small towns, supposed to contain a population of above 20,000 souls, with no Bible Societies nearer than Leicester, Birmingham, and Daventry. The extreme cordiality apparent in the Meeting, quite delighted me.

I am not sure that I ever witnessed a more affecting sight; and when I took the liberty of referring, toward the close of the Meeting, to two distinguished Rectors of the Parish—the one consecrated, by the veneration of centuries, as the harbinger of the Reformation, John Wickliffe; the other endeared to the present generation by fourteen years of affectionate and laborious piety, the present Lord Bishop of Gloucester—almost the whole company was dissolved in tears.

Indeed it cannot but be considered as a remarkable circumstance, that a Society for circulating the Holy Scriptures only, should be formed in the very town where John Wickliffe, in the year 1387, died; and whence his bones were dug up, by order of the Council of Constance, in 1428, and the ashes scattered in the

river Swift, which flows by the town, for having translated the Holy Scriptures into English, and maintained the authority of those Scriptures and their sufficiency for saving instruction. The other memorials of this great Reformer's name are deservedly cherished; but, assuredly, no mark of reverence can be more appropriate than that of acting on the main sentiment by which he was distinguished, and which was fully recognised in this country two centuries after his death, as the great principle of the Reformation. The enemies of Wickliffe, says Fuller, thought, that by burning his bones and scattering them in the Swift, they should destroy his name and doctrine—but no! the Swift carried them into the Avon; the Avon into the Severn; the Severn into the Ocean; and the Ocean round the World.

CHURCH MISSIONARY SOCIETY.

*Fourth Anniversary of the Gloucestershire Association.*

THE Assistant Secretary and the Rev. J. W. Cunningham attended this Anniversary, on the part of the Parent Society.

On Sunday, the 7th of January, the Assistant Secretary preached at Stroud and Stonehouse, and at St. John's Gloucester; and Mr. Cunningham at St. Nicholas', St. Aldate's, and St. Michael's, in Gloucester. The Rev. Mr. Hodson also preached for the Society at St. John's, and the Rev. Mr. Jacomb at St. Michael's.

The Meeting was held on Tuesday, the 9th day of January, at the Tolsey. The Lord Bishop of Gloucester was in the Chair; and opened the Meeting in a way calculated to give a truly devout character to the proceedings of the day. The motions were made and seconded, respectively, by the following Gentlemen:—the Mayor of Gloucester, and the Assistant Secretary; the Rev. C. Neville, and W. Montague, Esq.; the Rev. George Hodson, and Captain Harward, R. N.;

the Rev. Dr. Williams, and the Rev. J. Smith; Joseph Terry Hone, Esq. and the Rev. John Edmund Jones; C. T. Cooke, Esq. and the Rev. B. S. Claxson; the Rev. John Kempthorne, and Joseph Wathen, Esq.; and the Rev. John Turner, and the Rev. Mr. Wilton. The Collection greatly exceeded that of former years.

Mr. Cunningham was unable to attend the Meeting, being called home on the Monday by the alarming illness of Mrs. Cunningham, which terminated, soon after his arrival, in her lamented death.

*Third Anniversary of the Bath Association.*

The Rev. Messrs. Kempthorne and Hodson, in Mr. Cunningham's unavoidable absence, very kindly undertook to accompany the Assistant Secretary to the Bath Anniversary.

The Meeting took place in the Guildhall of the City, on Wednesday, the 10th of January; Sir W. Cockburn, Bart. in the Chair. Mr. Wilberforce, being in Bath, attended the Meeting, and greatly animated those who were assembled by his truly Christian Eloquence. In the course of his Address, he bore a very impressive testimony to the unwearied and learned labours of Dr. Carey, in India. Lord Viscount Lorton, the President of the Hibernian Auxiliary, was also present, and assisted on this occasion.

The motions were made and seconded as follows—Lord Viscount Lorton, and the Assistant Secretary—Mr. Wilberforce, and Major General Baynes—the Rev. John Kempthorne, and the Rev. Charles Hawkins—the Rev. George Hodson, and the Rev. John Richards—the Rev. Fountain Elwin, and the Rev. John Turner—Hastings Elwin, Esq. and George Fitzgerald, Esq.—J. Hammett, Esq. and C. Neville, Esq.

The Contributions, including a

Donation of 50*l.* and some other occasional subscriptions, amounted to about 130*l.*

The Rev. Henry Hayes and the Rev. Charles Hawkins were appointed Secretaries.

*Anniversary of the Clapham Association.*

On Sunday, the 4th of March, two Sermons were preached for the Society, by the Rev. Wm. Borrows, at the Chapel, in Clapham. The Collections were nearly 70*l.*

The Annual Meeting was held at the Free School, on Tuesday Evening, the 6th; the Rev. W. Dealtry, the Rector, in the Chair. The weather was very unfavourable, but the room was completely filled. The Meeting was addressed by the Chairman and the Assistant Secretary, and the Rev. Messrs. Gorham, Venn, Borrows, and Simpson, and by J. B. Wilson, Esq. and T. Kenyon, Esq. Much interest was given to the Meeting by frequent allusions to the late Rev. John Venn, one of the first promoters of the Parent Society, and whose Son ably pleaded its cause on this occasion.

*UNITED BRETHREN.*

IN our last Volume, pages 148—152, we gave an account, from a Letter of the Synodal Committee appointed to manage the Brethren's Missions, of the Funds and of the State and Prospects of the Missions. From the Committee's last Letter, which has just appeared, we shall extract the statement for the Year 1819.

*Receipts and Disbursements of the Year 1819.*

The Receipts were as follows—	
Collections from Congre- gations and Friends . . .	1762 4 11
Benefactions, chiefly from Great Britain . . . . .	3556 17 5
Legacies . . . . .	1364 11 0
By Course of Exchange . .	2 8 8
	<u>£.6686 2 0</u>

The Expenditure of the Year  
was—on account of

Greenland . . .	£481	12	4½	
South America .	149	17	7	
Barbadoes . . .	545	9	9½	
St. Kitt's . . .	1485	5	11	
Antigua . . .	1478	1	2	
Jamaica . . .	1232	4	1½	
Labrador . . .	170	18	11	
Danish Islands .				
N. American } Ind. Mission }	273	5	9	
South Africa . .	508	14	11½	
				6325 10 7
Pensions to 20 } Married Mis- sionaries . . }	786	3	8½	
Pensions to 26 } Widows . . }	281	8	11½	
Education of } 58 Children of Missionaries }	855	17	6	
				1923 10 2
Sundry Expenses . . . . .	835	19	5	
				£.9085 0 2

*Remarks of the Synodal Committee on  
the State of the Funds.*

We herewith present to you a statement of the Receipts and Disbursements of the Missions of our Church among the Heathen, in the year 1819, from which it appears that the Expenditure in that year amounted to 9085*l.* 0*s.* 2*d.*

That it so much exceeds the expenditure of former years has been, in a great measure, owing to the necessity we were under of erecting new buildings and forming new settlements, in the English West-India Islands. It is therefore with the more thankfulness that we extol the goodness of God our Heavenly Father, in granting us His powerful aid, and enabling us to discharge the greater part of the obligations laid upon us, by the receipt of 6686*l.* 2*s.*; leaving, however, at the end of the year, a deficiency of 2398*l.* 18*s.* 2*d.* This sum has, however, been further reduced, chiefly by extinct annuities, to 1342*l.* 11*s.* 4*d.*; yet exceeding the deficiency of the former year, which was 810*l.* 16*s.* 3*d.*, by 531*l.* 15*s.* 1*d.*

When we consider the great expense which must unavoidably attend the support of our extensive and increasing Missionary Establishments in so many parts of the world, we might lose our courage, on finding it so greatly to ex-

ceed our means, did we not fix the eye of our faith on our Lord and Saviour, the furtherance of whose kingdom on earth is, and remains, the only object of our feeble exertions; and who has never yet caused us to sink under a burden which He Himself has laid upon us, but has given us the most manifest proofs of His mercy and favour, in sending timely assistance on every occasion. He has helped us beyond all our expectation, and amidst difficulties of various kinds. We therefore trust to Him, with full confidence, for future support: being assured, that He will uphold His cause; and grant to us, His poor servants, to experience still farther that mighty aid by which that part of His work which He has committed unto the Church of the Brethren may be maintained.

In this our hope and trust, we have in the year past been greatly strengthened, by His having raised up active promoters of our Missionary Labours in other Denominations of Christians, especially in Great Britain, who have largely contributed toward the maintenance of our Missions. We feel, indeed, deeply penetrated with a sense of gratitude for the help thus afforded us: and will, therefore, encourage one another to trust to God our Saviour; believing that He will never suffer the needful means to be wanting for the outward support of the work in which we are favoured to be engaged, as long as we look unto Him for help, and are sincerely desirous of serving His cause from love to Him who has done all for us.

*State and Prospects of the Missions.*

Respecting the internal state of our Missionary Establishments in general, we may truly assert, that, by the grace of the Lord and the operation of His Holy Spirit, they are in most places in a state of prosperity, and that the preaching of the Gospel to the Heathen has no where been unproductive of fruit. The number of those who hear and believe, has been on the increase; and, everywhere, the most convincing proofs of the Divine Power of the Word of the Cross have been made manifest. We are, therefore, filled with joy and animating hopes, that also, in time to come, the Lord will lay a special blessing on the testimony and service of our Brethren labouring among the Hea-

then. While we extol His mighty grace and power, we will stir up one another anew to take an active share in the promotion of the Missionary Cause, which we have always considered as a peculiarly precious jewel, entrusted to the Brethren's Church.

With the most lively sense of gratitude to our merciful God, the Head and Ruler of His Church, we likewise remark, that there have not been wanting among us Brethren and Sisters who are willing to devote themselves to the service of the Missions; possessed of the needful qualifications; ready to meet all the privations and hardships which may become their portion; and who think themselves highly favoured to labour in this vineyard, as a pleasing sacrifice due to Him who has loved us and given Himself for us, enduring the cross, despising the shame for our sake, and who shall see of the travail of His soul from among the Heathen also, and be satisfied.

What we have here briefly stated will no doubt be an incitement to us all, to make the concerns of our Missions a subject of our constant remembrance and prayer; and to call upon the Lord still to vouchsafe to grant us the favour, by His blessing, to be employed in promoting His kingdom of grace on earth, in unity of spirit with Societies of Christians of other Denominations, met for the same purpose, and who are likewise successfully engaged in the important work of preaching the Gospel to Heathen Nations. We trust that we shall obtain yet more decided and glorious evidences, that, according to His precious promises, a beginning is made in our day, to gather in the fulness of the Gentiles, as His reward.

We commend ourselves and the important charge committed unto us to your continued favour and supplications in our behalf, that we may be enabled to fulfil our duties in His strength, and with His acceptance and blessing.

Mr. Latrobe adds—

The Synodal Committee have desired me to express their gratitude, in the most cordial and acceptable manner, to all those kind friends and benefactors by whose bounty the Missions have been supported; and to recommend the labours of the Brethren among the Heathen to their continued

remembrance and prayers and active participation, for which may the Lord, the Giver of every good gift, shower down upon them His choicest blessings!

BAPTIST MISSIONARY SOCIETY.

HAVING given, in the Survey, the substance of the last Report of the Society relative to its Foreign Proceedings, we shall here extract such parts as relate to its Domestic Concerns.

*Further Funds required for an Increase of Missionaries.*

Six individuals have proceeded to Foreign Stations since the last Annual Meeting:—Mr. and Mrs. Burton, and Mr. and Mrs. Evans, to Bencoolen in the island of Sumatra; and Mr. and Mrs. Coultart, to Jamaica.

Three young men have been admitted as probationers by the Committee, in addition to those who were previously under the patronage of the Society; and their conduct and proficiency are such as to justify the hope, that God has designed them to be useful instruments in advancing His cause.

Various applications have been made from other individuals, whose hearts have been disposed toward this great work; and were the Committee enabled to extend their operations, by a suitable augmentation of the resources of the Society, large additions might soon be made to the number of your Missionaries. To this point, indeed, our attention is directed, not merely by the readiness evinced by many AT HOME to devote their lives to the service of the Heathen, but by the urgent representations of our Brethren who are actually engaged in this work ABROAD. Under the influence of that compassion for the state of those who know not God, which led him, so many years ago, to encounter the difficulties and dangers of a Missionary Life, the venerable Carey continues to remind us of Stations, numerous and important, which are yet unoccupied; while other Brethren, feeling how inadequate their own exertions are to accomplish the work which claims their attention, importunately solicit the Committee to send additional Missionaries to their help. These appeals are forcible, and we feel the justice of the arguments by which they are supported; but still, it must

rest with the Society at large—with the friends of the Saviour and of mankind, who are awake to the importance of propagating the Gospel among the Heathen—to determine whether they shall be successful or not.

*Remarks of the Committee on the State of the Funds.*

Some observations on this subject were quoted, from a Circular of the Committee, at p. 504 of our last Volume. From the Report we add the following remarks:—

The general Statement of Receipts and Expenditure will shew, more clearly than any lengthened reasoning could do, how absolute is the necessity for strenuous exertions. The balance in hand is not only much smaller than usual, but Bills have been accepted to an amount very far beyond it; so that, unless our resources are augmented, the Committee must soon be reduced to the painful necessity of lessening the number of Stations. But this we will not allow ourselves to anticipate, while we recollect the Divine care and goodness which have, in so many instances, been extended toward the Society; or while we observe that kindred Institutions, in whose prosperity we unfeignedly rejoice, are enabled, not only to maintain, but to increase their means of usefulness from year to year.

But, while the Committee have deemed it necessary to lay before their friends this frank exposition of the State of the Society's Funds, they would not forget to record their sense of the Christian Kindness which has been shewn toward the Institution during the period embraced by this Report. The Translations continue to be fostered by the liberality of the British and Foreign Bible Society, whose annual benefactions toward this great object have been repeatedly referred to in our Reports: a grant of 300*l.* for the same purpose, has also been made by the Auxiliary Bible Society at Edinburgh, in addition to many previous benefactions to a considerable amount. Large donations have been made by various individual friends of the Society, among whom we would particularly mention the name of Robert Davies, Esq. of Walthamstow, who has presented for the various objects connected with the Mission not less than Five Hundred Pounds. Numerous

Auxiliary Societies, by their liberal contributions, have shewn their zeal in the cause, and the efficiency of such Institutions; in the extension of which, under the Divine blessing, the Committee recognise the surest pledge of the future prosperity of the Society.

*Conclusion.*

On the powerful inducements to engage and persevere in Missionary Efforts, and the nature of that reward, great beyond all the powers of computation, which is reserved for those who are instrumental in turning many to righteousness, your Committee will not expatiate. Suffice it to congratulate you, that, in harmonious co-operation with various other Societies of different Denominations, all intent on one grand object, you are engaged in promoting that design on which the Son of God descended as a Missionary from heaven; and to remind you, that, though the obstacles may be formidable and success may be delayed, our own existence is not more certain, than that *the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever—King of Kings, and Lord of Lords. Hallelujah! Amen!*

WESLEYAN MISSIONARY SOCIETY.

THE Foreign Proceedings recorded in the last Report of this Society also, have appeared in the Survey. Of its Home Transactions, we shall now extract some particulars.

*State of the Funds.*

The Committee have found it convenient to alter the date of closing the Society's Accounts, from June 24th to Dec. 31st: the last Report, just published, contains, in consequence, the statement of Receipts and Expenditure for eighteen months—from June 24, 1819, to Dec. 31, 1820.

The total amount of Contributions received during this year and a half, was 30,803*l.* 3*s.* 4*d.* The Expenditure has considerably exceeded this amount; a Balance of 3526*l.* 3*s.* 10*d.* being due to the Treasurers.

The Expenditure, for the eighteen months, on account of such

of the Missions as come within the scope of our work, has been as follows:—

West Africa - - - -	£.828	10	4
South Africa - - - -	1,672	0	8
Bombay - - - - -	1,057	2	3
Ceylon & South India,	10,989	14	2
New Zealand - - - -	15	19	5
West Indies - - - -	9,368	19	11

*Missionaries sent out.*

During the year ending in May, the following Missionaries proceeded to the Stations among the Heathen:—

W. Shaw and Stephen Kay, to South Africa; Titus Close, to Madras; W. Larcom, to Tobago; James Cheeswright, to Grenada; John Nelson, to Barbadoes; Joseph Parkins, to Antigua; Thomas H. Hyde, to Nevis; S. Brown and C. Janion, to St. Christopher's; Thomas Truscott, to Tortola; and Elliot Jones and W. Woodis Harvey, to Cape Henry, Hayti.

Between the Anniversary and the publication of the Report, the following were sent out to their labours:—

John Huddlestone, Mrs. Huddlestone, and George Lane, to Sierra Leone; James Mowat, Mrs. Mowat, and Elijah Hoole, accompanied by Adam Munhi Rathana and Alexander Dherma Rhama, to India; Abraham Whitehouse and Mrs. Whitehouse, to Antigua; John Felyes, to Nevis; Thomas Morgan, Mrs. Morgan, and Jacob Grimshaw, to St. Christopher's; and Peter Duncan, W. Young, and Mrs. Young, to Jamaica.

Others are about to proceed to different Stations.

*Further want of Missionaries.*

On this subject it is stated:—

Besides the Missionaries recently sent out, and those on the eve of departure, the demands of Old Stations where the work is enlarging and has become too extensive for the present number of labourers to perform, and the supply necessary for New Stations where there is the greatest need for evangelical cultivation and where hopeful opportunities to commence it present themselves,

leave the Society still in arrears to the calls of perishing men and to providential indications, by a very considerable number of Missionaries.

These are circumstances which the Committee would affectionately commend to the solemn consideration of the Society, to its most active members in all parts of the kingdom, and to the friends of Religion in general.

Scenes of holy exertion are opening to the Church of Christ on every side; and the same reasons and motives, which have already urged us to incipient operations for the moral recovery of the World, remain in unabated force, and call for their continuance and enlargement. The various stations in the Pagan World which now present themselves to the notice of Missionary Societies—the regions beyond those where, through their care, Christ is now, though but lately, named—are not less sterile of good and prolific of evil, than the places already taken into cultivation: in none of them does vice appear in forms less malignant: the darkness is as intense and bewildering, as that which begins to roll itself away before the light of the Missions which have been recently established: the case of their inhabitants is as helpless and pitiable, as that of the people who have already been both pitied and aided by the friends of modern Missions: and the obligations of Christians to extend the blessings of their Divine Religion as far as their power will permit, remain unshaken and unchanged. That power, the Committee are persuaded, is not exhausted; and they are therefore encouraged to indulge even the full assurance of hope, that they shall be enabled, by the accession of new friends, and the active prosecution of the plans of Auxiliary and Branch Missionary Societies throughout the kingdom, to supply demands so pressing, and to extend the visitations of light and mercy into new scenes of darkness and misery so truly necessitous.

*Conclusion.*

The enterprises in which the Committee have recently engaged, under hopes the most promising and indications which appear to have marked a providential call, will require every effort, in order to prevent the embarrassment of the funds. The means for the support of Missions among all Denominations

have, however, been so wonderfully provided hitherto, that the Committee cannot but fully rely on the care of God, for whose glory they have been sincerely undertaken, to provide for their support.

That His hand is eminently in the work, none can doubt: and, while He is marshalling His hosts abroad, and leading them every year to new triumphs over human vice and misery; while He is seen raising up the fallen nations, dispelling their darkness, healing their wounds, *reconciling them to Himself by the death of His Son*, and delivering them from him that hath the power of death, *even the Devil*—the interest of the Churches, awakened by these acts of diffusive mercy, cannot be abated. It is impossible to fix our attention on these astonishing operations with constancy, without catching a new ardour; and feeling a vast expansion of soul, attempting to equal, but still falling short of the immeasurable designs of Redeeming Love and Power.

In this habit of thinking and feeling, lukewarmness and selfishness can have no place; and it will be sustained by the constant and more perfect development of those designs, which must now run on to their accomplishment, until the whole world shall be subdued to our God and Saviour.

Silently, but swiftly, is the true light penetrating the long accumulated darkness of Africa. Secretly is the influence of True Religion and European Science undermining the vast, the polluted, and, at one time thought, the immovable bulwarks of Indian Superstition: they are disjointing, and tremble to their fall. A spirit of inquiry is excited in some Mahomedan Countries—the first, but joyful omen of the dissipation of the grand Imposture. The Pagan Slaves of our Colonies are hastening yearly, in great numbers, into the Church of Christ. Distant Islands of the Southern Sea have cast away their idols; and others are beckoning the Messengers of God to their shores. The circulation of the Scriptures, in different tongues, is reviving the light, and giving life to many fallen and corrupted Churches in different parts of Christendom; while extended School Establishments, in various parts of the world, are pre-occupying the minds of many thousands of the Children of Pagans with principles opposed to every form of Gentile Error and to every superstitious practice.

Such are the views which are now spread before every contemplative mind, interested in observing the signs of His coming, to whom, finally, *shall be given dominion, and glory, and a kingdom: that all people, and nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed.*

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## Continent.

### GERMANY.

#### BIBLE SOCIETIES.

#### *Labours and Difficulties of Leander Van Ess.*

FROM Cassel, under date of August 30, 1820, Dr. Steinkopff, while on his late Visit to the Continent, thus writes, on this subject:—

The number of Catholic and Protestant Bibles and Testaments, circulated by this extraordinary man up to June last, amounted to 388,888 copies; of which, 377,703 are New Testaments of his own version, and 7449 Lutheran Bibles.

The opposition which the Professor has lately experienced is very severe. Several prohibitions have issued from Episcopal Authorities. Not a few Priests and Curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby: but the Professor remains firm; and though unwearied labours, combined with a load of anxious cares, have weakened his constitution, his mind is as determined as ever to prosecute a work which the Providence of God has assigned to him.

Entering his house, the first thing which struck us was a number of bales and chests: they all contained copies of his Testament: it is now published in four sizes; in large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures; ready to be sent on various directions. Fresh opportunities for circulation present themselves: no sooner is one channel stopped, than another opens. Applications now pour in from different quarters. In some, the people really thirst for the waters of life; but our friend has lately been obliged to re-



strict himself in his gratuitous distributions: he has insisted, in most cases, on being paid at least the expense of binding: in some he succeeded; but the far greater number of his friends plainly tell him—"Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."

The Professor is in a painful dilemma: on the one hand, he is anxious not to lose opportunities which never may occur again: on the other, he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations from his friends among the Catholic Clergy and Laity. "I have written again and again," was his answer; "but succeed not to the extent of my wishes." I represented to our friend the constantly-increasing demands made on the Parent Society, not only from the Christian, but from the Mahomedan and Heathen World; and put it to his own good-sense, whether those, on whom scarcely a single ray of Divine light had yet shone, might not justly claim a priority. "I am fully sensible," he replied, "of the justice of your remark; but still forget not our Catholic Brethren, many of whom are immersed in ignorance and vice." I assured him that our Committee felt as much disposed as ever to do the utmost that they could, consistently with their other engagements; nor would they withdraw their assistance, so long as the God of Heaven prospered their plans, and the Christian Public furnished the needful means.

We found two pious Divines in his house, who are members of the University of Tübingen and excellent Hebrew Scholars. With them, he has read Deuteronomy, and all the Historical Books of the Old Testament. He intends to commence the printing of the Old Testament in two or three months: the first edition is to consist of 10,000 copies. The last grant of 1000*l.* came most opportunely: it cheered this indefatigable labourer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity.

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### Western Africa.

THE Second of Sir George Collier's Reports on the Western  
March, 1821.

Coast of Africa, mentioned at p. 5 of the Survey, furnishes some interesting particulars on the state of the Slave Trade, and the character of the Krew (or Kroo) People.

#### *Slave Trade on the Windward Coast.*

From the shoals of Cape Ann to Cape Palmas, the southern pitch of the Windward Coast, Slave-Factories have been maintained; with the exception of that part which gives birth to a most industrious race of people, called Krew Men, who are well known by every description of vessel on the whole line of coast, whether coming there for the purposes of general traffic or for the purchase of Slaves.

The towns of the Krew Men are marked on the charts by the name of Krew and Settera Krew.

North of Settera Krew, to the very verge of our Sierra-Leone southern boundaries, there are Slave-depôts established, conducted by European renegades or their descendants. The small river of Gallinas, between Cape Mount and St. Ann's shoals, is the first establishment of this sort. At Cape Mount, a Chief, calling himself King Peter, resides; and here vessels of all nations occasionally resort: under this Cape excellent anchorage in the dry season is obtained. The same may be said of Cape Mesurado, though somewhat more exposed. From thence to Settera Krew, little protection is afforded to vessels anchoring, and the ground is generally interrupted by rocks. But every tall tree marks where a Slave-factory once stood; and where Slaves may still be procured, if previous notice be given.

From the Krew Country to Cape Palmas, very little Slaving is carried on; and the cultivation of rice and pepper, and the collecting of ivory, appear to require only a continuance of the encouragement which they are now receiving from Sierra Leone, to induce the Natives to forego the traffic in Slaves altogether.

From Cape Palmas to Cape Three Points on the Gold Coast, the palm oil, cam-wood, and ivory trade was improving; and, with the encouragement given by the Government, whenever the Slave Trade north of the Line shall be completely abolished, commerce will not only increase, but a profitable trade to Great Britain result. The tobacco of

the Brasils, formed into rolls, is one of the articles most in demand among the Natives; and must be had by the merchant, as none other will to any extent be accepted in barter by the Native Traders.

It is along this great extent of coast that foreign vessels frequently anchor. That their object is unlawful, can never be doubted. In all those which I examined, with the exception of one brig, their between-decks were fitted for the reception of Slaves: their coppers for cooking pretty accurately shewed the number of Slaves which they meant to provide for; and the number of water-coaks, the probable length of time which the vessels would be occupied in their voyage.


This coast is so situate and so connected, that, supposing a vessel at Mesurado about to take in a cargo of Slaves, and a man-of-war appears to windward off the river Gakinas, or is observed examining a ship at the anchorage off Cape Mount, the signal by fires is immediately made; the whole range of coast is thus apprised; and precaution used to avoid detection, by going off the coast. If Slaves be embarked, or if they be still on shore, they are there kept till the result of the examination of the vessel: for Slaves have been known waiting in some parts of this coast more than twelve months, to embark in a particular ship. Though this may appear a heavy drawback on the profits of the Slave-Dealers, those profits are so enormous and the temptation thus so great, that, once entered upon successfully, no subsequent loss is either felt or considered.

Vessels, fitted as I have previously described, can have no other object than that of Slaving; and, I humbly apprehend, ought not to be permitted to anchor on this coast: for it is not necessary that they should do so, in their course to that part of the coast of Africa where the Slave Trade is still permitted; nor does it afford the apology of its being convenient for the purpose of watering. And until ships fitted evidently for Slaving found trading on these coasts north of the Line shall be subject to confiscation, and until the carrying or trading in Slaves illegally shall be declared piracy, men of most European Nations will be found ready to engage in this most detestable traffic.

*Account of the Krew (or Krow) Men.*

The precise boundaries of the country possessed by the Krew Men, I do not know. The anchorage off their towns is not the best, and the beach here is broken by several clusters of rocks. I attempted a landing in the Tartar's life-boat, but the excessive surf forbade it: and as I was not at that time acquainted with the coast nor the character of the natives, I judged it prudent to relinquish my intention of visiting their Chief; more especially as, in all visits of Europeans to these people, presents of cloths and spirits (and these frequently to some amount) are indispensable to insure civil reception and a safe return: for, without these, an African Chief considers all visitors as intruders or spies.

The Krew People, though the most intelligent class of Africans, have the misfortune to be governed by a most arbitrary Chief. They are of a race entirely different from their more northern neighbours; and, excepting the woolly head, have none of the characteristics of the Negro. The forehead is large and bold, the eye intelligent, the nose not unfrequently prominent, the teeth regular and beautifully white, and the lips not so thick as the more southern Negro.

The face of the Krew Man is, however, always disfigured with a broad black line, from the forehead down to the nose; and the barb of an arrow, as thus  on each side of the temple, This is so decidedly the Krew Mark, that instances have occurred of these men being claimed and redeemed from Slavery, only from bearing this characteristic mark of independence; for it is by no means unusual for vessels under the Portuguese and Spanish Flags (and it was not uncommon formerly with the British) to invite entire canoe-crews on board, and carry the whole into Slavery: and this happened very recently on the Gold Coast, in the instance of a vessel under Spanish and American Colours. The complexion of the Krew Men varies much, from a dark brown to a perfect black; yet, in all, the Krew Mark is distinguished. It is formed by a number of small punctures in the skin; and fixed irremovably, by being rubbed, when newly punctured, with a composition of bruised gunpowder and palm oil. The body is usually marked in a very extraordinary manner, and by the like means.

The general stature of the Krew Man is about the middle size, and of very athletic form: he is hardy and robust, of most excellent disposition, clear comprehensive understanding, and much attached to the Naval Service of Great Britain; and, for this Service, many of these people are hired, during the customary period of his Majesty's Ships remaining on the coast; but they will not engage for an unlimited time, nor will they willingly serve during the season of rains, when they prefer their own country, complaining of the want of clothing as the rains set in; and if exposed to these, they are subject to agues, of a lasting, though not of a very violent description: but this complaint they always dread.

The attachment of these people to the English is unbounded; and their confidence in a British Naval Officer so great, that to some of them, whom from ill health it was necessary to part with, the Commodore's promise, that their wages should either be sent to them, if not given to their own Headman or Captain, or left with the Governor of Sierra Leone for their own use, was satisfactory. I found some of the Krew Men in distress, at St. Thomas's and at Princess Island, begging a passage to their native country; and complaining of having been turned on shore from English and Danish Vessels, and without compensation.

When these men are embarked, a Headman usually accompanies them; and he becomes responsible for the return of the whole. In their absence, their wives and children are put in care of the Pines, or magistrates of the country; and one half of the earnings of each man is claimed by the King or Chief, as remuneration for the care and expense of his family during his absence. The slightest attempt at fraud in the payment, is punished with certain death, and confiscation of the delinquent's property. The Headman on board the Tartar complained of this and other arbitrary proceedings of their King, and regretted that the Krew Men were not under British protection. These people all speak the English Language with correctness; and, therefore had no difficulty in making known to us their distresses and desires.

Like all the uniastructed Natives of Africa, the Krew Men are extremely superstitious. What is called Fetishism, is the prevailing form of religion along

the whole line of this sea coast; and it is the most barbarous of all idolatry. To protect them from the power of the Evil Spirit, whom they dread as the author or agent of all calamity, the Chief Priest (similar to the Succombe Woong Choong of the Great River, on the Gold Coast) sells the Krew Men amulets or charms, said to possess all the virtue necessary to protect them. But the amulet, which, of all others, the Krew Men hold in the highest estimation, is the skin of a weazle, bandecoote, or martin, stuffed and covered up, and thus worn round the neck: the ignorant Krew Man, possessing this treasure, will face any danger, or encounter any peril, however great; and if he falls under the paw of the hyæna of that country, or is caught within the jaw of the shark (which abounds in this sea), his friends consider that he has offended his Fetish, either by inattention or want of faith, or by not dedicating to him a share of every meal. I mention this, to shew only, that if the Krew Men could be better informed, how strictly they are likely to adhere to improvement; but they are bigoted to their superstitions beyond description.

The Krew Country is rich in grain, and the shores abound in fish. They are fond of agriculture: their habits are industrious: and their perfect knowledge of the English Language is remarkable. The good-will of their Chief might, I think, be procured easily; and their High Priest himself be brought to consider the improvement of his fortune of more value than his present superstition. These people are, in all respects, superior to every other class of the Natives of Africa. They are not permitted by their laws to engage in the Slave Trade; yet they cannot, oftentimes, resist the temptation offered by Europeans and others; and their assistance is frequently very important.

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## South Africa.

### ENON.

(Within the Colony.)

#### UNITED BRETHERN.

THE resumption of this Settlement has been before stated. (See p. 22 of the Survey, and the passages in our last Volume there referred to.) From the communications of the Missionary John Henry

Schmitt, and those of his Wife, we shall now give some details of the

emplary patience, and resignation to the will of God.

*Proceedings and Prospects, since the Resumption of the Settlement.*

In March 1820, Mr. Schmitt writes—

In the middle of November, my Wife accompanied me hither; but we staid only twelve days with the men, to cut wood for palisades and put up a small hut. We afterward brought the greater part of the Congregation with us. Our first business was to construct a large shed, into which we conveyed our tools and working-bench, and began to prepare materials for a dwelling-house. On the 24th of November, Brother Hornig and I commenced building; and it pleased the Lord to grant us health and strength sufficient for the work; in-somuch that, notwithstanding the very great heat at this time of the year, we could move into our new house on the 5th of January. I cannot describe the gratitude which we felt to God for His mercy, that we were now once more sheltered from the wind, dust, and rain, and the intolerable heat of the sun.

Hitherto we had our Daily Worship with our Hottentots, in the open air; and the Public Preaching at Christmas and New Year, between the walls of our new dwelling. The Lord was present with us: and though, in the foregoing year, we had indeed suffered great distress and anguish of mind, and been in danger of our lives, not knowing whither to fly; yet we found much cause for thankfulness to God our Saviour, for what he had done for us.

The Hottentots in this country are still in a state of terror, fearing to come to us; as the report of the murder of nine of their countrymen in this place has caused great sensation throughout the land. We feel the loss of these men most sensibly, as their Widows are left destitute, and all have children, most of whom are too small to earn any thing toward their maintenance.

Our new beginnings here are attended with many difficulties, both as to ourselves and our Hottentots; for we must clear every part of the ground of thorn-bushes and other shrubs and plants, before we can either build or plant: but I must do the Hottentots the justice to say, that they bear their lot with ex-

emplary patience, and resignation to the will of God. We cannot expect any fruit from our own garden-grounds this summer; the time for planting having gone by, before our return. But we find that the place where we now are situated is very advantageous, not only on account of the water and the fruitfulness of the soil; but because we are much nearer to the quarry, and to the wood from which we may get timber fit for building.

Brother Hornig is building a smithy with a flat roof. He has hitherto had his forge under a tree, where all his tools and iron bars lie uncovered and unprotected, which indeed is the case with all my wood and utensils. As soon as the smithy is built, we shall build a temporary Church; our Hall, which is twenty-five feet by fifteen, not being large enough for our Congregation to meet in.

In August, he adds—

At the commencement of our attempts to raise Enon again from out of the ashes, we have seen the wonder-working hand of God our Saviour most distinctly displayed for our help; for as difficulties arose from various quarters, so likewise, in proportion, His power and grace interposed, and brought relief. He raised up willing souls, who find their greatest pleasure in serving God and their neighbour, and in labouring together with us to promote His cause among the Heathen.

We, meanwhile, continue to preach the Cross of Christ to the Heathen in this country; and thank Him for the blessing which He lays upon our feeble testimony. During the course of this year, nine adults and nine children have been baptized at Enon, and two received into the Congregation. Though two families returned to Gnadenthal, and some left us in the time of our tribulation and severe trial, there are at present 162 Hottentots residing here. Two families are waiting for leave to join us. I am quite certain, that, in a few years, a Congregation of Christian Hottentots will be collected here, to the praise of God our Saviour and His Gospel, of which already a promising beginning is made. Generally speaking, there exists among our people great eagerness after the Word of God; but only one half of them can find room in our Hall, which we use at present as a Church: we hope, however, if the Lord grant us health and

strength; to erect a more spacious building, which, if it hereafter become too small, may be converted into a School-house.

We have also resolved to build nine walled houses, for the accommodation of the Widows of the murdered Hottentots. They are now quartered, with considerable inconvenience to themselves and their families, upon others.

Though our own house is more like a ware-room than a family-dwelling, yet we are very thankful for it. We have also the windows glazed, which is an improvement. In June and July, we were busy making bricks, and preparing other materials for building. We have now built a smithy, bake-house, and kitchen. The smithy is fifty feet long and twenty-one wide; and serves likewise for a carpenter's shop. Both we and our Hottentots go cheerfully to work, and are rewarded by the fruitfulness of the soil. But it is difficult and expensive to clear the land of the thorn and other bushes, with their deep and thick roots. What the Lord said to Adam—*In the sweat of thy brow shalt thou eat bread: thorns and thistles shall the earth bring forth to thee*—is here literally fulfilled.

A large spot is now cleared for garden-ground, and another for corn. The wheat grows remarkably fine, and we hope to raise our own bread; which is the more needful, as sometimes no bread is to be had in this country.

The tigers dispute possession with us; but get well paid for their temerity. For almost every calf or sheep which they attack, they pay the forfeit of their lives. When they fall on the poor helpless creature, it utters a dreadful cry: which the Hottentots no sooner hear, than they and their dogs give chase; and, generally, in about half an hour, bring in the robber dead. Lions have likewise attacked our cattle.

Mrs. Schmitt's communications very feelingly pourtray the sufferings of a courageous Christian Woman, bearing up, in faith, against weakness and fear; and may serve as an example and encouragement to her Missionary Sisters throughout the world.

She writes, in April of last year—

Since our flight from the Witte Rivier, I have had but little inclination for writing; for if I began to think of

writing, the recollection of our heavy troubles made my spirits sink. I wish I could forget them. But the thanks due to our gracious God and Saviour, I hope never to forget. He has hitherto wonderfully preserved us out of the hands of the Caffres.

From the moment of our leaving the Witte Rivier, I had always a firm belief that we should return and live here in peace. But when it was resolved, that we and the two single Brethren, with all the Hottentot Men, should return hither, I felt a dread which I shall not attempt to describe. I spoke of it to no one but in prayer to my ever faithful Friend and Saviour, who pities our weakness and knows all our wants. He did not see fit immediately to remove all my fears and set my mind at ease; and I left Uitenhage in the same state of mind: yet the text appointed for that day proved a great comfort to me. During the whole journey, my heart was engaged in prayer; and the nearer we approached the place, the more peace of mind I felt. When we passed the ruins of our dwellings, I shut my eyes, fearing that the sight of them might make me still more afraid. Here the Hottentots with the waggons made halt, intending to span out [unyoke the oxen]; but Brother Hallbeck and my husband ordered our driver to proceed into the midst of the bushes, where we now live. They obeyed silently; and, leaving the oxen in the waggons unyoked, we all assembled in a circle, on the spot where our house now stands, and, falling on our knees, Brother Hallbeck offered up a prayer. Never shall I forget this hour. Our hearts were filled with peace and confidence in God.

As soon as this was ended, the Brethren and Hottentot Men began to cut and clear away the thorn-bushes; while I, with our maid Louisa, and two Widows of the murdered men (who had come to us of their own accord), were employed to pitch the tents and provide victuals. As our stock of bread was exhausted, I, with one of the Widows, looked for an ant-hill\*, and found one fit for our purpose, which we hollowed out into an oven, and by the next morning had baked fourteen good loaves. This oven is still in use.

\* These ant-hills are constructed of clay, and built up in the form of an oven, from about four to six feet high, and from three to four feet in diameter.

Elephants, wolves, and tigers, now and then approach our dwellings; but have as yet done us no harm. Monkeys are very numerous. At first I was much amused with their pranks; but I have now become their enemy, on account of the mischief which they do in our gardens.

We concluded the old, and began the new year, between the walls of our house, the thatch being not yet upon the roof. I may truly say, that I never spent a more happy New-year's Day. In the afternoon, we treated all those Hottentots who had assisted at the building, with tea and cakes. They set a table at one end for us, and brought benches in for themselves. Their conversation was unreserved and edifying; and the mercy of God in bringing us again in safety together, was extolled by them with humble joy and gratitude.

Many of them who know you, came afterward to me, and said—"When you write to de Heer Latrobe, pray remember us to him, and say, that we thank him for all the love which he has shewn toward us; and beg him, when he visits the Congregations in England, to thank all the Brethren and Sisters from us, for we are sure they have often prayed for us in our distress. We have received much good from England, which we are not worthy of. But write also, AND THAT IS TRUE, that we pray the Lord to reward all our benefactors. Say also, that we are happy here, and thank our Saviour that He has brought us back to our old place. We believe that He will protect us from all harm, if we only remain faithful to Him, as we have been taught." One said: "De Heer Latrobe must also thank the Children—I believe that they too have prayed for us, and our Saviour attends also to the Children's prayers."

Five chests of clothing having been sent out, through the kindness of friends who sympathised with the suffering Hottentots, Mrs. Schmitt writes, in August—

I cannot find words to express my wonder and thankfulness for such a valuable present—first, to our Lord and Saviour, that He disposed the hearts of so many to assist our poor Widows and Orphans. As witness to their wants, I had shed many tears, as they extended much farther than I was able to relieve; but I may say, that quite as many tears

of thankfulness and joy did I shed, while I was unpacking the chests, and during two whole days distributing their contents to the most needy.

She then gives the following affecting details of the distribution of this seasonable supply:—

First, I clothed thirteen poor Widows, from head to foot, with what was most suitable for them; that is, to each of them about three yards of white calico, a flannel petticoat, a jacket, and handkerchief. They were particularly thankful for the flannel. Many said, they had never, in all their lives, been so comfortably clothed. When they received their portions, they shewed their thankfulness more by tears than words; but when they grew more composed, they came individually to me, and said—"Pray write to Mr. Latrobe, and beg him to thank all those excellent people who have so plentifully assisted us in our need. Tell them, that we do, and will continually pray the Lord to bless them and the land of England. We will pray Him to give us grace to walk worthy of the Gospel. We will also do our best to work with our own hands, to bring our families through." One of them said, "Yes! for the time it was hard to bear; but I will forget that, and thank our Saviour that He has helped me through it:" she is a woman of a very lively turn, and has four children, the youngest still at the breast; but she is daily at work with us, cutting reeds for thatch, or carrying bricks.

The next distribution was to thirty-two Orphans, who, in their child-like way, expressed their thanks; and asked where those good people lived, and whether I knew them; and said that I must thank them in their name, and tell them that they would pray to our Saviour to bless them. I had then particular pleasure in dressing four poor little girls about three years old. I found petticoats, frocks, and tippets, which fitted them, admonishing them to keep them clean for Sundays; which they promised to do, and hitherto have kept their word.

Most of the Men, who had with us endured all hardships, and suffered both the loss of their houses and goods, received likewise a share, which the Brethren distributed among them. We have still a good deal in store, not knowing what need we may have in future. . .

I could tell you much more, but will conclude this subject, by begging you, where you have opportunity, to thank those kind benefactors from us and our people, and also particularly from me. Little do they think what a burthen they have taken off my heart.

Of the state and prospects of the Settlement, Mrs. Schmitt says—

Could you see the situation of Enon, I am sure you would be pleased, both with what has been already done, and with the plan made for our future proceedings. I can see the corn-land from the spot where I am writing. It is delightful to behold how the corn grows on land which, but four months ago, was so thickly overgrown with bushes that a cat could hardly have worked her way through them. Our garden yields plenty of vegetables; and the Hottentots are farther advanced in the cultivation of their grounds, in fifteen months, than in some years at other places.

You have heard that Sister Kohrhammer has returned to Gnadenthal. I must confess, that, in the beginning, being the only European Female here, I felt the burthen too great, and began to be very uneasy. Seeing my inability to do all that I ought in my situation, I often wetted my pillow with my tears, and my health began to suffer. This I found would not do; and therefore entreated the Lord to give me patience, and take away the load off my mind. He has done it; and I now go to my daily occupation with more satisfaction. My health is likewise better, though not quite as I could wish. My dear Husband is better in health than for some years past; which is a great blessing, for he must look to every thing that is to be done. The two single Brethren are diligently employed: Brother Hoffman, in gardening; and Brother Hornig, in his smithy. He has taken two Hottentots and an Orphan Boy, to teach them the business. We have planted lemon, orange, and peach-trees, which grow well.

God grant we may have a lasting peace with the Caffres! They have not molested us since our return; but, now and then, we hear reports, which make us weak women a little anxious.

I have given you an account of our outward situation; but our chief comfort and encouragement is, that the Lord blesses us and the preaching of the Word

of the Cross, and causes it to be received by our dear people, and to produce in them an earnest desire to be saved from sin, and to live unto Him who gave Himself for us. We commend ourselves to the remembrance and prayers of all our friends and Brethren.

### LELE FONTIEN.

(Beyond the Colony.)

WESLEYAN MISSIONARY SOCIETY.

*Discouragements and Supports of a South-African Missionary.*

MR. BARNABAS SHAW, writing from this Station, in March 1820, gives the following lively description of the Trials and Supports of a Missionary in that quarter of the field:—

The Missionaries, who may be sent to this part of the African Continent, should be reminded of the trials which they will have to encounter.—Perhaps they will have little or no bread, till they sow corn and reap it; no vegetables, till they have made gardens; no house to live in, until one be built by the Missionary's own hands. He says, "I must have a dwelling-house: it is quite necessary;" but the African, accustomed to roll in his sheep-skin, and bask in the beams of the sun, is slow to believe, and much slower to move: should he raise himself up and begin to work, he will soon throw down his spade, and sit to smoke and chat: should he work for one day, it, perhaps, goes so hardly with him, that he will go and hunt for a week, rather than make his appearance again at the place of labour: all things in Africa move slowly; and it requires much patience to bear with such indolence.—The Missionary is tried with himself: he is apt to think, "Here I toil and labour, and see but little fruit: the best of my days are going, and I gain no useful knowledge; but am forgetting all that I ever knew: others obtain wisdom from the conversation of their superiors; but my companions are ignorant Hottentots. Oh, this Africa! this Africa! this solitary land! this land of darkness! this land of fatigue and non-improvement! this land of exile and comparative captivity!"—He should also be reminded, that all nations differ in their manners and customs; and that, in a certain degree, he must *become all things to all men:*

Hall's Charge contains important directions on this head; and cannot be read by an African Missionary without advantage: let the man coming to Africa suppose himself sent to teach little children; and if he can bring the great and exalted truths of the Gospel to bear on infant minds, he will excel among Namaquas.

Let no Brother, however, be discouraged from coming to us. Let him build on the promise of Jesus, *Lo, I am with you alway*. This promise will afford him water, in the most barren desert—a shade, from the hottest sun—abundance, in times of scarcity—hope, in despair—health, in sickness—pleasure, in pain—joy, in sorrow—and life, in death. Let him be possessed of humble, holy, and active zeal; and all the difficulties which he may have to encounter, so far from quenching it, will be as oil to the ascending flame, and cause it to burn with more brightness. Then will he say as Paul, *I take pleasure in reproaches and necessities, for Christ's sake*.

### KURREECHANE.

(Beyond the Colony.)

LONDON MISSIONARY SOCIETY.

*Mr. Campbell's account of Kurreechane and its Vicinity.*

THE outline of a Journey by the Rev. John Campbell, in the Spring of last year, to the north and north-east of Lattakoo, may be seen at p 18 of the Survey. We shall now lay before our Readers his account of the town and neighbourhood of Kurreechane, the most distant place which he visited.

Here Mr. Campbell found a people arrived to a degree of civilization, and possessing a knowledge of arts, superior to any of the tribes which he had seen. They smelt iron and copper from the ore. The metals are procured from mountains in the neighbourhood. When Colonel Collins was in Caffreland, and among the Tambookees, in 1809, the articles of iron and copper, which he found among the savages, he supposed to have been furnished by the Portuguese at Delagoa Bay: but from the description which Mr. Campbell has given of Kurreechane, the Colonel appears to have been mistaken in this opinion. The ma-

nufactures of Kurreechane are found to have diffused themselves, from the borders of the Colony of the Cape of Good Hope to the shores of Mozambique, and from Delagoa Bay to the wandering tribes on the opposite coast. The needles, bodkins, and other articles of a similar nature manufactured at Kurreechane, and found in abundance in the neighbourhood of Angra Pequena Bay, strengthen the supposition that the Portuguese have for many years carried on an inland correspondence between their settlements on the eastern and western shores of Africa.

The desire of keeping any thing in trade secret, indicates considerable elevation above savage life. Mr. Campbell saw many founderies in Kurreechane; but he regrets that they were guarded with so much jealousy that he was not allowed to enter them.

Kurreechane appears to be the Staffordshire, as well as the Birmingham, of that part of South Africa. They manufacture pottery; and, in the shape and painting of their articles, shew a superior degree of taste. They appear to excel in the making of baskets; and Mr. Campbell found the walls of their houses ornamented with paintings of elephants, camel-leopards, shields, &c.

On Mr. Campbell's proposing to send Missionaries to reside in Kurreechane, they called a Pietso, or a meeting of the principal men. About 300 assembled in a public place, all armed with spears, battle-axes, shields, &c., and an exhibition of savage oratory ensued, where noise, gesture, and fluency of speech were not wanting to make it strikingly expressive. Munameets, uncle of the King of Lattakoo, and who had accompanied Mr. Campbell, sat beside him to explain the proceedings. In the course of the discussions, a lively old Chief rose up and spoke, pointing his spear in a northerly direction, which immediately produced a general whistling, meaning "Bravo! bravo!" The interpreter informed Mr. Campbell that the speech was intended to stir up the people to go to war with a nation beyond them, some of whose people had a short time before carried off several of their cattle. After much had been said respecting the war, some of the people began to speak of White Men now offering themselves; and the assembly at last resolved that Missionaries should be received and protected.



About Kurreechane, and many other places visited by Mr. Campbell, the height of the hills, the smooth regularity of their outline, and the indentations on their sides, afford sufficient indications of the presence of chalk, lime, &c. and of a secondary and consequently a fertile country.

From the distance travelled by him, Kurreechane must lie near the latitude of twenty-four degrees south, and not at a great distance from the eastern coast of Africa. In this neighbourhood, some of the rivers were seen running to the westward, while others ran to the eastward, and in a south-south-east direction. It is probable that some of the rivers seen on this occasion may be branches of the Manica, the Delagoa, or Machavanna, near the sources of those which empty themselves into the Delagoa Bay. Several large towns were reported to lie to the eastward of Kurreechane: the smoke of one or two of them was seen in the distance.

#### DELAGOA BAY.

(Beyond the Colony.)

##### *Advantages of Delagoa Bay as a Station.*

DELAGOA Bay is situated on the east coast of South Africa, and extends from about the 26th Degree of South Latitude to the 27th. In reference to this place, it is said—

The journey of Mr. Campbell, and the introduction of Missionaries at Kurreechane, will, in all probability, at no distant period, connect the Colony with Delagoa Bay. This Bay presents advantages to emigrants, superior to any in Africa, and exceeded by few places in other parts of the world. The Bay itself is spacious, and extends about twenty leagues from north to south, and seven from east to west. The breadth of the channel is about five miles. Three rivers empty themselves into the Bay. The Manica, which is the most northern of these rivers, was once navigable; but the navigation is now obstructed by a bar at its mouth. The Machavanna, which is the most southern of the rivers, is navigable thirty leagues from its mouth by boats which draw six feet water. The river Delagoa, the central river, is distant about eight leagues from the Machavanna, and is navigable for nearly 200 miles by large boats, and  
*March, 1821.*

for more than forty miles by vessels which draw twelve feet water. It has a bar with about fifteen feet on it at low water: and about two miles up the river there is a sufficient depth of water, where vessels generally lie in safety from every wind. The Bay is much frequented by whales; and the ships that visit it are principally English South-Sea Whalers. The population in the neighbourhood of the Bay may be from six to ten thousand. The people are mild, teachable, and quick enough in making a bargain and in what regards their interests. The soil is of a rich black mould, and will abundantly repay the labours of cultivation: the fish in the Bay are of good quality and abundant, and the neighbouring country appears to be well supplied with water and fire-wood. The Portuguese seem to have made no attempt to convert the Natives to Christianity, and they are still in a state of heathenism. Delagoa Bay, although of little importance to the Portuguese, might be turned to great advantage in the hands of the English.

#### China.

##### LONDON MISSIONARY SOCIETY.

At pp. 215, 349, and 350, of the last Volume, we gave some extracts of communications from Dr. Morrison, on the completion of the Chinese Scriptures. From a Letter, addressed by him to the Directors on the day (Nov. 25, 1819) on which the finishing hand was put to this great work, and printed in the Appendix to the last Report of the Society, we extract some useful remarks on translation.

##### *Remarks on the Chinese Language, with reference to the Translation of the Scriptures.*

The Chinese Language possesses much ancient literature, which has been, for many centuries, the constant study of a body of privileged men, under the appellation of THE LEARNED; and who have polished and wrought up the language to a high degree of what they deem an elegant conciseness, and a richness of classical quotation and allusion: so that the written style of the

Learned is nearly as different from the plain spoken language of the people, as the language of ancient Rome is different from the modern dialects of Europe. In consequence of this, the Learned in China are extremely fastidious in respect of style, and loathe whatever is not classical Chinese. They are, moreover, ignorant of the rest of mankind and of science; are self-conceited in an extreme degree; and view whatever is not consonant to their experience in sentiment or manner, as outlandish and barbarous. Thus, self-conceit induces them to love darkness, even in matters of history, rather than light, when its tendency is to reduce them, not to an inferiority, but merely to an equality with other nations.

Translation is in its infancy in China. None of its own Literati study, in order to translate. The Court itself seems to have some difficulty in preserving a competent number of translators into the Manchow Tartar Language. The religious books of the Buddhists, which are miserably done, and of the Romanists, some of which are elegant, are the only works that they have rendered into Chinese; for the scientific books printed under the direction of the Jesuit Missionaries were not translations of any whole treatise, but works containing, generally, European ideas, composed in Chinese by Natives.

The "Suh-hwa," or Vulgar Talk of the Chinese, which is always despised by Chinese Literati, does not mean low vulgar expressions, but common language, in contradistinction from an elevated, classical, and recondite style, which style is intelligible only to persons of education.

The Learned of China think, as the Learned of Europe thought in darker times, that every respectable book ought to be written in a sort of Latin, not in the vulgar tongue. Choo-footseye, indeed, departed from this practice in his Philosophical Essays; for new ideas cannot be communicated so well, as by the simplest language. Classical phraseology, concise as the Chinese is, can do little more than revive old ideas.

To put the Book of God into such a style, either out of compliment to the Learned or to exhibit one's own classical attainments, seems to be acting over again the usage of the Egyptian Priests, who, it is said, expressed their

doctrines by hieroglyphics, intelligible only to themselves, or to a small sect of the initiated; or as it is said that other Priests did in the Rhenish Translation of the New Testament into English, "in which they retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people:" (Introduction to D'Oyly and Mant's Bible.) This censure is, perhaps, too severe; but the principle, that plainness and simplicity are requisite in a Biblical Translation, is fully recognised.

*Remarks on the Duty of a Translator.*

The Duty of a Translator of any book is twofold: first, to comprehend accurately the sense, and to feel the spirit of the original work; and, secondly, to express in his version, faithfully, perspicuously, and idiomatically, (and, if he can attain it, elegantly,) the sense and spirit of the original.

For the first part of this duty, a Christian Student will be much more competent than a Heathen Translator generally is: for the second part of the work, of course, a man who translates into his mother tongue, other things being equal, will much excel. Till those who are now Heathen Literati cease to be Heathens, these qualifications will not easily be found, in tolerable perfection, in the same individual.

That the first is of more importance than the second, is, I believe, true: for no elegance of composition can atone for a misunderstanding of the sense of the Sacred Page; whereas a degree of uncouthness in the style of any writing destroys not the sense. Some think that the doggerel Version of the Psalms, used by the Church of Scotland, is a better translation of the sense of that Divine Book, than the most elegant that ever was attempted. And I know, by much experience in commercial and political translation, that a very inelegantly written version of a foreigner will enable a Native Student to comprehend very clearly the sense and spirit of the original, and also much better than a verbal statement of the meaning can.

By these remarks, I mean to convey it as my opinion, that a less pure and idiomatic translation, made by a Christian Missionary, of a sound judgment and moderate acquirements, is likely to

convey the sense of Divine Revelation better than a translation made by the most accomplished Pagan Scholar, who has not studied the Sacred Writings; and who, if he possessed the adequate knowledge, in consequence of his dislike of the subject rarely brings mind enough to the work to comprehend clearly the Sacred Text. Not to mention the influence of his pre-conceived Pagan Notions on his composition, and the dishonesty which generally characterizes most Heathens, I think any of the Chinese whom I have seen would slur the work over in any way; or, if they were more zealous, would affect to amend the sense of the Original, when it did not comport with their previous opinions.

## India beyond the Ganges.

### MALACCA.

#### LONDON MISSIONARY SOCIETY.

#### *Rules of a Fund for Widows and Orphans of the Missionaries.*

AT p. 44 of the Survey, we mentioned the formation of this Fund, and now subjoin the Regulations under which it is governed.

#### *Name and Object.*

A Fund for aiding the Widows and Orphans of Missionaries, attached to the Ultra-Ganges Missions, under the patronage of the London Missionary Society.

#### *Resources.*

Subscriptions of its Members, which will in ordinary cases be not less than twelve Spanish Dollars annually, with a premium of six dollars on admission; and Contributions from benevolent individuals.

N. B. Should any profits arise from the Indo-Chinese Gleaner, a moiety is to be devoted to this fund.

#### *Management.*

This Fund being under the direction of the Ultra-Ganges Missionary Union, its affairs shall be managed by the Committee for the time being; but important questions and alterations shall be reserved to the Anniversary Meeting of the Union.

#### *Aid to be afforded.*

1. To Widows, 50 Spanish Dollars annually:

In case of a Widow's taking a voyage to her native country, one year's allowance in addition: on the death of a Widow, for funeral expenses, 25 Spanish Dollars.

2. To Fatherless Children:

From childhood to ten years of age, 15 Spanish Dollars annually:

From ten to twenty years, 20 Spanish Dollars:

At the death of a Child, for funeral expenses, one year's allowance.

N. B. This allowance to Boys to cease at the age of 18 years, and to Girls at the age of 20.

3. Orphans, who have lost both parents:—they shall be entitled to half as much more annually as the Children of Widows receive.

From childhood to ten years of age, 2½ Spanish Dollars annually.

From ten to twenty ditto, 30 ditto.

N. B. Should any parents die without appointing guardians to their children, the case shall be referred to the Committee, who shall become guardians to the children, till such time as suitable arrangements can be made respecting them.

*Education.*—It is to be understood, that the same privileges will be continued to Orphans in regard to education, which the Children of the other Members enjoy.

The sums above fixed must be regulated according to the state of the fund: if the fund be rich, the Committee shall be empowered to increase them; but if poor, they cannot be paid up to their full extent, but must be curtailed by a fixed ratio.

The sums to be paid quarterly, wherever the objects of the fund may choose to reside.

### PULO PENANG.

#### LONDON MISSIONARY SOCIETY.

#### *A Missionary's Advertisement, inviting Malay Scholars.*

MR. BRIGHTON issued an Advertisement, as was stated at p. 45 of the Survey, inviting the Malays to send their Children for instruction. We subjoin the translation of this Advertisement, as it will give the Reader some idea of the mode of thinking among the Malays.

This Letter is from Tuan Beighton, a White Man, making known to all Malays and Klings, in the town of Pulo Penang, who may wish to send their Children to learn to read, and order them to go to the house of Inchi Abdullah, of Malacca, that there is a small house built for that purpose. This Letter is sent to give notice of the same to all the Gentlemen.

Hegira 1234, on the 16th day of the moon Raban, on the day Reba.

This is to make evident, that a White Man, whose name is Beighton, has built a small house for little children to learn to read the Arabic and Malay Languages, in the town of Pulo Penang. The house is erected in the compound Telukaya Rajah, belonging to the Chief Sarang. It is designed for all children, whether Malay or Kling, who are desirous to come. Little children, Boys and Girls, and those in the middle of life, are invited. They may go to the house of the Teacher, whose name is Lebihi Aminudinin, of Malacca.

Do not, by any means, Gentlemen, be the least afraid; for it is not designed to teach the ways of wickedness, but only the way to God, who is ever to be praised, and most high!—to follow the commands, and pay respect to the authority of God, who is ever to be praised, and most high!

From my Study, five o'clock  
in the evening.

## RANGOON.

### AMERICAN BAPTIST MISSIONS.

THE unsuccessful visit of the Missionaries to the new Emperor of Burmah was stated at p. 46 of the Survey. We shall here detail the circumstances which led to that visit, and the curious particulars which attended it.

#### *Dangerous Crisis of the Mission.*

In December 1819, when about to proceed to the Court at Ava, the Missionaries transmitted to the Board their reasons for the step on which they were about to enter in the noble spirit, as our Readers will see, of Christian Confessors:—

From last Spring till within a month or two ago, our affairs appeared to be in a prosperous state. Many daily heard the Gospel—cases of hopeful inquiry frequently occurred—no serious oppo-

sition appeared—and, during this little interval of quiet, four precious souls, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the last two, the death of the Emperor, and the succession of the heir apparent to the crown, gave a new aspect to the religious affairs of this country. The former Emperor was known to be, in heart, hostile to the Priests of Buddha: and he frequently manifested his sentiments in such acts of persecution, as kept the religion in a low and declining state. On his death, the hopes of the Priests and their adherents began to revive; and every discovery of the new Emperor's disposition has tended to restore the religious establishment of the country to its former privileges and rank. The change effected, even in Rangoon, under our own eyes, is very remarkable.

Soon after these events began to transpire, and probably in consequence of them, our fifth inquirer, a teacher, of learning and influence, was accused before the Viceroy of having embraced heretical sentiments. The Viceroy gave no decisive order, but directed farther inquiry to be made. Upon this our friend went to the principal informant, who is at the head of Ecclesiastical Affairs in Rangoon, made his peace with him, and discontinued his visits to us. This circumstance spread an alarm among all our acquaintance; and, combining with the general state of things and the prevailing expectation that our attempts would shortly be proscribed, occasioned a complete falling-off: with the exception of the teacher above named, who has lately visited us in private, and those who have already joined us, we are entirely deserted.

Under these circumstances, it appears to us that there remains but one course of proceeding—to go directly into the Imperial Presence—lay our Missionary Designs before the throne—and solicit toleration for the Christian Religion. By this proceeding, we hope to discover the real feelings and sentiments of the Emperor. We hope to ascertain, as distinctly as possible, whether he is devoted to Buddhism, or has imbibed, in any degree, the opinions of his Grandfather, and disguises them, at present, merely from motives of policy. If devoted to Buddhism, he will prohibit our Missionary Work, and we shall be under

the necessity of leaving his dominions: if he has imbibed his Grandfather's opinions, and be, in any measure, pleased with the Christian System, he will, we hope, give us such private encouragement, at least, as will enable us to prosecute our work, without incurring the charge of rashness and enthusiasm.

In approaching the throne, we desire to have a simple dependence on the presence and power of our Saviour, and a single eye to His glory. We have, indeed, no other ground of hope—we ought to have no other view. We trust, that, if the set time to favour Burmah is come, He, *who is wonderful in council, and excellent in working*, will open a wide and effectual door for the promulgation of Divine Truth. But if the Lord has other purposes, it becomes us meekly to acquiesce, and willingly to sacrifice our dearest hopes to the Divine Will.

We commend ourselves and the Mission, in the present solemn crisis, to the sympathies and prayers of our Fathers and Brethren.

*Unsuccessful Audience of the Emperor.*

After toiling up the river 350 miles from Rangoon, in almost continual danger from the daring robbers who infest it, the Missionaries reached Ava on the 25th of January. The following extracts of their Journal detail the particulars of their interview with the Emperor—

We repaired to the house of Myadaymen, former Viceroy of Rangoon, but now one of the Public Ministers of State. We did not disclose our precise object, but only petitioned to behold the "golden face." His Highness committed our business to Moungh Yo, one of his favourite officers; and directed him to introduce us to Moungh Zah, one of the Private Ministers of State.

In the evening, Moungh Yo called on us, to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives: to-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our Heavenly Father—to feel that the work is His, not ours; that the heart of the Monarch, before whom we are to appear, is under the controul of Omnipotence, and that the

event will be ordered in the manner most conducive to the Divine Glory. Thy will, O God, be ever done!

The next morning, we left the boat, and put ourselves under the conduct of Moungh Yo.

He carried us first to Myadaymen, as a matter of form; and there we learnt, that the Emperor had been apprised of our arrival, and said, "Let them be introduced." We therefore proceeded to the palace.

At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the Private Minister of State, Moungh Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several Governors and petty Kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were Missionaries or "propagators of religion;" that we wished to appear before the Emperor, and present our Sacred Books, accompanied with a Petition. He took the Petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion. Just at this crisis, some one announced, that the "golden foot" was about to advance; on which the Minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the Emperor.

We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his Majesty was coming forth to witness the display made on the occasion.

When the Minister was dressed, he just said, "How can you propagate religion in this Empire? But, come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent Hall. He directed us where to sit, and took his place on one side: the present was placed on the other; and Moungh Yo, and another officer of Myadaymen, sat a little behind.

The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the Hall,

the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great Officers of State. Our situation prevented us from seeing the further avenue of the Hall; but the end where we sat opened into the parade, which the Emperor was about to inspect.

We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered that his Majesty had entered. We looked through the Hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait of an Eastern Monarch. His dress was rich, but not distinctive; and he carried in his hand the gold sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye that chiefly riveted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the Monarch. When he drew near, we caught his attention. He stopped, and partly turned toward us—"Who are these?"—"The Teachers, Great King," I replied. "What! you speak Burman—the Priests, that I heard of last night?—When did you arrive?—Are you teachers of religion?—Are you like the Portuguese Priest?—Are you married?—Why do you dress so?"—These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us.

Moungh Zah now began to read the Petition; which ran thus:—

"The American Teachers present themselves to receive the favour of the excellent King, the Sovereign of Land and of Sea. Hearing, that, on account of the greatness of the Royal power, the Royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the Royal dominions; and, having obtained leave of the Governor of that town to come to see and behold the golden face, we have ascended and reached the bottom of the golden feat. In the great country of America, we sustain the character of Teachers

and Explainers of the contents of the Sacred Scriptures of our Religion. And, since it is contained in those Scriptures, that if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion will be freed from future punishment, and enjoy without decay or death the eternal felicity of heaven—intreating that Royal Permission be given, that we, taking refuge in the Royal Power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to or be guided by it, whether foreigners or Burmans, may be exempt from government-molestation, they present themselves to receive the favour of the excellent King, the Sovereign of Land and of Sea."

The Emperor heard this Petition, and stretched out his hand. Moungh Zah crawled forward, and presented it. His Majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh Zah a copy of a Tract, which was put into the handsomest style and dress possible. After the Emperor had perused the Petition, he handed it back, without saying a word, and took the Tract. Our hearts now rose to God for a display of His grace. "Oh! have mercy on Burman! have mercy on her King!" But, alas! the time was not yet come. He held the Tract long enough to read the first two sentences, which assert that there is One Eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his Majesty took no notice. Our fate was decided. After a few moments, Moungh Zah interpreted his Royal Master's will in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your Petition, his Majesty gives no order. In regard to your Sacred Books, his Majesty has no use for them—take them away." Some-

thing was now said about Brother Colman's skill in medicine: on which the Emperor once more opened his mouth, and said, "Let them proceed to the residence of my physician, the Portuguese Priest: let him examine whether they can be useful to me in that line, and report accordingly." He then rose from his seat—strided on to the end of the Hall—and there, after having dashed to the ground the first intelligence which he had ever received of the Eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace-gates, with much more facility than we entered: and were conducted, first, to the house of Myadaymen. There his officer reported our reception, but in as favourable terms as possible; and as his Highness was not apprised of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese Priest: he very speedily ascertained that we were in possession of no wonderful secret which would secure the Emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend Inquisitor, and retreat to our boat.

We still cherished some hope; and regretted that a sudden interruption had prevented our explaining our objects to Moug Zah, in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt on him in private.

He received us, the next day, with great coldness and reserve. We ascertained, beyond a doubt, that the policy of the Burman Government, in regard to the toleration of any foreign religion, is precisely the same with that of the Chinese—that it is quite out of the question, whether any of the subjects of the Emperor, who embrace a religion different from his own, will be exempt from punishment—and that, in presenting a Petition to that effect, we had been guilty of an unpardonable offence.

It was now evening. We had four

miles to walk by moonlight. Two only of our disciples followed us. They had pressed as near as they could venture to the door of the Hall of Audience, and had listened to the words which sealed the extinction of their hopes and ours. For some time we spoke not—

Some natural tears we dropt, but wiped them soon:

The world was all before us, where to choose  
Our place of rest, and Providence our guide.

Arrived at the boat, we threw ourselves down, exhausted in body and mind. For three days, we had walked eight miles a-day, chiefly in the heat of the sun, which, even at this season, is exceedingly oppressive in the interior of these countries: and the result of our travels and toils has been—the wisest and best possible—a result, which, if we could see the end from the beginning, would call forth our highest praise. Oh, slow-of-heart to believe and trust in the constant presence and over-ruling agency of our own Almighty Saviour!

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### India within the Ganges.

#### *Advantages and Disadvantages of the Climate of India.*

THE following remarks on this subject are extracted from the Monthly Publication entitled the "Friend of India," conducted by the Missionaries at Serampore. They will serve to make our Readers more familiar with the circumstances of the East, and will explain on what ground Native Teachers may be supported at much less expense than European.

The climate of India, if it be not favourable to longevity,—a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative,—is highly favourable to the enjoyment of the inhabitants, as it lessens, in various ways, the expenses necessary to their comfort.

It makes a vast difference in the expense of a HABITATION. In Britain, a house, while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant expo-

sure to the air during the whole twenty-four hours, even in the warmest months of the year: in these circumstances, what must the delicate, the diseased, and the infirm suffer, in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true, that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! it is afforded even by the shade of a tree; and, in many cases, even a single leaf of the Indian Arum, held by a Native so as to overshadow his head, will be esteemed by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon, to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighbouring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta sufficiently early, may see hundreds of the Natives sleeping in the street at their own or their employer's door, for perhaps the greatest part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage: the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a House for himself: for this, the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the Natives relative to their Habitations, it is scarcely less favourable relative to

CLOTHING. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view: in these, their simplicity of manners, and the unchanging form of their garments, reduce the expense to a mere trifle: one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe are almost altogether unknown to the inhabitants of this mild climate: a separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo Sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance: in the same degree, a covering for the feet, and even the legs, appears to the Natives of India equally unnecessary: although the dress of the women extends to about the mid-leg, for the sake of decency, the feet and the lower part of the leg are generally left without any covering, even among them: by children of both sexes, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British Peasantry: they cost scarcely more than a tenth of the price, unless when adorned with gold or silver: they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but, if they have to go to any distance, the shoes are perhaps as commonly to be seen in the hand as on the feet; and this is certain of being the case, as often as any stream of water, or any miry part of the road, presents itself: the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, make them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of HOUSEHOLD FURNITURE, so



large an item of expense in Britain, is scarcely less sensible than in lessening that of their Clothing and their Habitations. A bed is scarcely known among them : a mat answers every purpose of repose ; and almost any thing serves for a pillow : this mat is in general spread on the ground ; not seldom, indeed, when it is quite damp ; although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which, however, seldom exceeds a few annas. For a covering, the cloth which they wear by day generally answers every purpose ; and thus an expense, which lies so heavy on a man in England, is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year : but a shed out of doors, or the shade of a large tree embowering their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labour through which these articles are procured in Europe.

In these, and various other ways, does the climate contribute to diminish the wants of the Native of India, respecting his Habitation, his Furniture, and the Clothing of both himself and his family ; the care of providing which presses so heavily, from year to year, on the British Peasant and Artisan.

Should any say—"This is no kind of advantage: it is a state of unnatural poverty, which cannot fail to occasion misery"—it should be recollected, that this is not the state of the indigent merely, but of the affluent ; who could well afford any kind of convenience or ornament ; and who forbear to provide themselves with those articles of convenience, not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their Habitations, Clothing, and Furniture, are not reputable [not necessary to reputation] ; and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence does not lead them to change the mode, and scarcely to add a single article ; but rather to load the children with ornaments

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of silver and gold : a native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves and those whom they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours ; and have been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor indeed is all that EMPLOYMENT created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labour for numerous classes of its inhabitants.

#### *Illustration of Hindoo Craft and Credulity.*

In the same work, the "Friend of India," we find a Narrative, which we shall here insert, as it furnishes a striking illustration of the cunning by which the credulous Natives are led away. The allusions to the Yugs, or Ages, will be understood by turning to pp. 266 & 267 of our last Volume, where an explanation is given of the Four Yugs of the Hindoos. This Narrative will shew in what manner the Natives apply their notions respecting these gradually degenerating Ages, and ought to stimulate the zeal of Christians to deliver them from the gross delusions under which they are held in bondage.

About ninety years ago, there lived in the Province of Bengal two Brahmins, an Uncle and a Nephew, so notorious for every species of fraud, that their names continue even to this day to be used proverbially, in many parts of the country, to denote a fraudulent combination : the name of the Uncle was Shre Gooroo,

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and that of the Nephew, Gopeshur. They generally acted in concert; and filled their coffers, by practising on the superstitious credulity of their countrymen.

A petty Rajah, whose dominions lay near Ramghur, was universally celebrated for his great faith in Brahmins, the austerity of his religious devotion, and his munificence to devotees and mendicants. Having laid a plan for taking advantage of his favourite passion, they permitted their nails, hair, and beards to grow, to a considerable length; intending that the Uncle should personate an Ascetic of the Treta Yug [or Silver Age], and the Nephew his disciple.

Every thing being prepared, the Uncle concealed himself in a little cave, formed within a mound of earth, and choked up the entrance with branches of trees. The Nephew carried him a daily supply of food; and, in a short time, presenting himself at the Court of the Rajah, with his beard hanging down to his girdle, said, "O King, my religious guide, who commenced the performance of austerities in the Treta Yug, about the time when Rama, the great king of Uyodhya, was on his expedition to Lunka (Ceylon) for the recovery of Sheeta, has not yet awaked from his meditations. The earth must have collected over him. Perhaps he is concealed beneath some hillock. Grant me, therefore, the aid of your subjects, that I may endeavour to discover the place of his retreat, and pay him the honour due to so venerable a character\*."

The King was struck with this relation; and, turning about to his courtiers, said, "This is truly astonishing! Surely my good fortune is great, inasmuch as so holy a being exists in our dominions. We must make instant search for him."

Having determined to commence the search in person, and to leave no part of the country unexplored, he ordered the attendance of a sufficient number of workmen, and proceeded to dig about every little hillock and mound in his way. The Nephew, who directed their operations, contrived to keep them employed for a whole month at a distance from the true spot, though he made daily advances toward it.

On the day assigned between them for the discovery, for which the Uncle had been prepared, the Nephew led the

workmen to the hillock, where, after some exertion, they opened the cave, and discovered the pretended Ascetic, sitting cross-legged, immoveable, with his eyes closed as if in profound meditation. The joy of the credulous Monarch can better be conceived than described. He approached him with the most humble reverence, bowing his head respectfully to the earth. The Devotee, pretending to awake suddenly from his sleep of ages, looked around on the multitude with contempt; while the Nephew, having made his obeisance, proceeded to inform him that the Rajah of the Country was come to see him.

The Ascetic, without so much as noticing the intimation, inquired, in Sanscrit, whether Rama had found Sheeta? "Yes," replied the Nephew, "he overcame the celebrated Ruvuna, and recovered his wife. But this, O Gooroo! is an ancient tale. During your austerities, the Treta and Dwapar Yugs [the Silver and Copper Ages] have passed away, and we are now in the Cali Yug." "Has the Cali Yug then [the Earthen Age] commenced?" asked the Ascetic, with pretended astonishment. "When I began to perform religious austerities, we enjoyed the Treta Yug, in which men had already begun to degenerate from the purity of the First Age. I never dreamt of touching the Cali Yug, represented by the Shasters as abounding in vice. I will not live in this age. I will renounce the world, and retire to Kashee (Benares), where the influence of the Cali Yug is not felt."

The King being made acquainted with his resolution, expressed the greatest concern; and begged the Nephew to intercede with his Gooroo to honour his dominions, at least with his temporary residence; representing how fortunate an event it would be for his subjects to have among them a man endowed with such singular and extraordinary merit. The Uncle utterly refused to comply with his entreaties, saying, it was impossible for a Devotee of the Treta Yug to live in the Cali Yug, among such sinners as the Shasters had described.

He then asked whether the great Goddess Gunga yet existed on earth; and, being informed that she did, requested to see some of the water of the Sacred Stream. When it was brought to him, he, looking on it with apparent contempt, exclaimed, "Is this the water of the Ganges! Yet why should it not be so? Every thing is deteriorated in

\* This the Kamyuna declares to have been the case with the sage Valmiki: from this circumstance he derives his name, Valmi, signifying an ant-hill.

this last and most wicked age. This," said he, "was the colour of the Goddess in the Second Age of the World," pointing to the milk with which his Nephew had supplied him in the morning.

The veneration of the King increased on hearing the discourse of the Ascetic; and, at length, falling at his feet, he exclaimed, "How unfortunate a wretch am I, to be deprived, by the sins of former births, of the company of so sacred a being, the cotemporary of the incarnate Vishnoo and of the Holy Sages, at a moment when I thought my good fortune had risen to the highest! If you are determined to depart, at least condescend to receive some gift at our hands. Of this merit, you must not deprive us." The Nephew now joined the Monarch in his entreaties; reminding the Ascetic that he was in the dominions of the Rajah—that the Shasters had directed that a tenth of every thing should belong to the Rajah, a tenth of the fruits of the earth, and a tenth of the fruit of devotion—and that he would act in direct violation of the Shasters, if he did not impart to the Rajah a portion of the merit which he had acquired, by accepting some gift of him.

The Ascetic, appearing to be swayed by these arguments, lifted up one of his fingers, which the Nephew explained to the Rajah to signify, that he would condescend to receive but one rupee of him. A rupee was instantly brought, which the Rajah presented in person, with his hands joined together. The Ascetic, receiving it with a look of sovereign contempt, exclaimed, "Is this a rupee of the Cali Yug? What was reckoned a rupee in the Treta Yug was equal to ten thousand of these! But this is the Last Age, and the Shasters are correct in their predictions." The King, considering himself bound to fulfil the wish of the Devotee, ordered ten thousand rupees to be counted down to him: and, having on his knees received his benediction, departed homewards with his Court: and the two Impostors, pretending to take their way to Benares, went home laden with the wealth which they had acquired.

INTERESTING FACTS RESPECTING THE  
SELF-IMMOLATION OF FEMALES.

SUCH FACTS, relative to this subject, as come under our notice, and are calculated to awaken sympathy

for the oppressed Females of India, we put on record, in the hope of aiding thereby the exertions which are now making to emancipate them from the Superstition of which they are the wretched victims.

*Reluctance of a Hindoo Widow to Self-Immolation.*

Mrs. Julius, who resided, about the year 1804, in Arrah, a town in the Province of Bahar, was informed, that a funeral pile was erected, on which the body of a Brahmin was placed, and that a multitude of people were conducting his Widow to it. At that moment, Mrs. Trower, wife of the Collector, called in her carriage; and both agreed to attempt the delivery of the wretched victim. They drove as fast as possible to the spot: as the carriage approached, the mob took to flight; but the pile was already in flames. In an agony of mind they walked round the pile. They perceived that the roof had fallen, but not on the body of the deceased, but was resting on the edge of the pile; and that the place prepared for the Widow was unoccupied: for the poor creature, availing herself of the opportunity afforded by the confusion, had effected her escape!

The Ladies found out the hut to which she had fled, and gained admittance. There they beheld the poor victim, about twenty years old, surrounded by four children, and a baby in her arms—her eldest Son, at some distance, crying. Her hair was very long, hanging down; and oil and ghee were dropping from it to the ground: her head was covered with sandal dust, and her whole body was highly perfumed.

Without the smallest reluctance she consented to accompany the Ladies, with all her children. Her shoulders were very much burnt. On being questioned, she declared that her intended immolation was NOT A VOLUNTARY ACT, but the consequence of terror from the threats of the Brahmins, who had also given her large quantities of opium and bang; and that, for many hours previous to her arrival at the pile, she was in a state of distraction and stupefaction.

It appears that the Brahmins, seeing the carriage drive near, hastily threw down the roof, intending it to fall on the pile, and prevent the escape of the victim. But providentially they failed: it rested on its edge, and allowed the poor Widow opportunity to fly.

This poor woman remained some time with Mrs. Trower, and then returned to her own village.

*Distress of Children, on the Self-Immolation of their Mother.*

Mrs. Randall, Widow of a Missionary at Serampore, sent the following account to a friend, on her return to England—

While I resided at Serampore, hearing that one of my Hindoo Neighbours intended to burn with the corpse of her Husband, I went for the purpose of conversing with her; and found that she would be obliged to go out of Serampore for the purpose, as the Danish Magistrate would not permit her to burn there. No sooner, however, did she apply to an English Magistrate, but she obtained leave to immolate herself on her Husband's funeral pile! I was with her, when the servant of this gentleman came with his permission.

This announcement was a sore trial for her five children; for, till now, they had been kept in a state of doubt whether their poor Mother would burn or not. I never shall forget the screams of the eldest Son, when he was told that he must set fire to the fuel at his Mother's head! I turned to a Brahmin, and said, "Why do you suffer this?" He replied, "It is a very bad custom!" The Brahmins themselves thus seem tired of the horrid practice, and are only waiting for authority from the Company to put an end to it.

*Two Women dissuaded from Self-Immolation.*

At pp. 446 and 447 of our last Volume, was recorded the successful interference of Lieutenant M'Naghton, in preventing a Female from precipitating herself from a rock, at the Annual Fair held in the hills near Puchmuree. The Calcutta Journal reports the similar success of another British Officer, in dissuading, at the Fair of last year, two other Women from these criminal acts of self-murder.

Two women came to the Fair for the purpose of sacrificing their lives, in blind fury, by throwing themselves from the rock, whence it has been customary, for ages past, to carry into execution these barbarous acts of superstition.

Lieutenant Montgomerie, who has civil charge of the District, hearing of their design, proceeded to the spot, with the determination, if possible, to prevent the unfortunate Women from rashly committing an act so disgusting to humanity.

One of them was a Young Woman, from the vicinity of Gualior; who had been betrothed, nearly three years before, to a man of a distant country, whom she had never seen: at length, the man went to the Girl's parents to claim her as his Wife: on the day of his arrival, he was taken ill; and, in a few days, died. The relations of the Young Woman told her, that she must, according to their custom, sacrifice herself; otherwise she would be an outcast of society, and live in misery and disgrace, despised by every one: this preyed so much on the mind of the poor Girl, that, in a fit of phrensy, she consented to do so; and went to the Fair, for the purpose of carrying into effect the wishes of her hard-hearted and unnatural parents, who were of course interested in her destruction. When Lieutenant Montgomerie first attempted to dissuade the Girl from her intention, she would not listen to him; but treated his repeated solicitations with disdain. She had a wild and vacant look, almost approaching to madness: and this was evidently increased by the monsters who surrounded her; and who were, for the sake of the fees and presents given by the Devotee on these occasions, working up her phrensy feelings to a pitch of desperation: they had succeeded, indeed, in bringing her to such a state of distraction, that she appeared almost insensible to what was going forward. After a short time, however, Lieutenant Montgomerie's laudable exertions tranquillized, in some measure, the infatuated Girl; and, by dint of perseverance, as well as assurances that she should be protected and have a competence to live on secured to her, he prevailed on her to relinquish her purpose, to the great sorrow of the interested, and, I may with justice add, savage wretches, who had been using their utmost endeavours to force the unfortunate Girl to commit a crime, at the very thought of which the heart sickens. The Young Woman has been sent back to the village, under proper protection, with a promise that she shall not be molested.

The other victim was an Old Wo-

man, who, having become an incubance to her friends, had been most inhumanly persuaded to destroy herself, to serve the sordid and interested views of her unmerciful relations; who had, by their clamours, and, in all probability, the assistance of intoxicating drugs, rendered the miserable Woman quite frantic. Lieutenant Montgomerie's mild and benevolent persuasion, however, saved the unfortunate Woman from destruction; and he placed her in circumstances, which at once rendered her happy, and independent of the merciless creatures who would have sooner destroyed her than have given her a morsel of bread.

### CALCUTTA.

#### BAPTIST MISSIONARY SOCIETY.

##### *Liberality of a Poor Native Christian.*

THE following instance of Christian Liberality is recorded in the last Report of the Society:—

A Portuguese Woman, a Member of the Church, having been employed as a Servant in a respectable family, had saved a small sum, which she was desirous of devoting, in some way, to the cause of God. Nothing better having occurred to her, she offered to rent a piece of ground, and build on it a Bengalee Place of Worship at her own expense. After having ascertained, to their entire satisfaction, that her design, in this proposal, was to promote the work of God, the Missionaries acceded to her request. The house was built; and the following Letter, which she sent to Mr. Eustace Carey on the occasion, will interest every pious reader, by the strain of evangelical simplicity in which it is written.

“ May the glorious God be victorious !

“ My dear Brother—

“ I am by no means worthy to write to you, or even to call you Brother; because I am a very insignificant person. It is through the love of the Lord, that I have been able to call you Brother. I have one request to make; and it is, that you will not think any thing of the House; for it was not from me, but from the hand of God. If the Lord alone had not given me the mind, I should have been able to do nothing at all. O Lord! Thy mercy is great! Thy death is all in all! I could stand in the streets to proclaim Thy praise,

but then men would say I was mad. O Lord! what shall I do to proclaim Thy praise?

“ A few days ago, as I was sitting and meditating, my mind was exceedingly happy; and I said, ‘ O my mind, come, let us build a house, in which we may proclaim the praise of the Lord !’ After this, however, I did not know whether I should do it or not; because I thought, ‘ O mind, if this is only done with the body, then I shall be certainly like the idolaters, who think there is merit in such things.’ Then my mind was afraid. But I said, ‘ O my mind, whence has this desire arisen? how do I know but it came from the hand of the Lord?’ O gracious Lord, if it came from Thee, give me an humble mind, that, in this, Thy name may be glorified. O Lord, we are the cultivators; what can we do? Thou art the giver of the fruit! Thou canst do all things! Nothing is impossible with Thee! Let me not trust in my own wisdom; but, in every thing, acknowledge Thee!

“ May the grace, love, and peace of our Lord Jesus Christ be with all the Brethren and Sisters. Amen!

(Signed)

“ An insignificant Handmaid of the Lord.”

### CHINSURAH.

#### LONDON MISSIONARY SOCIETY.

##### *Requisite Qualifications for a Missionary to India.*

A LETTER from Mr. Pearson, dated Chinsurah, Dec. 31, 1819, contains the following impressive remarks on this subject:—

It is really delightful to dive into the language; and to have it in one's power, even in a feeble way, to diffuse the light of the glorious Gospel amidst such deplorable darkness. The eyes of people at home seem now to be opened as to the moral degradation of the Hindoos. Their ingratitude, cruel hard-heartedness, and deep duplicity, afford many a trial to the bosom that beats only to do them good.

Our Brethren are indefatigable, in devising and pursuing every possible means of fulfilling their errand: all of us, I trust, are striving who shall be the greatest scholar—greatest in the eyes of his Master, and least in his own esteem.

The wide distance that subsists between us and the people to whom we are sent, while it forms a barrier to our usefulness in itself, if not steadily watched against will produce a pernicious effect on the frame of our spirits. Pride and anger are our enemies—not stripes and imprisonments, but soft speeches, and flattery in all its forms. The fable of the Sun, the Wind, and the Traveller, may instruct us which of these is easiest to be borne.

Were I to give advice, I would say, If possible, send none but such as, knowing their own hearts, know the whole world, and know well how to conduct themselves in society. It seems alike necessary, whether on account of Heathens or Christians:—men of capacity, (for a Missionary, be he what he may, if not a master of the language, had much better have staid at home)—men of generous and comprehensive minds—and who, in every thing, can bear and forbear.

O! that I were what I ought to be—active, full of energy, and full of humility; under a sense of my nothingness, and of the mercy which hath hitherto followed me. It is a hard matter really to feel, and sympathise, and love, and be in earnest as we ought: and yet who, unless they be stones, but must feel? A few weeks ago, a Gentleman informed me that he saw two Females immolated, on his way from Calcutta. Another, who just now left me, says, yesterday evening he saw two others, at a short distance from the same spot, half dead through fear, hurried first into the water, and then into the fire, tied down and burned to ashes on the funeral pile of their Husbands. Eight hundred within the province of Fort-William in twelve months! I turned to the Brahmin sitting by me, and asked him, "When will this be at an end?" He answered, "When the Company order it."

### MONGHYR.

#### BAPTIST MISSIONARY SOCIETY.

*Letter from Two Native Assistants of the Mission.*

MR. CHAMBERLAIN, the Missionary at this Station, desired two Native Brethren, Brindabun and Hingham Misser, who assist him in the

Mission, to write a Letter to the Members of the Society in England. They wrote as follows:—

To the Believers in Jesus Christ, Brethren and Sisters, as many as may be resident in the City of London, and in the Cities, Towns, and Villages through out the United Kingdom of Great Britain and Ire and; to all, Brindabun and Hingham Misser, Christians, send their love and salutations, greeting:—

Beloved—Through the favour of the Lord, we have great joy; and our desire is, that you also may have abounding gladness in your souls. Blessed be the Lord, and blessed be His servant, by whose means the Gospel has been brought to this place, and to our ears; and by which we have been brought into the Lord's Church! We were overwhelmed in sin and darkness; but now, by the favour of God, and the labours of our Brother, His servant, we are come into the light of holiness. You will continue to pray for us, that we may never again return into that sin in which we lay involved; but that our hearts may remain in faith and love, abounding in joy. May love abound in the hearts of all who are Brethren and Sisters in Christ Jesus!

We cannot pretend to be able to pray: if the Lord grant his favour, our hearts vent forth petitions. For this we pray, that, as the Lord hath had mercy on us, so He may have pity on all His creation; that all may take refuge in Jesus Christ, and become His true followers. We know but little. The Lord has done great things for us by His people—we cannot declare them. We are very mean and worthless; but our desires are for good. We wish for the water of life; but cannot obtain butter-milk, by our own efforts.

In ignorance, we have written these few words; as a child just beginning to speak, to whose lisping, stammering accents, the parents listen and are pleased. Thrice blessed be the Lord, Father, Son, and Holy Spirit, who has saved us sinful, guilty, wretched creatures!

Who is there in the world, who ever will be, who to save a sinner will give his own life? But Jesus, the Son of God, for us sinners gave that a gift, which is the object of all desire. For us, the Most Beloved has been given. The most Beloved is a Son, and beyond a son, yea, an Only Son—He is life. It remains that we continually and increasingly believe in the death of Christ,

by which we obtain salvation, and without which there cannot be any, by any means, saved.

Our deficient supplication you will in condescension regard, as though it were more full and pertinent, and ever shew your affectionate regards toward us. Thus far.

### MADRAS.

#### WESLEYAN MISSIONARY SOCIETY.

##### *Hopeful Death of Two Hindoos.*

Of the death of the two Hindoos, mentioned at p. 70 of the Survey, Mr. Lynch gives the following affecting particulars:—

A poor Heathen Man was one day with one of my friends, to whom he was accustomed to bring wood once a month. She said something to him about God, but the poor Gentoo knew nothing about Him. My friend told him a little about the Creation of the world and of man; and also of that God who gives us life and health, our food, and our clothes. When he came again, he was anxious to hear more about God: she then told him about the Fall of man, and finally of Jesus Christ. He seemed affected, and the next month but one sent his Wife, who simply stated that her Husband had sent her that she might be told something also of that good God who made the world, and gives us all good things, and who died to save us: adding, "Your God must be very good: for, before my husband heard of him, he always came home drunk, and beat me and the children; but since you told him of your God, he has not done so, but always brings home the money and gives it to me."

The next month they both came to me along with my friend, who felt truly interested in their case. She explained to them, as well as she could, in Gentoo, the death and atonement of Jesus Christ, and urged them to pray to him.

The next month the poor Woman came alone, and said, "Oh! my Husband is dead." On inquiry how he died, she said, that, when his friends came round him before his death, to go through their Heathen Ceremonies, he turned from them, and said, "I love Him whom they call Jesus."—"He told me," added the Wife, "to come to you, to learn more about Jesus Christ."

A few weeks after this, another person came to our friend; and told her, that the Woman had died also, and that her last language was, "I will go to Jesus and to my Husband, for they are in heaven."

### South America.

#### DEMARARA.

##### *Love of Christian Slaves to the Gospel.*

Two vessels, carrying a number of Slaves from Dominica to Demarara, had among them some Christian Negroes. A Female Slave, living at Demarara, but who had formerly resided on the plantation from which the Negroes came at Dominica, hearing of their arrival, went on board one of the vessels. As soon as her friends saw her, they exclaimed—"Here are we! We came from de Word of God. We bin hearing de Word of God at Dominica: but we no know if we hear de Word of God now. Poor we! We no care where dem bring we, so we hear de Word of God!" On being told that they would find a Chapel and Missionaries, in a moment their sorrow was turned into joy: they blessed the bearer of such happy tidings; and, hailing their friends in the other ship, cried out—"Keep good heart! dere be Chapel here!"

#### JAMAICA.

##### BAPTIST MISSIONARY SOCIETY.

##### *State and Prospects of the Mission.*

IN March, of last year, Mr. Coultart writes from Kingston—

Our congregation is becoming larger, and I think more respectable; though I know not how the more respectable hearers can endure the intense heat, and the offensive smell. I have had the curiosity to try the temperature of the pulpit, when we are all collected on the Lord's Day: it is on an average, though it stands between two pretty large windows without glass, 120° of Fahrenheit! Is it any wonder that your Missionaries die, when you add to this the dreadful effluvia from the Blacks, and that the doors and windows are as full as if the people were packed into them? I cannot order them away: for hundreds go away, that cannot hear my voice; and will not

come again, as there is no prospect of accommodation. Your heart would rejoice if you could see the poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour.

I hope the people improve, both in knowledge and purity. Situated as we are here, it is necessary to be very cautious, as to what we say as well as what we do. Through the first period of my stay here, I thought it better to study the dispositions of all parties, and know what plans would be most productive of good before I adopted any. Before my return to England, I drew out a set of rules for the consideration of the leaders and people; thinking if God spared me to occupy my Station again, it would be well to see their effects, and judge of their influence if strictly attended to, before they were proposed to the Church as permanent rules for its discipline. These rules have been strictly enforced, notwithstanding the great opposition made to them by the leaders; and their good effects are, through the blessing of God, very visible.

Each Member has a ticket, which he or she renews quarterly; and, as each person must come for a ticket, we get a partial acquaintance with them all, and find out the evils which have too long been kept secret. Within the last three weeks, I have distributed forty-eight score of tickets, and had an opportunity of speaking to that number: very many of their replies have been good and appropriate. I asked one woman from the Mandingo Country, what God she worshipped there—"Hey, Massa! God lef (leave) dat country. God go away. No one say, 'Tome back again.' Dem people make Gods, and play tricks wid em."—"Do you love God?" "I try to love Him wid de heart in trut."—"Well, then, you obey Him?" "Yes, Massa, you love me, you glad for do what me bid you: so you love God, so you do."

In August, he adds—

Last Lord's-Day Morning was very fine—no clouds to intercept the rays of the moon, which shone upon us, amidst the stillness of the morning, while we sang a Hymn, and, before an immense crowd of spectators, baptized seventy-four persons. The sun just smiled on us, as we closed the service, a few minutes before six. Next Lord's-Day

Morning, should God spare me, there are fifty more, to whom it will give me equal pleasure to administer that ordinance. We have been profitably occupied, two nights in the week, for six weeks, in examining the persons about to be admitted. We have put back forty, or more, for a time; though I hope most of them will soon give us satisfaction.

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## North-American States.

### BOARD OF FOREIGN MISSIONS.

#### *Wiscasset Missionary Flock.*

IN our Volume for 1816, pp. 285 and 286, we noticed a singular and very laudable Society at Wiscasset, formed in support of the Board. It is an Association of Farmers, who, in addition to such money as they may be able to contribute, give sheep or lambs, or gratuitously keep sheep for the benefit of the funds. We subjoin the last account of the Society which has reached us:—

The flock now consists of twenty-three sheep, for all which gratuitous keeping is provided. Our annual money-subscription is only fourteen dollars, with about twenty-five dollars after an Annual Sermon and at Prayer-Meetings: besides this, four lambs are subscribed, and the keeping of the twenty-three sheep. We calculate our sheep and lambs to produce at least sixty dollars next year, which will enable us to pay one hundred dollars, as heretofore, in support of Missions. The Society has reason to be thankful for the success attending the execution of its plan, which at first was new, and for a year or two attended with discouragements which we could not controul. Its business is now rendered easy: our farmers understand its object; and are pleased with sharing its success. We may reasonably hope to increase our flock, without additional expense.

Our subscription in money is so small, that were not this method of keeping sheep connected with it, we should have no Society at all in this place; and, of course, no anniversary, nor contribution. Even the money contributed and subscribed is, therefore, to be attributed to this plan. The case would be similar in



other towns. A Society in any farming town, having twenty sheep kept gratuitously, would, by its anniversary contribution, and small money collections from individuals, raise half or quite as much more as its sheep produced, none of which would be collected without some such measure.

#### EDUCATION SOCIETIES.

##### *Moral Influence of the Pennsylvanian Schools.*

THE President of the Board of Comptrollers of the Public Schools in Pennsylvania bears the following testimony to the good effects of these Institutions:—

With us, the system is every day gaining friends. It has already excited the happiest influence upon the morals and conditions of the objects of its care. In some of the Sections, where the population was the most irregular and depraved, and where of course we could not soon expect to witness evidences of reformation, we are rejoiced to discover the most distinguished melioration in the condition of the children, as well as of their parents: in short, I shall be as greatly deceived as disappointed, if it be not ultimately proved, that the Universal Education of the Indigent is the means which Divine Goodness regards with especial favour, as conducing to the welfare of His accountable beings, through the instrumentality whereof the blessed principles of Christianity will be diffused, and rendered permanent in the hearts of mankind.

### **North-American Indians.**

#### SPRING PLACE

(Among the Cherokees)  
UNITED BRETHREN.

At this Station, which is not far from that of Brainerd belonging to the Board of Foreign Missions, Mr. Gambold laboured for several years with but little success. It has pleased God, at length, to manifest His presence with His servant. An awakening has taken place among the Cherokees, and the prospects of the Mission are most promising. The circumstances are detailed in the following Report, transmitted  
March, 1821.

by the Directors of the Brethren's Society for propagating the Gospel among the Heathen, dated Sept. 1, 1820, from Salem, a Settlement of the Brethren in North Carolina:—

#### *Past Discouragements of the Mission.*

Nearly twenty years have elapsed, since an attempt was made to impart the saving light of the Gospel to the Cherokees, on a plan hitherto untried in the service of the Brethren's Church among the Heathen; but imperiously imposed on us, in this case, by unavoidable circumstances.

During the greater part of this period, nothing could be more discouraging to the Missionaries engaged in this Mission, nothing more hopeless and expensive, than the apparent effects of these efforts. Some years ago, the spirits of the Missionaries were, indeed, cheered by the consoling evidence, that, in one or two instances, the Divine Seed of Life had met with good soil, where it might grow up and bear the fruits of righteousness.

This sufficed to induce them to persevere in preaching, to the benighted Heathen, Salvation through Christ Jesus; and to impress on the minds of the Youth committed to them for education, besides other useful knowledge, the Divine Truths of the Gospel—patiently waiting for the time, known only to the Lord, when the good seed sown should begin to grow.

Yet doubts remained in the minds of many Brethren, whether the plan on which this Mission had of necessity been begun, and the direction of our extremely limited means to the education of Heathen Youth, were such, as would warrant a hope, that, in His good time, the Lord would break forth in His glory, in a manner more than once witnessed by the Brethren, in their service among other Heathen Nations, even after as long a season of sorrowing and apparently fruitless labour.

#### *Recent Success.*

It is, therefore, with the most heartfelt gratitude toward that good and almighty Lord, who best knows how and when to give efficacy to the humble endeavours of His servants, that we are now, in consequence of the experience of the past year, enabled to announce, that all such doubts and misgivings are dispelled. The dawn of the day of the

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Lord has, of a truth, appeared among the Cherokee Nation; and the irresistible power of His Holy Spirit is signally conspicuous among them, in such a manner, that not only one or two rejoice in the light imparted to them, but that numbers, among whom are several who heretofore shewed particular enmity to the Word of the Cross, now experience its salutary effects, and come and ask what they must do to be saved.

What renders this cheering intelligence the more remarkable is, that we have clear evidences, that the undaunted perseverance of the Missionaries, and the unwearied pains bestowed by them on the education of the Heathen Children, have proved the principal means, in the hands of the Lord, to bring about this surprising alteration, and to prepare the Cherokee Nation for this visitation of grace. The attention of the Cherokees has thereby been almost universally attracted; and thence has arisen that uncommon, and, among Indians, very unusual thirst for something better and greater than their Fathers knew, which at present so strikingly pervades this Nation.

The assistance afforded us by the Government of the United States has also created various facilities.

*Visit of Brother Abraham Steiner to the Mission.*

Owing to prospects so encouraging, which began to dawn upon us about the time of our last Report, and in conformity with the repeated desire of Br. Gambold at Spring Place, the Provincial Conference at Salem commissioned Br. Abraham Steiner to visit the Mission there, in the autumn of last year, in order to obtain a thorough knowledge of the state of things, and to report to the Conference upon it. Accordingly he went thither; and returned to us some time in December, full of thanksgiving for the wonderful change which he found wrought in the hearts of many individuals, whom he had heretofore known as decided enemies of the Gospel. His circumstantial report did not fail to impart to us the most grateful sensations toward the Lord our Saviour, and to fill our hearts with confidence, as to the future prospects of this Mission.

*Brother John Renatus Schmidt appointed to assist in the Mission.*

We may easily suppose what encou-

agement this change of affairs gave to Br. Gambold and his wife, when we consider how long they had laboured, apparently in vain, sowing in tears. Although they more and more experience the infirmities of advanced age, they feel as if anew called on to persevere in the work committed to them; and cheerfully devote their remaining strength to the service of a Nation endeared to them by so many ties, and by whom they are again so highly loved and respected. The more, however, the field of labour extends, and the more lively their conviction is that the harvest of the Lord is ripening, the greater is their solicitude, that proper and sufficient Labourers may be found to assist in gathering it in, in which we most earnestly participate.

Br. R. Schmidt, hitherto an Assistant Missionary at Fairfield, in Canada, has, in the first instance, received and accepted a call to Spring Place; in consequence of which he is now with us at Salem, having married Sister Sponhaur; and they are preparing, with all expedition, to proceed to the place of their destination.

*A new Station, at Oustolochy, determined on.*

It having appeared, by Br. Steiner's report, that a part of the Cherokee Country, called Oustolochy, about thirty miles from Spring Place, is more particularly the seat of that memorable awakening among the Heathen which fills us with such grateful hopes, and that a considerable number of those who have of late been admitted Members of the Church by baptism reside within short distances from that place, the Conference has come to the resolution, to cause one or the other of the Missionaries to remove thither, and to endeavour to establish a new Missionary Station. The same situation is, likewise, the central point of the National Government of the Cherokees; on which account our respected Brother, Charles Renatus Hicks, at this time the Chief of the greatest influence in the Nation, is preparing to go and reside in that neighbourhood. During Br. Steiner's visit, he had an opportunity of being present at the first Grand Council held there; and was desired by the Chiefs solemnly to dedicate the new Council House, before they met, by delivering a Sermon in it, and offering up prayers to God for a blessing on it.

*Advance of the Cherokees in Civilization.*

The Cherokee Nation has, by the zealous exertions of the Government, powerfully aided by the influence of its agent for the Cherokees, Colonel Meigs, who from the beginning approved himself a sincere friend of our Mission, made very considerable advances in civilization; and has, of late, formed its internal government and the whole management of its public business on a new plan, adapted to this advancement. The English Language has been adopted as the official one, in which the National Records are kept, and is universally gaining ground among the Nation: not a few individuals, and those of influence, have altogether discarded the Indian Language and Customs. Many of the more respectable have quitted hunting entirely, and become agriculturists. A considerable number are men of much property; and Br. Steiner describes their way of life as differing but little from that of our substantial planters. All the Chiefs, and more especially the younger among them, zealously espouse the cause of civilization and instruction, for which a thirst has become nearly universal. They, at the same time, greatly favour the Missionary and School Establishments; which enjoy, in an eminent degree, the confidence and esteem of the Nation.

*The Mission assisted by the American Government.*

In consequence of the resolution of the President of the United States, to devote the annual sum, lately put at his disposal by Congress for the purpose of advancing Indian Civilization, chiefly in aid of such societies and individuals as have, of their own accord and with their own means, already undertaken the benevolent work, the Secretary of the War Department at Washington addressed a Letter to Br. Gambold, requesting the necessary information concerning the School at Spring Place, its plan, and its wants; in order to be enabled to judge what sum he could afford to bestow annually on this establishment, from the above-mentioned provision. Br. Gambold enclosed his answer to us; referring the Secretary to the Directors, for a fuller statement. Accordingly we transmitted it to that Gentleman, accompanied by a succinct exposition of the Brethren's

Missions in general, and our plan among the Cherokees in particular. In a short time we were gratified by an answer, in the most friendly terms; announcing to us a yearly allowance of 250 Dollars, to commence immediately, with a promise of paying two-thirds of all building-expenses which may become necessary, and a prospect of future augmentation of this allowance, notwithstanding we had duly apprised him of the circumstances which render it impossible to give our establishment an extension any way equal to other exertions in the same cause. This unlooked-for assistance is a very timely one, under existing circumstances; and claims our most grateful acknowledgments.

*Plan on which the Mission is to be conducted.*

Besides the School Establishment—so intimately connected with this Mission, the blessed fruits of which, even during the time of apparent sterility, now become more and more evident—the peculiar circumstances of the Cherokee Nation, and those among them especially which otherwise greatly favour the introduction of the Gospel, necessarily demand a way of conducting this Mission considerably different from other Missions of the Brethren.

All the individuals, who have become impressed with a real concern for their salvation, live scattered on their considerable and valuable plantations, and are employed in their cultivation: it is, therefore, impracticable to cause them to live together in a Missionary Settlement. On the contrary, the plan of this Mission must be exactly similar to that of our American Country-Congregations, whose members are in the same predicament. If, on the one hand, the labour is thereby rendered more difficult; on the other, all the evils inseparable from Indians living together in towns, evils which have proved so fatal to our Northern Mission, are avoided.

At present, only that portion of the Cherokee Nation, which is confessedly the most indigent and degraded, continues to live in towns. The greater and more respectable part live on their plantations; and thus acquire those habits of industry and sobriety, which are uniformly counteracted by their congregating together in towns. In towns, they are easily induced to spend all their time in idleness and drunken frolics.

Hence it has become a principle of sound policy in the Government of the United States, to employ all its influence to wean them from that habit, and to encourage the plantation system. The most beneficial consequences have already resulted from it.

Much will, therefore, in future depend on the visits which the Missionaries will have to make in the dispersed families; and this will become the chief means of discharging their duties to the new converts. Br. Gambold, in a late Letter, remarks, as a circumstance uncommonly favourable, that so great a proportion of those who have already become Believers, consists of Mothers of Families; because, according to the manners of the Cherokees, with these resides the principal influence on all the other members of a family, both as to external arrangements and their way of thinking. Most striking results have already become apparent, giving well-founded hopes of important advancement of the work of the Lord among them.

*Evidences of the Work of Grace among the Cherokees.*

Respecting this Divine Work in the hearts of those whom the Spirit of God has awakened during this period, the verbal communications of Br. Steiner and every Letter of Br. Gambold assure us, that it is truly astonishing, and continues to spread.

The grace of our Lord having become conspicuous, even among such as do not understand English, our first baptized Brethren and Sisters, and especially Charles and William Hicks and Sister Crutchfield, are extremely active in imparting to them that instruction which they stand in need of, by indefatigable translation of the words of the Missionaries, and by their own experimental comments upon it. It is edifying and pleasing, to read how zealously they are engaged in thus assisting the Missionaries; both when their countrymen attend at Spring Place, and when they visit one another at their homes.

It has even happened, that Major Bridge, a very sensible and respected Indian, although candidly confessing, that, for his own part, he could not yet resolve to devote himself to Jesus, made himself most useful, by means of his talents and knowledge of both languages, by assisting in the instruction of his own

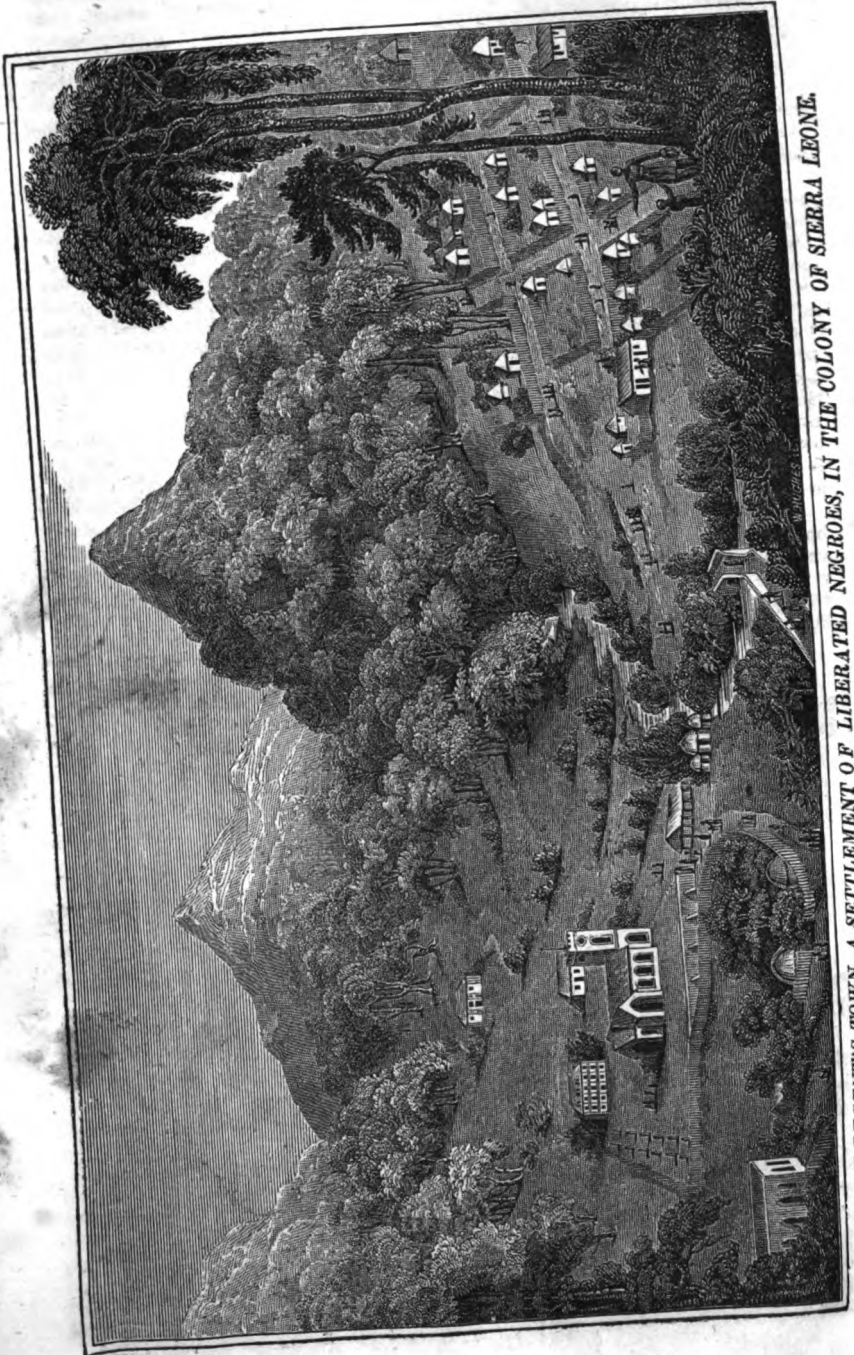
wife, who is become a true Christian. He expressed his joy at her conversion; and added, of his own accord, the warmest exhortations to perseverance in the truth which she had found, accompanied by a hope, that his own time would likewise come.

No less agreeable and useful is another remarkable circumstance. Many of those who have learnt to read at Spring Place, read diligently out of the Scriptures to those who have not had this advantage; explaining what they have been taught, although they themselves seem not yet to be partakers of the grace of God in their hearts. At Festival Seasons, and indeed on most Sundays, numbers of such, who express their desire to know their Saviour, and obtain through His merits the forgiveness of their sins, resort to Spring Place; where they are instructed, as well as circumstances will admit, with evident proofs of the power of the Gospel.

The Missionaries testify, with joy and wonder, that frequently, without their being conscious of having been instrumental therein, the Spirit of the Lord awakens souls; perhaps by the reading of the Scriptures by a child in a family, or in some other unknown way, who then come to them, full of eagerness to be instructed; and it is truly astonishing what a degree of useful and truly Christian conviction and knowledge has been acquired by some, notwithstanding the imperfection of the means of instruction.

A proof of the hunger of souls for spiritual nourishment, is afforded by the zeal with which the Indians make use of every opportunity of hearing the Gospel, though most of them live thirty, forty, and more miles from Spring Place. This has been particularly remarkable at such times, when the Congregation has drawn nigh unto the Lord's Table, and when Baptisms have taken place, which has happened several times in the course of this year. On the 14th of November last, the New Church was solemnly dedicated, during the time of Br. Steiner's visit; when nearly all were present, who have hitherto been admitted to the Society and express a desire to become Believers, besides a number of others: we sensibly felt the presence of the Lord in this small Congregation upon that occasion. Christmas and Easter were no less distinguished by a powerful sensation of the grace of God: and it is remarked concerning the latter Festival, that some





PART OF REGENT'S-TOWN, A SETTLEMENT OF LIBERATED NEGROES, IN THE COLONY OF SIERRA LEONE.

distant converts, although they took all possible pains, and travelled more than sixty miles backward and forward to inform themselves, missed the time, from this circumstance, that they could not meet with any one, even among those that can read, who understood the numerical figures; which rendered both Almanacks and Text-books useless in this respect.

The Letters, which Brother Hicks and Sister Crutchfield have written to us, from time to time, bear testimony to their growth in grace and knowledge, and to their gratitude for the benefits conferred on them. We are sorry to say, that the state of health of Sister Crutchfield is such, that we have reason to apprehend that we shall not much longer enjoy her important assistance. Sister Gambold, likewise, has suffered much in health during this period; and, although now recovered, very sensibly feels the diminution of her bodily strength.

Since our last Report, nine persons have been added to the Church by baptism; so that our little flock of Believers now consists of fourteen persons, besides those in whose hearts there is an evident work of the Holy Spirit.

#### *Want of Labourers.*

With those young persons, once in the care of our Missionaries, who have been transferred to the Seminary at

Cornwall, where they are educated with a view to the Ministry among their people, an uninterrupted correspondence has been kept up; and their Letters give the best hopes, that the purpose of their education will be obtained.

The fraternal connexion with the Missionaries at Brainerd has likewise continued; and the impression, which Br. Steiner received of their extensive and useful labours was very favourable.

Considering with due gratitude, how great, during this period, the demonstration of the power of the Lord has been among this Nation when compared with past times, and what an extensive field now lies open to us, we cannot help feeling some depression, when we reflect how few are the Labourers which we have any prospect of sending to the assistance of our Missionaries. Confidence in Him, who has miraculously opened the door, and imparted the light of His holy Word to so many of the Cherokees, is our only hope and comfort. Most earnestly we entreat all our Brethren and Friends, to join with us in fervent prayer, that the Lord Himself may supply us with the means of making a proper use of the present season of grace, agreeably to the gracious call which He has given to the Brethren's Church; and that we may be enabled to do what He may well expect from us, for His great mercy shewn unto us.

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## Miscellanies.

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### REGENT'S TOWN, SIERRA LEONE.

THE History and State of the Mission at Regent's Town, among the Liberated Negroes collected there, are well known to our Readers. Some description of the place has also been given, at different times; but the Engraving on the opposite page will convey the best idea of this spot—so distinguished by the display of the Divine Mercy and Goodness toward the injured Children of Africa.

On the right of the Picture, a part of the Town is seen. It extends, however, a considerable way further than could be shewn in the Engraving. It is laid out with regularity; and had, at the date of the last Letters, Nineteen Streets or Ways, and was inhabited by 1218 Negroes, old and young. A stone bridge, built by the Negroes, leads from the Town to the side of the brook, where the principal buildings are. These are, the Church, and the Mission or Parsonage House, with a House higher up toward the wood. These and other buildings are all of stone. The

House near the wood was built by order of the Governor, Sir Charles MacCarthy, for himself to reside at occasionally.

This place is now truly beautiful; and yet, only seven years since, the whole was a wild desert: but now it is like the Garden of the Lord—not merely for its outward beauty, but chiefly for its spiritual.

INSTANCE OF CHRISTIAN CHARITY.

Charity of a Labouring Man.

The Assistant Secretary of the Church Missionary Society lately attended the Annual Meeting of a Church Missionary Association in Staffordshire. A Letter was there given to him, by a Labouring Man, who, though lame, had walked from a distance of nine miles to attend the Meeting. This Letter enclosed the sum of 3*l.*; and the writer stated in it, that, four or five years before, he had heard a Sermon in the Church at the town where he lived, from the Secretary of the Society, when the Preacher said that he hoped there would

be a Collection made there every year. In order to help at this expected Annual Collection, this worthy man, and a friend or two, had laid by such little sums as they could spare. Circumstances having, however, prevented the Annual Sermon, he had seized the first opportunity to bring the money which he had saved to the nearest Missionary Meeting that he could hear of. This poor man exemplified the rule concerning the collection for the saints, which St. Paul gives—*Let every one of you lay by him in store, as God hath prospered him.*

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From February 21, to March 20, 1821.

ASSOCIATIONS.		Present.	Total.			Present.	Total.
	L. s. d.	L. s. d.				L. s. d.	L. s. d.
Bath and its Vicinity	250 0 0	1788 13 1	Dancer, Mrs. Burton-upon-Trent,	5 0 0	92 4 0		
Birmingham (School Fund)	5 0 0	3681 15 0	Dawson, Mr. Camberwell, from	5 0 0	50 0 0		
Bradford (incl. M. School Fund)	85 0 0	1024 9 2	Juvenile Association				
Burham (Bucks)	12 11 0	29 16 6	Gregory, Mr. Cutslaw & Wool-	4 14 0	4 14 0		
Chester—City & County (incl. 30 <i>l.</i> from Litchford Branch)	50 0 0	1050 12 7	vercott, Oxon				
Clapham	100 18 0	1922 19 5	Griffiths, Rev. D. Vicar of Ne-				
Cranford (Northamptonshire)	5 5 6	86 11 0	vern, Pembrokeshire, being the				
Devon & Exeter (from Hather-			Amount of Collections made at	30 10 6	59 1 10		
leigh Branch, including M. for School Fund)	38 18 0	2605 12 5	the Monthly Clerical Meetings				
Dudley	36 3 2	80 1 3	in the Deanery of Ceme-				
Epsom (Collection by Secretary)	30 0 5	177 17 5	Heather, Mrs. Bishop's Waltham,	1 0 0	6 2 0		
Gloucestershire (incl. from Campden Branch, 37 <i>l.</i> 17 <i>s.</i> )	408 3 8	3156 9 9	Henley, Miss, Windsor	2 2 0	4 2 0		
Hersford	45 17 8	1467 13 7	Hill, Rev. John, Oxford	19 0 0	406 0 0		
Hibernian Auxiliary	300 0 0	6645 18 5	Holworthy, Miss, Bampton	9 0 0	15 0 0		
Hull & East Riding (including M. for School Fund)	103 0 0	4497 14 9	Howick, Miss, King's Cliffe	8 10 4	41 16 4		
Iver (Bucks)	13 9 2	252 3 10	Lambick, Lieutenant, and Miss				
Kerby Misparton (Yorkshire, incl. Benefaction 10 <i>l.</i> 10 <i>s.</i> from Rev. Edmund Gray)	19 2 0	39 19 8	Tilley (Penryn, Cornwall)	7 0 0	7 0 0		
Kettering	21 11 0	263 6 8	Lock, Miss, Oxford	4 1 6	34 18 3		
Leicestershire (from Loughborough Branch)	100 0 0	4646 16 9	Nailer, Misses E. & C. Chelsea	1 17 6	1 17 6		
Liverpool & West Lancashire	150 0 0	3374 17 6	Olerenshaw, Miss, Mellor	1 0 0	4 0 0		
Nasing (Essex)	4 0 0	61 4 8	Richardson, Miss, Old Bailey	2 0 0	14 0 0		
Newnam & Baldon (Oxon)	1 5 0	51 12 9	Staines, Rev. W. T. Rochester	4 3 0	45 3 0		
North Shields	4 17 5	34 0 3	Tebbs, Mr. H. V. Great Knight	5 0 0	16 0 0		
Olney	37 9 0	340 15 9	Kider Street				
Ossett (incl. 10 <i>l.</i> for Sch. Fund)	17 11 1	191 12 4	Williams, Miss, Abergavenny	4 2 4	43 2 6		
Percy Chapel (Ladies Comm.)							
By Mr. William Salter, Executor to Elizabeth Calder, being the amount of her Residuary Property	100 18 6	2166 15 4					
Sheffield	36 12 0	1305 1 2					
Weedon Lois (Northamptonsh.)	5 0 0	67 12 0					
Wellington (Somerset)	16 0 0	228 14 5					
Wolvey (Warwickshire)	35 12 7	99 1 3					
Workington (Cumberland)	8 5 0	23 8 6					
York	136 18 0	4112 8 5					
Yoxall & Hamstall (Staffordshire)	20 0 0	167 7 0					
COLLECTIONS.							
Anonymous, by Mrs Cardale	1 1 0	1 1 0					
Byard, Misses M. & A. Princes Street, Barbican	1 7 0	7 6 1					
Brounle, Mrs. Madeira	13 15 0	72 2 2					
Champion, Mr. R. Hampstead Road,	1 2 7	8 7 11					
Cole, Mr. Chelsea	0 8 0	0 8 0					
BENEFACIONS.							
Joseph Blades, Esq. Thurlow Cottage, Lower Road, Clapham	10 10 0						
Mr. J. J. Buttress, Steward Street, Spitalfields	5 5 0						
Rev. Richard Waldo Sibthorp, Fattershall, Lincolnshire	50 0 0						
CONGREGATIONAL COLLECTION.							
At Halcott (Bucks) by Rev. J. Bosworth, M.A. (Rev. J. Athew, B.A. Rector)	4 9 8						
SCHOOL FUND.							
By Birmingham Association, For John Wadham	5 0 0						
By Bradford Association, For John Crase	5 0 0						
By Devon & Exeter Association (from Hatherleigh Branch), For Cradock (Glascott)	5 0 0						
By Rev. H. J. Hare, Docking, Norfolk, For Mary Hare	10 0 0						
By Hull & East-Riding Association, For William Jewett	5 0 0						
By Ossett Association, For Matthew Pemble	10 0 0						
For Edward Kingdon							

ERRATUM.—Page 10. col. 1. l. 4, for Mr. Brown read Mr. Baker.



The interest in behalf of the Society is still maintained in this great city: and though, at first, there were some fears that the Collections might fall short of former years, yet not only has the general income of the Association increased, but the collections at the Anniversary also equalled those of former years. The sum raised by the Association, within its last year, was 2232*l.* 17*s.* 3*d.*

Information was given, at the Meeting, of two Legacies; one of 500*l.* and the other of 1000*l.*; bequeathed to the Society by persons who became acquainted with it through the medium of this Association.

*Third Anniversary of the Forest-of-Dean Branch Association.*

The Assistant Secretary proceeded, with the Rev. Henry Berkin, from Bristol, on Monday Morning. Sermons were preached, in the course of the week, in different places, by them and the Rev. Robert Strong, at which upward of 60*l.* was collected.

The Annual Meeting was held, as usual, in the School Room in the Forest; the Rev. Robert Strong in the Chair. The Rev. Messrs. Gipps, Neville, Gabb, Hassell, and Gretton, and Mr. J. Chivers, assisted.

A peculiar interest attaches to this Meeting, from its being held in a place, which, a few years ago, was without a Church; and among a people who then had no Minister of their own, and whose condition has been greatly improved under their present Pastor.

Nearly 200*l.* is raised in the year by this Association.

*Third Anniversary of the Hereford Association.*

Sermons were preached on Sunday, the 1st of April, by the Assistant Secretary, at St. Peter's and Burg-hill; and, by the Rev. James Ashe Gabb, at All Saints and St. Peter's; and, on Monday Evening, by the Assistant Secretary, at St. Peter's April, 1821.

The Annual Meeting was held in the Shire Hall, on Monday; the Rev. Henry Gipps in the Chair. The Meeting was addressed by the Rev. Messrs. Berkin, Bickersteth, Strong, Bird, Rogers, Stillingfleet, Gabb, Mountfort, and Gipps, and by M. H. Jones, Esq. and James Hare, Esq. It was more numerously attended than in any preceding year.

Upward of 110*l.* was contributed on this occasion.

*Formation of the Chichester and West-Sussex Association.*

Collections have been made for the Society, for two or three years, in the City of Chichester; and the Rev. Henry Davies, in November 1819, detailed its principles and proceedings, at a Meeting then held: but no general Association had been formed.

On Sunday, April the 8th, the Assistant Secretary having preached three preparatory Sermons in Chichester—at St. John's Church, in the morning; at All Saints, in the afternoon; and at St. John's, in the evening—a Meeting was held, in the large room in the Town Hall, on the following day, for the purpose of forming an Association; John Pemberton Plumptre, Esq. in the Chair. Motions were severally made and seconded—by the Assistant Secretary, and the Rev. George Bliss; the Rev. Stephen Barbut, and the Rev. John Sargent; the Rev. W. S. Dusautoy (of Portsea), and the Rev. Mr. Jacob; the Rev. Samuel Arnott, and the Rev. Edward Horne; and by the Rev. J. Tripp, and the Assistant Secretary.

The Society has been much indebted to Mr. Barbut, through whose exertions a considerable sum was raised before the forming of the Association. About 60*l.* was collected on the day of meeting and on the previous Sunday.

*Fifth Anniversary of the Colchester and East-Essex Association.*

Sermons were preached, on Sunday,

April the 8th, at St. Peter's, Colchester, by the Rev. Dr. Thorpe and the Rev. W. Marsh, and by Dr. Thorpe at St. James's; and, on Tuesday Evening, at St. Peter's, by the Secretary of the Society.

The Colchester Ladies' Association held its Annual Meeting, on Monday Evening, at the New Room, in the Lion Walk; the Rev. William Marsh in the Chair. Besides the Collectors, the Meeting was attended by a number of children, of both sexes, belonging to different Boarding Schools; and by many Female Servants, and others. It was addressed, by the Chairman, the Rev. William Burgess, the Secretary of the Society, Mr. G. S. Bull, the Rev. Dr. Thorpe, and the Rev. James Scholefield from Cambridge. This Association has contributed 53*l.* 12*s.* 5*d.*, since its formation.

On Tuesday Morning, the Annual Meeting of the General Association was held at the same place; the Rev. Thomas Newman, Rector of Little Bromley, in the Chair. After an Introductory Address by the Chairman, and the reading of the Report by the Secretary, Mr. F. H. Newell, motions were made and seconded, respectively—by the Secretary of the Society, and the Rev. Thomas Knottesford—by the Rev. Thomas Nottidge, and the Rev. Guy Bryan—by the Rev. Dr. Thorpe, and the Rev. James Scholefield—by the Rev. John Bull, and the Rev. Mr. Escreet—by the Rev. William Marsh, and the Rev. John Bawtree—and by the Rev. V. Torriano, and the Rev. William Burgess.

The Collections amounted to 114*l.* 6*s.* 2*d.* The Contributions of the last year remitted to the Parent Society were 461*l.*; and the total sum remitted, 2723*l.* 9*s.* 10*d.*

*Meeting of Ipswich Ladies' Association.*

Dr. Thorpe and Mr. Marsh proceeded to Ipswich, from the Colchester Anniversary. In the Afternoon of Wednesday, April the 11th,

about 400 Children were assembled; and, in the Evening, a Meeting of the Ladies' Association was held, which was very fully attended; the Rev. C. W. Fonnerreau in the Chair. On Thursday Evening, Mr. Marsh preached for the Society, at St. Peter's Church, Ipswich.

*Seventh Anniversary of the Hibernian Auxiliary.*

The Meeting, on this occasion, took place, at the Rotunda in Dublin, on Friday the 13th of April—his Grace the Lord Archbishop of Tuam in the Chair.

The Rev. J. H. Singer, one of the Secretaries, having read the Report, Resolutions were proposed or seconded by—the Earl of Roden, Lord Powerscourt, the Dean of Ardagh, who is Professor of Divinity in the University, the Hon. Judge Daly, the Hon. and Rev. Mr. Pakenham, the Hon. and Rev. Mr. Wingfield, the Hon. and Rev. Mr. Marsh, the Rev. Peter Roe, Mr. Serjeant Lefroy, the Archdeacon of Elphin, P. Æ. Singer, Esq., John M'Clintock, Esq., the Rev. Robert Shaw, the Rev. B. W. Matthias, the Rev. Robert Daly, and the Hon. James Hewitt.

We insert several of these Resolutions, as worthy of imitation at other Meetings, so far as they may be applicable to their circumstances:—

—That, placing our entire dependence on the Divine Blessing, and recognising the solemn truth, that *the Spirit being poured from on high, the wilderness will blossom as the rose*, we therefore earnestly urge on all the Friends of the Society, to add to their personal exertions and influence their Prayers for a greater effusion of the Holy Spirit, to whose guidance and blessing we owe all our present prosperity, and look for all our future success.

—That, as the Society has looked forward with faith and hope to the period when the Sons and Daughters of Ireland would go forth in the glorious work; and knowing that it is God alone who can stir up the hearts of faithful, pious, and devoted men, and supply the silver and

the gold to enable us to send them among the Heathen—we entreat the Prayers of all the Friends of the Society for those Missionary Students now preparing for this Cause, that they may be Men of God, Pastors after His own heart, and thoroughly furnished to every good word and work.

—That the Society, in returning Thanks to the Ladies who have assisted the exertions of the Committee for the last year, would press on their attention the state of Fifty Millions of their Female fellow-subjects in India.

—That the warmest Thanks of the Society be given to the several Officers and Soldiers who have formed Missionary Associations in their respective Regiments in Ireland.

The second of these Resolutions has reference, more particularly, to several Irish Students, preparing, in Trinity College, Dublin, for future labours in connection with the Society.

Of the Meeting, one of the Secretaries writes—

When I inform you that 2550 Tickets were issued—that even up to the moment when the Chair was taken demands increased—and that from Ten o’Clock in the morning until Six in the evening, the immense Room in which we met was filled with hearers, who continued interested and attentive to the very last moment—you will conceive how anxious for Religious and Missionary Information the Irish People are, and how eagerly they resort to places where they think they can obtain it. I have never witnessed a more solemn or impressive scene; nor have I ever beheld a Meeting, where Christian Benevolence and Liberty were more conspicuous.

The remittances to the Parent Society, during the Seventh Year of the Auxiliary, were 1956*l.* 12*s.* 10*d.* Irish, being 1815*l.* 15*s.* 10*d.* British; making a Total of 7921*l.* 14*s.* 3*d.* British, since the formation of the Auxiliary.

*Sixth Anniversary of the Bedfordshire Association.*

Sermons were preached, on this occasion, on Sunday the 15th of April—at St. Paul’s Church, Bedford, by the Rev. Joseph Bailey (proceeding to the East, as a Mis-

sionary under the Society)—at Potton and Blunham, by the Rev. R. P. Beachcroft—and at Barford and Roxton, by the Rev. Mr. Clarkson.

At the Annual Meeting, held on Monday in the County Hall, the Rev. Legh Richmond was called to the Chair, in the absence of the President, the Rev. James Webster. Resolutions were moved or seconded, by the Rev. Messrs. Beachcroft, Livius, Whittingham, Kneive, Bailey, Scholefield, Crispin, and Clarkson.

The Collections amounted to 47*l.* 11*s.* 4*d.*

#### GLASGOW MISSIONARY SOCIETY.

*Revival of the Society, and Appointment of a Mission to the Caffrs.*

THE following Narrative, which has just been issued, will explain the past circumstances and the present plans and hopes of this Society.

The counsels and procedure of the Most High, respecting individual Christians, Families, and Societies, united for holy purposes, exhibit a variety, which will not appear strange to them, who duly consider the sovereignty of Him, whose *understanding is infinite*.

A remark of this kind may with propriety be set in front of this short Narrative. It relates to a Society, which commenced soon after the Missionary Society in London, with which it held early connection, in a Mission to the Foulah Country, on the North-West Coast of Africa. The Glasgow Society sent forth also some individual Missionaries to the neighbourhood of Sierra Leone. All these attempts failed of permanent effect.

It was reserved to this Society, afterwards to labour in obscurity, in endeavours to aid by its funds other Societies, and for seeking out and preparing proper instruments for its own more immediate activity among the Heathen. Respecting this last object, one series of disappointment succeeded another, for a number of years. There remained, however, persevering zeal, desire, faith, inquiry, prayer, and endeavour. At length, the prospect began to open, of obtaining fit persons for the arduous work of Missionaries.

About two years ago, this Society took under its consideration a Memorial, relative to a Mission to the vicinity of the River Indus; and some endeavours were used to draw the public attention to this object, which were honoured by the respect and kindness of the London Missionary Society: but it was found, that a sufficient extent of co-operation for a Mission of such magnitude and expense, could not be, in the present circumstances of this country, immediately procured.

The inquiries of the Society were consequently employed to find a sphere of Missionary Operation, more easily practicable, and adapted to present circumstances.

It is not written in vain, *To him that knocketh, it shall be opened.* The exalted Prince and Saviour wears not in vain the title, *He openeth, and no man shutteth.* The long-desired sphere and opportunity for Missionary Exertion, at length seemed to be presented by Almighty Providence to this Society, in connection with the emigrations of our countrymen, to the Southern point of the African Continent; and this became clearly manifest, when a Young Man offered himself, who appeared, by Missionary zeal, piety, education, and ability, to possess the qualifications of a leading Missionary. He had, indeed, formed a connection with a body of emigrants from Glasgow: but this seemed happily to coincide with our Missionary Designs; for it was intended, that this body of emigrants should settle on the very border of the Caffrarian Country.

Great exertions were now necessary; and were made with considerable success, for raising sufficient funds for this Mission.

It was resolved, after serious deliberation and prayer, to send forth the Young Man already referred to, accompanied with another, in the character of a Catechetical Missionary, both of whom had studied at the University.

But, when these designs were nearly brought to maturity, a tremendous disaster befell the ship which carried these emigrants, and swept the far greater part of them into eternity. Here was a visitation of Providence, awful and astonishing. Its solemnity was deeply felt; but it did not appear, on mature consideration, to require the abandonment of the Mission by the Glasgow Society. One part of the plan was, indeed, set aside, but the field of exertion

among the Caffres remained; and, by some subsequent movements of Providence, the door of access was opened to that country and people, more fully and favourably than ever. It became the honourable and dignified act of the Colonial Government to take under its immediate charge the principal Missionary, assigning him the character of a "Minister among the Caffres," in conjunction with Mr. John Brownlee, who is the only Missionary among the Caffres, and who is also supported by the Government; and both are to communicate the knowledge of CHRISTIANITY, with USEFUL ARTS, among that barbarous but interesting people; and we trust the Colonial Government will permit the person associated with him also to go among that people, under the immediate charge of this Society.

In this important transaction, with patriotic and Christian satisfaction, we humbly trace a fulfilment of one part of the Church's recorded charter—*Kings shall be thy nursing fathers—for they shall not be ashamed that wait for me.*

The Society at present has under its charge two Students of the University; and when they have completed their studies, they will be sent to the Heathen World.

It is at this interesting crisis, when the Society is about to commence, with much promise of success, that they solicit the notice, the prayers, and, as circumstances may offer, the friendly aid of all those who are the friends and servants of the Saviour, and, for His sake, the friends and servants of the Heathen. They will countenance and encourage our Missionaries; and a fresh example and proof will be presented to the Church and to the World, that, among those who are united in the great cause of salvation by the Son of God, there are still found, as in the ancient days, the strong consolation in Christ, the comfort of love, the fellowship of the Spirit; that there still are bowels and mercies.

DAVID CARMENT, Preses,  
Minister of the Gaelic Church, Duke Street,  
Glasgow.

JOHN LOVE, D. D. Secretary,  
Minister of the Chapel of Ease, Anderston,  
Glasgow.

Under the head of South Africa, in a subsequent page, will be found some account of the appointment, by the Colonial Government, of Mr. Brownlee, as a Missionary to the Caffres. Mr. Brownlee went out to

**Africa under the London Missionary Society.**

The Missionary, referred to in the preceding Narrative as proceeding from the Glasgow Society to act with Mr. Brownlee, is the Rev. W. R. Thomson, of the University of Glasgow: his associate is Mr. John Bennie.

On occasion of Mr. Thomson's being appointed to his Mission, at Albion Chapel, in Moorfields, on the 21st of March, a Sermon was preached by the Rev. George Thom, formerly Missionary at the Cape under the London Missionary Society, but now Minister of the Dutch Church at Caledon near the Cape. We insert the following Analysis of Mr. Thom's Sermon, as it affords information respecting the scene of the Missionary's labours:—

I. What are the OBJECTS, which the Spectators of this Missionary Ordination should contemplate?

These Objects are—1. *The great and humane Design which the Missionary has in view*: the communication of Religious Knowledge, and an acquaintance with the most necessary and useful Arts of civilized life—2. *The field of exertion*: Africa; among a dangerous and subtle, but interesting people. They are pure Heathens: they acknowledge a Divine Being, but live without His worship—3. *The reasonable prospect of success*: from the importunity of Gaika, one of the two Chiefs who govern the Caffres, for instructors; from the death of the Caffre Prophet and subordinate Chief, Lynx, who deceived the people; from Peace having been made, through the wisdom of the Colonial Government, on a more permanent foundation than ever; and from the reception which Mr. Brownlee has received—4. *The personal sacrifices*, which the Missionary is called to make: such as, civilized and Christian society; with most of the comforts, and sometimes the necessaries of life—5. *The difficulties and temptations*, which he will be likely to endure: instructing uncivilized minds in the knowledge of Christian Doctrines; bringing them to settle in fixed spots, and forming them to habits of industry;

with temptations of a very peculiar kind, many of them unknown in this country.

II. The SPIRIT with which Spectators should view these OBJECTS:—

1. A spirit of *Christian Love*—2. A spirit of *Prayer* to God, on the Missionary's behalf, and for the Heathen; and particularly for the pouring-out of the sacred influence of the Holy Spirit, who only can preserve the Missionary, and render all his efforts successful—3. A spirit of *Liberality*: Liberality of Mind; to rejoice in the varied and united labours of all Christian Missionaries, of whatever Church, or by whomsoever supported: and Liberality of Means; to support all Missionary Societies, if in our power—4. A spirit of *Self-reflection*: That we should neither neglect our own personal religion, nor the extending of it in this country, in our zeal to send the Gospel and Civilization abroad.

Donations and Subscriptions for the Glasgow Missionary Society will be received in London, by the

Rev. Dr. WERNINCK, Dutch Church, Austin Friars, and Chaplain to the Dutch Embassy.

Rev. Dr. WAUGH, Scots Church, Wells Street.

Rev. W. BROADFOOT, Scots Church, Oxendon Street.

Rev. ALEX. FLETCHER, Scots Church, Moorfields.

ALEX. BIRNIE, Esq. Great St. Helen's. JOHN PIRIE, Esq. 2, Freeman's Court, Cornhill; and

Mr. JAMES NISBET, Bookseller, 15, Castle Street, Oxford Street.

**NATIONAL EDUCATION SOCIETY.**

NINTH REPORT.

*Central School.*

THE average number of Boys is 502, and that of Girls 205.

Of these Scholars it is stated—

The Children have been twice publicly examined; and have exhibited most striking proofs of their proficiency, and of the general excellence of the System. In numerous instances, the Children, on leaving School, have attended, with their Parents, to return thanks for the instruction which they had received; and have, in consequence, been presented with a Bible and Prayer-Book.

An Assistant Mistress has been appointed, with the best effect, to pay exclusive attention to the working department of the Female School.

Of the Training Department it is said—

The Schools which have been supplied with permanent Masters and Mistresses, during the year, are 49; and those assisted by temporary Instructors and Monitors, 32: the Masters and Mistresses received into the School for instruction, from different parts of the Kingdom, amount to 82. Thus the whole number of Schools, which have derived assistance from the Central Establishment, during the year, amounts to 156.

*Progress of the System.*

The New Schools received into Union, during the year, are 147; making the total of Schools in Union, 1614.

The Committee estimate the increase of Scholars, in the Ninth Year, at 20,000, carrying the total number to 220,000; or to 270,000, if the 50,000 be added, who are educated in Schools conducted on the principles of the System, though not in Union with the Society.

The System had been before generally introduced, under the patronage of the Commander-in-Chief, into the Army: an opening has been recently made for its introduction, with a fair promise of success, into the Navy.

In Nova Scotia, the Schools are producing extensive benefits. From the other Foreign Dependencies, no information of importance has been received. A Native of New Zealand, and another of the Gold Coast, have been instructed in the Central School; and this advantage has been granted to Teachers proceeding to Sierra Leone, New South Wales, New Zealand, and Bermuda.

*Pecuniary Grants.*

The Grants of the Year have been as follows:—

To the Parish of St. Matthew, Bethnal Green, with a population of 40,000, and about 4000 Children requiring gratuitous education, 400*l.*—to the Parish of St. Pancras, population 50,000, the sum of 250*l.*—to the Parish of St. Mary, Newington, 30,000 inhabitants, 200*l.*—to the Parish of St. Nicholas, Deptford, 7000 people, 150*l.*—to the Parish of Woolwich, with upward of 16,000 inhabitants, 100*l.*—to Aldburgh in Suffolk, Chatteris in Cambridgeshire, Bridgenorth in Shropshire, Hurstpoint in Sussex, Whitwick in Leicestershire, Mold in Flintshire, Farnham in Surrey, and Cumberworth in Yorkshire, 100*l.* each.

Besides these larger Grants, others have been made, which varied from 90*l.* to 20*l.*

The whole number made, in the course of the year, amounted to 44; and the sum thus expended, to 3202*l.*

*Funds.*

The Income of the year, applicable to the purposes of the Society, was 2589*l.* 12*s.* 3*d.*, and its Expenditure 5193*l.* 2*s.* 2*d.*; the deficiency having been supplied by the sale of Stock.

The net sum now remaining in hands of the Committee amounts to but about 2500*l.* On this point the Committee remark—

Sensible as they are that this sum must soon be exhausted, they will continue to dispense it, as long as any portion remains, in the way which may appear most conducive to their important purposes.

*Conclusion of the Report.*

The Committee having brought their statements to a conclusion, are anxious, before they close their Report, to call the attention of the Meeting to the peculiar circumstances of the present times, as pointing out the imperious necessity of promoting, by every possible exertion and on the most extensive scale, the cause of National Education.

It is too well known, at the present time, in some parts of the Kingdom,

with what industry designing persons are employed in spreading irreligion and disaffection among the Poorer Classes of the Community. It has even been rumoured, that, in some places, the excellent mechanism of the National System is abused to the purpose of training Children to habits the very reverse of those which it has been hoped that this System is, under the blessing of Providence, destined to uphold. While the Propagators of Evil are thus active in their exertions, it surely is no time for the Friends of sound Religion and of social Order to slumber.

But it is not matter of doubtful speculation: it is proved and confirmed by the growing experience of every day, that, of all the means which can be adopted, for the counteraction of baneful principles and for the dissemination of good, the Education of the rising generation, according to the National System, is the most effectual; and that, by following this plan, we build up the surest and most impregnable barrier against the designs of the infidel and the disaffected, lay the firm ground-work of public and private happiness, and combine the purpose of true benevolence with that of an enlightened and liberal policy.

Under these impressions, the Committee anxiously hope that the cause of National Education will be felt to be the cause of God and of our Country; and that exertions for its extension and support will continue to be generally made, corresponding to the magnitude of the evil which it is calculated to avert, and to the importance of the good which it has been proved by experience to effect.

#### CHURCH-OF-ENGLAND TRACT SOCIETY.

##### NINTH REPORT.

##### *State of the Funds.*

THE Subscriptions of the year, amounted to 203*l.* 16*s.* 11*d.*, the Donations to 32*l.* 5*s.* 10*d.*, and the Sale of Tracts to 160*l.* 14*s.* 6*d.*; making the Total Receipts, 396*l.* 17*s.* 3*d.* The Disbursements were 862*l.* 12*s.* 4*d.*

##### *New Tracts.*

The following Six Tracts have been published during the year:—

The Parochial Minister's Affectionate

Address on the Thanksgiving of Women after Child-Birth; commonly called the Churching of Women.

The Careless Churchman warned of his Danger, and reminded of his Duty.

The Pious Churchman comforted under the pressure of Affliction, whether of Mind, Body, or Estate.

The Parochial Minister's Affectionate Address to the Spectators of a Funeral.

The Forms of the Church opposed to Fertility; or the Self-righteous Churchman convicted and condemned out of his own mouth.

An Invitation to Prayer at this Eventful Period; with a suitable Form of Prayer.

Of the last-mentioned Tract it was judged expedient by the Committee to print 15,000 copies, and to put also to press an edition of it on a Quarto Sheet.

##### *Issue and Stock of Tracts.*

The Tracts issued, during the year, have amounted to 118,821; of which 95,407 have been sold, and 23,414 distributed gratuitously.

The Stock on hand amounts to 436,086—there being 330,723 in the Depository at Bristol, and 105,363 in the hands of different Agents.

##### *Beneficial Influence of a Tract.*

Various acknowledgments have been received by the Committee, of the good effects of the Society's Tracts. The following circumstance occurred in the vicinity of Sheffield. Many Tracts having been distributed at the Annual Meeting of the Church-of-England Tract Society in that town, one of these, "A Practical Discourse on the Exhortation to the Communion, in the Communion Service," (No. 9 on the Society's List), fell into the hands of a Young Man, who resided in a neighbouring village. The Treasurer writes—

He took it home; and, having himself derived benefit from a perusal of it, handed it about to many Families both in that and an adjoining village. The result was, that Four Persons were awakened to serious attention; and de-

terminated, through divine grace, to become partakers of "the most comfortable Sacrament of the Body and Blood of Christ." The Young Man further stated, that he had good reason to believe that the same Tract was more or less useful to many others. I have no doubt but that many such instances have occurred, although they may probably remain in secret till the Judgment Day. To all human appearance, it was by mere chance that this circumstance was made known. Some one of our friends, who heard it related in the village where it occurred, informed us of the fact; and I, having learned the Young Man's name, applied to him, and obtained the particulars above stated.

## Continent.

### GERMANY.

#### HERRNHUT BIBLE SOCIETY.

##### *Gratitude for the Scriptures.*

THE Secretary of the Herrnhut Bible Society relates a few instances of the emotions of gratitude with which the Scriptures have been received, particularly in the District of Nisky. The Minister of that District writes as follows:—

Within a twelvemonth's space, the Word of God has had free course, and is glorified, to an extent unknown before in our parts.

Notwithstanding the low price at which the Bibles are sold, the people are in general so poor, that it is a long time before they can save the few pence which we demand.

A peasant, who applied to me for a Bible, and whom I was obliged to refuse, being then without a supply, requested me to keep the groschen (pence) for him, which he had saved, until he could bring the rest, as he might be tempted by urgent necessity to use them.

I have often been greatly cheered with the expressions of those who applied for Bibles.

Among others, I noticed an Old Man with tears in his eyes, whose wife had lost her sight, and he had just received the sorrowful intelligence that all medical aid was in vain. "If," said he, "there is no help, I will comfort her by reading the Word of God; and it shall be my consolation too."

Another Peasant surprised me, by asking how I could sell Bibles so cheap: a question which was the more remarkable, as he came from a very poor place near Moscow. I briefly related to him the rise and progress of Bible Societies; when I had done, he exclaimed, with uplifted hands, "Blessed be God! do I live to see this? I thought the whole world was like our village, where nobody cares for another, unless he can gain something by him; but now I find that there are many true Christians, who give their money, that we may read the Word of God."

In the Spring, a poor Boy, about ten years old, brought me a few groschen, his savings from the small presents which his Father had occasionally given him, for which he seemed highly pleased to obtain a Bible. I asked him if he should not repent, when the fruit should be ripe, of having given away all his money. "Oh, no," replied he, with great vivacity; "what we eat is soon gone, but the Word of God endureth for ever."

### PRUSSIA.

#### CENTRAL BIBLE SOCIETY.

##### *Labours of the Society.*

THE Sixth Annual Report of the Prussian Central Bible Society, read at the General Meeting, held on the 13th of September, contains the following statements on this subject:—

We had occasion, last year, to mention, that all the Prisons in the Prussian Dominions had been supplied with the Scriptures, by order of the Minister of the Interior: it now appears, that in general they have been distributed with good effect, and have produced in many instances the most excellent fruits.

The Central Society has, in the course of the year, distributed Bibles in the German, Bohemian, Polish, and Wendish Languages, to the number of 7311 copies; and of German and Wendish New Testaments, 4141: in all, 11,452 copies. During the six years since its formation, it has circulated 30,823 Bibles and 13,284 Testaments, making a total of 44,107 copies. A far greater number has been dispersed by our Auxiliaries. This year alone, they have disposed of 20,419 Bibles and 20,769 Testaments, exclusive of many thousand Psalters;



besides which, many of the Reports have not yet been received.

From this short review of the labours of the Prussian Central Bible Society, it appears that its sphere of operations, and that of the 38 Auxiliary and Branch Associations, daily extend; opening the most cheering prospects of those blessings in which the whole Christian World, by a supply of the Scriptures, jointly share.

*Favour of the King.*

The same Report contains a document which will be read with pleasure:—

His Majesty the King of Prussia has been graciously pleased to make known his participation in our Society's welfare by the following Letter:—

“Although prevented from personally attending the Anniversary of the Prussian Bible Society, on the 13th of this month, I am not the less interested in its proceedings. The recollection of the epoch of the commencement of this good work will always remain as dear to my mind as the sublime object of distributing the Holy Scriptures, which that Society has in view; an object which may depend on my continued sanction and support.

“FREDERICK WILLIAM.”

“Berlin, 15th Sept. 1820.

“To the Prussian Central Bible Society.”

*Offerings of Children and of Soldiers.*

From the same Report, we extract the following passage:—

The Cologne Society has been gladdened with contributions, to a considerable amount, from very indigent congregations. Even Children, grateful for the instructions of the Word of God, have cheerfully presented their little offerings. “See, here, Sir;” (said one of these to a member of the Committee, handing him a half dollar, and at the same instant presenting a paper, on which he had written a number of Scripture texts.) “the money I value very little, but these words out of the Bible are as dear to me as *apples of gold in dishes of silver.*” Several Soldiers, having applied for Bibles, paid the reduced price at which they were offered; and presented, besides, a dollar out of their small stock of money, observing, that the Word of God could not be paid for at any price.

April, 1821.

RUSSIA.

BIBLE SOCIETY.

*Progress of the Society.*

In the following Letter from Prince Galitzin to the President of the Geneva Bible Society, dated St. Petersburg, Nov. 9, 1820, the illustrious writer traces, in glowing colours, the progress of that Great Cause, to the advancement of which he is himself so sincerely devoted.

I have had the honour of receiving your Letter, dated the 10th of March, and the packet which you were kind enough to add to it. It is with peculiar pleasure that I heard of the labours as well as the success of the Geneva Bible Society—a progress of the Biblical Cause, which affords me a new subject of praise and thanksgiving to the Lord, who ceases not to employ all the Means of Grace to draw unto Himself those whom he has redeemed by His blood.

The Committee of the Russian Bible Society, to whom I have not delayed to communicate this interesting intelligence from the banks of the Leman Lake, have listened to it with a joy equal to my own; and this joy was increased, in proportion as we represented to ourselves all the great results which you glance at in your Letter, and to which undoubtedly so many united and salutary efforts, with the help of our Saviour, must one day conduce. Oh may the blessed time soon arrive, in which there shall be but *one fold and one shepherd!* The interest which the Geneva Bible Society and its President take in the success with which the Lord deigns to crown the feeble labours of the Committee of the Russian Bible Society, has sensibly affected the latter. Interpreter of its sentiments of gratitude, I beg of you, at the same time, Sir, to accept of my most sincere thanks for the good wishes which you express on my account, and which I feel I merit so little: for, let us not forget that we are, in His all-powerful hand, but as clay in the hand of the potter.

With regard to the progress of the Russian Bible Society, it is in fact not without being profoundly moved by the infinite grace of God toward us, that I proceed to give you some account of it. About 200 Societies in the Provinces

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co-operate already with the Society of St. Petersburg, in the great Russian Biblical Cause: more than a million seven hundred thousand rubles have been contributed, in the space of seven years, to advance the sacred end of these benevolent institutions: more than 275,000 copies of the Holy Scriptures, in thirty different languages, have been distributed among all classes: and, while the Russian Version of the Holy Books, of which some parts have just appeared, is received with the greatest enthusiasm by the whole nation, the Crimean Tartars, the Kalmuks, the Tschuwashians, the Tshermisians, the Mordwashians, the Karelians, &c. to the most distant inhabitants of the borders of the White Sea, all begin to read, in their own languages and dialects, the Word of Truth, the Gospel of Jesus Christ. Even in the East, in Persia, and in Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the Crucified Saviour, who is *the true God and eternal life*.

Such are, Sir, in few words, the results of the labours of the Russian Bible Society, as they present themselves to our eyes. Although He, whose eyes are a flame of fire, and who searches the hearts and the reins, alone knows, in all their extent, the salutary effects which the reading of the Holy Scriptures may have had upon the hearts of those who have thereby learnt the way of salvation—one general and very consolatory observation presents itself, undoubtedly, to any one who pays any attention to it, which is, that the worship of the Lord in spirit and truth increases daily among all classes. O God, thy ways are in the sanctuary! Thou art the God who doest wonders! Thou makest known to the Nations the mystery of Thy will! May thy Name be blessed, both now and to eternity!

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## Western Africa.

### ASHANTEE.

#### *Character of the Ashantees.*

SOME account of these people is given by Sir George Collier, in his Reports respecting Africa, which we have before quoted. We shall extract his statements, as all au-

thentic information respecting the inhabitants of this coast is valuable to those who are interested in its welfare.

The Ashantee Army is numerous beyond belief; and, though quite an irregular mass, yet more than sixty thousand can be collected, acquainted with the use of fire-arms, ready to sacrifice their lives to the nod or caprice of their Chief or King, who is known to be savage and cruel in the extreme, and of the most obstinate and determined temper.

At a palaver, or conference, between the heads of the British at Cape-Coast Castle, the Native Chiefs of the town, and the Accra and other chief Captains from Comarcie (the capital of Ashantee), at which, by the request of Governor Smith, I was present, the most determined and inflexible obstinacy was observed by the latter; and the haughty manner in which the Ashantee Chiefs broke up the palaver, impressed me with the conviction, that the menace of war would prove something more serious than a mere threat.

The dominions of the King of Ashantee are of very considerable extent; and, though the population is great, yet it bears no comparison with the extent of his country. The King has a strong desire to connect his dominions with the shores of the Sea of Guinea: and, since the revival of the Slave Trade, this desire has increased, with a secret hope that the assistance promised by the late Dutch Governor of Elmina would enable him to enter on the Slave Trade, without fear from the British; or, if opposed, that, by the superior number of his forces, he might compel them to decline resistance to his views.

To fulfil this wish, this Chief considered that it only remained, to obtain a proper supply for the market, and secure a position on the sea-shore.

The subjects of his neighbour, the King of Buncatoo, in all probability appeared the most ready means of supplying him with Slaves; and an excuse for War was not long wanting.

The extent or line of the Buncatoo Country is not at all understood or determined: all that is known is, that it is situated to the north and to the west of the Ashantee Dominions. It is, however, well ascertained, that nearly all the gold brought to the coast by the

Ashantees is collected in the Buncatoo Country: indeed it is said, that the stool on which the chiefs of this part of Africa were seated, when in state, was of solid gold. Its splendour and value were stated as every way superior to that used by the Ashantee Chief, which is represented as being made of the common wood of the country, cased over with golden plates. Aszay, the King of Ashantee, having been told of this circumstance, demanded this great mark of African Royalty from his neighbour, either as tribute or a present.

The King of Buncatoo is represented as having been an extremely mild and equitable ruler, of inoffensive mind and manners; and his people numerous and unoffending, and little accustomed to war, and less acquainted with the use of fire-arms; bows and arrows being their general offensive weapon, a rude tomahawk their only defensive one—King Aszay, as before stated, the reverse, and his nation also delighting in blood and murder; a large part of the population being tolerably well acquainted with fire-arms, from having formerly been the great providers for the Slave-market.

The Ashantee messenger, an Accra, (a cousin by election to the King) having made his demands, and stating, that, as the most powerful King in Africa, his Sovereign demanded the richest stool, that being the emblem and seat of royalty, the Buncatoo replied, if it was his Master's wish to have one, he might by purchase obtain such a one, or even more rich; but that his honour and respect to his ancestors prevented his complying with the present demand. As the Ashantee had received positive instructions to obtain the object of Aszay's desires, and knowing his head would be forfeited if he did not succeed, this ambassador exercised his talents; and what he could not obtain by treaty, he did by theft and treachery: the care for life among the Ashantees is little, as they meet death, in the service of their Chief, with a fortitude and heroism most surprising; but a disgraceful death has its terrors.

The stool thus obtained, was said to have been sought to be recovered by the Queen of Buncatoo, even after its arrival at the Ashantee Capital; and, at her instigation, preparations were made for war: which were anticipated by Aszay; who informed her, by messenger, if war was her wish, he would save her the

trouble of a tiresome march, and transport himself and army to Buncatoo without loss of time. The issue of this war was considered a long time doubtful; and the total silence of the Ashantees from Comarcie, as to victory, induced the Cape-Coast People to believe that the Ashantees had been defeated by the Queen of Buncatoo; and, in their joy upon this occasion, King Agary, of Cape Coast, is said to have offered insult to some of the Ashantees, trading or passing through the Fantee Country.

From Cape-Coast Castle, a messenger had been despatched with the intelligence to the King, that a Gentleman deputed by the Government of England, as Consul to the Capital of Ashantee, had arrived with presents from the African Company. In the mean time, while all was doubt and uncertainty at Cape-Coast Castle, and a variety of stories were circulated, of the total defeat of the Ashantees, of their failure against the Buncatoo, the Governor of the Gold Coast's messenger returned from Comarcie, followed by an Accra, who came to demand reparation for the injurious reports spread at Cape Coast.

This messenger made known the result of the Buncatoo War, in which it appeared that the King had been taken prisoner by Aszay and his country subdued; the people being enslaved, or put to death, according to their ages, or probable value as Slaves; while many were retained to grace the triumphal entry of the conqueror into Comarcie, or add to the number of human sacrifices on that occasion.

In consequence of this, a palaver was held at Cape-Coast Castle, which was broken up in an abrupt manner; the terms for maintaining peace being not only extravagant, but a very large tribute was demanded, in gunpowder, muskets, and brandy; and, for some other imaginary insult, the jaw-bone of the King of Cape Coast was required. This, of itself, would prove conquest to be the only object of the Chief of Ashantee.

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### South Africa.

GNADENTHAL.

(Within the Colony)

UNITED BRETHERN.

*Extracts of the Diary for the First Half of the Year 1820.*

In extracting the following passages, we have kept it in view to make our

Readers acquainted with the Discipline and Management of the Brethren's Missions. The general state of this Settlement was reported at pp. 20 and 21 of the Survey.

*January 1, 1820.*—We entered this new year with prayer and supplication for ourselves, for the nation among whom we are called to labour, for our native land, and for the Government under whose rule God has placed us. We prayed, that the kingdom of God may come, and spread more and more; and that each of us, professing to be followers of Christ, may, in deed and truth, serve Him, and be a partaker of His great salvation. In a consciousness of our great unworthiness and defect, we yet felt full trust in His pardoning love and mercy; and committed ourselves anew into His Hands, to lead us by His Holy Spirit into all truth.

In all our meetings, on this first day of the year, we experienced that He is present with us to bless us.

*Jan. 2.*—We began, in our own family, to read the Resolutions of the Synod of 1818; and felt ourselves anew united to a people, whose aim in this world is, and remains, under the direction and guidance of our Almighty Head and Ruler, to proceed through this mortal state, on the narrow path that leadeth to life eternal. We devoted ourselves and the work committed to the Brethren's Church anew to Him, and prayed for grace to serve Him in righteousness and holiness all our days.

*Jan. 5.*—A great girl, Frederica Beatje, departed this life. Having been baptized as a child, she was received into the Congregation in October 1818. The promise which she then made, to give her heart to our Saviour, she was earnestly intent to fulfil; and, on her sick-bed, it was evident that she lived in communion with God. The approach of her dissolution was therefore not dreadful to her; but she frequently declared, that, though she knew herself to be a sinner, yet the Lord had shed His blood to atone for her sins, and she therefore placed her whole reliance on His merits.

*Jan. 6.*—Being Epiphany, we celebrated both the event of that day and the Anniversary of this Congregation; calling to mind, with gratitude, the great things which the Lord had done for us, since the consecration of our Church, twenty years ago. This subject was

afterwards often adverted to in our conversations with the Communicants, and gave occasion to many truly edifying remarks; many lamenting, with tears, that they were not thankful enough for the great mercies which the Lord had conferred on them.

*Feb.*—In the first days of this month, Br. Hallbeck spoke with all the Baptized and Candidates for Baptism. Many expressed their feelings with great simplicity and freedom; and it was plainly to be perceived, that they desired to live in communion with the Lord. Some were so much affected, that their tears spoke more than words; and we were convinced that the Holy Spirit had begun a good work in their souls.

Joseph Bootman said—"I have been a very bad man. As a soldier, I was so excessively wild, that even my wild comrades rebuked me: but for that I did not care; for, having attended the School at Gnadenhal and been taught to read, I thought no uninstructed Hotentot had a right to reprove me, for that I was wiser than they. Oh, what would have become of me, had not the Lord opened my eyes, to see what a wretched creature I am, and had mercy upon me!"

Juliana Cornelius expressed her joy, that, having long been living with others in one house, she now had a house of her own; "for now," added she, "I may converse with the Lord alone, and lay my whole heart open before Him, without any interruption; and it is my chief joy to spend my time in communion with Him."

Others expressed their thankfulness, that, poor and defective as they were, they might come boldly to the Throne of Grace, since our Saviour had invited them also to come to Him for rest.

*Feb. 3.*—We spoke with the Communicants, in reference to the approaching Communion. It proved a blessing to our own hearts, to hear their declarations. Eleven were appointed to be candidates, and fourteen to be confirmed.

*Feb. 6.*—The Candidates were all spectators of the Lord's Supper. It was a season of great blessing; and we dedicated ourselves anew to Him, who gave Himself a sacrifice to bring us nigh to God.

In the public service, to-day, we returned thanks for the blessing of God on the rich harvest just got in throughout the Colony; and encouraged the Congregation to shew their gratitude to Him;

by a proper use of His gifts; and to see to it, that they did not bring themselves again into distress by squandering. Such admonitions are the more necessary, as the Hottentots are too apt to be careless about futurity; and, in a time of scarcity, have to repent of their want of prudence in better seasons.

*Feb. 7 & 8, 1820.*—Classes were held, in which those who had made advance in the privileges of the Church took leave of their companions, on removing into another class. This always causes much emotion among those concerned.

*Feb. 13.*—The usual Annual Meeting was held with the Chapel Servants, Assistants in the Schools, and Overseers. The conversation was free, and to edification; and they were exhorted to shew faithfulness in the several offices committed to them. We were much pleased to find that they consider it as a great favour bestowed on them, to serve the Congregation in any way.

*Feb. 14,* and following days, the New People, Candidates for Baptism, and Baptized Children, were spoken with by Br. Hallbeck and his wife: and, though there are several among the first and third classes who are yet very ignorant, and have no proper sense of the nature of conversion; yet, on obtaining a better knowledge of the general state of these people, we discover that the Word of the Cross is not preached in vain, and will not return void.

On speaking with the children, we were much gratified to find that their parents and grandparents teach them to pray. Some of them said, that they prayed not only in the morning and evening, but when they were out in the fields by themselves.

*Feb. 17.*—was the funeral of a Communicant, Manasseh Haas, who died of a consumption. He was baptized in 1812, and admitted to the Lord's Supper in December 1817. He was a man of few words; and proceeded in a steady, quiet course, without saying much. But, in his last illness, it was manifest, that he knew in whom he believed. He was resigned to the will of God, and looked with pleasure to the time of his departure out of this world. He had been a diligent and clever journeyman in our cutlery, and exerted himself sometimes beyond his strength. We were the more grieved for his loss; as, within these last two

years, we have lost three clever Hottentots of the same trade, and their places are not easily supplied. Perseverance in diligence, which is so necessary for the learning of such a business, is not, in general, a virtue belonging to Hottentots, and is a proof of a great reform.

*Feb. 19.*—Having found that many of our Boys and Girls, after leaving the Schools and discontinuing to practise what they have learned, are apt to forget it in subsequent years, we resolved to keep a Weekly School with these young people. Brother Hallbeck therefore began to-day to keep school with forty-four great Girls, which he means to continue every Saturday Afternoon. The great Boys will have a similar school, to be kept on Sundays.

*March 1.*—Seven men and seven women were confirmed for the first enjoyment of the Lord's Supper; having solemnly promised, in presence of the whole Congregation, to devote themselves, with body, soul, and spirit, unto the Lord, and, by His enabling grace, to be faithful to their baptismal covenant. We heard similar declarations made by many of our Communicants, when, in the usual order, they came to speak with us, previous to the celebration of the Lord's Supper on the 5th. Most of them not only give us great satisfaction, by many proofs of their simplicity and love to the Lord Jesus Christ; but we are edified and encouraged, whenever we converse with them about the state of their souls. When they had all been with us, a man and his wife returned, and begged to know how long it was since they had been baptized. Being informed of the time, they were astonished, and looked at each other with surprise: "Oh, how long!" exclaimed the Husband. "Is it possible that our Saviour could have borne with us, preserved, and watched over us, for so long a time! Then we will devote ourselves to Him anew; and oh that we may remain faithful to the end of our lives!"

*March 4.*—A youth, Amos Dragoner, about sixteen years old, departed this life in the most gentle and happy manner. He was baptized on his sick-bed, in February 1817, his departure being then expected; but, after some time, he recovered so far, that he could again attend the school, though he remained a cripple. In May 1818, he was again

obliged to take to his bed, and suffered great distress and pain; but was always patient, and resigned to the will of God. It was a pleasure to visit him. Often would he exclaim, "I am ready to go home to my Saviour; and rather to-day than to-morrow."

*March 5, 1820.*—We celebrated the Lord's Supper, in the peace and communion of Him, whose death for us we will "shew forth, till He comes." The above-mentioned fourteen persons partook for the first time.

*March 15.*—Mary Dorothy departed this life. She had been a great sufferer, but her death was gentle and easy. She was baptized in 1811, and became a communicant in 1816; but, being soon after taken ill, she could but seldom partake of the Holy Sacrament. It seemed, however, that this great bereavement, which she often lamented, was made up to her by an extraordinary manifestation of the love and favour of the Lord, and the instruction given her by His Holy Spirit, in those things which belonged to her peace. She often astonished us by the knowledge which she displayed of the depravity of the human heart, and the healing and cleansing power of the blood of Jesus, and by the confidence which she had in Him and His atonement. During her greatest sufferings, her resignation and expressions of love to and trust in our Saviour, were truly edifying; and, no doubt, tended to confirm many of her countrymen, who visited her, in the faith.

*March 21.*—A Hottentot Boy was found dead in a neighbour's field, having most likely committed suicide. A pistol lay near him, and the bullet had passed through his body. He had stolen some dollars from his master, and probably destroyed himself to escape punishment. An instance of this kind is so rare among the Hottentots, that even the oldest inhabitants could not remember its having occurred in their day. The shock experienced on hearing the dreadful story, was therefore very great; and we trust made a salutary impression on old and young.

In these days, Brother Fritsch and his Wife spoke with all the members of the Congregation. They reported, that they had, to their sorrow, perceived much coldness and want of awakening in some of the children and young people; but were greatly encouraged

by the state in which they found the greater part of the New People, in whom there is a manifest work of the Holy Spirit. Some of the children also are under deep convictions, and desire to be saved and preserved as children of God in the world.

Jacob Jacobs was asked, whether he understood all that was read or said at the Church. He answered—"If I go to the Church, only because it is time for a meeting, I understand nothing; but if I first at home pray our Saviour to open my heart, I understand a great deal. Yet I do not retain much in my memory: and what I feel in my heart, I cannot express in words."

Another, who had been a spectator at the Holy Communion, said—"Never had I any idea that such a heavenly enjoyment could exist on this earth. When I was among the Soldiers, I was often in danger of losing my life; and did not know why God preserved me: but now I know that He designed to have mercy upon me, and to grant me these blessings."

A Woman said—"When I sit down in the Church, I feel that I am unworthy of such a favour. My only desire is, that I may be assured by the Holy Spirit that I am a child of God; and that, when I die, I shall not be lost. Then I may be satisfied with every thing else."

*March 25.*—On entering into the Passion-Week, we prayed fervently that our Saviour would again lay, on the reading of His last discourses and the contemplation of His sufferings and death for us, a special blessing; and grant us, in spirit, to follow Him through every scene of His passion, with true compunction of heart. This prayer He graciously heard and answered.

Having spoken with all our Communicants, forty persons were appointed to partake of the privileges of the Church. When it was made known to them, they were exceedingly affected, and wept for joy.

*March 30.*—Being Maundy Thursday, we met to celebrate the institution of the Lord's Supper, by partaking of this Holy Sacrament with our Communicant Congregation: when we covenanted anew to surrender ourselves up as a lively, willing, and acceptable sacrifice to Him, who has loved us, and given Himself for us; and to shew forth His

death, in our lives and conversation, until He comes. Seventeen persons were spectators as Candidates. There were more of our Communicants at home, and present with us, at this season, than have been here since the building of Gnadenthal.

*March 31, 1820.*—We kept Good-Friday in quiet devotion, meditating on the bitter sufferings of our Redeemer. We met, in spirit, around His cross; and adored Him, who was wounded for our transgressions and bruised for our iniquities, and bowed His head in death, that we might be delivered from death, and be made heirs of life eternal.

*April 2 & 3.*—To the celebration of Easter, a great number of strangers arrived from various quarters; who all attended the different meetings with great devotion, and we hope not without benefit.

*April 9.*—About eighty of our congregation, who had either been baptized or admitted to the Holy Communion, since Easter 1819, met, as usual, on the Sunday after Easter, to thank the Lord, in fellowship, for the favour conferred upon them. They were earnestly exhorted to abide faithful to Him, who had had mercy upon them, and called them to Himself.

*April 16.*—We held a general meeting with all the adults belonging to the Settlement, at which the Rules and Regulations of the place were again read, and they were exhorted to pay strict compliance with them. Their attention was great: many were moved to tears; and we may hope that they have made a due impression, and been understood as necessary and beneficial for the maintenance of good order, and a walk and conversation becoming children of God.

*April 22.*—A hopeful youth, Samuel Vergeles, baptized last February, departed this life. He was one of our best scholars; and had so far advanced in learning, that he was able to instruct others. It was plainly to be seen, that the Word of God, with which he was well acquainted, had found entrance into his heart, and shewed its power in his Christian Walk. His last illness was a slow fever. He remained calm, and resigned to the Lord's will; and his chief contemplation was on the sufferings of his Saviour. When delirious, his mind was still occupied with them.

*April 30.*—The Sisters Kohrhammer and Schwinn spoke with all the Widows;

and found most of them in the enjoyment of the peace of God in their souls, and waiting for the glorious appearing of Jesus. There were above seventy present.

Toward the end of the month, we finished the bridge over the Zonderend, as far as our means would go, by laying a foot-path of planks across the stone piers. These are massive erections, five in number, and twenty feet asunder: they are from eleven to fourteen feet high, their breadth twelve, and their width five feet. The path is guarded by a railing, and is 150 feet long. We intend, with the help of God, to raise another pier at each bank, and to lay planks the whole breadth of the pier, so as to admit of waggons passing over. We are truly thankful to God, that we have got so far with this important work, that thereby an easy communication with the opposite shore has been gained, both for us, our Hottentots, and our neighbours; and that no one has received any injury during the progress of the building. We were also delighted and gratified to see the six-and-thirty Hottentots, who were daily employed in the quarry, or to convey stones, and act as day-labourers, giving their services without pay; and shewing such obedience and alacrity under the direction of Brother Beinbrech, that we have never seen any thing like it.

*May 1 & 2.*—The classes were held with the Communicants. One of them said—"When I partook the first time of the Holy Communion, I was filled with joy and gratitude. The day following, I went to work in the fields, and thought I saw a new creation. Every tree and plant seemed to declare the glory of our Saviour. In every thing I saw proofs of His love to man, and I never before had such a view of these things."

*May 8.*—One of the Missionaries visited an old infirm Hottentot Man, whose state of mind was truly pleasing. He expressed himself thus—"Five years ago, I had the same illness under which I now labour: but, having many debts, and my wife and children being in great distress, I prayed to our Saviour, that He would, but that time, mercifully restore me to health, and promised that I would never again ask for a lengthening of my mortal life: He heard and restored me, and gave me strength to work out all my debts."

Now I am again ill, and remember what I promised Him at that time. Yes, indeed, I am satisfied to depart and go to Him, and I cannot bring myself to pray for recovery. I think thus: As I have been enabled to pay my debts to my creditors on earth, I am now bound to pay the vows which I made five years ago."

May 11, 1830.—We joined the Christian Church, in the celebration of the Ascension of our Lord; and experienced the fulfilment of His promise, that He will be with His people always, though unseen by mortal eyes, even to the end of the world.

May 14.—A Candidate for the Communion departed this life. It was a real pleasure to visit her. Being asked, whether she was ready to depart, and appear in the presence of our Saviour, she replied—"That I can hardly assert; for I feel, even now, that I am a poor sinner, and that my heart is yet liable to be assailed by sin." The Missionary proceeded—"But are you afraid to appear before Him?" "No," was her answer: "thanks to Him! all fear is taken from me; but, for all that, I cannot say that I am ready, for I feel that I have yet enough of sin in this and the other corner of my heart, from which I need to be cleansed by the blood of Jesus, and He will do it." Her last moments were so full of peace and joy, that her aged mother, who stood by, declared, with many tears, that she never had had an idea that it was possible for any one to die so happy, and that now she had a longing desire to be likewise favoured to depart and be with Christ.

May 21 & 22.—The Festival of Whitsuntide was celebrated by us with much blessing, and we commended ourselves anew to the guidance of God the Holy Spirit.

May 28.—We celebrated the Holy Communion; and the Lord was indeed in the midst of us, to bless us. In the following days, classes were held with the Baptized. Not many attended; and we were sorry to perceive, that, with some, the value which they formerly put on these opportunities, to converse freely with one another about the state of their souls, has lately declined.

June.—During the first days of this month, we received the official account of the death of our venerable King, George III., and of the accession of His Majesty George IV. to the throne.

We made these events known to the Congregation in a solemn manner; and exhorted them to offer up prayer and supplication for our new Sovereign, *that we may lead under him a quiet and peaceable life, in all godliness and honesty.*

June 6.—A married woman, Dorothy Kiwit, departed this life. She had been, for a considerable time, absent with her Husband on the frontier, he being a Soldier; and rejoiced, that she might return, and enjoy the privileges of a Church of Christ. Her end was very edifying; as was likewise that of an old widow, Sophia Bloed, one of those who were baptized in the beginning of the Mission. Both departed, rejoicing in God their Saviour; and their faith and hope, expressed with humble gratitude to Him, for calling them from darkness to light, made a deep impression on all who were witnesses of such proofs of the mercy of our Saviour toward them.

June 22.—An old man came to us, and related as follows—"Some days ago, as I was fetching fuel from the mountain, I was suddenly seized with a vomiting of blood. Being quite alone, my first thought was, that I should here depart this life; and I resigned myself calmly into the hands of my Redeemer. All at once, I bethought me of a plant which immediately checks this disorder; and, looking round, saw it in abundance on the spot where I stood. I gathered some of it, and soon gained strength sufficient to return home without assistance. To Him, who has thus preserved my life, I will gladly devote all my remaining days."

June 26 & 27.—The classes of the Candidates for Baptism were held. As we had perceived much indifference among them some time ago, they had been omitted: but now, on these days, the attendance was great; and both the men and women were very much affected. They spoke freely of the state of their souls: and made a covenant with one another, never to miss a meeting at Church, if any way possible to attend; to be more diligent in prayer; and to speak confidentially with their Teachers about all their circumstances, that they might receive good advice. In the following days, many came to speak with us; and we perceived, with joy, that there was new life among them.

Letters to Mr. Latrobe from the Missionary, the Rev. Hans Peter



Hallbeck, dated in July, August, and September, give some particulars, subsequent to the preceding Diary. From these Letters we shall extract the principal contents.

*Reflections on the "Signs of the Times."*

Among the various publications, which accompanied your Letter of March 30th, were the Missionary Register, to February, and the proceedings of the Church Missionary Society, Nineteenth Year. These works, together with the Fifteenth Report of the British and Foreign Bible Society, sent to me by the Rev. Dr. Philip, afforded me unspeakable pleasure; and made my heart rejoice over the bright prospect, which is now opening for the enlargement of our Saviour's Kingdom. I beg you thus to continue to favour us; for, indeed, the perusal of such publications is of incalculable benefit to a Missionary.

I hardly remember to have ever felt more alive and grateful for my glorious calling, than when I have sometimes been walking alone on our surrounding hills and among our young plantations, meditating on the wonderful news of the remarkable movements of the Christian World. Surely we live in momentous times, and are already favoured to witness the fulfilment of the promises of God's Holy Word! The Spirit of God is evidently moving on the surface of the dark and shapeless chaos; preparing the rude materials for a glorious display of divine mercy, when the voice shall be heard—*Let there be light!* and light shall shine forth out of darkness.

I cannot help considering the political fermentation in the civilized world, as an earnest of better days for the Church of Christ; for History tells us, that the great epochs in the Kingdom of Christ were marked by revolutions among the Kingdoms of this World. Without the troubles which agitated the Roman Empire, owing to excess of luxury, Christianity would not have been so speedily and so firmly established; and without the political convulsions which distinguished the age of Charles the Vth, the great work of the Reformation would not have been so successful. Therefore I cherish the hope, that, amidst the present tumults, God our Saviour intends to give us some new proof of His good-will toward men. I know that the Powers of Darkness are

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also exerting themselves, and Infidelity has assumed an aspect of uncommon boldness: but this does not shake my confidence; for the cold of the night is felt most severely, just when the sun is about to rise.

Looking over the whole of the forces employed in the great and good cause, I was, on the one hand, struck with the great mass of talents and resources employed by other Christian Communities, in comparison with our poverty in either respect; but, on the other hand, I was excited to thank God our Saviour, for the great blessing which he has been pleased to lay on our weakness and insignificance.

*State of the Settlement.*

Continuing his reflections, Mr. Hallbeck adds—

Our state of affairs here, in Gnadenhal more particularly, filled my soul with the most fervent gratitude. Where, said I, have Missionaries been so highly favoured as here! What mercy has the Lord shewn unto these poor, despised people! Taken altogether, what a blessed City of the Lord is Gnadenhal!

The month of July has been a season of great blessing to us and our congregation. We have spoken with all the adult inhabitants, and have found many of our dear Hottentots living in the faith of the Son of God, and in the enjoyment of His peace. Others are earnestly seeking to obtain the same blessing, and are hungering and thirsting after righteousness. Nine were admitted Candidates for Baptism; twelve baptized; seven received into the Congregation; twenty-three became Candidates, and seventeen will be Confirmed previous to the Communion on the 13th of August. I need not tell you, for you know it by experience, what we feel and enjoy on such occasions. The baptismal solemnities on the 9th, and the administration of the Lord's Supper on the 23d of July, were seasons of rich comfort to us all.

You would be delighted with the progress made in our Schools, could you witness the great activity of the Brethren Fritsch and Lemmerts, and the improvement among the Children. Besides 40 great Girls, to whom I give separate instruction, and who all read the Bible, 314 Children attend the School:

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154 read the Bible, some of whom can repeat the substance of the Scripture History quite fluently.

We grieve to hear of the illness of some, and departure of others, of our valuable Brethren, who are called to rest from their labours; and pray, that the Lord may prepare successors, equally devoted and faithful in His service. It is indeed a favour to be employed in His work; and I thank Him daily for favouring me to labour in this part of His vineyard. Though the Hottentots, like all other men, have their faults, yet I cannot but love them with my whole heart, and I am willing to do any thing for their good. And it is to me, and to us all, a great comfort, that we enjoy their love and confidence; and perceive, that they are truly thankful to the Lord for the privileges which they enjoy as a Christian Community. They know no greater punishment than to be deprived of any of those privileges.

From the renewal of the Mission in 1799, 1054 Adults and 843 Children have been baptized; 112 persons baptized as children, received into the Congregation; and 691 admitted as Communicants. At present we count about 500 Communicants; and the number of inhabitants, which has increased this year, exceeds 1400. If we had but the means of purchasing another place in the neighbourhood of Gnadenhal, as an appendage to this, the number of inhabitants might be diminished, and the Hottentots find the means of supporting themselves more easily.

In September, Mr. Hallbeck writes—

Such a scene as the Valley of Gnadenhal presents at this time of the year, when almost every tree is in blossom, is well worth a flight from England to barren Africa. I cannot resist the temptation, daily to mount one of the lower hills overlooking this charming orchard, where I stand amazed at the external change wrought in this wilderness by the introduction of Christianity.

#### *Industry of the Hottentots.*

To give encouragement to our Hottentots, I lately took a walk to the plough-land; and what a charming sight! Seventeen ploughs, belonging to the Hottentots, were in motion. Surely this one circumstance alone is undeniable evidence, that this once so idle

nation is improving in industry. We are indeed in great straits, at present, for arable land. Every little patch left, of that description, was distributed among our people about a fortnight ago; and several of those who applied, could not be gratified. One of our Hottentots, (and this is another encouraging phenomenon) has rented a considerable piece of ground of a neighbouring farmer, on which fifteen muids of wheat may be sown.

Being on this topic, I cannot help relating an anecdote connected with it. A few days ago, when the river Zonderend was at its highest level, a farmer, who had just passed the bridge, met a Hottentot standing close by it. He began, as usual, to rail at the poor man, and at the laziness of the Hottentots of Gnadenhal. The Hottentot, pointing to the bridge, answered to this effect: "Baas! (Master), I do not chuse to answer: let that Bridge speak for us. If Baas had built it for me, and I could *zoo maar* (only so, without trouble) walk and ride over it, I should not venture to complain of Baas's laziness; for I should think that it required more diligence and labour to build a bridge, than to ride over it." The Farmer was mute, and rode off.

We have been favoured, throughout the whole of July, with very reasonable weather; which has enabled our Hottentots to go on with their agricultural labours, without any intermission. They have also exerted themselves to a degree never known before, in cultivating every spot that was at all likely to repay their labour. There is a want of manure, and therefore the land must be left to rest after two or three years' culture. The Hottentots have, however, endeavoured to remedy the evil, by putting straw into the beast-kraal, and otherwise taking better care to collect manure, to which, in former times, they could never be brought to attend. In this, as in many other instances, they are in a course of gradual improvement.

#### *Gratitude of the Hottentots for English Kindness.*

You will have heard, that the five cases of new and old clothing, which you sent to Enon, have arrived safe; and, on the 26th of August, we had the satisfaction to receive the case which you sent to us. As our people, owing to the scarcity of the two preceding years, were in

great want of clothing, we immediately set about the distribution. This pleasing duty was committed to me and my wife. After distributing many articles, gratis, to the poor, the remaining were sold, though for a mere trifle, to such as could afford to pay something, and yet were in want; and the money thus collected put into the poor's box, for the purpose of giving bread to the hungry. Many were the fervent expressions of gratitude, which we heard on this occasion; and numberless the salutations that we were commissioned to transmit to their benefactors. Some observed, that they could not comprehend what sort of people our friends in England must be, that they took such share in the weal and woe of a nation so far off, and of so little significance as the Hottentots were: they must be quite another sort of Europeans, and not like those that came hither. "I don't mean Mynbeer," exclaimed Eva Wittbooy, thinking she had offended me, and grasping my hand; "for de Heers en Juffrows" (the Brethren and Sisters) "have done enough for us, and more than even those kind friends. They have forsaken friends and relations, and taught us where to find food and clothing for our souls."

We are very thankful, that, by this liberal donation, we have been enabled to pay off the arrears of the poor's box, and have something in hand, so as not to be under the necessity of running into debt for some months to come.

#### *Christian Loyalty.*

The Cape Gazette has given some information about the death of his late Majesty, our venerable King George the Third, and likewise about the horrid conspiracy of Thistlewood and his associates; but I was thankful to be furnished by you with more particulars relating to events so important. I trust the Lord will yet hold his protecting hand over England, a land in which He has so numerous a seed that serves Him. It is our duty, as Christians, to revere and pray for our King, and those appointed to rule over us; and it is done in this place, by us and our congregation, with full purpose of heart.

#### *Love of the Hottentots to Father Marsveld.*

At the end of September, Mr. Hallbeck writes—

Father Marsveld is still, as you hope,

alive among us; and your kind inquiries about him affected the venerable old man so much, that he shed tears. But, about the middle of August, our hopes to see him much longer with us, were very faint. On the 13th, he was so weak, that he was not able to partake of the Lord's Supper with the Congregation; and I had the favour to administer it to him in his own room, in presence of our whole family. It was an hour of unspeakable blessing and edification to us all: the peace of God filled the hearts of the dear patient and of all present. On the 15th, he grew so much worse, that we hourly expected his dissolution. He took a most affectionate leave of all and each of us; and, at his own request, a prayer was offered up, and the blessing of the Lord pronounced upon him. He humbly rejoiced in the prospect of his departure into the realms of bliss. Never shall I forget what I felt on this occasion, when our whole family, as one heart and soul, were engaged in prayer around his bed.

As soon as the news of his dangerous illness spread through the village, the Hottentots crowded on our werft, in anxious expectation of the issue. It was a most affecting scene. "There," said one, "under that large oak, then a young plant, he spoke to me the first word that pierced my hard heart; and, from that moment, I always revered him as my spiritual father. Alas, I shall lose more than a father!" Here a flood of tears stopped his speech. "That is now the last," said another, "of our first three Teachers, who is on the point of leaving us. Oh, what do I owe to our Saviour, that their places have been supplied by others, who preach the same words unto us. I was always thankful when new Teachers came; but never did I so deeply feel, as at this moment of sorrow, how great reason we have to be thankful."—"He told us the truth," said a third, "plainly, and sometimes sharply; but though we were perhaps displeased for a moment, we felt that he loved us poor Hottentots with his whole soul." These and similar expressions were heard from many of them, while they were standing in the grove or in the kraal, during these days of anxious suspense.

It pleased the Lord, however, to restore our venerable Father to us; and he is now, as usual, walking about in the grove, with his grey head uncovered.

During his illness, I had much conversation with him, which will never be forgotten by me. A few hours before we took what we supposed to be our final leave of him, he desired me to give his kind love to you, and to the members of your Society, and of the Elders' Conference of the Unity, and to tell them, that whenever he thought of the great favour conferred on him to be a servant of the Lord, and of the blessing with which his feeble ministry had been crowned, he was quite bowed down with shame and amazement. "Never," added he, while the tears rolled down his cheeks, "could the Lord have chosen a more unprofitable servant. But I believe that He has forgiven all my faults and short-comings in His service." Alluding to the peace which now so happily prevails among us, he said—"It was not always so; but now we live, as it were, in heaven." This illness weakened him so much, that he found himself obliged to give up those things that had hitherto been committed to him.

#### CAFFRARIA.

*Appointment of a Missionary, by the Colonial Government.*

The Rev. George Thom, now on a visit to this country from the Cape, has furnished us with the following statement:—

The Caffres, a barbarous but interesting people, are under the authority of two Chiefs, Gaika and Hinza. Gaika ceded part of his territories, at the end of the war of 1819, on his being re-established in his lands and authority, to His Excellency Lord Charles Somerset. The country is from the Fish River to the River Keiskamma; his residence now being on the east side of that river.

Gaika acknowledged, "in a most impressive manner, his obligations to His Excellency, whose efforts, by the favour of God, had been crowned with complete success; and he prayed that Heaven might be equally propitious to His Excellency's endeavours for the prosperity of the Colony." The subordinate Chiefs—Botman, Enno, Congo, Habana, and Garetta—were present on the occasion; and declared their submission to Gaika, in the presence of the Governor.

\* Government Gazette: Oct. 30, 1819.

Gaika solicited from His Excellency a Christian Instructor, and one to teach him and his people the most useful arts of civilized life. For this difficult and dangerous Mission, Mr. John Brownlee, a Scottish Presbyterian Missionary, offered his services, and to be accompanied by another. He accordingly received the sanction of the Governor; and, after passing from the inhabited parts of the Colony on horseback, he paid a preparatory visit to Gaika, who received him with much cordiality. Mr. Brownlee removed his family to the residence of Gaika; and, when the last accounts were received from him, he considered his safety secure, and was endeavouring to fulfil the benevolent objects of his Mission.

#### India within the Ganges.

##### CALCUTTA.

##### BAPTIST MISSIONARY SOCIETY.

SOME account of the Society's Station at Doorgapore, in the midst of the Native Population at Calcutta, was given at p. 48 of the Survey. From the Journal of Mr. W. Adam, at this Station, we shall extract some passages, which will serve to disclose the state and feelings of the Natives.

##### *Mercenary Spirit of the Hindoos.*

A man, after hearing some remarks which I made on the Chapter which I had read, turned away with contempt, exclaiming, "Give me three rupees, and I will bring you three hundred Christians: give me ten, and I will bring you a thousand." He spoke the truth. We could, every day, make thousands of the kind of Christians that he meant. Such is the venal character of the Hindoos, that, by money, we could make as extensive and rapid conquests as Mahomed ever made by his arms. But the religion of Jesus is the religion of conscience.

On another occasion Mr. Adam writes—

Having not been able to get more than one or two of my neighbours to attend the Place of Worship at the side of the road, for which they have the greatest convenience, I went among them, and urged them regularly to come. Advancing further into the jungle where

they live, I found, at some distance, an assembly of more than two hundred people, men and women, listening to four Brahmins singing the Ramayuna, in a Bengalee Translation. I was invited to take a seat, which I accepted; after being assured that I should be permitted to address the people when the singing was over, which I accordingly did. As night was approaching, they invited me to come the next day, after having made some objections to what I had said. These Meetings, by the unwearyed recitation of the amours and exploits of their gods, contribute, in a very material degree, to increase the depravity and perpetuate the superstitions of the country. The Soodras, who are not permitted to read their Pooranas, become great and holy, by hearing them thus recited. The Brahmins who perform, have no other object in view than the gifts of the people; which, when presented, procure a blessing proportioned to the liberality that has been shewn: the original institutors of the practice no doubt considered it, and how wisely experience justifies, as an effectual means of rivetting the chains of darkness on this wretched people. The Brahmins, when I asked them, did not hesitate to avow that their views were entirely mercenary; and indeed it would be impossible for them to deny it. One man, while I was there, presented them with a few pice; and received a blessing, but a very cold one: another presented a rupee; and, after being embraced, was blessed, with all the emphatic gestures which their customs admit.

On the same subject, he adds—

After worship, I led the hearers into an examination, among themselves, of the qualifications of their Goo Roos [Spiritual Guides] to instruct them. They all concluded, that the Goo Roos had no other object than to get their money, and never aimed at leading them into the way of salvation. This naturally made them inquire whether they trusted in their Goo roo or in the incantation which he pronounces in their ear, and they left me disputing about this. I was strongly reminded of the point which I have heard warmly contested in my native country, whether or not the preaching of the Gospel, the Lord's Supper, &c., are nullified by the irreligion of the preacher or administrator.

In one important respect, however, the cases are very dissimilar—the incantation does not convey a single idea to the mind of him, in whose ear it is pronounced, and in whose memory it is stored. I was induced to converse with the people on this subject, because a person called on me, who stated that he was the Goo roo of fourteen hundred houses in different parts of the country; and that from them he collected annually about seven thousand sicca rupees, of which fourteen hundred were his own, and the rest he sent to his superior Goo roo. He described a complete system of espionage. The Chief Goo roo appoints two subordinate ones, and under them are several servants, who go about the country and observe the conduct of the disciples. Those who offend are threatened, beaten, and, if at last they prove refractory, excommunicated. Poor creatures! they have freed themselves from the tyranny of Brahmins, and thrown away the chain of the Caste, only, I am afraid, to put their neck under a harder yoke.

*Contempt in which Natives of Low Caste and Females are held in India.*

Three persons came to converse with me. They had all read the Christian Scriptures—readily acquiesced in every thing that I said—and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived, when I was engaged in the regular Evening Service at the side of the road; and was addressing twenty or thirty people, whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Sahib, and useless with respect to the people, since it was only persons of Low Caste whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefited by what I said. I told them that I was acting in strict conformity to the commission of my Lord and Master, whose words they, as well as I, professed to revere—*Go ye into all the world, and preach the Gospel to every creature—not exclusively to the rich, the wise, or the learned; but to all, of every caste and of every character.*

They recommended the establish-

ment of Schools, for the instruction of Youth in the English Language, urging the example of Hammohun Roy, who by this means is greatly increasing the number of his disciples; and they offered to furnish a number of Young Men who should read our Scriptures as a school-book, and receive any religious instructions which might be inculcated. I told them, that I considered Schools an important auxiliary in the spread of the Gospel; but that they must never be allowed to supersede the Preaching of the Cross, which is the power of God to those that are saved: and that whatever might be done with respect to the English School which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian Public would do every thing in respect of expense, to establish Schools for the instruction of FEMALES in their own language. The oldest and most intelligent among them carelessly replied, "What have we to do with them? Let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans by whom they might be instructed, and entirely neglected by their own countrymen who did not allow them even to learn to read. "They do not know how to go to Heaven," he replied: "but they know how to go to hell—and let them go!" This was truly horrible. How hard is the heart of man, until it is softened by the grace of God! These men know and understand: they approve and are convinced: they have every thing that the Gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour; and whoever has not His Spirit, cannot belong to Him. They have not received the dews from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?

Great apprehensions have been entertained of the danger of an attempt to introduce the Christian Scriptures into Schools where Natives are taught. These fears may now be given to the winds, when respectable Natives, of their own accord, come to us—request Schools to be established—and expressly stipulate

that the Bible shall be employed as a school-book.

Another extract should awaken compassion and prayer for the wretched Females of India:—

On one occasion we had an unusual number of Females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number and of a respectable character, willingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present, there is not, perhaps, a single Hindoo Woman of this description, who has ever been reached by the voice of a Missionary; and, through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

*Pride of the Learned Hindoos.*

On landing at the river-side, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this, we were invited by several respectable people to converse with them apart in their own house: they readily confessed and lamented the uncertainty and vagueness of all their Shasters; and seemed happy in being assured, that only what was ascertained to be fact had been recorded in our Holy Book, of which we gave them two or three copies.

We then passed farther into the village, and made our stand under a large tree. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some Pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the brahminical tribe, especially those of them who are learned; but thought it better quietly to comply with their invitation, that

they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these Brahmins. They placed a seat for me; and another for an aged Pundit, whom they had fixed on as my opponent. With him I had a long conversation; and he left me, at last, to go to bathe in the Ganges—declaring that the Sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went, triumphing in the hardihood of his assertion, and I grieved on account of the darkness in which he was left to wander.

#### *Native Superstitions and Prejudice.*

The road was filled with people, going to and from the Churukpoja. At this period, almost every species of cruelty and impurity is practised, in order to appease the wrath of heaven, or to accumulate a stock of merit by which favours may be obtained. Walking out, I asked two men where they were going. One replied, that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless; and that he should thereby obtain children: and that his brother, although he had two wives, was also childless; and, to obtain the same blessing, had swung the day before. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although, after all, I suppose he was glad to have the authority of a Sahib's word to allege to his relations, on account of sparing himself the torture which he had anticipated.

A Brahmin manifested the most violent opposition to the Gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present, he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings, to hear the Name of the Blessed Saviour thus defamed and villified. The humiliation of Christ did not cease when He was seated at the right-hand of the Father. He is now insulted, and his Name defamed; and yet even to such a wretch as this, salvation is offered through His blood!

#### *Means of enlightening the Natives.*

I consider it of great importance in

the attempts that are made to enlighten and evangelize a people, that the principal strength should be expended in destroying those errors and prejudices which are of the most fatal tendency, and to which they are most fondly attached. If, by chiming in with some of their own ideas, we should endeavour to bring them gradually, and almost involuntarily, to the profession of the Gospel, little good, I fear, would be effected. Baneful errors and prejudices, to be cordially relinquished and completely overcome, must be temperately and affectionately, indeed, but boldly, constantly, and openly exposed; and if saving good is to be done, the instruments which God has appointed and promised to bless, must be employed—many must pray in faith, and many preach with diligence.

That there is hope concerning this benighted people appears from the following testimony:—

I conversed with a person, who professed to be entirely dissatisfied with his own religion, and anxious to find out a better way. The number of these seems to be increasing: and whether they be the first that will embrace the Gospel, or not, they are a defection from the ranks of idolatry; and serve, in the mean time, to strengthen the hope of those who long for the salvation of the Heathen.

## North-American States.

### NEW-ENGLAND TRACT SOCIETY.

#### *Instances of the Benefit of Tracts.*

A MINISTER in New Jersey writes—

A man in my parish, more than sixty years old, had been thirty years a drunkard. Having wasted his property, he sought a livelihood by petty thefts, and thus became a pest to the whole neighbourhood. His two sons fell into the vices of the father, and the house was soon the haunt of an unprincipled gang. I became acquainted with them. They were, at first, shy of me. When a little more familiar, I gave them some Tracts; desiring them to read, and return the Tracts, and tell me how they liked them. They were pleased: when they returned them, they asked for more. More were given, with some

warning and reproof. The family soon resorted regularly to the House of God on the Sabbath, the sons joined a Bible Class, and the family has had morning and evening prayer during the last year.

A Gentleman in the State of New York gives another instance of success:—

Near Schoharie, at a turnpike-gate, the same young woman to whom I had given some Tracts in May, came to receive the toll. When I gave her Tracts the first time, she took them in a frivolous manner, and laughed at my serious remarks. Now I asked her, if she had read the Tracts which I gave her. She looked at me with earnestness, and said she had. I inquired concerning the effect. Her heart was full, and she could not speak. She burst into tears. I gave her more Tracts, for which she thanked me, and said she hoped, if ever I should see her again, it would be with more satisfaction.

#### BOARD OF FOREIGN MISSIONS.

##### *Eleventh Anniversary.*

THE Eleventh Annual Meeting was held in Hartford, in Connecticut, on the 20th and 21st of September, 1820.

On the evening of the 20th, the Rev. Dr. Nott preached, from Mark xvi. 15.

Reports from the Committee and from the Agents of the Foreign Mission School were read and approved. The principal points of the Report relative to the Missions to Bombay and Ceylon, were given under those heads in the Survey. We shall now extract what relates to the Home Proceedings; and shall give the remainder of the Report at an early opportunity.

The Board resolved on the establishment of a Periodical Publication, at its expense; and requested the Committee to charge themselves with carrying the plan into execution.

The Twelfth Annual Meeting is to take place, on the Third Wednesday in September of this year,

in Springfield, Massachusetts. The Rev. Dr. Proudfit was appointed to preach, on that occasion; and, in case of his failure, the Rev. Dr. Morse.

##### *Receipts of the Eleventh Year.*

The Income of the Year, in money, was 39,000 Dollars.

But, besides these contributions in money, others have been made, to a considerable amount, in various articles suitable for the different Missions. The value of these articles is estimated, by the Committee, at 5700 Dollars; making the total amount of Income 44,700 Dollars.

Of these contributions in articles, the Report states—

For the Sandwich Mission, a noble spirit of liberality was displayed: particularly in the places and vicinities where the Missionaries had resided; and in Boston, Salem, and some of the neighbouring towns, of whose liberality every Mission has participated. For the Cherokee and Choctaw Missions, a spirit not less noble has been extensively manifested, and is continually increasing: from more than 100 different places, in the North and in the South, boxes of clothing, of almost every kind suitable for the Children of Schools, and some for the Missionaries and their Families, have been prepared and sent forward. These articles of clothing are chiefly the fruits of Female Benevolence— that rich and perennial source, whose streams give life and beauty to Zion, and shall make the wilderness glad and the desert to rejoice and blossom as the rose.

To these Donations from the Christian Community, the Committee add, with grateful admiration, the unprecedented Benefaction of the Choctaw Indians:—

That poor, pagan, and lost People of the Wilderness have, within a year, pledged the annual sum of 6000 Dollars, to be received by them from the Government, during the whole time that it shall be paid, that is, for sixteen or seventeen years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and Civilization!



*Expenditure of the Eleventh Year.*

The Payments of the year have been as follows:—

	Dollars.
Palestine Mission . . . . .	2348
Bombay Mission . . . . .	7221
Ceylon Mission . . . . .	7135
Sandwich Islands' Mission . . .	10000
Cherokee Mission:	
At Brainerd . . . . .	9967
On the Arkansas . . . . .	1150
	— 11117
Choctaw Mission . . . . .	10414
Foreign Mission School . . . . .	3350
Sundries . . . . .	5835

Total . . Dollars, 57,420

The Income of the Year, in money, having amounted to but 39,000 Dollars, the deficiency, of 18,420 Dollars, has been supplied by the sale of Stock.

*Missionaries sent forth in Eleventh Year.*

Since the last Annual Meeting, your Committee have sent forth, to different fields, 23 Men and 13 Women—10 Men and 7 Women, to the Sandwich Islands; 1 Man, to Ceylon; 2 Men, to Western Asia; 8 Men and 6 Women, to the Choctaw Nation; and 2 Men, to the Cherokees of the Arkansas.

Of the Men, five are Ordained Missionaries, one is a Physician, and one is a Printer; and the rest, besides being skilled in husbandry and various mechanical arts, are men inured to labour and of approved character: four are men in middle life, with well-governed and well-educated families—the rest, young men, eight of whom are married: most of them have been exercised in the instruction of Schools; and all of them are deemed well qualified to take part in the work of evangelizing and civilizing pagan and uncultured people.

*Summary of the Total Receipts, Payments, and Missionaries of the Board.*

There has been PAID, from the Treasury of the Board, the total sum of \$201,160 Dollars: viz.—

Palestine Mission . . . . .	2,350
Bombay & Ceylon Missions, about	100,000
Sandwich Islands' Mission . . . .	10,470
Missions to the Amer. Aborigines	51,000
Foreign Mission School . . . . .	17,340
Contingencies . . . . .	20,000

Total Receipts . . Dollars, 201,160  
April, 1821.

The Treasury has RECEIVED the total sum of about 235,000 Dollars. Of this amount, something more than 220,000 Dollars were given by individuals, male and female, associated and unassociated, in donations and bequests for the general and particular objects of the Board: the remaining sum, of about 15,000 Dollars, was the proceeds of moneys invested, books sold, &c.

Various useful articles have also been contributed, in different ways, and of no inconsiderable value.

There have been received under the patronage and direction of the Board, as MISSIONARIES and ASSISTANTS, 62 Men and 48 Women—in all 110. Of this number, three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams—have been called to their reward: ten, six Men and four Women, have left the service—three on change of sentiment, five on account of impaired health, and two from discontent; and nine are yet at home; waiting to be sent forth to their work. Eighty-eight—49 Men and 39 Women—are now either in the fields respectively assigned to them, or on their way to them: 25 in the East, 2 in Western Asia, 17 in the Sandwich Islands, and 44 in the countries of the American Aborigines. On the same funds and engaged in the same cause, are the Principal of the Foreign Mission School and his Assistant. Of the Men now under the patronage and direction of the Board, 26 are Ordained Ministers of the Gospel, educated, most of them, in Literary and Theological Seminaries of the first order in our country—two are designed for Ordination—and the rest are approved men of the various departments of the general work, as Catechists, Schoolmasters, Agriculturists, and Mechanics: all of them, the Principal and Assistant of the Foreign Mission School excepted, have given themselves for Life to this service; and most of them, with sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount.

The Report speaks of this Summary as being that of "Ten Years;" but it appears to include the Receipts, Payments, and Missionaries of the last year, which we have called the Eleventh, the Report being so numbered.

Y

*Foreign Mission School.*

The present number of Pupils is 29—four from the Sandwich Islands, one from Otaheite, one from the Marquesas, one Malay, eight Cherokees, two Choctaws, three of the Stockbridge Tribe, two Oneidas, one Tuscarora, two Caughnewagas, one Indian Youth from Pennsylvania, and three Youths of our own Country.

Under the instruction of the Principal, the Rev. Mr. Daggett, and his Assistant, Mr. Prentice, the improvement of the Pupils has been satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life, they are instructed with care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of 31 Heathen Youths—including, with the 26 now at School, the deceased Obookiah, and the four Sandwich Island Youths who have gone with the Mission to their native Islands—17 are thought to have given evidence of a living faith in the Gospel; and several others are thoughtful on religious concerns.

*Effects of the Labours of the Board.*

Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

The translation of the Scriptures, however, into one of the principal languages of India; ready to be given to ten millions of people, as soon and as fast as means for printing and distributing shall be afforded—the actual printing and distributing among that Pagan Population, of large editions of select portions of the Scriptures, and of Scriptural Catechisms and Tracts—the teaching of several thousands of Heathen Children to read the Bible and other useful Books—the preaching of the Gospel to many thousands of Heathen People—and the turning of more than Fifty Heathens from darkness to light and from the power of Satan unto God—these are effects and fruits, not to be estimated by thousands, or hundreds of thousands, or millions of money.

Ten years ago, the Aborigines of our country were regarded, by this great community, with the exception of here and there an individual, as an utterly intractable race; never to be brought within the pale of civilized society, but

doomed to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land: not a few even of the friends of Missions held the projected Mission to those Outcasts of the Wilderness to be a hopeless enterprise: now, the whole Nation is moved by a very different spirit: from the highest places of the National Government down to the humblest conditions of society, all classes are inspired with good-will toward the Indians: the desire to serve, rather than to destroy them, is everywhere testified. If, by the favour of Providence, this Board has been instrumental in effecting this auspicious change—if the System of Instruction, which it has put into operation, in the Cherokee and Choctaw Nations, has secured the favour and conciliated the confidence of the Indian Chiefs and Tribes, and has produced examples of Indian Improvement which have engaged the attention of all classes of the community and awakened in them a lively interest in the great design—the Board has not laboured in vain.

The Christian Community has been waked from its slumbers: an influence, more vivifying than the breath of Spring, has been diffused through the land: the minds and hearts of many, of different classes and denominations, have been opened to feel the Common Brotherhood of all human beings, as *made of one blood and REDEEMED BY ONE BLOOD*: the reasonableness of the injunction, *to do good unto all men as we have opportunity*, and the commandment of the Everlasting God that *the Gospel should be made known to all nations and preached to every creature*—have come to be practically acknowledged: Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects have become so common, that we are ready to forget how little of them was known only a few years ago. In as far as this Board has been instrumental in producing these effects—by its Missions to Heathen Nations; by its disclosure of the ignorance, corruption, and wretchedness of the *dark places of the earth*; and by its communication of intelligence, with motives and excitements to benevolent exertions—its endeavours have conduced to the benefit of many: especially has it been so, if, by them, the Monthly Concert of Prayer, which

is connected in a particular manner with Missions to the Heathen, has been promoted and extended; and if these united Prayers and Alms have gone up with acceptance before God, and, in answer to them, in any measure, He has granted those plenteous effusions of His Spirit, with which our Churches and the various classes of the Community have been so signally blest.

*General Influence of the Spirit of Missions.*

After thus tracing the probable effects of the labours of the Board in their own country, it is added—

It is the spirit of Missions, the spirit which burns with quenchless desire to *teach all nations and to preach the Gospel to every creature*, that has produced in Christendom the mighty movement; and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first Missions of this new era were sent forth to the distant Heathen, Christendom was asleep, while the World was perishing—was dreaming of temporal changes, disastrous or prosperous, while *darkness covered the earth and gross darkness the people*. Roused from their slumbers by those great Christian Enterprises, the friends of God and of Man were amazed at the Ignorance, corruption, and wretchedness everywhere to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, and Education Societies, spring up, in quick succession; and a system of beneficent action has been advancing with surprising and animating rapidity. The Spirit of Missions—of Missions to the Heathen—is the main-spring of the whole.

*Appeal for increased Liberty.*

The Cause is the noblest on earth—the Work the greatest—the sure Results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.

With all the prosperity that has attended this Institution, it is not to be forgotten, that, for supplying the deficiency of the last year's Receipts, the

disposable funds from the surplus receipts of preceding years have been nearly exhausted. Should the Receipts, in an equal or indeed in any considerable degree, fall short of the Expenditure necessary for maintaining the Establishments, for the support of which the most sacred pledges have been given, from what source is the deficiency to be supplied? It were an unwarranted confidence, that He, whose Cause it is, will maintain it without the willing, the continued, the increased efforts, benefactions, and sacrifices of His friends. What HE has been willing to do, and what sacrifices to make, is manifest to the Universe; and He will take care, that what THEY are willing to do, and what sacrifices to make, shall also be made manifest.

Can it be apprehended for a moment, that this great Christian Community—so rich in blessings temporal and spiritual, so deeply indebted to the Author of these blessings—will determine, in His face and in the face of the Universe, that they will do no more for the recovery of their fellow-beings, for whom, as well as for themselves, He died!—that the Missionaries, who have gone forth in obedience to His call and command, shall be left unsupported—that the Schools for raising up an enlightened generation shall be discontinued or diminished—that the Heathen, rather than make for them any further exertions or sacrifices, shall perish in their ignorance and corruptions?

After such an issue, who, in our land, could look up toward Heaven? Rather than such an issue should come, who, in our land, that hopes in the mercy of God our Saviour, would not merely give a few cents or a few dollars a-year, but make a cheerful devotement of all that he has?

This sentiment will be felt. Not a few feel it already. And when it shall have fired the hearts of American Christians, as it may reasonably be hoped that it ere long will, there will be no lack of Funds for the maintenance and enlargement of the Missions and Establishments already commenced; and for many more, which the necessities of the Heathen affectingly demand. Then shall *Glory dwell in our land*; and bless, with its enlightening and healing emanations, the most dismal abodes of men.

UNITED FOREIGN MISSIONARY  
SOCIETY.

*Journey and Voyage of the Osage-Mission  
Family to the Arkansas.*

A FEW particulars of this Journey and Voyage were stated at p. 86 of the Survey. Later advices have since been received, of which we shall now abstract the substance.

Leaving New York on the 20th of April, the Mission Family, on arriving at Philadelphia, continued in that city till the evening of the 26th. After exciting great and general interest there, they set forward to Pittsburgh, a distance of 300 miles; which place they reached on the 12th of May, having rested on the two intervening Sabbaths. At Pittsburgh, having now ascended the mountains which give rise to the Ohio, they embarked on that river, on the 24th of May, on board two boats of about twenty tons each; and passed down the current by the help of oars, at an average rate of about forty miles a day, reaching the mouth of the Ohio, a distance of 1100 miles from Pittsburgh, in twenty-eight days.

Of the Four Sundays spent on the Ohio, three were passed with Christian Congregations in towns on its banks, and the fourth on board. In the passage down the river, they were joined by a millwright, Mr. John Ransom, whose services would be requisite to complete the arrangements on the Arkansas. Liberal contributions were supplied, in money and stores, not only at Philadelphia and Pittsburgh, but at various places as the boats were passing down the Ohio.

Of this voyage down the Ohio, the following description affords a pleasing picture:—

We begin to look on our boats, as our House and Home, for a considerable part of the current year; and though we have but a small circumference of room for a family so large, yet we have enough while we continue of one Heart and of one Mind. Our style of taking

our meals we consider as quite superior; it is delightful beyond expression, to dine or take our tea at a long table, on the roof of one of the boats, while wafting down the smooth surface: at the ringing of the bell, we lash the boats together, and repair to the table. In the morning, we rise at the striking of the bell, about four o'clock, unite in Family Worship, and then proceed on our voyage; interrupted only to receive the donations of those along the bank, who take a lively interest in the Mission.

On the evening of the 22d of June, the boats entered the Mississippi; and proceeded, with augmented speed, down its rapid stream. After following its course toward the Gulf of Mexico for several hundred miles, they entered the mouth of the Arkansas, which flows into the Mississippi from the west; and began to work up that river to the Port of Arkansas, at some distance from its mouth. At this place the Family arrived in health; and left it on the 3d of July, to work further up the river to the place of their destination.

But now the scene began to change. Almost every member of the Family was successively attacked with fever, consequent on the heat of the weather and the lowness of the country through which they were now slowly making their way. The advantage of having a skilful and humane Physician among them was now felt by all: but no skill could rescue several of the Family from the grave. One of the boatmen died on the 9th of July; and, on the 20th, D. E. Hoyt, one of the Females of the Mission—both of typhus fever: and, on the 24th, another Female, Susan Lines, departed.

On the 23d of July, they reached a place called Little Rock, in the Arkansas Territory. They had now left the lower country, which was unhealthy and destitute of good water; and here found the land higher, with springs of good water. The heat was, however, excessive;

and both Mr. Vaill and Mr. Chapman, the Superintendent and Assistant of the Mission, were visited with fever; and almost the whole Family still suffered. Mr. Vaill and Mr. Chapman wrote, on the 19th of August—

• The Mission Family have, by these trials, been called to bear the yoke: but it is only suffering affliction, with other Missionaries who have gone before us; yea, with Christ, the Captain of our Salvation. We have already seen them needful; and we have no reason to doubt that this School is the best for Missionaries entering the field. The Board may indulge the hope, that those who are permitted to survive, will feel themselves renewedly consecrated to the service of Jesus.

By the last advices, of Dec. 1st, it appears, that, in consequence of the low state of the river, which was expected to continue till February, most of the Family, with the boats and heavy baggage, were detained at Little Rock. In the beginning of October, Mr. Chapman had embarked, with several others, in a canoe; and had set forward for Union, the intended place of the Mission, with the view of erecting a temporary building for the accommodation of the Family during the winter. After stemming the current about 150 miles, they were obliged, by the want of water, to abandon their canoe, and proceed on horseback. No further intelligence had been received from them.

In the mean while, the health of the Family was improving, as the cold weather came on. In reference to their trials, Mr. Vaill writes—

Our afflictions have not, we trust, damped our ardour. We see no reason, from what we have learned concerning the Osage Nation, why our Establishment may not prosper; but every thing, on the contrary, gives us encouragement. Our confidence in God is, we hope, not abated, but rather increased, by our afflictions: and while we hope soon to proceed, and visit the poor Indians for their saving benefit, we continually pray that God would bless and prosper the beloved Board, and abundantly crown

with success their labours of love, of faith, and of patience.

The Lord of the Harvest has been pleased so to order it, that we have not, as yet, been able, by the most active vigilance, to enter the field this season. General sickness in the Family, together with the low state of the river, have detained us this time, on this side the land, which, when we left New-York, we fondly expected to possess three months before this time. But He, whose right it is to direct, and who knows what is best for us, for the Mission, and for the Kingdom of the Redeemer, has seen fit to call us to this School of Trial and Discipline before we entered on the field.

*Some Account of the Osages of the Arkansas.*

FROM an Address, delivered to the Mission Family, before their departure from New York, by the Rev. Dr. Milledoler, in the name of the Board, we extract a brief account of the Tribe for whose benefit the Mission is designed:—

The first attempt of this Society will be made among the Osages, comprehending the Southern Branch of that Tribe, computed to consist of from six to eight thousand souls; situated on the Grand River, a branch of the Arkansas; and distant from this city, about 2000 miles by land, and about 2600 miles by water.

Their country is fertile and healthy—their rivers well supplied with fish; and their hunting-grounds with game of good quality, easily obtained and in considerable variety.

The character of this Tribe is at least equal, and is supposed to be superior, to that of any other tribe of Indians on the continent. Having had far less intercourse than many others with unprincipled White Men, they are consequently less corrupted. They are, for the most part, a tall and portly race, with great muscular powers, and with more than ordinary strength of intellect; constituting what may, in some instances at least, be styled Nobility of Mind. Their moral character is that of a people chaste, temperate, frank, candid, faithful, affectionate; and all these traits are connected with strict observance of the Religious Ceremonies and Rites handed down to them by their Ancestors.

Never, perhaps, since the discovery

of the American Continent, has so fair an opportunity been presented of introducing the Gospel, with the Arts of civilized life, among the Heathen of our wilderness. Our Agents, in their exploring tour, found those Tribes which had lately been engaged in all the horrors of Savage Warfare, hushed into tranquillity—the war-whoop had ceased among their mountains—the blood-stained tomahawk they had washed and buried—their fierce and raging passions, like the ocean waves, were subsiding into a calm.

*“Talks” addressed to the Osage Chiefs.*

The Board addressed a “Talk,” or Letter, to the “Chiefs and Warriors of the Osage Nation, explaining, in simple and affectionate language, the objects of the Mission; and introducing all the Members of the Family by name, stating the particular kind of instruction which each would endeavour to give them and their children.

While the Family was travelling from Philadelphia to Pittsburgh, Mr. Chapman visited Washington, where he had an interview with the President of the United States, and frequent conferences with the Secretary of War. The Government cordially supported the Society's plans, and addressed a “Talk” to the Indian Chiefs, and Circulars to such of its Officers as might be likely to have it in their power to aid the Mission.

Colonel M'Kenney, also, the Superintendent of Indian Affairs, sent a “Talk” to the Chiefs, which we shall here extract, as it furnishes an excellent model of the simplicity and charity which should distinguish addresses to the untutored Heathen, and contains important intimations to Missionaries on the influence of their own spirit and character:—

Brothers—I live a great distance from you, toward the rising sun: yet I know you, and am your friend. I wish you and your children to be happy. It is with the hope that great things are about to be done for you and your children, that I send you this Talk. I want to counsel and advise you.

Brothers—Many of your White Brothers in the great city of New York have heard of you; and they have sent to you and your people good Men and good Women, to instruct you and counsel you, in those things which are important for you to know.

Brothers—I put this Talk into the hands of Epaphras Chapman, one of the good Men sent by your White Brothers from the great city of New York to instruct you and your children. He is your friend: listen to his talk, and mind the things that he will teach you. All who go with him are your friends. I know who he is, and who they all are; for I have heard his talk concerning you and your children.

Brothers—These good Men will teach you how to till the ground—how to make fields and gardens, where all things necessary for you to live upon will grow: they will teach you how to make these good things grow, and how to cook them, as your White Brothers cook them. The good Women who go with Mr. Chapman, will teach your little girls how to spin, and weave, and knit, and sew with the needle; and these good Men and Women will teach all your children, girls and boys, how to read, and write, and cipher, and how to pray and sing praises to the Great Spirit; and how you must all live, and act, to secure his favour and protection.

Brothers—These good Men and Women do not go among you to trade, to cheat, to defraud you, as many do; but they go because they are your friends, and want you and your children to be happy. Mind their words: hearken to their counsels: advise your children to love them, and to pay attention to their instructions.

Brothers—Your Great Father, the President, knows these good Men and good Women, who go with Mr. Chapman. He knows they are your friends; and he is glad that they have gone to teach his Red Children how to be happy.

Brothers—When you see your children well dressed and well fed; and when you see them making their own clothes, and hear them reading the good books which tell about the Great Spirit, and which tell them how they must act to be happy in this world; and when you hear them sing praises to the Great Spirit; when you see them love one another, and do one another all the good that they can—will it not make your

hearts glad? It is to do all this that Mr. Chapman has gone to you, and carried with him the good Men and good Women, who will live with him in your country.

Brothers—Think what sacrifices these good Men and good Women have made. They have gone from toward the rising sun, and left behind them their parents, and brothers, and sisters, and friends. They have shaken hands with them all, to see them no more in this world; and all this, because they are your friends, and want to do you good.

Brothers—How ought you to love these good Men and good Women! You will love them; and the more you know them, the more you will love them. They expect that you will be their friends. This is what they expect; and this is all that they will ask of you. Learn of them the lessons which they go to teach you and your children, and hold fast what you learn.

Brothers—I shake hands with you, and put my seal upon this Talk. I pray the Great Spirit to make you and your children happy.

## Miscellanies.

### EXAMPLES OF CHRISTIAN CHARITY.

#### LIBERALITY OF A POOR BLIND GIRL.

A Blind Girl brought to a Clergyman thirty shillings, for the Missionaries of the Society. The Clergyman, surprised that she should offer him so large a sum, said to her—“You are a poor Blind Girl; you cannot afford to give thirty shillings to the Society.” “I am indeed, Sir,” said she, “as you may see, a Blind Girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those Girls can who have eyes.” The Clergyman was, of course, very much struck with her answer, and said—“I shall be glad to know how you make that out.” “Sir,” she answered, “I am a basket-maker; and being blind; I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money; and now I hope that you will take it all for the Missionaries.”

Whose heart is not moved by such an instance of exalted Christian Charity!

#### CHARITY OF A SUNDAY-SCHOOL GIRL.

A Clergyman, who collects the contributions of his Parishioners in support of the Church Missionary Society, gives the following account of a Little Girl:—

“One of my Sunday-School Children was so affected at the accounts which I gave them of the little African Slaves, that, for several days, she

was quite in distress, because her parents, who each of them subscribe a penny a-week, could not afford to allow her to subscribe a penny a-week also. One of my family, on learning her grief, told the child, that if she wished to earn a penny a-week for the good of the African Children, we would send her some work from the Parsonage. She caught eagerly at the proposal: and the dear Infant (she is only about eight years of age) sits down regularly, contented and happy, to employ her little fingers on behalf of the poor Heathen.”

#### CHARITY OF AN AMERICAN LABOURER.

A Labouring Man, in the State of Vermont, one of the American United States, contributed, through a friend, Five Dollars to the American United Foreign Missionary Society; requesting, at the same time, that his name might not be mentioned. The same worthy man had saved Three Dollars beside, which he had given to the Education Society. These Eight Dollars were the savings of a year; and the manner in which he had effected his charitable purpose, may well stimulate multitudes to far greater exertions for the good of others than they have ever yet made. His account was as follows:—

“By working on the 4th of July,  $\frac{1}{2}$  of a Dollar—by not wearing a handkerchief on the neck, 1 Dollar—by denying himself and his family the use of distilled spirits, 1 Dollar—by having his fulled cloth only coloured, not dressed, 14 Dollar—by wearing himself and family, thick shoes, 4 Dollars—Total, 8 Dollars.”

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From March 21, to April 21, 1821.

ASSOCIATIONS.	Present.		Total.			
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		
All Causings (Wilts)	6	0	0	15	7	0
Basingstoke	13	0	0	162	14	6
Bathons Vicinity (M. Sch. Fund)	255	0	0	1783	13	1
Bedfordshire	105	10	0	683	10	8
Berkshire	200	0	0	1769	9	6
Birmingham	143	5	3	425	0	3
Blackburn	1	2	0	365	0	2
Blackheath Ladies'	14	19	7	666	5	2
Blandford	50	0	0	614	14	1
Bridewell Chapel	33	18	6	88	7	1
Bristol (incl. a Legacy of 50 <i>l.</i> by Mrs. Anne Evans, late of Clifton)	1481	9	3	13884	12	3
Broadway Church, Westminster	1	16	0	439	8	5
Cambridge—Town, County, and University	150	0	0	397	8	5
Carlisle	127	13	0	1530	14	10
Carshalton (M. School Fund)	51	14	8	363	5	6
Chepton	57	17	4	87	17	4
Chester—City and County	70	0	0	1149	12	7
Chichester	83	0	0	315	18	6
Christchurch, Newgate St. (M. School Fund)	90	1	0	437	11	4
Clapham	29	6	0	1982	5	5
Clarks well	123	3	7	1223	19	8
Collingham & Langford (Notts)	30	6	6	136	4	6
Colsterworth (Lincolnshire)	6	15	6	49	12	0
Curry Rivel (Somerset)	10	10	0	19	10	0
Devon & Exeter (including 14 <i>l.</i> 18 <i>s.</i> from Sidmouth 21 <i>l.</i> 7 <i>s.</i> from Dartmouth — 7 <i>l.</i> 1 <i>s.</i> from Dawlish Branch)	63	0	1	2668	13	6
Derbyshire (M. School Fund)	365	5	7	3878	10	4
Dorchester	16	10	0	349	2	3
Dudley	42	3	6	122	4	0
Edinburgh Auxiliary	300	0	0	1992	10	0
Falmouth	66	17	4	383	11	6
Glasbro'	100	0	0	508	5	8
Glasbury (Brecon)	13	6	1	740	0	0
Gloucestershire	370	6	8	3156	9	0
Gouvarat (Somerset)	12	17	6	12	17	8
Guildford	9	14	6	354	13	0
Halifax	46	2	9	535	1	3
Helston	33	8	0	360	13	0
Henley-upon-Thames	150	0	0	107	12	6
Hertford	15	0	0	1617	13	7
Hibernian Auxiliary	1315	15	10	7921	14	3
High Wycombe	11	8	6	179	15	0
Hornby, near Catterick	3	15	6	13	15	6
Huddersfield	102	0	0	1659	13	0
Hull & East Riding	139	8	0	4617	2	9
Islington Ladies (M. Sch. Fund)	51	9	0	216	3	5
Kendal	79	3	6	665	10	6
Kirkby Lonsdale	68	8	0	441	13	9
Kirton in-Holland (incl. S. from Boston)	21	8	6	79	11	6
Liddington & Caldecott (in- cluding 2 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> by Mr. Baines of Uppingham)	19	0	0	244	17	11
Lincoln	54	2	0	342	9	6
Manchester & East Lancashire	150	0	0	3076	6	0
Markt, near Abridge	14	12	0	91	16	6
Micheldever & Stratton (Hants)	24	5	0	119	18	5
Morden (Surrey)	7	6	6	100	16	1
Newton (Wilts)	29	6	1	48	19	1
North-East London (from Hackney Ladies' Associ- ation)	168	16	4	410	17	7
North Wales Auxiliary	28	0	0	319	12	11
Nottingham (including 19 <i>l.</i> from Hawks worth Branch)	140	8	0	1620	10	8
Padstow (Cornwall)	7	5	4	104	13	9
Pearth	34	18	0	216	2	6
Percy Chapel: Ladies Com. 51 16 0 } Gents. Com. 54 4 10 }	106	0	10	2278	16	2
Portsea	43	7	8	874	8	0
Preston	139	11	9	601	20	7
Queen Square Chapel, West- minster	20	0	0	693	14	1
Quatoco, near Bridgewater	10	18	2	10	18	2
Richmond (Surrey)	35	0	0	267	0	0
St. Anthony's, Watling Street, St. Austle & Charlestown (Cornwall)	18	0	10	275	18	11
St. John's Chapel, Bedford Row	13	16	0	126	5	4
St. John's Horsleydown	172	3	0	3656	2	11
St. Swithin's Sunday Schools	5	13	2	82	14	0
St. Swithin's Sunday Schools	5	2	6	45	15	9
Stonon & Finespade (Rutland)	11	0	0	45	1	2
Swby, near Batwry	16	14	6	35	10	0
Swfield (M. School Fund)	18	11	8	1413	12	20

ASSOCIATIONS.	Present.		Total.			
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		
Shropshire (incl. Sch. Fund 35 <i>l.</i> —Maseley Branch 80 <i>l.</i> and Ludlow Branch 32 <i>l.</i> 12 <i>s.</i> )	280	0	0	2800	0	0
Southampton	20	10	0	1735	2	7
South-west (Sussex)	3	10	3	39	9	5
Stafford	67	0	0	408	3	6
Sudbury	126	19	0	392	1	7
Suffolk	50	0	0	1369	8	0
Sutton (Surrey)	12	0	0	127	11	0
Tutbury (Staffordshire)	28	2	0	178	16	3
Wakefield	43	12	0	506	11	11
Warwick	24	15	10	24	15	10
West Bromwich (M. Sch. Fund)	58	0	0	340	9	0
West Malling (Kent)	5	16	0	11	11	6
Winkfield (Wilts)	13	15	1	81	5	10
Wolverley (Warwickshire)	19	1	7	118	2	10

COLLECTIONS.

A. B. by a few Friends	8	0	6	8	0	0
Bellbroom, S. Esq. a few Gentlemen by him	100	15	0	801	12	0
Bird, W. G. Esq., Lichfield	6	17	0	33	18	9
Brandram, Rev. A., from Brom- ley, Beckenham, Pease, and Stanhelm	35	0	0	242	1	7
Brounle, Mrs. Madeira	10	0	0	82	2	0
Bulmer, Mr. H. M., Wilderness Row	2	4	0	25	1	0
Dear & Jenkins, Messrs., Croydon	4	0	0	4	0	0
Elaton, Mrs., Giltspur Street	2	7	0	30	18	0
Gleed, Miss, Donnington	8	8	6	53	7	0
Godde, Miss, Kennington	9	0	0	40	0	0
Goode, Miss, Stockwell	3	0	0	17	19	0
Hitchin, Rev. Mr., Gt. Staughton	2	14	0	5	14	0
Hunt, Mr., from the Manufac- tory of Messrs. Starr & Co.	14	18	8	66	6	7
Laufer, Miss, Wadden, near Wantage	2	16	6	9	19	0
Lock, Miss, Taunton	11	0	0	25	2	0
M. F. S., Apothecaries' Hall	1	5	0	2	15	0
Parker, Mr. C. W., Exchange Court, Strand	0	13	0	0	13	0
Pope, Miss, Great Staughton	4	16	0	17	14	0
Prichard, Miss, Kidderminster	12	0	0	117	3	0

BENEFACTIONS.

Miss Mary Coleman, by Messrs. Puret & Co.	20	0	0			
Produce of a Missionary Box, at Mr. N. J.	3	5	0			
Broughton's, Holborn Bridge	3	0	0			
Thomas Roberts, Esq., Russell Square	10	0	0			
Mrs. E. Simcoe, Honiton, third Benefaction	16	10	0			
John Wilson, Esq., Newcastle-upon-Tyne	5	0	0			

SCHOOL FUND.

By Bath Association, For Henry's Gloucester Ryder, Fourth Year	5	0	0			
By Carnalton Association, For William Rose - Fifth Year	5	0	0			
By Christchurch, Newgate Street, Association, For Samuel Crouther - Third Year	5	0	0			
By Derby Association, For Samuel Shipley - Fourth Year	5	0	0			
By the Younger Females of a Family For James William - Fifth Year	5	0	0			
By Friends of the late Rev. William Goode, For William Goode - Fifth Year	5	0	0			
By Islington Ladies' Association, For Mary Anne Hopson - Fourth Year	5	0	0			
By Christopher Neale, Esq. Southend, Sydenham, For Mason Neale, for Six Years	30	0	0			
By Sheffield Association, For Archibald Hodgson - Fifth Year	5	0	0			
By Shropshire Association, For Archibald Cameron, - Second Year John Whitechurch - Fourth Year Anna Langley - Sixth Year William Gulpin - Sixth Year Thomas Stedman - Sixth Year John Kegg - Sixth Year Rhoda Brown - Sixth Year	35	0	0			
By Mrs. Stevenson, Hampstead Row, For Anna Cecilia Rhoder - Fourth Year	5	0	0			
By West Bromwich Association, For Mary Jesse - Fourth Year	5	0	0			

LEGACIES.

By Mr. Thomas Horne, late of Hamp- stead, Legacy Duty	50	0	0	45	0	0
By Mrs. Anne Evans, late of Clifton, near Bristol Legacy Duty	500	0	0	450	0	0



# Missionary Register.

MAY, 1821.

## Biography.

### LIFE OF THE REV. HANS EGEDE.

(Concluded from page 136.)

**I**N the last Number, we traced the difficulties and encouragements of this Apostle of the Greenlanders, from his first landing in their country in 1721 to the close of the year 1727. We shall now finish the narrative of his Life; and shall hereafter add, from a recent publication, some account of the state of the Mission up to the present time.

#### *Arrival of two Colleagues—*

Appearances had hitherto been so unpromising, that the intrepid Egede had been, more than once, staggered in his hopes of the duration of the Mission. In 1728, however, ample dispositions were made to extend both the Mission and the Commerce, and to plant abiding Colonies for the cultivation of the land. Several ships arrived, with materials for erecting a fort and a new colony, a garrison for the protection of the trade, and a number of masons and carpenters.

By these ships Mr. Olaus Lange and Mr. Henry Milzoug arrived, as colleagues of Mr. Egede in his labours. On the return of the vessels, Mr. Egede's eldest son went to Copenhagen, to prosecute his studies: with him went Poek and his wife, now named Christian and Christiana; and two Greenland Boys and a Girl, who had just before made confession of their faith and been baptized.

#### *Children of Heathen Parents baptized—*

On the arrival of his colleagues, Mr. Egede laid a written proposal before them, on the subject of baptizing the Children of Heathen Parents. Nothing had been effected among the Adult Natives, but to gain their cold assent to the Word, without any reflection on their misery or any desire after grace: and, not bearing to see the poor Children die away without baptism, he had come to a

conclusion, in the presence of God, to make those Children partakers of holy baptism whose Parents gave their assent to the True Religion; in the hope that the Parents would become more resident in the neighbourhood, and would allow their Children to be brought up in the knowledge and fear of God.

Both his colleagues acquiesced in this plan; and, the next year, they received the approbation of the Mission College, provided the following conditions were complied with:—  
1. That the Parents should freely consent to the baptism of their Children, without either blandishment or compulsion—2. That the Parents did not desire baptism for their Children out of superstitious feeling, imagining that it might contribute to their health and strength; as, in former years, the Natives had desired the Missionary to breathe on their sick in order to their recovery—3. That the Parents would bind themselves to allow their baptized Children to be instructed. The Missionaries were enjoined by the College to keep an exact Register, that they might always know what Children they had baptized, and what was become of them: and with respect to Adults, it was directed that none should be baptized until they had been instructed in the necessary points of Christianity, and gave evidence of a true desire for baptism.

May, 1821.

Mr. Egede entered on this plan, in February 1729, by the baptism of 16 Children, which were afterward increased to 150.

But his hopes from this quarter were greatly disappointed by the suspicions and indifferencé of the Natives. He desired them to send to the Colony, first one company of Children and then another; each to be under his care for a month, that he might instruct one class after another; but they would not comply; and, when he went to visit them, they would hide their Children lest he should take them away; so that he could not even instruct them, as he had been accustomed to do before, in their Parents' houses. They had professed desire after God's Word; but most of the Parents, whose Children he had baptised, and who had promised to stay in his neighbourhood and allow their Children to receive Christian Education, wandered so far away, that his intercourse with them was broken off, and his hopes respecting them consequently disappointed.

*The Mission reduced to Extremities—*

On the arrival of the supplies which were sent with Mr. Egede's colleagues, the Colony, which had been formed at Haabets-Oe (Hope Island), at the mouth of Ball's River, was removed to the main land, four leagues up the river, and called Godthaab (Good Hope).

A contagious disorder, however, attacked the new comers, which gave a fatal blow to the plan for extending the Colonies. The people became fretful and discontented, and the soldiers began to mutiny; so that the lives of the Missionaries were in jeopardy, the new settlers looking on them as the cause of their transportation to this inhospitable shore. Mr. Egede, who could before sleep secure in the tents of the Savages, was now compelled to have a watch and weapons around his bed to protect him against his Fellow-Christians!

The Greenlanders were, moreover, offended at this great accession of foreigners, especially as many of them were military men. When they died so fast, it was attributed to the art of a famous Angekok, who had promised to destroy the Danes by his magic;

but when the people saw that some survived, and particularly the Minister, whom they looked upon to be the proper Lord of the Europeans, most of them left this part of the coast, and removed to Disko Bay. The Mission was thus more hindered than promoted, by the attempt to establish fortresses with armed men.

The death of the King of Denmark, which took place soon after, seemed to give a mortal blow to the projects which had been carried on at such expense of money and labour. It appearing to his successor, that there was no probability that the expenditure would be reimbursed by the trade, and that there was little prospect of the conversion of the infidels, from the experience of the ten years which had passed, a Royal Mandatè was transmitted in 1731, that the undertaking should be relinquished, and that all the people should return.

*Preserved by the Constancy of Mr. Egede—*

In this order for relinquishing the Colony, it was left to Mr. Egede's option to remain in the country; and permission was given to retain as many of the settlers as might be willing to stay with him, and as much provision as would suffice for a year's consumption: but, beyond this, he was expressly told that he could expect no further assistance.

Under such circumstances, however, no one could bring his mind to stay with this intrepid man; and he saw himself on the point of abandoning, with a heavy heart, after ten years' toil, a country to which he had worked his way with such persevering zeal, and where he had baptized 150 Children, who must now be deserted. The ship proved, however, to be too little to carry away all the stock; and, as whatever was left behind would have fallen a prey either to the Greenlanders or to foreign sailors, his remonstrances effected so much, that ten sailors and a year's provision were left behind, on his binding himself to indemnify the officers in case they should suffer by this step: nay, so determined was he in the prosecution of his great object, that he undertook to carry on the trade at his own hazard, by the agency of his second son; and, in case no ship should come the following year, which

yet he earnestly requested, he engaged to send home the merchandize to its proper destination by such foreign ships as might come on the coast.

So resolute was this zealous servant of God in carrying on a work, begun in faith among the faithless—though he had hitherto seen so little fruit of his labours and privations; and though he must now fluctuate, at least for a year, between the flattering hope of being supported from his native country, and the dreadful fear of being wholly abandoned.

But his faith and hope were not disappointed. The King laid to heart the mournful representations of the Missionary; and sent him the necessary supplies in the year 1732, but still without assurance of any further support. In the mean time, his people had been so successful in procuring blubber, that he was enabled to send home a larger cargo than in any of the former years, in which so many more persons were employed. This appears to have raised the spirits of his countrymen; for, in May 1733, after living in suspense between hope and fear for two years, he was rejoiced by the arrival of the ship, with assurances that the Trade would be begun anew and the Mission supported, and that the King had devoted to these objects an annual benefaction of 400*l*.

#### *Fickleness of the Natives—*

When Mr. Egede's two Colleagues, with the Governor, Officers, and people, left the Colony, the Natives expressed their sorrow; and could not comprehend the reason assigned for their departure—that so many people cost more than they could earn or acquire in Greenland: as they thought that such an opulent Prince as theirs, who had such store of bread and meat in his country, must be able to maintain more people than these; or that, at all events, they might even live like themselves. When it was further alleged as a reason for the recall of the people, that the persons who sent them had been discouraged by the disregard of the Greenlanders to God and His Word, they complained heavily that they had been traduced and misrepresented to the King, and declared themselves willing to hear and believe all that the Missionary

taught them. But, notwithstanding these professions, Mr. Egede was soon convinced how little their pretended good-will and desire after God's Word was to be depended on, by their conduct, as before stated, with respect to the baptized Children.

#### *Arrival of Three Missionaries of the United Brethren—*

The state of the Mission and the vagrancy of the Greenlanders had obliged Mr. Egede to suspend entirely the baptism of the Native Children. He had, moreover, been so harassed by the series of labour, vexation, and anxiety through which he had passed, and by a disorder in his breast which lay heavy upon him, that he could not well travel about among the Heathen as he had been accustomed, but was compelled to resign the instruction of them very much to his son. It was, therefore, with devout thankfulness, that he welcomed Christian David, Matthew Stach, and Christian Stach, the first Messengers to the Heathen of Greenland from the United Brethren. They arrived in the ship which brought the intelligence that the Colony and the Mission were to be supported.

The offer of these Brethren to proceed to Greenland appears to have been one inducement with the King of Denmark to renew his support of Mr. Egede; and he wrote to him, with his own hand, desiring him to receive the Brethren kindly, and to forward their labours among the Heathen. He gladly complied with the King's directions, and assisted the Brethren in forming their first Settlement, near Godthaab, which they called New Herrnhuth, after the Brethren's Settlement of Herrnhuth, in Upper Lusatia, from which these Missionaries came.

#### *Ravages of the Small Pox—*

Soon after the arrival of these Brethren, a new calamity visited the Mission. Six Greenlanders had accompanied the Missionaries and Colonists, on their quitting the coast, in 1731. Two of these, a Boy and a Girl, were sent back to their native country, in an unhealthy state, in the vessel which brought the Brethren. The Girl died at sea; but the Boy reached Greenland, to all appearance

well. Soon after, however, the Small-Pox broke out on him; but, before the nature of his disorder was ascertained, he had infected many of his countrymen.

Mr. Egede sent expresses everywhere, to warn the Natives of their danger; and to desire them to stay at home, as those who were already infected could not escape: and he advised such as were yet uninfected not to admit any fugitives on their lands. But his admonitions were in vain: those who had caught the distemper and fled, found the country everywhere open before them; the Greenlanders not being accustomed to refuse hospitality to strangers. By these means, the disease diffused itself so widely as to threaten the extinction of the whole nation: and it was greatly aggravated by the ignorance and impatience of the people; some stabbing themselves, or plunging into the sea, to put a speedy end to their torment.

Yet little salutary influence was perceived on the minds of the people. Their customary inattention and obduracy in general prevailed; nor did the living bewail, as had been usual with them, the death of their nearest relatives. Some of the old people, indeed, cried to God in their distress, as well as they knew how: but when, notwithstanding, their distress increased, they would utter impatient and desponding and even blasphemous speeches, would hear nothing of patience and resignation to the will of God, nor would accept of any admonition to commit their souls to the Faithful Shepherd, but died away in their impenitence and unbelief.

Mr. Egede's feelings on this melancholy occasion may be easily imagined. He did not, however, sit down in despair: but went about in all directions, sometimes alone, and at others accompanied by his Moravian Friends; or sent his Son, to instruct and comfort the sufferers, and to prepare them for death.

Some truly affecting scenes were witnessed on these occasions. In most places, nothing was found but depopulated houses and unburied bodies; some within the habitations, and others lying without in the snow: these last they covered with stones. In one instance they found only a

Girl, with her three little Brothers; the Girl had the Small-Pox upon her: the Father of this bereaved family, having first buried all the people of the island, laid himself and his youngest sick child in a grave raised with stone; and directed his daughter to cover their bodies with skins and stones, that they might not be devoured by the foxes and ravens: then she and her brothers were to live on a couple of seals and some dried herrings that were left, till they could get to the Missionaries. Mr. Egede sent for them to the Colony, and lodged all the sick that fled to him, as did the Moravian Brethren. They laid as many in their own rooms and chambers as could be accommodated, and attended and nursed them with all possible care; although the insufferable effluvia from the sick and dying greatly affected their own health.

This kindness was not without its reward. Many of the Natives were deeply impressed by such evident proofs of love, which were more than they ever expected, even from their own countrymen. One man, who had always derided the Missionaries in the days of his health, said to Mr. Egede before his end—"Thou hast done for us what our own people would not do: for thou hast fed us, when we had nothing to eat—thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens—thou hast also instructed us in the knowledge of God, and hast told us of a better life." Mr. Egede had also the happiness of seeing, in some of the Children whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to a better life.

This virulent contagion raged from September 1733 to June 1734; and extended itself, as the Missionaries learned, forty leagues to the north, and almost as far to the south of Godthaab. In a district of eight leagues from that Colony, the number of the dead amounted, in January 1734, to 500. Mr. Egede computed the total number of deaths at from two to three thousand; while the whole population on the coast amounted, according to the best calculation which could be made, but to six or seven thousand.

*Arrival of more Missionaries, both Danish and Moravian—*

Under such discouraging circumstances did the Missionaries enter on the year 1734. But in the course of that year, both Mr. Egede and his friends received considerable reinforcements. Three ships were sent to Greenland this year: by one of them, Mr. Egede was joined, at Godthaab, by Mr. Ohnsorg, a new Missionary: by the second, Mr. Bing, another Danish Missionary, and Mr. Egede's eldest son, who had been studying at Copenhagen, reached Disko Bay, where they were to establish the new Colony of Christianshaab: by the third vessel, loaded with building materials for this Colony, Frederick Boehnisch and John Beck, two Missionaries of the United Brethren, took their passage.

*Mr. Egede determines to return to Denmark—*

Soon after the arrival of Mr. Paul Egede in Disko Bay, he visited his parents at Godthaab, and stayed there till his father quitted the Mission; when he returned to Christianshaab, and presided over that Mission till the year 1740. His company and assistance were, doubtless, a great comfort to his parents; but various reasons induced his Father to wish to return to Denmark.

So much has been already related of this exemplary man, whom it pleased God to employ as His signal instrument in first planting the Gospel in Greenland, that nothing remains but to mention the reasons of his departure, and the ensuing incidents of his life.

He came to Greenland with the intention to offer up his life to the service of the Heathen: and it is manifest how firmly he adhered to his design; for he remained at his post, when no one was left but himself, his family, and a few sailors, without any assurance of future support. His joy was great, when, in 1733, he received the royal promise that the Mission should be prosecuted with fresh vigour: but the circumstances which followed, in connection with the state of his family and his own infirmities, awakened an earnest desire in him of

revisiting his native country. Enfeebled by the cares and toils which he had undergone, he could no longer discharge his office with his wonted alacrity; but had, for some time, waited for the assistance which the concerns of the Mission required. When, therefore, in 1734, only three Missionaries were sent, whom he thought insufficient for a field so extensive, he determined to sue for his dismissal, and to go to Copenhagen, that he might represent at the fountain-head the state of the Mission, and procure a reinforcement competent to its successful prosecution: in 1735, he accordingly received his discharge, conveyed in the most gracious terms.

*Death of Mrs. Egede—*

Of this discharge from his labour Mr. Egede was, for some time, prevented from availing himself by the illness of his wife; which, at length, terminated in her dissolution, on the 21st of December, 1736.

Mr. Egede drew the character of his deceased partner in the following terms:—

“The highest panegyric with which I can crown her name falls far short of her piety and Christian virtues. I will not expatiate on her excellencies in domestic life; nor describe what a faithful helpmate she was to me, and what a tender mother to her children. Let it suffice to mention, how compliable she was to my will, as soon as she got an insight into the resolution which I had formed of forsaking my native country to repair to Greenland, that I might instruct the ignorant inhabitants in the truths of Christianity: for, though friends and relations vehemently importuned her to withstand, for her own sake, for mine, and for that of our tender offspring, this apparently so frantic project; yet, out of love to God and me, she joined heart and hand with me in my hazardous enterprize, and, like a faithful Sarah, accompanied her husband, not to some Canaan, but to a strange and uncultivated Heathen Land. And it is well known to many, with what patience, nay with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities which we had to en-

duré; nay, how often she comforted and cheered up my mind, when disheartened and oppressed by reiterated obstacles and repulses."

So far Mr. Egede. "I have had occasion," says Crantz, "several times to mention this magnanimous Woman, whom I may with propriety call a Christian Heroine. I will only add, that I have never heard her name mentioned by the Brethren, but with the most respectful and tender impression; as indeed she treated them, on all occasions, as if they had been her children."

*Mr. Egede's return to Denmark, and Death—*

Mr. Egede's grief for the loss of his Wife gradually wasted his vigour, both of body and mind; and this was aggravated by a painful attack of scurvy. At length the vessel arrived in which he was to be carried from Greenland, after the hard and seemingly fruitless labour of fifteen years.

He preached a Farewell Sermon from Isaiah xlix. 4. *I said, I have laboured in vain: I have spent my strength for nought and in vain. Yet surely my judgment is with the Lord, and my work with my God.* After the Sermon, he baptized a little Greenland boy.

The parting interview of Mr. Egede with the Moravian Brethren was very affecting. They begged him to forgive all failings, on their part; and he assured them of his sincere love,

which would make it a pleasure to him to charge himself with their concerns as zealously in Copenhagen as he had done in Greenland. He implored the Divine blessing and assistance in their office; and expressed a lively hope, that God would still bring His cause in Greenland, which he now left with a heavy heart, to a glorious issue.

On the 9th of August, 1737, he set sail, with his youngest Son and two Daughters; and arrived in Copenhagen on the 24th of September. He there interred, in the Church Yard of St. Nicholas, the remains of his beloved Wife, which he had taken with him.

Soon after Mr. Egede's arrival in Copenhagen, he had an audience of the King; on which occasion he made known his sentiments on the most effectual means of prosecuting the Mission to advantage. He was afterward appointed Superintendent of the Mission to Greenland, with a stipend of 100*l.* per annum; and was commissioned to found a Seminary, in which he taught the Students the Greenland Tongue, that Missionaries and Catechists might be furnished from among them for the work which he had himself so laboriously begun.

The latter years of this venerable man were spent in retirement, with his daughter, on the island of Falster, where he closed his useful and exemplary life, on the 5th of November, 1758, in the 73d year of his age.

To this Life of the Apostle of the Greenlanders, we shall subjoin, in the next Number, some account of the Danish Mission since his time.

The Reader must distinguish between the Danish Mission to Greenland and that of the United Brethren. The origin of both these Missions is stated in the preceding Narrative; but though they have assisted each other, they have been always distinct Missions, and have proceeded on somewhat different plans. The Danish Mission begun by Egede, first introduced Christianity into Greenland; and this Mission has been continued, under the direction of the Royal Mission College at Copenhagen, to the present time, and embraces in its objects the whole of the coast. The Mission of the United Brethren is limited to three Stations—New Herrnhut, Lichtenfels, and Lichtenau. In a Life of Matthew Stach, one of the Missionaries of the Brethren mentioned in the preceding Narrative, which we shall hereafter lay before our Readers, we shall have an opportunity of tracing the principal features of the Brethren's Mission to this coast.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES.

In reporting the Missionary Proceedings in the United Kingdom, we shall confine ourselves, in the present Number, to the Anniversaries of the different Societies; reserving other information for the next Number.

The Annual Meetings of the Societies usually noticed in our Work, were held as follows:—

African Institution, Wednesday, March 28—Wesleyan Missionary Society, Monday, April 30—Church Missionary Society, Tuesday, May 1—British and Foreign Bible Society, Wednesday, May 2—Prayer-Book and Homily Society, Thursday, May 3—Jews' Society, Friday, May 4—Hibernian Society, Saturday, May 5—Naval and Military Bible Society, Tuesday, May 8—Religious Tract Society, Thursday, May 10 (early)—London Missionary Society, on the same day—British and Foreign School Society, Thursday, May 17.

With much pleasure we remark the increasing attention paid by the Conductors of these Meetings, in the Resolutions brought forward, to the proceedings of the respective Institutions during the year. Wherever it can be rendered practicable, it would be found highly beneficial to condense all expressions of thanks into one or two motions. Such grateful acknowledgment by the servants of Christ, for the aid rendered by their fellow-servants to the cause of their Common Master, has the warrant of Apostolical Example; and may be rendered subservient to the increase of kind feelings and of Christian zeal; but its tendency to excess and to injury has been felt and lamented; and should be guarded against with care by all sincere Christians. The exchange of the Motions of Thanks for Resolutions which have reference to the Proceedings of the Year, has had the best effect where this plan has been adopted; as it leads the Committees of the respective Societies to bring before the Meetings a condensed view of those Proceedings, and induces the Speakers to dwell on the actual business of the Society.

We have procured, through the kindness of the different Secretaries, copies of the Resolutions passed at the Meetings, in order to extract from them such statements as they contained of the Proceedings of the several Societies.

#### AFRICAN INSTITUTION.

##### FIFTEENTH ANNIVERSARY.

ON Wednesday, March the 28th, the Fifteenth Annual Meeting was held at the Freemasons' Tavern; his Royal Highness the Duke of Gloucester in the Chair.

Resolutions were proposed to the Meeting, by W. Evans, Esq. M. P., Sir Alexander Johnston, the Right Hon. J. C. Villiers, M. P., Zachary Macaulay, Esq., Robert

Barclay, Esq., Earl Compton, and Panton Corbett, Esq. M. P.

The Report, which was read by the Secretary, Thomas Harrison, Esq., detailed the measures which the Directors had taken to enforce the strict execution of the British Acts against the Slave Trade, and to obtain the utter abolition of that traffic by all foreign countries. We regret to state that French Subjects still pursue the trade with eagerness and cruelty; and that the

French Flag is now prostituted to cover the criminal proceedings of traders, whose Governments have abolished the traffic. The Report was chiefly occupied with this painful subject.

The Dutch Governor of Malacca, His Honour J. S. Timmerman Thyssen, having followed the example of the British Authorities in Ceylon, in laying a foundation for the Abolition of Slavery throughout his government, the Meeting voted to him its cordial Thanks for the noble and disinterested example which he has thus set to others, and elected him an Honorary Life Governor of the Institution.

The net Receipts of the year were 52*l.* 6*d.*, and the Disbursements 84*l.* 3*s.* 6*d.*; the deficiency being made up by the sale of Exchequer Bills, and by diminishing the Balance in hand at the close of the preceding year.

We hope to see the objects of the Institution more justly appreciated, and its means of exertion more adequate to the importance and necessity of those objects.

**WESLEYAN MISSIONARY SOCIETY.  
ANNIVERSARY.**

THE Annual Meeting of the *London District Auxiliary Society* took place, preparatory to the Anniversary of the Parent Society, at Great Queen-Street Chapel, on Wednesday Evening, April the 25th; Mr. Alderman Rothwell in the Chair. One of the Speakers, the Rev. J. Gaulter of Deptford, stated the following fact:—

A planter, in the West Indies, had, by his cruelty, rendered himself so justly obnoxious to his slaves, that he entertained apprehensions for his safety. He was told that, in order to secure himself, it was absolutely necessary to prohibit their religious assemblies. Having attempted this, but hearing that they still held them by night, he determined to put an entire stop to them. Going, for that purpose, to their place of meeting, he heard them, as he approached the door, in prayer; and the burden of their

prayers was that God would "bless wicked Massa!" In a few minutes, overpowered by what he heard, the Master was down on his knees by the side of his Slaves; and, in the issue, he, who had been their persecutor, became their Minister and Teacher, and preached among them with great success.

Sermons were preached, on occasion of this Anniversary—at the City-Road Chapel, on Thursday Evening, April the 26th, by the Rev. James Buckley, of Plymouth, from Acts x. 34 to 36—at Great Queen-Street Chapel, on Friday Morning, the 27th, by the Rev. Robert Newton, of Manchester, from Psal. cxxvi. 6—and at China-Terrace Chapel, Lambeth, the same Evening, by the Rev. Theophilus Lessey, of Weymouth, from Eph. iii. 10—and, on Sunday, the 29th, Sermons were preached, and the usual Annual Collections were made for the Missions, at all the Chapels of the Wesleyan Methodists in the London Circuit.

The Annual Meeting of the Society was held, on Monday, April the 30th, at the City-Road Chapel; Colonel Sandys, of Cornwall, in the Chair.

The Chairman having opened the Meeting with some feeling and animated remarks, which came with authority from him, as having long served in India, the Report was read by the Rev. Richard Watson, one of the Secretaries. Resolutions were moved and seconded, respectively—by the Rev. Walter Griffith, of Bath; and John Poynder, Esq.—by W. H. Trant, Esq. late from India; and Lieut. Col. Munro, late Resident at the Court of Travancore; and supported by the Rev. William Ward, of Serampore—by Mr. Samuel T. Armstrong, of Boston, New England; and the Rev. Henry Foster Burder—by Benjamin Shaw, Esq.; and Joseph Carne, Esq. of Penzance—by James Vander Smissen, Esq. of Hamburg; and the Rev. Theophilus Lissey, of Weymouth—by the Rev. Jabez Bunting; and the Rev. Robert



Newton, of Manchester—by James Fison, Esq. of Thetford; and the Rev. J. P. Wahlin, Chaplain to the Swedish Embassy—by Mr. W. G. Scarth, of Leeds; and the Rev. William Henshaw, of Portsmouth—and by John Burton, Esq. of Manchester; and the Rev. James Buckley, of Plymouth.

From the Resolutions we select the following:—

—That this Meeting has heard with satisfaction those statements of the Report which relate to the advancement of religion in various foreign parts; and especially rejoices in the prosperity of the Missions in the East, and in the number and promising moral effects of the Schools established by the Society in Ceylon and in Continental India, for the instruction of the Children of the Natives, in useful knowledge and the principles of the faith of Christ.

—That the success which Almighty God continues to bestow on the labours of the Missionaries among the Slaves of our West India Colonies, calls for our lively gratitude; and the Meeting has heard with peculiar satisfaction those statements of the Report, which relate to the increasing encouragement afforded to our Missionaries, by the respectable Proprietors and Inhabitants of the Islands generally, in their efforts to communicate Christian Instruction to the long-neglected Black and Coloured Population.

—That the Meeting, solemnly recognising that great principle of our Holy Religion, that the success of all human efforts, in extending the kingdom of Christ in the world, depends wholly on the Divine blessing; and considering particularly the great moral difficulties which exist in all Pagan Countries to the progress of the Truth; earnestly recommends to all the Members and Friends of this Society, and of its Auxiliary Branches, in every part of the kingdom, to be more than ever abundant in supplications for the special blessing of Heaven, and the promised out-pouring of the Holy Spirit, on Missionaries themselves, and on the Heathen World in which they labour.

The Chairmæn, Mr. Trant, Col. Munro, and Mr. Ward, all testified, from personal knowledge, the pressing wants of India, the entire absence of all danger in prudent

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attempts to enlighten the Natives, and the prospects of ultimate success.

Colonel Sandys related a circumstance in which he was himself concerned, which proved the powerful influence of kindness on the minds of the Natives, and that the intelligent part of them see the folly of their superstitions:—

In 1790 (he said) I was Adjutant and Quarter-Master in the army, under Marquis Cornwallis. I sailed to join the army, in the month of January, in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high caste. They were permitted to fill their own water casks, every one of which was sealed with the Brahminical Seal. Their provisions and packages were also sealed; and no one touched that part of the ship where they were stowed. It was then the infancy of the war, and it was necessary to attend to all their prejudices. From calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea twenty-five days. I kept account of the provisions and stores, as was my duty; and I found that now we were only half way, and for these 300 men there remained only two butts of water. I well knew their sentiments respecting any other provisions or water; and what would be the consequence I did not know when this circumstance should be discovered. My anxiety was so great for several days, that I was scarcely able to support it: this was observed by one of their chief personages, with whom I was on terms of the closest intimacy; and he said to me one day, "What is the matter with you? are you ill?" "No," said I, "I am much as usual."—"We have been a long time at sea," said he: "how does our provision hold out?" He could not have asked a more unfortunate question. I however waved it, and it passed off for that day. I could only hope that something would soon occur in our favour; but the next day, as things were getting worse, I resolved to tell him. Accordingly I called him into the cabin, and said, "I have a secret to unfold to

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you. We respect your caste, and from that circumstance all my uneasiness arises." He asked, "What is the state of our provision?" I replied, "Of dry provisions we have plenty." "But how is our water?" "That," I replied, "I am afraid to tell you." "Nay," said he, "tell me." "Then here are the returns," I replied; "and this has been the cause of that uneasiness which you have observed in me." "If that be all," he said, "I will soon set you at rest;" and he immediately went down and put the Brahminical Seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, "Let me see a smile on your countenance." We never dared to mention this circumstance to any individual in India.

Mr. Ward, having returned from his voyage to the United States, and being about to re-embark for India, in addressing the Meeting, contrasted the difficulties which that country had presented to Missionary Labours with its present hopeful prospects, in the following impressive manner:—

This is perhaps the last time that I shall address so large an assembly: I will therefore contrast, for a few moments, the circumstances of India twenty years ago, with what they are at the present hour.

India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable: the African considers himself as honoured by the approach of a white man; but not so the Indian: again and again we were told, we might do some good among the Slaves in the West Indies, among the Hottentots, or others; but that every attempt to promote Christianity in India must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India; but they added little to the Christianity of India: many of them added only to the darkness. And such was the fear respecting danger, which the Government at home and the Civil Authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once

said to him, "I think the wisest resolution which the East-India Government passed, was, that they would never touch, or suffer to be touched, the prejudices of the Natives"—not that they were inimical to the extension of Christianity, or to the advancement of the spiritual interests of their Indian Subjects; but they were afraid of that danger which they thought inevitable, if they disturbed the Natives in the quiet possession of their Heathen Prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back: we went nowhere but, as Missionaries, we were received with a frown; and yet, for hospitality and friendship and every thing else that is dignified, India will bear a comparison with any country in the world: but, as Missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended on our being excluded.

After stating the difficulties arising from climate and languages, Mr. Ward proceeded—

In addition to all these, were the Prejudices of the Natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance,—that if our gracious King, GEORGE the FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the Empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and nowhere else.

Another difficulty, and a great one too, was the Ignorance of the Natives. When we address other persons, we have a Conscience to appeal to, and you know the effect of it well: but they have not a word for "Conscience" in their language: in no Hindoo Book or Hindoo Custom have I found any thing like it. Besides this, there are a number of expressions of which they are equally ignorant: talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities—talk about Heaven, and he thinks you mean one of the heavens of

his gods—talk about a Future State, and he thinks you are talking about transmigration.

But in the Superstitions of the Hindoos, we have a still more formidable obstacle. Hindooism can boast of her martyrs every day—of Women, who sacrifice themselves, every day, on the funeral pyres of their Husbands. Now if even Women will go to these lengths, this must be a people, to all human appearance, invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable: they have said, "What! will persons who suffer themselves to be drawn up in the air, by means of hooks in the integuments of their backs—will Women, who thus sacrifice themselves on the funeral pyres of their Husbands, or destroy themselves in the Ganges—be brought to renounce this superstition and to embrace Christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt.

But the CASTE exceeds all that I have mentioned. By this, they are divided into different societies, with distinct observances; and there is no possibility of these intermixing with one another without breaking Caste. Every person marrying, or even eating, with one of another Caste, falls from it, and can never be restored to it again. The Christian Missionary feels this difficulty in its full force. These people are as susceptible of the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society and to incur the frowns of his relatives, is such a sacrifice that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one Young Man, who, after he had been baptized, seemed at first to have forgotten his connexions: he came, at length, and said to me, "I do not want to return to Caste: I do not want to return to Hindooism: but cannot I go and see my Mother again? Cannot I see my Father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born!

With all this Accumulation of Difficulties, we had to attempt the conversion of this country. Our own Govern-

ment, the European residents in India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable."

There were, indeed, a few good men in Calcutta, who were labouring there for the conversion of souls; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city.

But what hopeful prospects have succeeded to these real difficulties and these gloomy prognostications!

Such (said Mr. Ward) was the appearance of India; and I have mentioned these circumstances to shew, that, if in that part of the world (of all others the most hopeless), the Gospel has obtained any success, then you need not despair of Africa, or of any part whatever of the world. But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air.

The Government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner: they have established Government-Schools for the instruction of the Natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity: it would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the Female Natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before: every voice cheers the Missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us; on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School-Book Society, and there is a Hindoo College. Natives themselves are being taught and educated, for the very purpose of becoming preachers of the Everlasting Gospel: and thus the distance of fifteen thousand miles is subdued and superseded, by God's raising up Natives themselves to become Missionaries to their countrymen, who

are inured to the climate and familiar with their manners. The languages of India are now subdued; and the holy Scriptures, or part of them at least, with a number of Tracts, have already been translated and circulated in twenty-five languages of the country. The Prejudices of the Natives have been overcome: as one proof of this, I can state, that, when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a School, to request one of our Schoolmasters to visit them and afford them some instruction as to the manner of conducting their School. There cannot be a stronger proof of their prejudices being subdued, than for the Natives to solicit a visit from a man whose appearance in their School would have once been thought a crime: these schools are now so common in India that there is scarcely a town or even a village that has not one. The Ignorance of the Natives has been overcome: we have found a Conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions and embraced the faith of Christianity. Public Opinion, which had been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go forward in the work that has been so successfully begun.

I have been thus minute in the statements of the situation of the work of God in that extensive empire, in order that I, as an eye witness, might excite the thankfulness of this Society for what God has done there; and that, when I am gone into those distant regions again to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success.

In enumerating the grounds on which, though entertaining some opinions different from those of the Society at whose Anniversary he was assisting, he yet felt for it the highest regard, Mr. Ward touched on a subject of the very first importance to the success of Missions, and which is beginning most justly to attract the serious attention of Christians in a degree that it has not hitherto done:—

The Missionaries of this Society (said Mr. Ward) depend especially on DIVINE INFLUENCE. On that influence their eyes are always fixed; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to Him.

On this most important topic he added—

I have lately come from the Continent of America, in which there is at present a great out-pouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a large measure of Divine Influence has been experienced. If these things be done in America, (and we want nothing else,) if God is pleased to pour out his Holy Spirit there, and this work go on as it has begun, the whole world will at no distant period be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the Throne of Grace, and *then shall the earth yield her increase, and God, even our own God, shall give us his blessing.*

Mr. Shaw, in remarking the increasing good-will of the Planters in the West Indies toward the instruction of their Slaves, stated a fact which exhibited a striking contrast to this wiser and better disposition:—

A Slave, whose Master was strongly opposed to his attending Prayer-Meetings, went to him, and begged him to let him go to a Prayer-Meeting, but was refused. "Well, Massa, you sell my liberty?" "I have no objection to that." "Well, Massa, how much?" "Two hundred and fifty guineas," was the reply. This was a great sum; but, such was the effect which had been produced on the poor Slave's mind by attendance on religious ordinances, that, by dint of self-denial and hard working, he amassed the money, paid the 250 guineas, and became a freeman.

We quote the following passage from the Address of Mr. Bunting, as a specimen of the lively and happy manner in which this Great Cause is advocated by its able friends:—

Our Treasurers are responsible on behalf of our Institution for more than they

have yet received, notwithstanding the very liberal contributions of our friends during the last year. We have had a Sub-Committee on the subject; and they were not a little staggered by the Report which your Treasurers laid before them, that they were obliged to borrow sums of money from time to time to defray the expenses of the Mission. It was then considered whether we could not give up some of our Missionary Stations: the list was laid before the Sub-Committee: they went through the Stations one by one, and found that it was much easier to talk of this than it was to do it. It brought to my recollection, Sir, a circumstance which occurred in one of the provinces of Germany during a time of great distress. A poor man, his wife, and four children, were on the point of being starved. It was at length proposed to sell one of their children for their support. The proposition was made by the husband; and the wife, with very great reluctance, at last acceded to it. The question now turned on WHICH OF THE CHILDREN SHOULD BE GIVEN UP. The first was a fine boy, and both agreed that it was impossible to part with him, because he was their first-born: the second was a charming boy; but the Mother objected to selling him, because he was so much like his Father: the third, was a girl; but the Father would not even hear of parting with her, she was so much like her Mother: the fourth appeared to be equally out of the question, for he was their Benjamin. And thus it was with us. We began to think of what Missions we could give up: and the result was the same as it would be if it were to be proposed to this assembly, that is, we could determine upon none. Had the question been proposed at the commencement of this Meeting, some might have said, "Give up India, or Ceylon;" but the statements which we have heard to-day have put that quite out of the question; and I believe it would be the same with all. All that remains, therefore, is for us to go forward in the name and strength of the Lord.

The last Report of the Society having been so lately published as to enable the Committee to bring down the Account of Receipts and Payments to the end of 1820 (see pp. 94 and 95 of our Number for

March), the Accounts of the present year will be printed with the next Report.

The Contributions at the Sermons and Meetings amounted to upward of 1000*l.*; besides 100*l.* promised toward the support of a Missionary at Van Diemen's Land.

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CHURCH MISSIONARY SOCIETY.

TWENTY-FIRST ANNIVERSARY.

ON Monday Evening, April the 30th, the Annual Sermon was preached at St. Bride's Church, Fleet-Street, by the Rev. William Jowett, M.A. late Fellow of St. John's College, Cambridge, and one of the Society's Representatives in the Mediterranean. From Revel. iii. 22. *He that hath an ear, let him hear what the Spirit saith unto the Churches*, the Preacher considered, 1. With what degree of Attention or Neglect the voice of the Spirit has hitherto been received. 2. What the Spirit yet saith unto the Church of Christ, at large; whether to the Reformed part of it, or to that which is yet enveloped in the darkness of past times—inferring, from these views, the plain line of Duty which lies before the Society, and the strong Appeal which may be justly grounded thereon to the Members of the Church and to the Christian World. In illustrating his subject, Mr. Jowett naturally directed the thoughts of his hearers to that which lies nearest his own heart—the Mediterranean Mission of the Society. We shall only say of this Sermon, that we trust it will serve as a guide and stimulus to other Missionaries to return home, should the Providence of God call them to do so, fraught with enlarged and intelligent views of the scene of their labours, and with tenderness of heart toward those who may have been the objects of their attention and toil.

At the Annual Meeting, which was held on Tuesday, May the 1st,

at Freemasons' Hall, the Noble President of the Society, Lord Gambier, took the Chair, at Twelve o'clock, and opened the Meeting in that spirit of piety and devotion, which has so great a tendency to give a right direction and tone to the proceedings on these occasions.

From the Report, an abstract of which was read by the Secretary, it appeared that there had been an increase of about 1000*l.* in both the Receipts and Expenditure of the year—the Receipts of the Twentieth Year having been about 30,000*l.*, and its Expenditure 31,000*l.*; while the Receipts of the Twenty-first Year had been rather more than 31,000*l.*, and its Expenditure 32,000*l.* The Hibernian Auxiliary had contributed 1615*l.* 15*s.* 10*d.*, and the Bristol Association 2141*l.* 9*s.* 3*d.* Two Legacies, one of 500*l.* and the other of 1000*l.*, were announced as bequeathed by benefactors, who had become acquainted with the Society through the Bristol Association. County Associations, and those of several Congregations in the Metropolis and of some larger Towns, had respectively contributed sums, varying from 300*l.* to nearly 1000*l.*; that for the town and county of Leicester having reached 976*l.* 18*s.* 11*d.*

His Grace the Archbishop of Tuam had become a Vice-Patron of both the Hibernian Auxiliary and of the Parent Society.

As the Resolutions convey a view of the chief points enlarged on in the Report, we subjoin most of them:—

—That the Report now read be received, and printed under the direction of the Committee: and that this Meeting, on a review of the past year, desires to express its humble thankfulness to Almighty God, for the continued increase both of the means and opportunities afforded to the Society, of promoting the knowledge of Christ in the World; and that, feeling the necessity of earnest Prayer for the enlarged influences of the Holy Spirit on this So-

ciety and on all Kindred Institutions, this Meeting will labour to cherish the Spirit of Prayer, and affectionately urges a serious attention to this duty on all the Members of the Society.

—That this Meeting, recognizing the obligation on the Protestant Churches to communicate, in every practicable way, the full Light of the Holy Scriptures to such Churches of Christ as are suffering under the want of that Light; and anticipating the beneficial effect on Jews, Mahomedans, and Heathens, of the enlightening and purifying of such Churches—witnesses, with thankfulness and joy, the rapid diffusion of the Scriptures round the Mediterranean, and the share which the Society's Representatives have been enabled to take in this labour.

—That this Meeting witnesses with pleasure the increase of the Society's exertions among the Heathens and Mahomedans of the British Empire in the East: and begs to express its grateful acknowledgements to the Society's friends at the Three Presidencies of India, for their kind and assiduous attention to its concerns; and to all those Civil and Military Servants of the Crown and of the Honorable the East India Company, who, in various ways, have promoted the objects of the Society.

—That this Meeting feels greatly encouraged by the progress of true Christianity among the Heathen of Western Africa, and cherishes hopes respecting the labours of the Society among those of New Zealand: and, feeling the great importance of the favour and countenance, in the various Missions, of the Local Authorities, begs to express to His Excellency Lieut.-Col. Sir Charles Mac Carthy, Governor of His Majesty's Colony of Sierra Leone and its Dependencies, its particular thanks for the kindness shewn by him to the Society's Mission on that coast; and to their Excellencies, Major-General Sir Thomas Brisbane, K. B. and Lieut. General the Hon. Sir Edward Paget, G. C. B., proceeding, respectively, to the Governments of New South Wales and Ceylon, for the favourable intentions which they have expressed toward the plans of the Society in those quarters.

—That this Meeting regrets the necessity under which several of its friends have been laid of returning for a time from their labours, while it rejoices in the testimony borne by them to the prospects of success in the places where

they have laboured; and the Meeting returns its cordial thanks to the Rev. William Jowett, for his Sermon preached at this Anniversary before the Society, and requests him to allow it to be printed with the Report.

This last Resolution had reference to the Rev. W. Jowett, the Rev. Marmaduke Thompson, and the Rev. Thomas Rock Garnsey from Sierra Leone, who had all left their labours through indisposition, and were present at the Meeting.

These Resolutions were moved and seconded, respectively—by the Right Hon. Viscount Lorton; and the Rev. W. Dealtry, of Clapham—by the Rev. W. Jowett, from the Mediterranean; and the Rev. Edward Burn, of Birmingham—by the Hon. and Right Rev. the Lord Bishop of Gloucester; and the Rev. Marmaduke Thompson, Chaplain of the Hon. East-India Company at Madras—by the Right Hon. Lord Calthorpe; and the Right Hon. Charles Grant, M.P.—and by the Rev. Dr. Thorpe; and the Rev. Dr. Steinkopff.

A General Motion of Thanks to the Patrons and Friends of the Society, made by the Hon. and Rev. Gerard Thomas Noel, and seconded by the Rev. Daniel Wilson, closed the business of the day; in the whole of which a peculiar savour of piety prevailed.

Mr. Dealtry, in the course of his Address, referred very feelingly to the views of the Missionary Cause with which Christians should be impressed as life draws toward its close:—

I rejoice (he said) my Lord, at the Catholic spirit which prevails through this Report, it speaks so honourably of the labours of other similar Institutions. Dearly as I love my own Church, and this Society, I sincerely rejoice that there are so many other Institutions established for the same purpose, and prospering under the Divine Blessing; and I am persuaded, that, in that hour when all the things of this world shall appear in their real character—when va-

nity is inscribed on all earthly possessions—we shall feel most emphatically the importance of this Great Cause. The account in the Report of some Legacies left to the Society, seems to shew the propriety of the observation which I have just advanced. It brought to my recollection what I heard of an excellent Lady who is now no more: when near death, she desired, by signs, to have a book read to her: several were brought, which did not appear to be what she meant: at length, the one was found to which she alluded, and, from the reading of which, she appeared to feel great pleasure. That book, my Lord, was the *Missionary Register*; and, whether it might be from hearing of the extension of the glorious Gospel, or from a contemplation of the depth of the riches of the wisdom and power of God which that Gospel reveals, that she derived so much joy, I would ask, Where is the individual who would not wish to possess the same feelings under the same circumstances? These, indeed, are the subjects on which we shall delight to dwell, if we are permitted to look down hereafter from the heights of heaven on this lower world.

Mr. Jowett and Mr. Thompson corroborated, from their own experience, the testimony of other Christian residents in foreign parts, in respect to the numerous openings for successful labour.

Mr. Thompson, after assuring the Society that, notwithstanding all difficulties, the work of God is prospering in India, stated the following affecting facts:—

But the wants of India are still the same. The destruction of infants and the burning of widows still continue; and the wheels of the car of Juggernaut still crush many of its deluded victims.

On the subject of burning Widows, I would remark, in opposition to what has been so often affirmed, that this practice is confined to the more wealthy class and to those who are voluntary victims; that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the recital of which must make any sober man shudder: it was the burning of a Widow in

deep poverty: so poor were the relations, that they could not afford a sufficient quantity of fuel to cover the body: I saw her and the body of her deceased husband, partly covered with fuel, and partly exposed; and, in this dreadful state, she was slowly consumed. The next instance which I saw was in direct opposition to the other assertion, that they are all perfectly voluntary: it was that of a poor Woman who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer: she was then taken in the arms of two men, to be carried round the pile the appointed number of times; but when, from her fainting and the resistance which she made at intervals, they could not succeed in this, she was laid on the pile in a state of insensibility; but, coming to herself for a few moments, she struggled so violently as nearly to throw down the pile: a Brahmin seeing this, immediately ran to a little child about four years of age, the eldest son of the Widow, took the child in his arms, put a torch in his hand, ran with him to the pile, held out his little arm, and made him set it on fire; and, in a few moments, the struggling Mother was in flames!

In reference to some touching narratives of the influence of religion on the Liberated Negroes of Sierra Leone, Lord Calthorpe, after regretting that his Honourable Relative (Mr. Wilberforce), to whom such instances of the power of religion would yield very peculiar delight, was withheld from attending the present Anniversaries by the state of his health, said—

I cannot but express the cordial pleasure with which I have heard of the growing success of this Institution, in those climes, of the natural beauty of which we have often heard; but whose natural beauty is likely soon to be surpassed by the growing triumphs of Religion which they exhibit. Where the voice of desolation was lately heard, some of the Songs of Zion are now sung; and these places resound with such hallelujahs of praise, (though they come not from the lips of those who can speak the language of educated feeling,) that they strike into our hearts with a

delightful force, because they are the indisputable evidences of that spirit, to which the best blessings of Christianity are promised. It is indeed one of the most remarkable triumphs of Christianity, that its effects should be illustrated by a class of individuals, who so lately hardly obtained the name of a people—that they should not only be free from human bondage, but should aspire to the best of all liberties; and prove that the greatest spiritual blessings may be enjoyed by those, who have by some been considered as the basest and meanest of the human race.

In seconding the motion of Lord Calthorpe, Mr. Grant made a powerful appeal to the Meeting:—

It is impossible to hear what we have this day heard, and to return with cold hearts to our firesides, and fold our arms in carelessness and indifference on this subject.

I cannot express the satisfaction which I feel, that this Institution, and other Institutions of a similar kind, are vindicating the name of Briton from a most melancholy stain: for surely it was a stain, that, while Britain has been famous for her religion, yet that Britons, when they have left their own shores, have seemed to forget their principles; and while they have shewn to distant nations the splendour of our earthly glory, they have forgot to mix with it the brighter splendour of our religion. In Africa, it would have been an insult to have named Christianity. Indeed, it seems as if the very character of Britons had sometimes been changed: but we now see brighter scenes, both abroad and at home: and, while we feel attachment to our own Church, we feel that there is a charity paramount to all minor distinctions; and therefore we hail any Institution, under any denomination, composed of those who kneel round the same Cross, and weep over the same calamities of man.

What has the Church of England been distinguished by in all ages? The spirit which pervades her prayers, is a spirit strictly catholic and universal. She represents herself as forming but a part of the great community, who enjoy the affection of their Common Father; and when she teaches her children to address the Father of Mankind, it is, that "His way may be known upon



earth, and His saving health among all nations." But, alas! we have joined in these prayers, and, till lately, never thought it necessary to follow them by our exertions.

But, my Lord, we have heard it said, "Why are you so eager to go abroad? why not confine yourselves to labour at home?" A singular question this!—and such an one as we never heard on any other subject. In what other line, have we been told to confine ourselves within the narrow geographical limits of our own shores? We have sent out our commerce to every part of the habitable globe, and not a murmur has been heard. What then? shall the remotest parts of the earth be ours by commercial ties, and not be ours by the ties of religion—not be ours, by that golden chain which is let down from heaven—not be ours, by that charity which is the bond of peace, and which diffuses happiness and glory over all the earth?

Sir Charles Mac Carthy being present at the Meeting, came forward, amidst the warm congratulations of the Members, to acknowledge a Vote of Thanks which had passed; and confessed himself under much obligation to the Society, without whose assistance he could have made but little progress in the improvement of the Liberated Negroes of Sierra Leone.

Witnessing, as I have done (said Sir Charles), the sufferings of our Black Brethren, and feeling that it is the influence of Christianity alone which can make them civilized and happy in this life, and happy in a future, with these impressions I shall shortly return to Africa; and my own exertions in this cause, such as they are, shall be continued to the end of my days.

The Collection at the Church amounted to 221*l.* 18*s.* 2½*d.*, and that at the Annual Meeting to 143*l.* 7*s.* 9½*d.*; making a total of 365*l.* 6*s.*

**BRITISH AND FOREIGN BIBLE SOCIETY.  
SEVENTEENTH ANNIVERSARY.**

THE Noble President of the Society, the Right Hon. Lord Teignmouth, having taken the Chair, at  
May, 1821.

the Annual Meeting at Freemasons' Hall, on Wednesday, the 2d of May, the Report was read by the Rev. John Owen, assisted by his Son,

The Issues of Books and the State of the Funds were as follows:—

*Issues of the Scriptures within the Year.*

Bibles . . . . .	104,828
Testaments . . . . .	142,129
Total . . . . .	246,957

making, with the copies issued, at the expense of the Society, from Foreign Presses, since the commencement of the Institution, THREE MILLION, TWO HUNDRED AND ONE THOUSAND, AND SEVENTY-EIGHT.

*Receipts of the Year.*

Total Receipts . . . . .	£	89,154.	16	0
in which are included—				

Contributions from Auxiliary Societies . . . . .	58,314.	19	1
Sale of Bibles & Testaments . . . . .	26,272.	10	10

being nearly 4000*l.* short of the Receipts of the Sixteenth Year, while the Audited Account exhibits the following Increase in the amount of

Annual Subscriptions . . . . .	£	161.	3	0
Benefactions . . . . .	1212.	5	0	
Congregational Collections, 1115 . . . . .	14.	8		
Contributions from Auxiliaries . . . . .	1185.	12	10	

The deficiency in the aggregate Receipts occurs chiefly in the amount of Bibles and Testaments sold and in that of Legacies received.

*Payments of the Year.*

These have amounted to 79,560*l.* 13*s.* 6*d.*  
The Society is under engagements, which will become payable in the course of its current year, to the amount of about 40,000*l.*

The Resolutions were moved and seconded, respectively — by the Earl of Harrowby, and Viscount Lorton—by the Chancellor of the Exchequer, and William Evans, Esq. M.P.—by the Lord Bishop of Gloucester, and Lord Calthorpe—by the Rev. Thomas Gisborne, and the Rev. John Brown (of the

Scottish Church)—by Lord William Bentinck, and the Right Hon. Charles Grant—by the Rev. William Jowett, and the Rev. Jabez Bunting (of the Wesleyan Society)—by Joseph John Gurney, Esq. (of the Society of Friends), and George Sandford, Esq.—and by Sir Thomas Dyke Acland, Bart. M.P., and the Rev. John Owen.

In opening the Meeting, the Noble President remarked—

I must express my sincere regret at the absence of one, whose presence at our Anniversaries has ever been cheered with congratulations; and whose pious, affectionate, and impressive eloquence never failed to impart sympathetic feelings to all who had the delight to hear him. Your expectations will not be disappointed when I mention the name of Wilberforce: he has reluctantly submitted to the urgent intreaties of his friends, to deny himself the pleasure of attending this Meeting, in consequence of the state of his health, which renders repose indispensable to the preservation of it.

I have also to communicate on the part of a noble and highly esteemed friend, Lord Gambier, his deep concern that he cannot have the gratification of being present with us this day, having been called on to attend the performance of the last melancholy offices to the earthly remains of a near relation.

The Earl of Harrowby, in moving the adoption of the Report, observed, in reference to the progress of the Society:—

It is indeed a most interesting and important page of Universal History; but it differs in this respect from other histories, that, instead of being, as they are, chiefly, a history of the crimes and the miseries of men—of their jarring interests, and the wretchedness which their crimes have brought upon the world—this contains a history of the diffusion of that Word, by which alone those crimes can be lessened, and those miseries alleviated; and which, in due time—a time known only to that Being who rules over all—shall bring about a state, wherein Universal History shall become more and more barren of those events, which, since the creation of the

world, have at once adorned and disgraced it.

The Bishop of Gloucester particularly adverted to the SEASONABLENESS of the present dissemination of the Scriptures:—

We live, my Lord, in times of an extraordinary description—of rapid, wonderful, and most important changes; which we could not have foreseen, and the result of which we hardly dare to estimate. I would not hazard a political opinion on the subject, but refer merely to the fact.

Whatever alterations may take place in the form and constitutions of any of the Governments on the Continent, how inconceivably important is it that the only Oracle and Standard of right opinions, the only Prompter of right motives, should be universally distributed; being the only means by which liberty can be prevented from degenerating into licentiousness. The ancient Superstitions, by which the judgments of men on religious subjects have been so long fettered and enchained, seem also to afford evident symptoms of decay and destruction. How important, then, that the Bible, which can alone supply equally the vacuities and fill the opening left for new impressions, should be placed in every hand, set before every eye, and be ready to enter into every heart—that the light from above should anticipate or supersede the sparks of human kindling—and that, in such a fluctuating sea of opinions, each sect should find, in the Word of God, an anchor sure and steadfast!

To a most extraordinary extent, and with a rapidity almost supernatural, Education is spreading in every direction. In France, above one thousand schools are said to have been established in five years, and to be in full and vigorous operation. How important, then, that the Bible should keep pace with the capacity of reading—should be, where admitted, the lesson of every child; and, at all events, be at hand to satisfy his awakened appetite for information, and to teach him whose mind will be newly athirst after knowledge—that knowledge which alone makes wise unto Salvation!

But, above all, the seasonableness of our success is apparent from the extraordinary efforts which are now making

in an opposite direction. The Powers of Darkness cannot permit to remain, unnoticed and unopposed, this extensive invasion of their long comparatively-unmolested reign. In our land, most particularly, as the strong-hold of the Bible, the Spirit of Evil at this time labours hard to undermine and overthrow every principle of good, by infidel, by immoral, and by seditious publications. The Press is his favourite engine, and he is working it to the utmost. How incalculably important, then, that he should be met, in every case, on his own ground; and that the Press, which introduces the poison, should be made, universally, to furnish the antidote!

We extract the Address of the Rev. William Jowett, as it contains a narrative of interesting circumstances, in which he bore a share:—

I feel in some degree happy, that it should fall to my lot to address this Meeting, after the eloquent appeals which you have just heard; because, as an invalid, this circumstance furnishes me both with an apology and a motive for passing over my ground as quickly as possible: but, having been announced as one of the Secretaries of the Malta Bible Society, I should fail in my duty, were I not to express our deep debt of gratitude to this Society.

Perhaps few persons have more reason than myself to feel the greatness of this debt; for, having assisted at the first Institution of our Malta Society, when we formed a resolution that the Version of Archbishop Martini should be the only Italian Version circulated by us, I knew at that time of only one copy of that work WITHOUT NOTES in the island, and that single copy was in my possession. In a small company of Christians who assembled at my house for the purpose of reading the Scriptures, that copy was used: we read it in turn; and I have seen at my table the Syriac, the Arabic, the Hebrew, the Greek, the German, the English, the French, and the manuscript Maltese Scriptures, in the hands of the different persons assembled; while this single copy of Martini went round from hand to hand, and each read five verses in his turn.

While we are bound to thank the Bible Society for giving us the Italian

Scriptures, I may also state, that, not only was the scarcity of the Scriptures great, but the necessity for them also was evident from the desire to obtain them: and, in order to shew how unacquainted with them many persons in the Mediterranean are, I might mention, that, one evening, one of our company who had not arrived when we began reading, having entered the room, and it being announced to him that we were reading in the Gospel of St. Luke, he knew so little where to find the place, that he was looking for it in the Revelations.

The Churches of Greece, I hope, are reviving: and, while hearing the Report, I was happy to observe one thing, that though mention was made of Catholic and Protestant Opponents, not one word was said of Greek Opponents. Yet there is great reason for hastening to give the Scriptures to Greece; since not only in England, in France, and in Italy, may Infidelity be found, but I have seen even on the classic soil of Greece the works of Voltaire.

But I must proceed to offer a few observations respecting Abyssinia, and that remarkable Version of the Scriptures in the Amharic Dialect, to which the Report alludes. Were all the circumstances of this Version detailed, they would prove, that, although we may readily admit that miracles have ceased, yet there is often such a Providential coincidence of unforeseen circumstances, as evidently declares a work to be of God. Such circumstances have often occurred in the history of the Bible Society, and the present instance seems to call us to take our stand in Abyssinia. This Version was undertaken, so far as appears on the face of printed documents, from motives chiefly literary; and thus we see how it pleases God to bring in the aid of literature, to promote His own glory. It was about the year 1806, a period when this Society had not long existed, and when it had yet to struggle through domestic controversies, the report of which never reached, and I trust never will reach the feudal Chieftains and hardy Mountaineers of Abyssinia, that this work was commenced in Caïro, by a learned Native. At the moment when I first entered on negotiation with the proprietor of the work, he had just received an interdict from Rome, which virtually restrained the printing of it. Had

it taken its course to the Vatican, it might have slumbered there for centuries, instead of reaching, as it now has done, our literary friends in the Universities, by whom it will be prepared for the service of this Society.

How honourable is this event for our Country! Nearly twenty years have elapsed, since the British Name was made known at the mouth of the Nile, by the thunder of our cannon. I have twice passed over that scene, by day and by night: all was still and calm: excepting the name of "Nelson's Island," there remains no memorial of the havoc and destruction, the groans and misery, which that scene once witnessed. There was silence still as death! Far different is the character in which you will now make our Country to appear. Yours it is to visit the coy sources of the Nile with the Abyssinian Scriptures—to bring peace to the afflicted Natives—and to teach them a song of praise, which they will prolong for ever in the realms of bliss above. Nor can I believe that the blessing of this work will be confined to Abyssinia. Sure I am that Christianity once re-animating in that country, whether she look to the right, to that land now falsely called "Arabia the Blessed," or, to the left, over those dense and barbarous regions of Africa which no man ever yet called Blessed—she will certainly impart her benign character, and scatter blessings on every side.

I feel reluctant to say any thing which might seem personal, yet perhaps I might claim the congratulations of this Assembly, when I state that this is to me the anniversary of the day, when, for the last time, I trod the shores of Alexandria, ready to embark on the morrow with this invaluable treasure. Never did I feel so overwhelmed in the prospect of a voyage: Abyssinia seemed to me to say, "*Omnia mecum portas.*" Now these anxieties are exchanged for gratitude and joy.

Your congratulations, however, are perhaps more justly due to One, whom your Lordship brought to our recollection early in this Meeting, and whose absence and indisposition we all so much regret: when I allude to him, and to his interest in Africa, I feel myself as nothing. In these days of enterprise, that man is not to be accounted the weary and worn traveller, who can relate a few hair-breadth escapes from

death; but he rather, who, conflicting for twenty years with the storms of parliamentary debate, till he dropped anchor safe in the successful measure of the Abolition of the Slave Trade, even then enjoyed but little rest, but has ever since, for these fifteen years, been on a ceaseless cruise, chasing the Demons that yet scowl misery on the shores of Africa, and defiance to British Benevolence. But, my Lord, when that distinguished individual whom we so highly honour, and not more honour than love, reflects on this great acquisition for Abyssinia, and combines with it the success which has attended the Missions on the Western Coast—when he remembers, that *as the lightning cometh from the east, and shineth unto the west, so shall the coming of the Son of Man be*—he may yet indulge hope for that afflicted Continent: and, should his present sickness be even unto death, he may lay his head with composure on his dying pillow, and feel that for Africa, as well as for himself, there is a more blessed region in prospect, *Where the wicked cease from troubling, and where the weary are at rest.*

In reference to the same quarter of the world, Lord Calthorpe expressed his gratification, as his Lordship had done at the Meeting of the Church Missionary Society, at the state of many of the Liberated Negroes in Sierra Leone:—

I cannot forbear referring to another scene of this Society's exertions, which seems to me to afford the most satisfactory evidence of the success which has attended its foreign operations. The beneficial effects which have resulted from the dispersion of the Scriptures in Africa, have been already proved by the pleasing information that the funds of this institution have been aided by contributions received even from that interesting portion of the globe; and I have just had put into my hands a paper, containing evidence of the same fact. It may, however, be right, before I read any part of it, to guard gentlemen from expecting any report to come to us from that Continent clothed in the ornaments or excellency of human language; but I am persuaded, that such accents of faith and hope will not the less recommend themselves to our hearts, when they strike upon them with something

of the unspeakable charm of guileless infancy. The extract which I am about to read is from a Report of a Speech made at the Meeting of the Bible Society in Sierra Leone:—

“Gentlemen—Excuse me, for I can't talk plain. I thank the Lord that he has performed this great work—that he has sent the Bible. I was sold twice in my country; and it has pleased the Lord to bring me in this Colony. When I was brought here first, I was ignorant—I was blind—I knew nothing of Jesus Christ. I saw some people go to pray to God, but I did not know what they were about. It has pleased the Lord to send His servant with the Bible; and when he preach and proclaim the Word, then the Word struck me—then my eyes opened, and I saw what I am. By this I see the Lord pitied poor men. About four years ago I was in the way of sin, but it has pleased the Lord to lift me up with His mighty hand. The Lord says, *Search the Scriptures: there you shall find eternal life.* I do search them, and I know the Word of God is the truth. God is no respecter of persons.”

I have, perhaps, been the more disposed to introduce this extract, because, I confess, to my own mind nothing can more strikingly manifest the sovereignty of Divine Grace and the real greatness of Christianity, than when its influence is thus shewn on those who were lately the most despised of the human race. There is something in the attestation thus borne to the simple, original, and inextinguishable character of Christianity, which is in the highest degree consoling and elevating to the mind: and I am sure that the satisfactory evidence which we have thus afforded to us of the growing faith and hope and consistency of this poor African, will not lose any of its proper and delightful influence on our own minds, because we find, that, by it and the Resolution which I hold in my hand, the very extremes of Human Society are, as it were, brought into close proximity in the support of this great cause; and I am convinced, I could scarcely have adduced a proof of the benefit of this Institution more remarkable, than when it is found awakening such feelings in the minds of those who have but lately acquired the privilege even of human beings; and that I could not have brought forward an instance more gratifying to the Illustrious Individual

now present, who has always distinguished himself by his exertions in behalf of the unhappy Negro Race.

This allusion of his Lordship was to His Royal Highness the Duke of Gloucester, to whom and the other Members of the Royal Family who patronise the Society, his Lordship was about to move the Thanks of the Meeting.

We quote another happy allusion from his Lordship's Address. In speaking of the prosperity of a Kindred Society recently established in France, he said—

Recollecting, as we all too deeply and painfully must recollect, those occasions of jealousy and of bitter and almost perpetual discord, which have existed between that nation and ourselves, it is peculiarly delightful to find ourselves now allied to her by a tie of the closest and most endearing nature: and, from the experience which we ourselves have had of the growing and diffusive nature of all such institutions, we may not unreasonably hope, that the day is not far distant when this Society, existing in a country so rich in all the productions of nature and in the active and enterprising genius of her people, will give to that genius a new and powerful direction; and will lead her, as a compensation to herself for that submission which she for some time shewed to an inglorious tyranny, to acknowledge deeply and heartily the supremacy of that Almighty Potentate, who is King of Kings and Lord of Lords, and afford this high and noblest illustration of that loyalty to her Monarchs for which formerly she was so distinguished; and, by such a devotedness, acquire a glory and a greatness far surpassing any which she has hitherto experienced: and, carrying forward our hopes to that period, when, after having thus consecrated that Charter of Liberty which is continually, I trust, obtaining fresh strength and deeper foundation, if she should still form plans of Foreign Conquest, that they will be such as to excite not only no apprehension, but to command our most active co-operation—when her foreign achievements will resemble those which this Society is now carrying on, when her martial spirit will shew itself by sending to the darkest regions of the earth that light and those blessings which we ourselves enjoy

in such fulness—blessings which will, perhaps, by this new alliance be most effectually distributed through every part of the earth.

PRAYER-BOOK AND HOMILY SOCIETY.

FIFTH ANNIVERSARY.

On the morning of Thursday, May the 3d, the Annual Sermon was preached, at Christ Church, Newgate-Street, by the Rev. Edward Garrard Marsh, M. A. Minister of Hampstead Chapel, and late Fellow of Oriel College, Oxford; from Psalm cxlv. 4. *One generation shall praise thy works to another, and declare thy mighty acts.*

At the Annual Meeting, which was held at Two o'Clock, in Stationers' Hall—the Treasurer, Joseph Wilson, Esq. in the Chair—the Report having been read by the Secretary, the following Gentlemen moved or seconded Resolutions—Zachary Macaulay, Esq., and John Poynder, Esq.—the Hon. and Rev. G. T. Noel, and the Rev. William Jowett—the Rev. Charles Simeon, and the Rev. Daniel Wilson—the Rev. Edward Burn, and the Rev. William Dealtry—and the Rev. Edward Bickersteth, and Richard Stainforth, Esq.

We quote the greater part of Mr. Jowett's Address to the Meeting, as it illustrates the blessing of an intelligible and scriptural Liturgy, by the state of things which he had witnessed in Christian Churches not yet possessed of such a Liturgy:—

I have, within the last few years, visited the Romish, the Greek, the Coptic, and other Churches, which have their Services habitually in a language that the people do not understand.

How painful the contrast, between the Affectionate Mother, in this country, training up her child in the way in which it should go, and impressing its tender mind with sentiments of devotion—and the Mother, teaching her child, as soon as it can read or even before it can read, to repeat its Ave-Marias and to count its beads! How different to the Family, after the la-

hours of the day refreshing itself with the exercises of spiritual devotion, is the Family assembled to fatigue themselves with their unintelligible services, or to repeat their long Breviary of Saints, and to add to each of them "*Ora pro nobis!*" (Pray for us!)

Observations of the same kind will apply to the manner in which Marriage is celebrated in the Greek Church. When present on such occasions, I have perceived a disgusting levity, arising doubtless in part from the unknown language in which the Service is there performed. How different the case in our own Church! How solemn and tender the addresses delivered at this important season, reminding the parties of the serious vows laid on them, and of the conjugal virtues which they are called to exhibit!

I have been struck, likewise, when in some Churches abroad, with that DESOLATION of Devotion which seems to prevail. There appears to be no common feeling of devotion between the Priest and the People. At one end of the Church stands the Officiating Minister, with his back to the people; repeating what they do not understand, in a voice too low to be heard. What are these people doing? Are they all praying with one heart and one mind? They seem as if every one was standing by himself; and totally destitute of that unction which is promoted by prayer in a language that is understood.

I once spent a Sabbath in the northern part of the island of Corfu, and, going to the Greek Church there, had an opportunity of witnessing the manner in which the priests in that place (who are so poor that they are obliged to toil for their subsistence in the field) officiated in sacred things. I retired, in sadness; and went to my own room: and I shall never forget, though I cannot express, the feelings which that passage of our Liturgy brought to my mind, "*That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word!*" The feelings which then impressed me were—on the one hand, gratitude to Almighty God, who has in so great a measure answered that prayer in our own happy land; and, on the other, pity joined with prayer for that unhappy country, that God would be pleased to grant, that all around me might partake of these blessings.

Surely, Sir, it is a Catholic Spirit which the Church of England breathes in these words! Is it not our privilege, when we pray for Bishops, Priests, and Deacons, to extend our views to every nation under heaven, and to all the Ministers of Religion in every part of the world? And if this spirit prevails in our Church, and we are enabled to bow before the throne of the Divine Majesty with these enlarged views and feelings—then does the Church of England contain in it the germ of security, not only for itself, but for all the Churches of Christ in every part of the world; and we shall find our Liturgy among the best means for leading on both ourselves and others to that blessed state, where prayer will be exchanged for endless praise.

From the Report we collect the following summary view of the state of the Society:—

The Issue of Bound Books, sold and distributed during the year, had been 8,982; and that of the Homilies and Articles, as Tracts, 49,022—the issue of Books having decreased by 2,599, and that of Tracts increased by 14,298.

The Receipts of the year were 1993*l.* 1*s.* 10*d.*, and the Payments 2170*l.* 5*s.* 10*d.* The Treasurer and Friends of the Society are in advance 176*l.* 12*s.*; and the Society is under engagements to the amount of 671*l.* 1*s.* 5*d.*

#### HIBERNIAN SOCIETY.

##### FIFTEENTH ANNIVERSARY.

THIS Annual Meeting was held at the City-of-London Tavern, on Saturday, the 5th of May, at Twelve o'Clock; Lord Viscount Lorton in the Chair.

The Report having been read by the Rev. John Morison, of Chelsea, Motions were made and seconded in the following order:—by the Hon. Charles Shore; and the Rev. John Owen—by the Rev. William Bushe, of Dublin; and Alderman Sir Claudius Stephen Hunter, Bart.—by the Rev. Dr. Thorpe; and the Rev. Dr. Collyer—by the Hon.

and Rev. Gerard T. Noel; and the Rev. John A. Coombs, of Manchester—by John O'Driscoll, Esq. of Cork; and the Rev. Lewis Way—by the Rev. Edward Burn, of Birmingham; and George Sandford, Esq. of Mount Sandford, Ireland—and by the Rev. Daniel Wilson; and the Rev. William Dealtry.

The Committee have been enabled to discharge a debt of 3704*l.* 16*s.* 5*d.*, due at the last Anniversary—the late Treasurer, Samuel Mills, Esq., having presented the Society with a liberal benefaction of 1000*l.*; and Robert Steven, Esq., a Member of the Committee, having collected for it in Scotland 2349*l.* A Legacy of Stock, producing more than 4000*l.*, has also been bequeathed to the Society.

The Contributions of the year, including the Collections made by Mr. Steven, have amounted to 7049*l.* 3*s.* 8*d.*; and the Disbursements to 6798*l.* 9*s.* 10*d.* The Society is under engagements to the amount of about 1600*l.*

The Collection at the Meeting amounted to 144*l.* 5*s.* 7*d.*

#### JEWS' SOCIETY.

##### THIRTEENTH ANNIVERSARY.

THE Annual Sermon was preached on Wednesday Evening, the 2d of May, at St. Paul's Church, Covent Garden, by the Rev. William Bushe, M.A. Rector of St. George's, Dublin, from Num. x. 29. The Collection amounted, with 20*l.* added afterward, to 59*l.* 1*s.* 11*d.*

At the Annual Meeting, which was held at Twelve o'Clock, at the King's Concert Room in the Haymarket; Sir Thomas Baring, the President, in the Chair; the Report having been read by the Rev. C. S. Hawtrey, one of the Secretaries, Resolutions were moved and seconded in the following order:—Lord Calthorpe, and the Rev. Charles Simeon—Robert Grant, Esq., and the Rev. Legh Rich-

mond—the Bishop of Gloucester, and the Rev. William Bushe—the Rev. Lewis Way, and the Rev. Edward Burn—the Rev. William Jowett, and the Rev. Benjamin Nehemiah Solomon—and Alderman Sir Claudius Stephen Hunter, Bart., and the Rev. Daniel Wilson.

The Resolutions noticed the following circumstances, as encouragements to perseverance in labour and in prayer on behalf of the House of Israel:—

The numerous and unquestionable testimonies received from abroad, of a general and simultaneous spirit of inquiry among the Jewish People, in various parts of the world—an increasing readiness among them to receive Christian Instruction—the actual Conversion of many individuals, in distant and unconnected places, to the Faith of the Gospel—the growing feeling of compassion, in various parts of the world, toward the House of Israel—the Translation of the New Testament into the Judeo-Polish Language, by the Rev. B. N. Solomon—his recent Ordination as Priest; and the renewed invitation to him of Prince Galitzin, under the auspices of His Imperial Majesty, to exercise his Ministry among his Polish Brethren—the report of those persons who have visited the countries in which the Jews most numerously reside, of the probability of success, under the Divine Blessing, to the labours of Missionaries among them—and the consequent establishment, by the Society, of a Seminary for the Education of Missionaries to the Jews.

The Receipts of the year had amounted to 10,789*l.* 18*s.* 2*d.*, and the Expenditure to 13,137*l.* 16*s.* 1*d.* One item of this Expenditure, that for building the Schools, amounting to 2382*l.*, will not again occur.

The sum of 106*l.* 1*s.* 6*d.* was collected after the Meeting.

#### NAVAL AND MILITARY BIBLE SOCIETY.

##### FORTY-FIRST ANNIVERSARY.

ON Tuesday, May the 8th, at Twelve o'Clock, Admiral Lord Gambier

having taken the Chair at the Annual Meeting, held in the King's Concert Room in the Haymarket, the Report was read by Major Close, one of the Secretaries.

Resolutions were moved and seconded, respectively—by the Bishop of Gloucester; and the Rev. Richard Jack, of Whitehaven—by Lord Calthorpe; and by Lieutenant-General Viscount Lorton—by Major-General Orde; and Col. Sir Claudius S. Hunter, Bart.—by Captain Lord Edward O'Brien, R. N.; and the Rev. Rowland Hill, supported by the Rev. Dr. Williams, of Stroud—by Colonel Sandys, late of the Hon. East-India Company's Service; and Captain Hawker, R. M.—and by Admiral Sir James Saumarez, Bart. G. C. B.; and the Rev. John Owen.

The Resolutions notice, with thankfulness—

The unprecedented and regularly-increasing desire to become possessed of the Holy Scriptures, manifested by the Objects of the Society's bounty.

Of another Resolution we copy the principal part—

—While this Meeting desires to express its grateful sense of the important and continued advantages derived from the sanction and facilities afforded in the supply of the Army with the Holy Scriptures, by the Circular Letter dated 8th June 1818, inserted in the Standing Orders of the Army, by His Royal Highness the Commander in Chief—it would hail, with peculiar interest, the prospect of some facilities of a similar nature being afforded in the Navy, under the sanction of the Lords Commissioners of the Admiralty, with the hope that the British Sailor, in common with the British Soldier, may have the offer of becoming possessed of a copy of the Holy Scriptures. And this Meeting cannot but record its sense of obligation to the First Lord of the Admiralty, to whom, in the first instance, the Committee applied, as one of the Vice-Presidents of the Society, for the very prompt and liberal attention which his Lordship gave to the propositions sub-



mitted for his consideration, and which are now before the Lords Commissioners of the Admiralty for their Official Sanction.

The Net Receipts of the year had been 2348*l.* 4*s.* 4*d.*, and the Payments 2317*l.* 7*s.* 7*d.*; and the Society is under engagements to the amount of 1943*l.*

Upward of 10,500 Bibles and Testaments had been distributed in the course of the year.

After the Meeting, Subscriptions and Donations were received to the amount of 49*l.* 12*s.*; and the sum of 87*l.* 8*s.* was collected at the Doors.

#### LONDON MISSIONARY SOCIETY.

##### TWENTY-SEVENTH ANNIVERSARY.

THE Sermons at this Anniversary were preached as follows:—Wednesday Morning, May the 9th, at Surrey Chapel, by the Rev. George Clayton, from Eph. ii. 11, 12; *Wherefore remember that, at that time, ye were without Christ*—the same Evening, at the Tabernacle, by the Rev. Thomas Craig, of Bocking, from Acts xx. 24—Thursday Evening, the 10th, at Tottenham-Court Chapel, by the Rev. John Brown, of Biggar, N.B. from 1 Chron. xxix. 5, last clause—and on Friday Morning, at St. Bride's Church, Fleet Street, by the Rev. Dr. Williams, of Stroud, from Matt. ix. 36. Discourses in Welsh, for the benefit of the Society's Welsh friends resident in London and its vicinity, were preached, at Surrey Chapel, on Tuesday Evening, May the 15th—a first, by the Rev. David Peter, of Carmarthen, from Psalm lxxxvi. 9, 10; and a second, by the Rev. John Elias, of Llanfechell, in Anglesea, from Isaiah xlix. 9.

The Annual Meeting took place on Thursday Morning, at Great Queen-Street Chapel, the Treasurer, William Alers Hankey, Esq. in the Chair.

May, 1821.

The Report having been read by the Secretary, the Meeting was addressed, in making or seconding Resolutions—by the Rev. Dr. Bogue, of Gosport—the Rev. William Ward, from Serampore—the Rev. Rowland Hill—the Rev. John Brown, of Biggar, N.B.—the Rev. Dr. Steinkopff—the Rev. Isaac Saunders—Lieut. Col. Munro—Edward Phillips, Esq.—the Rev. Joseph Taylor, one of the Secretaries of the Wesleyan Missionary Society—the Rev. J. A. Coombs, of Manchester—the Rev. James Jackson, from Yorkshire—the Rev. J. M. Ray, of Sudbury—the Rev. Joseph Slatterie, of Chatham—the Rev. John Campbell—and the Rev. W. B. Williams, of Homerton.

Unusual interest was connected with this Meeting, by the attendance of a Madagascar Chief, and by the arrival of Mr. Campbell from his Second Voyage to South Africa.

We stated, at p. 26 of the Survey, that Governor Farquhar being about to send from Mauritius a Commissioner to Radama, the principal Chief of the neighbouring part of Madagascar, Mr. David Jones, the Society's Missionary, then waiting at Mauritius for an opportunity of re-establishing himself at Madagascar, had obtained permission to accompany the Commissioner. Mr. Hastie, the Commissioner, introduced Mr. Jones at the Court of Radama as his particular friend. Mr. Jones availed himself of this opportunity to promote the object of the Society with reference to Madagascar. The King, being satisfied with the views of the Society, consented that Mr. Jones should write to the Directors for Missionaries to instruct his people in the knowledge of Christianity, provided a number of Artisans accompanied them; as he was solicitous that his people should be instructed in the useful Arts, as well as in Religion. He himself afterward agreed to address the

Directors to the same effect; and the following is a Translation of his Letter:—

Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.

Gentlemen—

When the Treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of Slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European Nations, and this not by force, contrary to the light of their understandings—therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skillful Artisans to make my people workmen, as well as good Christians.

I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which Missionaries may require from my subjects.

The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian Religion, and in various trades, such as Weaving, Carpentering, Gardening, &c.

I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

Accept, Gentlemen, the assurance of my esteem and affection,

(Signed) RADAMA, King.

We are happy to state that the Treaty here referred to was concluded. One condition of this Treaty was, that twenty Mad-

agascar Youths should be sent—ten to Mauritius, and ten to England—to be instructed in such Arts as may be beneficial to their native country.

The Chief who attended the Meeting is named Rataffe, and is brother-in-law to Radama, by whom he has been sent to this country on a Mission to Government. He was accompanied by a Secretary, an Interpreter, and four of the Youths who are come to England for instruction.

In reference to the Mission to Madagascar, Dr. Bogue observed, in moving the adoption of the Report—

You have now heard of a new field opened in the Island of Madagascar—an island larger than England. You have heard the Letter of the King of that island. Pomare, King of Otaheite, has sent various Letters; and now the King of Madagascar honours us with a Letter, and invites us to send over to his country to instruct his people.

Satan appears to have employed all his art to make the people of Hindoostan very religious. But false religion makes them worse: it has seized and polluted their whole souls; and it may be said that it is the most difficult thing in the world to eradicate such impressions: it is so, and we might despair, were we not assured that the power of God can surmount every difficulty, and turn men, in the most unfavourable circumstances, from the kingdom of Satan to the kingdom of God.

Madagascar presents a different field. There, Satan's aim has been to keep them without religion: for they have no established religion, no priesthood, no temple—only once or twice in the year, some acknowledgments to the Sun, as the author of their comforts. Here then is a people exempt from superstition, who have no religion: but the Gospel is able to give them one, and to communicate the best kind of religion to those who at present have no religion at all.

The arrival of Mr. Campbell was another circumstance which gave great interest to this Meeting. Having embarked at the Cape, on the 15th of February, on board the

“Castle-Forbes,” in the hope of reaching England in time for the Anniversary, he was just able to accomplish his purpose: for, leaving the ship, in the pilot-boat which met her in the Channel, he landed at Portsmouth on Tuesday May the 8th; and, travelling all night, arrived in London on Wednesday Morning, about three hours before the commencement of the Service at Surrey Chapel. In his Address to the Meeting, Mr. Campbell gave a brief account of his Journey beyond Lattakoo; some particulars of which our Readers have already seen, at pp. 18, 104, and 105 of the present Volume.

We quote another passage from the Address of Dr. Bogue, because it enforces attention to that important subject—expectation and desire of the abundant Influences of the Holy Spirit—which we wish to impress most strongly on our Readers:—

Some worthy men have said that we cannot expect great things in the present generation: we may translate the Scriptures, preach the Gospel, or establish Schools; and some of those who are young may live to see the fruits of these labours. But I am not satisfied with this. I wish to see more done for the Propagation of the Gospel; and I wish to have it impressed on my mind and yours, that there is a more abundant effusion of the Holy Spirit needful to render the Gospel efficacious.

There have been two grand eras of the Propagation of the Gospel, and I consider the present as the third. The first was in the preaching of the Apostles: they had the advantage over all others, by working miracles; so that there was no man who had reason, but must have seen that these men were from God: but they could not change the heart—the grace of God alone could do that, and this was graciously afforded. The other remarkable era was at the Reformation from Popery, when the Spirit of God was diffused over the nations of Europe, and many millions were brought to the knowledge of true Christianity.

But we must lament, that there has not yet been, since the Missionary Spirit was roused in this country, such a

remarkable effusion of the Spirit, either here or abroad, as we should anxiously wish for, and use the means to obtain. It should still be hoped and prayed for: and then glorious things will be declared, in the future Reports of this and of other Societies.

Many persons being unable to obtain admission at the Meeting, several hundreds, at the suggestion of some friends, repaired to Gate-Street Chapel, not far distant. They were accompanied, at the solicitation of the Secretary, by the Rev. John Clayton, jun., who addressed to this suddenly-collected Assembly a short Discourse, and read a part of the Report, until the arrival of Mr. Campbell, who gave a brief detail of his late Journey, when the Report was finished, and a Collection made, which amounted to 22*l*.

The Receipts of the year had been 26,174*l*. 4*s*. 3*d*., being an increase of 764*l*. 7*s*. 11*d*.; while the Disbursements, amounting to 27,790*l*. 17*s*. 1*d*., had increased by the sum of 1645*l*. 6*d*.—leaving a balance, on the last year's account, of 1616*l*. 12*s*. 10*d*. against the Society. The Treasurer is under acceptance for 2000*l*. drawn by the Society's Agents at Calcutta; making the total amount of the Expenditure above the Receipts, for the Twenty-seventh Year, 3616*l*. 12*s*. 10*d*.

The Sacrament of the Lord's Supper was administered, on Friday, at Sion, Silver-Street, Tonbridge, and Orange-Street Chapels.

The Collections at the different places were as follows:—

	£.	s.	d.
Surrey Chapel . . . . .	441	0	0
Tabernacle . . . . .	143	9	6
Great Queen-Street Chapel, 229	18	6	
Gate-Street Chapel . . . . .	22	0	9
Tottenham-Court Chapel . . . . .	200	10	0
St. Bride's Church . . . . .	108	3	0
Sion Chapel . . . . .	134	14	6
Orange-Street Chapel . . . . .	80	16	6
Silver-Street Chapel . . . . .	42	5	2
Tonbridge Chapel . . . . .	40	10	0
Welsh Services at Surrey Chap. 34	9	1	
	£.1476	17	0

RELIGIOUS TRACT SOCIETY.  
TWENTY-SECOND ANNIVERSARY.

ON Thursday Morning, the 10th of May, the Annual Meeting was held at the City-of-London Tavern, at Seven o'Clock; Joseph Reyner, Esq., the Treasurer, in the Chair.

It appeared from the Report, that the number of Tracts issued during the year had amounted to 4,833,770—being 792,904 less than the issue of the Twenty-first Year; a very large and unprecedented demand for Tracts, suited to counteract the influence of Infidel Principles, being demanded that year by the peculiar circumstances of the times.

The loss on Tracts supplied to Hawkers, added to the Grants for Foreign and Domestic purposes, exceeds 778*l.* The Receipts of the year have amounted to 7561*l.* 3*s.*, and the Disbursements to 7583*l.* 17*s.* 3*d.* The Society is under engagements to the amount of upward of 2000*l.*

Resolutions were moved and seconded as follows:—by the Rev. Pierre Mejanél, of Paris; and the Rev. William Ward, from Serampore—by the Rev. Dr. J. P. Smith; and the Rev. Jenkin Thomas—by the Rev. Legh Richmond; and the Rev. Mr. Curwen, of Cottingham—and by the Rev. Mr. Morell; and A. L. Pasche, Esq. of Altona.

We quote, from Mr. Ward's Address, several instances of the benefit of Tracts which had come to his knowledge:—

Of two Young Men, who were acquainted with each other, one was truly pious. The other, one day, took up a leaf of the Bible, and was about to tear it for the purpose of packing up some small parcels. "Do not tear that," said the other: "it contains the Word of Eternal Life." The Young Man, though he did not receive very kindly the reproof of his friend, folded up the leaf, and put it into his pocket. A while after, he said within himself, "Now I will see what kind of life it is of which this leaf speaks!" On unfolding the leaf, the first words which caught his eye were the last in the Book of Daniel—*But go thou thy way till the end be; for*

*thou shalt rest, and stand in thy lot, at the end of the days.* He began immediately to inquire what his lot would be at the end of the days; and, from this occurrence, became, under the blessing of God, truly pious. Now though this was but a single leaf, it so far resembles a Tract as to bear me out in asserting, that Tracts are rendered efficacious in promoting the eternal welfare of men.

The next circumstance which I shall instance refers to the conversion of a Woman of evil character. As she was walking in the street, she was accosted by a person who put into her hand the Tract extracted from Dr. Watts, and entitled "The End of Time." When she got home she retired to read this Tract; and became so deeply affected, that her importunate supplications for mercy at the Throne of Grace were soon heard in every corner of the house. This led to her reformation; and, having tasted of that pardoning grace which Jesus died on Calvary to procure, she is now an ornament to her Christian Profession.

After referring to the conversion of a Hindoo by means of a Tract (see our last Volume, in the Memoir of Pitambura-Singhu, p. 76), Mr. Ward added the following recent instance of the effect of Tracts in India:—

Pahumboosing was a Brahmin of high caste, and had made a vow of perpetual silence. He had kept this vow for several years; and so great was the reverence that this circumstance procured him, that when he went to Calcutta, not only the lower orders, but even the higher classes, would run to meet him in the streets, and, falling at his feet, would adore him as a deity. Consider the circumstances attending the conversion of this man—a Brahmin, bound by an extraordinary vow, shut up in his temple, secluded from the world—one would have thought that this man, beyond all others, must perish in his ignorance. But a Religious Tract was, by some means, introduced within the doors of his consecrated prison—it caught his eye, and arrested his attention—his tongue was loosened, and he began to pray! He went to Serampore; and Dr. Carey writes concerning him, "I do believe that this man is become a sincere believer in the Lord Jesus Christ."

The sum of 53*l.* 12*s.* 6*d.* was collected after the Meeting.

BRITISH & FOREIGN SCHOOL SOCIETY.  
SIXTEENTH ANNIVERSARY.

PREPARATORY to the Annual Meeting, a Sermon was preached for the Society, at St. Paul's, Covent Garden, on Wednesday Evening, May the 16th, from Prov. xxii. 6., by the Hon. and Rev. Gerard T. Noel.

The Annual Meeting was held in Freemasons' Hall, on Thursday, the 17th; His Royal Highness the Duke of Sussex in the Chair.

The Report having been read by the Rev. George Clayton, one of the Secretaries, Resolutions were moved and seconded in the following order:—by the Rev. George Burder; and J. H. Harington, Esq., from India—by the Rev. Rowland Hill; and William Allen, Esq., the Treasurer—by the Rev. J. P. Wahlin, Chaplain to the Swedish Embassy; and Joshua Van Oven, Esq., V. P. of the Jewish School—by the Rev. George Thom, from the Cape of Good Hope; and the Rev. S. Hillyard, of Bedford—by the Rev. Joseph Ivimey; and William Evans, Esq. M. P.—by W. H. Trant, Esq., from India; and the Rev. William Ward, of Serampore—by the Rev. Robert Aspland; and the Rev. M. Lacey—by William Williams, Esq. M. P.; and Robert Slade, Esq.—by the Rev. John Innes; and the Rev. G. Marsden—by the Rev. John Dyer; and the Rev. G. Clayton— and by the Rev. Dr. Collyer; and Mr. James Millar.

In these Resolutions the following particulars were stated as grounds of satisfaction and renewed zeal:

—The establishment of Twenty-two New Schools in the Metropolis within the last five years, together with the general extension of Education throughout the kingdom on the British System; as affording reason to conclude that the benevolence of this country will, in a short time, render the means of instructing the whole body of the rising generation, by voluntary contributions, complete.

—The success of the plan adopted by the Society in Ireland and Scotland.

—The progress of the Schools in France, Spain, Russia, the Netherlands, Sweden, Denmark, Switzerland, Tuscany, and other States in Italy—in Malta, Calcutta, and the East Indies—in the United States of America, Halifax, and the West-India Islands—and at Buenos Ayres, and in other parts of South America.

From an extract of the Report of the Ladies' Committee which was read to the Meeting, it appeared, that, by the Subscription set on foot by the Ladies of the Society, which we mentioned at p. 434 of our last Volume, the sum of 521l. 9s. had been collected, with the view of sending to Calcutta a Lady well qualified to train Native Female Teachers. We have the pleasure of knowing the Lady who has accepted of this appointment; and trust that she is going forward to her labour, under a just sense both of its difficulties and importance, and in sure affiance on that blessing which alone can render it effectual.

Mr. Harington, in his Address to the Meeting, remarked, in referring to this subject—

I may venture to anticipate the acknowledgments of the Friends of Education in India to this Society, for sending out a Lady for the purpose of instructing the Females. This circumstance has excited deep interest in this Meeting, and I hope beyond it: and though, as I took the liberty of telling her, I do not anticipate great effects at present, till she becomes acquainted with the habits and languages of India; yet I believe in my heart that she may be of the greatest service in Calcutta, if it were only in instructing the English Natives of India: and I am particularly happy that she is going out with Mrs. Marshman, who is so well acquainted with that country, and who will be so able to give her all that information which she will need at first: and the Gentlemen of the Calcutta School Society will, I am sure, give her the kindest reception.

Mr. Trant, on the same subject, remarked—

I have much satisfaction in informing this Meeting, that, twelve months ago, I witnessed the commencement of a system of Female Education. I might give numerous proofs of the gradual dispersion of the prejudices of the Natives. One Brahmin, who has resided a long time at Benares, and went thither for the purpose of passing his latter days, it being esteemed meritorious among them to die there, has given the Church Missionary Society a large house for the purpose of a School. This is a very strong fact. I was invited to dine at the house of the Son of this Brahmin, and there I saw two large temples shut up. I asked, "Why are these shut up?"—"Oh," said he, "we have no more need of these temples!" He then assured me, that he was so sensible of the want of education among the Females of his family, that he was instructing them himself. I hope the Lady who is proceeding to India will be introduced to this family, and be very successful in her labours.

Prince Rataffe, of Madagascar, attended the Meeting. On its being communicated to him, through his Interpreter, that the Meeting hoped that the benefits of the British System of Education would be extended by his influence throughout the Island of Madagascar, he assured the Members that the King would do every thing in his power to promote the instruction of the people, and that he himself should be most happy to second his endeavours to the utmost.

The Rev. George Burder, in

moving the adoption of the Report, stated the following facts respecting the Abolition of the Slave Trade in Madagascar:—

The Slave Trade was carried on there to a prodigious extent; so that when Governor Farquhar's Agent and a Missionary were travelling, they met companies of 100, 200, yea, of 1000 in a body, going to Taumetan to be sold as Slaves. It was the principal trade of the island, and they procured almost all their articles by the sale of Slaves; but, notwithstanding this, the intelligent Monarch of that Island was determined, contrary to the persuasion of some of his principal nobles, to put a stop to this traffic. And never was such a day known in Madagascar! The Union Flag of Great Britain, and the flag of Madagascar, were seen flying together—the guns were fired—and every demonstration of joy was displayed; the people hailing Liberty! Liberty! as the gift of heaven. It is now the King's earnest desire, that his subjects should be instructed; and, to use his own emphatic language, he says, "If your Government will instruct my people, I am yours for ever."

The Receipts of the year had been 2084*l.* 19*s.* 10*d.*, and the Payments 2432*l.* 3*s.* 3*d.*—leaving a Balance against the Society of 397*l.* 3*s.* 4*d.*; which, with former deficiencies, makes the Treasurer 1116*l.* 2*s.* 10*d.* in advance.

Donations and Subscriptions, including a Benefaction of 100*l.* from the Duke of Bedford, were received at the Meeting to the amount of 240*l.* 3*s.*; and there was collected, at the Doors of the Church and the Hall, the sum of 61*l.* 6*s.* 9*d.*

To this abstract of the Proceedings at the Anniversaries of the different Institutions, we subjoin a brief account of the formation of a New Society, which will come in aid, we trust very powerfully, of the exertions now making for the benefit of our Indian Empire.

#### FORMATION OF THE BRITISH-INDIA SOCIETY.

On Saturday, May the 26th, a Meeting was held in the Great Room, at the Thatched House Tavern, St. James's Street, for the purpose of considering the expediency of forming a Society for the promotion of the Intellectual and Moral Improvement

of the Native Inhabitants of British India.

At Twelve o'Clock, the Right Hon. J. C. Villiers, M. P., was called to the Chair. In opening the Meeting, the Chairman adverted to the importance of directing the public attention to

India, with a view to attempt the establishment of moral principles among the multitudes of Hindoos who were become subjects of the British Empire.

Mr. Harington and Mr. Trant, both of whom, as our Readers know, have recently returned from India, after long holding there offices of high responsibility, stated to the Meeting, that the melioration of the Natives was zealously espoused by many persons of the first consideration among themselves; and these Gentlemen further declared, that, previously to their quitting India, they had been solicited, by several distinguished Hindoos, to bring the subject before benevolent persons in this country, in order to obtain for the Natives of India the means of the improvement which they sought.

Sir James Mackintosh, in proposing the establishment of the Society, remarked, that the relative connexion of the Native Nations of India with the British Government was the most remarkable which had ever existed between the Conquering and the Conquered. Hitherto the Indian People had known the greatness of England only by the formidable and overwhelming appearance of her fleets and armies for their control and government. England had now to teach them a different lesson—one which must produce a great moral effect, when they witnessed the dispensation of her vast resources for their education and benefit, flowing from channels which they never saw, and from benefactors who could never witness their gratitude: this great act would practically teach them to believe in the existence of exalted virtues, from the knowledge of which they were previously debarred by the corruption of their morals, and by the force of the despotism under which they were reared. Though it was not in contemplation that the proposed Society should adopt any measure of a directly religious nature, the introduction of Christianity being pursued by Societies formed for that specific end; yet its operations would be found ultimately conducive to the diffusion of the Christian Religion in India—which, in truth, he was satisfied was the only remedy for the Native Depravity and Superstition.

A change in the Hindoo Character could be accomplished, only by the force of reason and the influence of persuasion; and must, therefore, be a work of time. Imputations had been cast on what was represented to be the imprudence and zeal of Missionaries: he must say, from his own experience in India, he had seen nothing to countenance these imputations: he believed their labours to be well directed, and that the state of Native Society afforded them a wide field to move in. In his judicial situation in India, he had had many opportunities of witnessing the want of morality in the Superstition, mis-called Religion, of the Native Inhabitants: he had with pain observed the total want of truth in their evidence: indeed to such a degree was this immorality carried, that Sir William Jones, notwithstanding his generous partiality toward the people, had himself been compelled to admit its existence to a great degree. It was this disregard to truth among the Hindoos, which made him declare that that System of Opinion, called Religion, among the Natives of India, had no moral use at all: so far from being an aid, it was rather an obstacle to the Magistrate: it enforced no duty in life, nor promoted any act of moral intelligence. A System of Education had, however, sprung up in India, which, with the concurrence of the Natives, was well calculated to promote the greatest eventual benefits. In Bombay, the education of the Native Children was going on so prosperously, that it was hoped all the children of a population not fewer than 2 or 300,000 in amount, would soon possess the rudiments of necessary knowledge. Sir James concluded by moving a Resolution for forming the Society.

Mr. Wilherforce rose to second this Resolution; but Mr. Ward, of Serampore, who was on the point of returning to India, being present, was called on to state, from his own knowledge, during his long residence among the Natives, the actual condition of the population.

Mr. Ward, in consequence, entered, at considerable length, into the subject; and dwelt, more particularly, on the ignorance in which Females are kept in India, and on the evil influence which this inevitably has on the

rearing of their families. He enlarged also on the revolting practice of Widows immolating themselves on the funeral piles of their Husbands—frequently abandoning infants of one, two, and three years of age; and even babes at the breast, which, in open outrage of the compunctions of nature, the infatuated Mother could be sometimes so far wrought upon as to tare from her bosom, while she flung herself on the pile to expire in the flames! There were Fifty Millions of Females in British India exposed to the degrading and cruel influence of such Superstition. On their behalf, he appealed to the public feelings. How, indeed, could any part of this vast population be moral, when the very gods of their idolatry were personifications of Vice!—when their Priests were leaders in Crime!—when the scenes exhibited in their very Temples could not be once named in a Christian Assembly! Had not Providence, he would ask, consigned this population of One Hundred Millions to Great Britain, that she might redeem them from this immoral vasalage? England was under an awful responsibility, to employ all her means for rescuing this people from their vicious and degraded condition. After the darkness of a night of ages, the Sun was now rising upon them. The avidity of the Natives to obtain education was such, that Brahmins offered their temples as school-houses and themselves as teachers.

Mr. Wilberforce, in seconding Sir James Mackintosh's Resolution, referred to the Address of Mr. Ward, as strikingly shewing the necessity for this Society, and the facility with which its benevolent intentions might be realized. To ignorance, the dreadful Superstition of the Natives might be traced; and when that was once removed, the evils which flowed from it must cease. He then made an affecting appeal to the Meeting on the dreadful influence of that Superstition which tore from the human breast, not only those general principles of moral feeling which reigned so universally, but those very ties of kindred which nature indelibly marked on the Female Character, for the preservation of her own comfort, and that of society. Dreadful indeed

must be that Superstition, which eradicated from a Mother all affection for her infant child! To reform a state of things so awful was their first duty; and the only way in which it could be done was, by the introduction among them of those habits which tended to humanise society. It often happened, that, in promoting measures of general utility, a Statesman had to admit others which were of a mixed character; that, with the good to the many, he had to see some evil inflicted on the few: but here, there was nothing but what conduced, in the most harmonising manner, to the good of the whole. The path was smooth and delightful, from beginning to end; and the duty of labouring in this cause was plainly pointed out to Britain by that Overruling Hand, which had committed so many millions of human beings to her charge.

Sir William Burroughs adduced his own experience for many years, as Supreme Judge in the Court at Calcutta: he did not remember a single case of importance, in which there was not gross and manifest perjury on both sides. He appealed to the Gentlemen around him who had had similar opportunities with himself of ascertaining the fact, whether any Judge in India, after deciding a case on the fullest investigation in his power, could entirely satisfy himself that he had not done injustice by such decision, from the difficulty of coming at the truth through the obliquity of the native witnesses. Sir William corroborated the statements which had been made with reference to the relaxation of the native prejudices.

The Bishop of Gloucester, Lord Teignmouth, the Earl of Clare, Lord Dunally, Lord Gambier, the Earl of Gosford, the Right Hon. John Sullivan, Sir James Saumarez, the Hon. Philip Pusey, John Thornhill, Esq., and other Gentlemen, proposed or seconded Resolutions.

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### Western Africa.

#### AMERICAN COLONIZATION SOCIETY.

##### Arrival of New Colonists.

AT p. 15 of the Survey, we stated the determination of the Society to



persevere in its benevolent attempts on this coast.

The return of the *Cyane* to America conveyed intelligence from the Settlers up to the latter part of October. Ten more had died after Mr. Doughen left; but the survivors were all then in health.

The Brig *Nautilus*, Captain Blair, was chartered by the Government; and sailed from Norfolk, on the 22d of January, with supplies for the Settlers, and about 40 additional Colonists. Mr. John B. Winn had charge of the expedition, accompanied by Mr. Ephraim Bacon, and Mr. Christopher Wiltberger the Agent of the Society, and the Rev. Joseph R. Andrus.

Mr. Andrus was, some time since, strongly recommended to the Church Missionary Society by Bishop Griswold, before the formation of the American Episcopal Missionary Society. It was at first in contemplation that he might proceed to Ceylon, and co-operate there with the Society's Missionaries; he has now devoted himself to aid the efforts of his countrymen in Africa.

On leaving their native land, the Colonists with their Leaders were accompanied to the shore by the Clergy and a number of respectable Citizens. The parting scene, after the Divine Blessing had been invoked on them (for such is the general interest which the Cause of Missions is obtaining among the American People, that the Mission Families are usually thus dismissed with Prayer on the shore, in the midst of attentive multitudes) was truly affecting, and awakened the sympathy of all present.

The following extract of a Letter from the Rev. W. Johnson to the Secretary of the Church Missionary Society, dated Regent's Town, March 20, 1821, states the arrival of the Settlers at Sierra Leone; and the measures which, under Mr.

May, 1821.

Johnson's advice and assistance, the Agents were about to pursue:—

Another American vessel has arrived, with Missionaries for the Settlement on the Sherbro Coast. There are Four Agents; two of whom are Clergymen of the American Episcopal Church. One of them (Mr. Andrus) shewed me a Letter from Mr. Pratt; and I was much pleased to learn that that Letter had proved effectual in leading to the formation of an Episcopal Missionary Society in America.

They asked my advice with respect to settling in the Sherbro.

I recommended them to go lower down the coast, for three reasons—1. The present situation of the Settlers is too near to this Colony—2. Vessels of 150 tons and upward cannot approach the Settlement within ten miles—and, 3. The shore is low, and surrounded with mangroves, and thus very unhealthy. I also advised them to search for another place before the Rains; and to reside, during that season, in Freetown, and to proceed immediately after to the place fixed on: they will, in that case, be able to build proper houses before the Rains come on again. I have pointed two places out to them—Cape Mesurado and St. John's River, both in the Bassa Country: at both of these places there is, I believe, good anchorage for large vessels; and both are about 400 miles from this Colony, which distance would obviate the inconveniences arising from settling near.

They have taken my advice; and intend to sail in a Schooner to-morrow for those places. William Tamba and William Davis will accompany them, as interpreters; both are acquainted with the Coast, and with the Chiefs; and will thus be of great service to our friends. On their return, they have promised to put Tamba and Davis on shore at the Plantains, from whence they will proceed to visit all the Towns and Villages belonging to the family of the Caulkers.

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## Mediterranean.

### SMYRNA.

#### AMERICAN BOARD OF MISSIONS.

THE arrival of the Rev. Levi Parsons and the Rev. Pliny Fisk at Smyrna, on the 15th of January

1821

1820, was stated at p. 98 of the last Survey. From the Eleventh Report of the Board, and from subsequent Letters and Journals of the Missionaries up to the close of November last, which have just reached us from America, we shall digest, under distinct heads, a summary account of the state and prospects of the Mission.

*The Missionaries proceed to Scio—*

After a few months' residence at Smyrna, the Missionaries left that place on the 1st of May; with the view of passing the summer months in the Island of Scio, about 70 miles from Smyrna, in order to enjoy the advantage of acquiring Romæic under Professor Bambas, the principal instructor of the College, to whom they had Letters from Mr. Jowett and other friends.

*Reception and Prospects in Scio—*

From Scio they write, in the beginning of June—

Mr. Bambas gave us a very affectionate welcome; and offered immediately to devote his own time to our instruction. We have access to his Public Lectures, in the forenoon; and spend from one to two hours in his Study, in the afternoon.

The acquisition of Modern Greek is now our principal object; and for this our situation is favourable. Besides pursuing the study of the languages, we converse a little, in our stammering way, with individuals, on the subject of religion; and we do a little by distributing the Scriptures and Tracts. The Greeks receive Bibles and Tracts very readily.

On another occasion, they say—

Several Children and Youths have been to our room, generally upon the Sabbath, often on week-days, for the purpose of reading the Scriptures. We have improved the opportunity to instruct them in the things pertaining to the kingdom of God.

*Translation, into Romæic, of the "Dairyman's Daughter"—*

While in Scio, the Missionaries, with the aid of Professor Bambas, translated the "Dairyman's Daugh-

ter" into Modern Greek, and got it printed at the College.

The Professor seems to have been greatly impressed by this Tract. The Missionaries write—

While we were viewing the different apartments of a very splendid mansion, the Professor said, "This is elegant—but the chamber of the Dairyman's Daughter was still more splendid." He afterwards said, "I have not been able to read the account of her last sickness and death without weeping." While examining the translation he was much affected; and, several times, was obliged to stop.

*Distribution of Tracts and the Scriptures in Scio—*

In this labour the Missionaries were actively and usefully engaged. They put into circulation 41 Bibles or Testaments and 3700 Tracts. These were distributed to Scholars, Nuns, Priests, and others of Scio, and sent to several neighbouring Islands.

One of the Tracts which they printed in Romæic was from Dr. Watts's Sermon on the "End of Time."

The account of a Visit to the College School, and of another to the College, for the purpose of distributing Tracts, will be read with pleasure:—

In consequence of an invitation from Professor Bambas, we visited a large School in the vicinity (a branch of the College), for the purpose of distributing Religious Tracts.

It was the time of the weekly examination. In the first room which we entered, were about sixty Youths, from twelve to twenty years of age; and three Instructors. At the close of the examination, the Professor informed the Students, that two American Friends were present, who would supply the School with copies of a Religious Tract. "The Tract contains," said he, "extracts from the Writings of St. Chrysostom, a holy man in the Church; and must be read with attention and seriousness. On Monday, your Teacher will inquire whether you have diligently read it." One of the Instructors then took from us a quantity of Tracts; and, passing round the seats, gave to each Scholar a

copy. Joy brightened every countenance, on the reception of the little, yet invaluable, gift.

After this we visited the three lower classes, and Tracts were distributed in the same manner, with repeated injunctions from the Professor to read them frequently.

Thought we brought with us 200 Tracts, we found that about 30 Scholars could not be supplied. We relieved their evident anxiety by promising to send more.

A little Boy, of only five years of age, took a Tract from us, and read, with ease and distinctness, a few sentences on the importance of studying the Holy Scriptures.

Thus have we this day been permitted to sow precious seed. Two hundred Youths and Children have received those means of instruction, which are able to make them wise unto salvation.

Of the Visit to the College, the Missionaries write—

Professor Bambas invited us to visit the College; and we most cheerfully embraced another opportunity to distribute Religious Tracts.

In the first room were about forty Scholars. Four or five of them were examined critically, in grammar and writing; and, having performed their parts well, were dismissed with approbation. At the close, the Professor said, that each Student would be furnished with a Religious Tract through the benevolence of American Friends. "This little book," said he, "relates to the blessed Gospel of Jesus Christ, and is worthy of frequent and serious perusal." The Tracts were distributed; with every expression of gratitude, on the part of the Students.

In like manner, and with a similar exhortation, three other classes, the largest containing seventy pupils, were furnished with divine instruction.

A Teacher of a School in Crete was present; and, witnessing the joy and eagerness with which the Tracts were received, requested, through Professor Bambas, a supply for the Youths under his care, and for other Schools. He requested 150 copies. We gave him 200, for which he expressed much gratitude.

A Young Gentleman from Thessalonica, a member of the College, re-

ceived, at the same time, 100 copies to be distributed in that city; where once the Gospel flourished, in its purity and simplicity.

When we took our leave of the Professor, he exclaimed, with great feeling, in view of the scenes which we had witnessed, "Glory be to Christ!"

The day has been refreshing; and we trust, by the Divine Blessing, will bring forth fruit to eternal life. Three hundred Youths here (and three hundred more in Crete and Thessalonica will not, we believe, long be destitute) have been supplied with a faithful exhortation to study the Holy Scriptures, and to receive them as the only guide to a better world. It is but a few days since the Tracts came from the press; and we have already, either directly or indirectly, given them to more than 1000 Youths. To God be all the glory! The seed sown will be under the constant providence of Him, who will not suffer His Word to return void.

The Missionaries visited many other Schools with the same view. Of seven, in and near a village where they lived for some time, they say—

The number of Pupils in all these Schools is about 160, of whom the far greater part are Boys. They learn nothing at school except to read the books which are used in the Churches—all in ancient Greek, and of course unintelligible to these children. They merely learn to pronounce the words, without any idea of their signification. Before we gave them Tracts, there is reason to believe, that none of them had any book whatever, which they could understand.

Of the City Schools, they write—

All the Schools that we can hear of in the City contain about 200 Scholars, and are conducted on the same plan with those which we visited in the country.

Another channel for distributing the Scriptures and Tracts was afforded by the Russian Consul. From him they learnt, that about 100 vessels leave the port of Scio every year, under the Russian Flag; and that there are some men who can read, on board almost every

ship. To these he would gladly supply Tracts and Bibles.

In reference to neighbouring Islands, the Missionaries further write—

A Student called on us, who is from Ipsera, a small island west of Scio. He is going home, and wishes some Tracts. He says there are in Ipsera three Monasteries, one good School, and some other small ones, and he thinks nearly 3000 people. We gave him fifty Tracts, and requested him to distribute them in the Monasteries and Schools; among the Priests and others, who know how to read.

The printer sent for some Tracts in behalf of a man from Santorin, who wishes to carry them home for distribution. Santorin is an island to the south of this; and contains, according to Worcester's Gazetteer, 10,000 inhabitants, all Greeks.

On the best mode of putting Tracts into circulation, the Missionaries remark—

Tracts distributed by an Instructor of a School or by an Inhabitant of the place, will excite much less suspicion and have the prospect of much more usefulness, than if bestowed by a Foreigner. There is much advantage in finding work for every man in the cause of righteousness.

*Introduction of useful Books to the College at Scio—*

We presented to our instructor, Professor Bambas, Paley's Evidences of Christianity. After looking at the Table of Contents, he remarked, "I shall read this attentively; both for my own advantage, and for the benefit of my pupils."

We gave him likewise the "Young Minister's Companion." Looking at the subjects discussed, he said, "This must be excellent! I may make a selection from it, to print for the use of the Ecclesiastics."

On going afterward to the College, the Missionaries say—

Professor Bambas was delivering a Lecture on Grammar, to about 60 Scholars. When this was finished, more than 30 still remained; when he took the "Young Minister's Companion," which we had given him, and began to

read from it word by word in Greek; while his Pupils wrote as he read.

Scarcely any event has given us more joy since we left America. Here were thirty Young Men, members of one of the first Literary Institutions in the Turkish Dominions, who are soon to be scattered over a considerable part of the Empire, engaged in writing off, in their own language, the most salutary moral and religious instructions. Certainly the hand of God is in this thing!

*Account of Scio—*

Scio is separated from the continent of Asia, by a channel eighteen miles in width. On the north, is a distinct view of the isle of Mitylene—on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet—on the south-east, of the isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island. On the east side is an extensive and highly-cultivated plain; on which are the principal city, Scio, many fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees; as orange, lemon, fig, olive, and pomegranate; but the mountains are barren, except now and then a small grove of pine trees.

As to the Population, we depend on the statements given to us by the Greek Bishop. They are as follows:—the entire population 60,000 or 70,000: of these, not less than 3000 are Turks, 800 or 900 Catholics, a few Jews, and the rest Greeks.

In Scio, the Turks usually speak the Greek Language, and sometimes marry into Greek Families. Most of them live in a large castle on the sea-shore, separated from the city by draw-bridges. They have twelve Mosques in the city.

The Christians enjoy great liberty, and are never interrupted in their Religious Services.

The Catholics have six Churches: three in the city, and three in the country: with one Bishop, and twenty-six Priests.

The Greeks have 50 or 60 Churches in the city, and very many in different parts of the island. They have one Bishop; and 500 or 600 Priests, besides Monks. The duties of the Priests are

limited to the reading of the Church Service, on the Sabbath and Feast Days. The books used in the Churches are in Ancient Greek.

The whole Bible is not found in the Churches; and seldom, indeed, in the houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett and the Rev. Mr. Williamson. Psalters are kept for sale, and are used in Schools. There are about 100 Holidays, besides the Sabbath. On these days, the people assemble, morning and evening, in the Churches, for religious service. Both in summer and winter, the Morning Service is performed by candle-light.

The College in this city was established, in its present form and government, about five years since, when Mr. Bambas, the principal instructor, took the charge of the Institution. There are, at present, 700 or 800 Students, and Fourteen Instructors—one Professor of Chemistry and Rhetoric, one of Mathematics, one of Theology, Geometry, &c., one of the Turkish Language, one of the Latin and French, and nine Teachers of the Ancient and Modern Greek. A considerable proportion of the Scholars are young, and are instructed in the first principles of grammar: the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the Iliad.

On the first four days of the week, Lectures are delivered in Chemistry, Rhetoric, and History. There is a good chemical laboratory; and a printing-press, obtained the last year from Europe. The Funds of the College are obtained, in part, from the Greek Community; and, in part, by private donations. A Gentleman in Russia has recently given \$0,000 or 30,000 dollars to this Seminary. Tuition is given gratuitously to all the Students. On Friday, the First Class are instructed in the "Holy Catechism;" and, twice in a week, the Second Class have lessons from the Acts of the Apostles, and in Ethics. This term, lessons have been given to thirty or forty Students from the English Work called, the "Young Minister's Companion." The Professor gives a translation of it in Greek, and requires each Student to write as he speaks it. Great good may result from this mode of instruction.

The Reader will find, at pp. 384

—388 of our Volume for 1818, some further particulars respecting this Island, extracted from Mr. Jowett's Journal. He states the population at 120,000.

*Return to Smyrna—*

Having spent nearly five months in Scio, of which more than half was passed in the country and the rest in the town, the Missionaries left the island on the 23d of October, and reached Smyrna the next day.

*Smyrna a promising Station—*

The Committee had considered it probable that Smyrna would be found to be the best situation on the eastern shores of the Mediterranean for a permanent Missionary Establishment. In this opinion they were confirmed by the late Mr. Williamson. It has frequent communication with all parts of the Ottoman Empire; and supplies some of the best opportunities of acquiring the Greek, Turkish, Italian, and French Languages; while it is preferable to most places, for the security and liberty enjoyed there by Christians, whether native or foreign.

The Missionaries write on this subject, in June—

We hope, before long, to hear that Missionaries are coming out to Smyrna. The probability that a Mission would be successful and extensively useful seems greater and greater.

In September, they add—

We wait, with no small degree of anxiety, to hear whether other Missionaries may be expected at Smyrna this season, or not.

And, in October, after their return to that city, they write—

After a residence of five months at Scio, and observing the moral condition of the inhabitants, our first impressions, with regard to a Missionary Station at Smyrna, are greatly strengthened. The field is very extensive, and becoming more promising. Much might be done by distribution of books among the Christians.

*Journey in the Neighbourhood of Smyrna—*

On the 1st of November, Messrs. Parsons and Fisk left Smyrna on a journey to some places not far distant; and returned on the 21st, having travelled 300 miles, and visited Pergamos, Thyatira, Sardis, Philadelphia, and other places. In this tour, they distributed 1300 Tracts, sold and gave away twenty-one Bibles or Testaments, and engaged two persons to act as Agents for the Sale of the Scriptures.

On their return, they were met by the painful intelligence of the death of Mr. Williamson.

*Facilities of Exertion in Turkey—*

On this point, the Board state—

The shores of the Mediterranean present many extensive fields of Missionary Labour. Missionaries may carry the Scriptures and Religious Tracts into every town and village, throughout those benighted regions. There are many professed Christians, to whom immediate access can be gained, and who would receive religious books with gladness. Christian Missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the Government. Numerous and powerful inducements urge to send forth labourers into this part of the harvest.

*The Nature of the Turkish Government not a serious Obstacle—*

The character of the Government has been urged as an objection to Missionary Operations in Turkey: but the Missionaries repel this objection:—

Once, Mahomedans were engaged in disseminating their religion by the sword: then, conversion or death was the only alternative offered to those under their power: now, death is the penalty of apostasy from their religion; but scarcely any efforts are made to induce others to embrace it.

Probably half, or nearly half, the people in Turkey are nominally Christians; and, though deeply immersed in ignorance and superstition, they still enjoy their religious opinions and cere-

monies. All who are not Mahomedans are allowed to change their religion as they please, and to make what efforts they please to convert one another. The Government never interferes.

Merchants from all countries reside in Smyrna, hold property, and enjoy their political and religious opinions and practices. There are six or eight Foreign Consuls in the city, who afford protection to the people of their respective countries, and decide all differences among them, and between them and the Smyrneans, according to the laws of civilized nations. As to any molestation from Government, we feel almost as safe as we should in Boston.

Should a Christian Mission acquire considerable influence, it may attract notice; nor is it easy to predict what would be the consequences. So far, however, as we can discover, this objection seems to have very little weight. As much safety and liberty will be enjoyed at Smyrna, as can be rationally expected. We hear of no instance in which Turks have molested a Christian, merely on account of his religion. There is reason to believe, that American Missionaries will enjoy as much safety as Merchants and other Christians, who reside here and think of no danger.

*The Plague not a serious Obstacle—*

The Prevalence of the Plague has likewise been objected to exertions in these parts. In this, also, the Missionaries find no serious obstacle. They write, in February, of last year—

This Scourge of Nations sometimes cuts down thousands, in a short time. In 1814, it is said that 40,000 or more died of it, in a few months, in Smyrna. For some time past, it has raged dreadfully at Constantinople. Hundreds, some reports say thousands, have died daily. It has now abated. Several cases have occurred since our arrival here, and serious apprehensions are entertained in regard to the approaching spring.

That such a contagious disease should spread rapidly among Turks will not seem strange, to those who know how it is viewed. Mahomedans are fatalists, in theory; and probably are more influenced in practice by their theory, than any other class of men who ever lived.

Hence they view the most dreadful ravages of the Plague, with extreme apathy and stoical indifference: nor do they hesitate at all to wear the apparel of those who die by it. Indeed, they are said to consider it a high honour and peculiar privilege to be summoned to Paradise by this messenger. This fact is strikingly illustrated, by an anecdote related to us, the other day, by an English Physician of this city. Nine Mahomedans were together: the plague was introduced among them, and only one survived: when the circumstance of his escape was afterward mentioned, he said he supposed that the Almighty and he were not then on good terms, but that he was not without hopes of going yet in the same way!

But alarming as the subject may appear in this aspect, there is another view to be taken, which may, in great measure, relieve our apprehensions. Europeans who reside in the city use precautions; and as the Plague is communicated, not by infected air, but by contact, they almost invariably escape.

And, excepting the Plague, we are assured by all of whom we inquire, that the city and the surrounding country are uncommonly healthy. A few days ago, a man died above a hundred years old. Aged men are numerous, and the people generally healthy and robust.

On the whole, we do not see more reason to apprehend danger from the Plague here, than from the Fever in the Southern States of our country. Perhaps a Missionary from New England is, in those States, in as much danger of Consumption, as he would be of the Plague in Asia Minor. Merchants come with their families, and reside here at all times of the year. Let not then the servants of God be afraid!

#### *Co-operation of other Labourers—*

The Missionaries write, in September, from Scio—

Situated as we are, the friendly feelings and Christian co-operation of the British Missionaries and Agents, in these regions, are, on many accounts, desirable and important. In consequence of the manner in which you notice this subject, we send you extracts from some of their communications to us. When at Malta, we applied to Mr. Jowett, "as to an elder brother in the Missionary Work," for such advice and

hints as he thought might be of use to us. In return, we received two large sheets filled with Directions concerning "LANGUAGES, CONDUCT, and HEALTH."

The Committee speak of these Directions with thankfulness, as not only evincing great acquaintance with the character of the various people around the Mediterranean, but kind and brotherly feelings toward Messrs. Parsons and Fisk, and a deep-interest in their object.

The Malta Bible Society requested the correspondence of the Missionaries, and offered to them supplies of the Scriptures; and the Society for promoting Christianity among the Jews forwarded Hebrew Testaments and Tracts for their use.

In addressing the Corresponding Secretary of the Board, the Missionaries say—

In writing to Mr. Jowett, we requested him, in case any thoughts had occurred during his late voyage, or since we left Malta, which he thought might be of use to us, to communicate them. In reply he says—

"You ask advice. Had I any to send, you should have it and welcome. Missionaries, when they go forth, have two things to learn—Languages and Facts. The fruit will appear after many days. In the mean while, fear not but that you are serving God, and earning the confidence of your friends in America and in the Mediterranean."

You will easily conceive, Reverend Sir, that the Missionaries in this region would feel no small degree of solicitude, on the arrival of new Labourers, from another country and of another denomination; especially considering the political and religious state of these countries, and the mischief which might result from a single rash measure. We have, however, special reason to thank God for the reception which we have met with from all our fellow-labourers: and it is a source of the most unfeigned joy and comfort to our hearts, that we have such counsellors, examples, and helpers so near us. May God enable us to prove ourselves worthy of their affection and confidence!

*Importance of a Printing Establishment.*

The late Mr. Williamson addressed a Letter to the Board, of which the following extract refers to this subject:—

The sale and distribution of the Holy Scriptures and Religious Tracts have been hitherto the only Missionary Operations carried on in this country. A Missionary, visiting the different towns, must endeavour, not only to make the acquaintance, but to gain the confidence, of the Leading Men and Priests of the Greeks: with the assistance of his new friends, he may be able to distribute many copies of the Everlasting Word, in a language intelligible to the people—a blessing of which these regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, Religious Tracts, compiled from the first Fathers of the Christian Church, will be of the greatest service to Missionaries: the Greeks highly esteem and venerate the Ancient Martyrs; their writings are looked on as Oracles; but they are very scarce, and unintelligible to the people, as they stand in Ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, Tracts will be of the greatest utility, in bringing forward the Fathers, to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after Gospel Truth.

The printing of a Religious Monthly Publication in Modern Greek, not offending the institutions of the country, is of primary importance; and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of Education are not, to Foreign Protestant Missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types—which would, ere long, silently water every portion of the field sowed with the Word of God; and, with the Divine Blessing, would render luxuriant and plentiful the Christian Harvest.

Under the head of the United States, in a subsequent page, it will be seen that the Board have opened a Fund, on this suggestion, for the maintenance of a Printing Establishment, in the Mediterranean, for Western Asia.

*Views of the Missionaries—*

We cannot contemplate (they write), without very peculiar emotions, the dispensations of Providence which have brought us to this part of the world. Why have these things taken place? Why have these plans been laid and these hopes excited? Why have the feelings, the charities, and the prayers of the Churches been drawn to this land? The Head of the Church will, in His own time, develop His plans—will teach us what these things mean, and how they are to turn to His glory. May we have grace to discharge our duty faithfully; and to submit to all the Divine Dealings, toward us and toward our Mission! We desire, too, that the friends of this Mission may be prepared; so that, if their faith and patience should be put to a severe test, the trial may be like that of gold, which endureth, though often purified with fire.

*Thoughts of the Board on the State of the Mission—*

The following Reflections are subjoined, by the Committee, to the Letters and Journals of which we have given an abstract:—

1. It is a most obvious reflection, that the Eastern Part of the Mediterranean is a central point, whence Bibles, Tracts, and useful Books of many different kinds, may be sent into many countries, which are greatly in need of religious instruction. What a multitude of proofs, on this subject, does the short and confined experience of our Missionaries furnish! Though retired and secluded, on an inconsiderable island, how constantly were opportunities afforded of sending books into remote regions, and of distributing them among the people in the immediate vicinity! Scarcely were the Tracts out of the press, before they were desired for Ipsera, Santorin, Thessalonica, and Constantinople. How eager were the Children in all the Schools to receive Tracts—how ready the Students of the College to distribute them! The active commerce carried on by the Russians and Greeks in all those seas, will be of great consequence, in the various plans which Christian Benevolence may put into operation. One Hundred Russian Vessels, in a single year, visit the Port of Scio: and this fact is learned from a



man, who has an official connexion with such vessels, and therefore must know. What a vast number of vessels, then, are constantly plying to and from all the ports of the Mediterranean and Black Seas, and the bays and islands of those seas! Not a city, not a village, in all these populous regions, but needs the Word of God, and other Books, and faithful Missionaries. Probably there is not a city or a village, in which some inquisitive minds are not to be found—minds excited to some curiosity, and capable of improvement—minds prepared by Divine Providence for the reception of the Gospel, if offered to them in all its excellence and glory, and pressed on their consideration by its awful sanctions.

2. How desirable it is, that a powerful Christian Influence should be exerted in all these regions, with the design of IMPROVING COMMON SCHOOLS, and causing them to be nurseries of pure religion! Numerous Schools exist in all the Greek Islands, and in all parts of the Continent inhabited by Greeks. Immense multitudes of children are ready to read any good little books that shall be put into their hands. In the Southern Parts of European Turkey, if travellers may be relied on, there is a great disposition to read and to inquire. Books filled with evangelical instruction would be gladly received in all that tract of country. How incalculably important, to imbue the minds of Children with principles of true virtue! Many of them are favourably impressed toward Christianity, as an excellent and holy religion. Let them see it in its native simplicity; and who knows how many might be led by the Holy Spirit to repent and believe, to the saving of their souls! School-books are constantly improving, in all the most enlightened parts of the world. How pleasing must it be, to introduce at once all the advancement of centuries into the rising schools of the Russian and Turkish Empires! What a delightful and animating prospect is here opened for the operations of Christian Benevolence!

3. The Clergy of the Greek Church are willing to receive Books. The superior Ecclesiastics encourage the distribution of Tracts, as well as Bibles. It is to be remembered, with gratitude and praise, that, at the period of the Reformation, it pleased Infinite Wisdom to enlighten and convert many Romish

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Priests, and to make them eminent Ministers of the New Testament. It may be so with Priests of the Greek Church.

4. How boundless and endless is the good, which may be accomplished by the labours of a single servant of the Most High! We readily see, that Dr. Watts will exert an auspicious influence, wherever the English Language is spoken or read: but who would have thought, that, seventy years after the death of this holy man, one of his Sermons should be printed in Modern Greek by Missionaries from the United States residing on an island in the Mediterranean, and sent into distant regions enveloped in darkness and sin: or who would have thought that a Compend of Pastoral Duty, prepared and published by benevolent individuals in New England, for the use of the Younger Clergy in our own country, would be given out by a Professor in a Greek College, for the spiritual benefit of his pupils; and written down by them from his mouth, as containing maxims of heavenly wisdom!

5. Many Gentlemen, of leisure, property, and intelligence, are travelling for the gratification of curiosity, or the promotion of science. All these labours will, at length, be pressed into the service of the Church, and serve to extend the kingdom of Christ. Hasten these things, O Lord, in their time!

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## Polynesia.

### SANDWICH ISLANDS.

#### AMERICAN BOARD OF MISSIONS.

IN our last Volume (pp. 63, 361, and 362), we stated the departure from Boston of the body of Missionaries destined to these Islands, with their characters and objects. At p. 81 of the present Volume we mentioned the death of the old King, and the destruction of Idolatry by his Son. These statements have been confirmed by intelligence from the Missionaries, who arrived in safety at their destination on the 30th of March of last year, after a voyage of somewhat more than five months, having embarked on the 23d of October preceding.

These Despatches were brought to New York by the American Ship *Levant*, Captain Charles S. Cary, which left the Islands in the early part of August and reached New York about the 10th of March. The intelligence brought by them is of the most encouraging and gratifying nature; and signally displays the hand of God, preparing the way for His servants, in their endeavours to extend His kingdom.

From these Despatches and from other Documents, we shall give a digest of this intelligence under distinct heads.

When the Missionaries left America, intelligence had not arrived of the Death of the old King and of the Destruction of Idolatry. Soon after their departure, the following account of both these events was published by the Board.

*Character and Death of the Old King,  
Tamaahmaah—*

The life and activity of this man, his acquisition of property and power, and the order and subordination which he had enforced, have for many years attracted no small attention in Europe and America. Many captains and others, who had been long and particularly acquainted with him, unite in declaring, that he was a man of extraordinary talents. He was very fond of property, and of commerce as the means of obtaining it: toward the close of life, his avarice became more intense: he hoarded Spanish Dollars; and almost every kind of personal property, which was not immediately perishable: he had large stone-warehouses, filled with dry goods, axes, hoes, fire-arms, and other instruments of defence and offence. He had a fort, with guns mounted, and sentinels regularly on duty. He owned three brigs, a schooner, and several small craft. His control over the persons and property of his subjects was absolute: to maintain this control, it was a part of his policy to keep them poor and dependent, and to exercise his power continually. To his Chiefs he granted certain privileges: one of them, named Krimakoo, was always called his Prime Minister by the English and Americans: he is described by all as

being an able, intelligent, and faithful agent. The principal Queen is said to be a sensible woman, and to have exerted great influence. The late King was also high priest; an office which he assumed many years ago, to obtain and secure his political authority: he was very strict in the performance of his sacerdotal functions, though it is supposed that the ceremonies of his religion were perfectly unintelligible even to the Natives, and that he had no sort of confidence himself in the system.

Tamaahmaah was a strong athletic man, till near the close of life, when he became quite emaciated, and died of a gradual decay. He was apprehensive of his approaching dissolution—appointed his only remaining Son to succeed him—established his Chiefs in their accustomed privileges—associated Krimakoo and the principal Queen with the Young Prince, as advisers—and left the world without any fear that the succession would be disturbed. His subjects made a great lamentation over him; and many of them have these words tattooed, that is, pricked into the skin of their arms and breasts with indelible ink, in large Roman Letters: "OUR GREAT AND GOOD KING TAMAHAHMAAH DIED MAY 8, 1819." The age of the old King is supposed to have been about seventy: the young King is about twenty-three. His name is Reeo-reeo, and he has assumed that of his Father.

*Destruction of Idolatry and of the Taboo System—*

Early in the month of November, the Young King—who had himself been inducted into the office of High Priest before his Father's death, with a view to preserve his political influence—came to the resolution of destroying the whole System of Idolatry. This was done with full deliberation, with the consent of all who had any voice in the government, and without any opposition from the people.

When the resolution was taken, orders were issued to set the Buildings and Inclosures consecrated to idolatry on fire; and, while the flames were raging, the Idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and, what is still more marvellous, the whole Taboo System was destroyed the same day. The Sacred Buildings were, some of them, thirty feet square: the sides were formed by

posts twelve or fourteen feet high, stuck into the ground, and the intervals filled with dry grass: the roofs were steep, and thatched with grass, in such a manner as to defend from rain. The Morais, or Sacred Inclosures, were formed by a sort of fence; and were places where human sacrifices were formerly offered. Before these Inclosures, stood the Idols, from three to fourteen feet high, the upper part being carved into a hideous resemblance of the human face.

The Taboo System was that, which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c., in short to forbid whatever the King wished not to be done. On some subjects, the Taboo was in constant operation; and had been, very probably, for thousands of years. It forbid Women and Men to eat together, or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the Women; particularly pork and plantains, two very important articles in those islands. At the New Moon, full, and quarters, when the King was in the Morai, performing the various mummeries of idolatry, it was forbidden to Women to go on the water. Every breach of the Taboo exposed the delinquent to the punishment of death. But so well was the system understood by the people, and so great was the dread of transgression, that the Taboo Laws were very rigidly observed.

We have said, that the Taboo System has probably been in operation thousands of years. Our reasons for thinking so are these. The same system prevailed in the Society Islands, at the distance of three thousand miles nearly; and in New Zealand, at the distance of five thousand miles: while the New Zealanders have been so long separated from the Sandwich Islanders, that the languages of the two classes of people have become exceedingly different. The inhabitants of these remote islands probably never had any communication with one another till very recently, and now in European and American vessels only. But they must have descended from the same race of men, after the Taboo System had been formed and was in full operation. This must have been long ago; but how long it would be useless to conjecture.

Captains Blair and Clark, both of Boston, being then at the Islands, left Owhyhee about the 25th of November,

and carried down to Woahoo and Atooi the King's orders to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi, the Morais, and all the consecrated Buildings, with the Idols, were on fire the first evening after the order arrived.

The people of all these islands had heard what had been done at the Society Islands; and there is no doubt that Providence made use of this intelligence to prepare them for so wonderful a change. A Native Chief, named Tiamoko, has been for some time inclined to speak very contemptuously of the whole system of idolatry: he was the chief man in the island of Mowee.

The Chiefs and People in all the islands expressed a desire that Missionaries might arrive, and teach them to read and write, as the people of the Society Islands had been taught. Tamoree, king of Atooi, and father of George, who sailed with the Missionaries, was particularly desirous that Teachers should arrive: he was very anxious to see his Son; and has sent one of his subjects, by a vessel now on her way from Canton to Boston, with an express order for George to return. He has also manifested a great wish to visit Pomare, at Otaheite, and to see for himself the change that has taken place there.

Both Captain Blair and Captain Clark, who have been acquainted with these islands for more than twenty years, are confident, that the Missionaries will be joyfully received by the Natives—that now is the very time for their arrival—and that their services are peculiarly necessary to introduce the truth after the destruction of idolatry.

A Joint Letter of the Missionaries, dated from Hanaroorah, in the Island of Woahop, July 23, 1820, gives the following account of their Arrival and Stations, and of the want of more Labourers.

*Arrival of the Missionaries—*

Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise, and call on our friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the Heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah

has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of His own worship.

While we were tossing on the waters of the Atlantic, and while the Church was on her knees before the Hearer of Prayer, He was casting down the vanities of the Heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

We passed Cape Horn on the 30th of January; and, on the 30th of March, arrived off the shores of these long-lost and long-neglected *Isles of the Gentiles*. But how were our ears astonished, to hear a voice proclaim *In the wilderness, prepare ye the way of Jehovah: make straight in the desert, a highway for our God!* How were our hearts agitated with new and various and unexpected emotions, to hear the interesting intelligence—"TAMAAHMAAH IS DEAD!—THE TABOOS ARE BROKEN!—THE IDOLS ARE BURNT!—THE MORAIS ARE DESTROYED!—AND THE PRIESTHOOD ABOLISHED!"

This victory was achieved by that Arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph; and has taught us, with adoring views of his Majesty, to stand still and see the salvation of God. Long, indeed, did we expect to toil, with slow and painful progress, to undermine the deep-laid foundations of the grossest idolatry: but He, whose name alone is Jehovah, looked upon the blood-stained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of Salvation, to go up every man straight before him, and, in the Name of our God, to set up our banner.

#### Missionary Stations—

We have been allowed to plant the standard of the Cross at Kirooah and at Hanaroorah, in this Island; where the Chiefs, the Natives, and Foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no Preacher to send. The people are without any form of religion, waiting, as it were, for the law of

Christ; though they know not His Name, nor the way of salvation.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The King leads the way, as their humble pupil; and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his Wives, and two Stewards under their instruction, exercise themselves in easy reading lessons.

At this place, we have a pleasant School, advancing with desirable progress in the rudiments of the English Language. The number under our instruction here is about thirty; among whom are the Governor, or Head Chief of the island; his Wife, daughter of a Chief of Karakakooa; and eleven Children of white men. We need here the aid of a Preacher; of a Schoolmaster, who is skilled in the Lancasterian Method of instruction; and of a tried Physician, who would cheerfully and patiently endure the necessary toils and privations to which he must be subject, in removing the diseases of the body and soul, among the Heathen, and among his fellow labourers. God has hitherto preserved our health: but the Heathen around us are wasting away by disease; induced not by the climate, but by their imprudence and vices.

From Atooi, the call is loud and impressive—*Come over and help us*. Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his Father, who received his long-absent Son with tenderest affection, and made him second-in-command over his islands. He said, that the arrival of Hoome-hoome, as his Son is called, made his heart so joyful, that he could not talk much that day. He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending Teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian Religion. The King said, with respect to George, "I love Hoome-hoome very much more than my other children"—of whom he has a daughter older, and a son younger—"I thought he was dead. I cry many times because I think he was dead. Some captains tell me he live in Ame-

rica. I say no—he dead—he no more come back. But now he live—he come again—my heart very glad." He engages to be a Father to us, as we have been to his Son. He is importunate in his intreaties, that some of us should settle there—promises to give us houses and land, as much as we need—expresses a great desire to learn, and has begun the work in earnest. The Brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on her way to America by way of Canton. We hope that the Board will have it in their power, immediately to station there an able Preacher, a skilful and discreet Physician, an industrious Farmer, and an accomplished Lancasterian Schoolmaster.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the King, with regard to the danger of additional Missionaries in this field, we hope will have subsided before other labourers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted ship-carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

#### *Call for more Missionaries—*

A great effort ought to be made, in every island, to establish Christianity, before that Idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again revive. The enemy may have retired but for a season, to appear again in his wrath—to kindle the flames of persecution—and to re-establish the worship of demons, in all its forms of pollution and cruelty. Were it not for the hope, that the Christian Church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this feeble band of Christian Pilgrims, before one of us could preach plainly and im-

pressively, in the language of the islands, the unsearchable riches of Christ.

But in God is our hope; and we will not fear. It is He, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing; and whether defeat or success shall be our particular lot, we know that the Holy Cause, in which we are allowed to embark, cannot fail of ultimate and universal triumph. The Redeemer shall reign.—*The isles shall wait for His law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*

We shall hereafter give further details of these extraordinary events. In the mean while, we subjoin two Letters from the King and Queen of Atooi. They may remind our readers of the Letters of the New Zealanders, Tooi and Teeterree:—

#### *Letter of Tamoree, King of Atooi, to the Secretary of the Board—*

This Letter was dictated by the King, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, from which he copied it:—

Atooi, July 28, 1830.

Dear Friend—I wish to write a few lines to you, to thank you for the good book which you was so kind as to send by my Son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this, and all other good books.

I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away: they are no good: they fool me: they do me no good. I take good care of them—I give them cocoa-nuts, plantains, hogs, and good many things—and they fool me at last. Now I throw them all away. I have none now.

When your good people learn me, I worship your God. I feel glad your good people come to help us. We know nothing here. American people very good, kind—I love them. When they come here, I take care of them—I give him eat—I give him clothes—I do every thing for him.

I thank you for giving my Son learning.

I think my Son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American People.

I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad. I must close.

Accept this, from your friend,

KING TAMOREE.

Samuel Worcester, D.D.

*Letter of the Queen of Atooi to the Mother of one of the Missionaries.*

This Letter was dictated and written in the same manner as the preceding.

Atooi, July 28, 1820.

Dear Friend—

I am glad your Daughter come here. I shall be her Mother now, and she be my Daughter. I be good to her—give her tappa—give her mat—give her plenty eat.

By and by your daughter speak Owhyee—Then she learn me how to read, and write, and sew; and talk of that Great Akooah, which the good people in America love.

I begin spell little. Read come very hard, like stone. You very good, send your Daughter great way to teach the Heathen.

I am very glad I can write you a short Letter, and tell you that I be good to your Daughter. I send you my Aloha, (salutation)—and tell you I am

Your Friend,

CHARLOTTE TAPOLEE, Queen of Atooi.

## North-American States.

### BOARD OF MISSIONS.

*Opening of a Fund for the Maintenance of a Printing Establishment in Western Asia.*

THE formation of this Fund was mentioned, in a preceding page, under the head of the Mediterranean.

At a Meeting, held in Boston, on the first Monday Evening in December, the following proceedings took place:—

Part of a Letter from the British Chaplain at Smyrna to the Rev. Dr. Worcester was read; in which the

Writer urges, with great force and effect, the advantages which may be derived to the Cause of the Gospel, from Printing Establishments in Western Asia. After the reading of the document, some observations were made, in illustration and confirmation of the opinions there advanced. Among other things it was stated, that if men acted with as much energy in religious concerns as they do in their secular pursuits, it would be perfectly easy to raise a sufficient sum annually, in any of our large towns, to send into all the countries bordering on the Mediterranean, the Bible in various languages, Scriptural Tracts, School Books, &c. fraught with lessons of Heavenly Mission.

These suggestions made a deep impression on the minds of several Gentlemen present; and they soon after thought it their duty to confer together, as to the most eligible manner of raising funds for the contemplated object.

About the middle of January, a Meeting was held, and a Subscription-paper was adopted, of which the following is the preamble:—

“The Subscribers, being deeply impressed with the spiritual wants of the people on the shores of the Mediterranean, and in all parts of Western Asia; and fully convinced that a Printing Establishment, under discreet superintendence, devoted to the dissemination of Christian Truth, would prove of incalculable service, in preparing the way for the free and general promulgation of the Gospel in these regions—

“Do, therefore, deliberately bind ourselves to pay annually, for the term of five years, to the Treasurer of the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names, to be received and applied, subject to the conditions hereafter expressed. We humbly implore, on this free-will offering, the blessing of Him, who will cause His Word to prosper in that, whereunto He sends it, and who alone is able to make any human exertions effectual to the promotion of His own glory.”

The terms of subscription are, in substance, as follows—

“That the object is, to provide and keep in operation a Printing Establishment, under the direction of the Board, to be employed in printing the Holy Scriptures, and such Tracts, School-

books, and Periodical Papers, as shall seem peculiarly calculated to diffuse religious knowledge :—

“ That the first payment be made on the 4th day of July next, if the Annual Sum of 3000 Dollars be subscribed before that time ; otherwise the subscription to be void :—

“ That the money paid on this subscription be kept separate from the other funds of the Board ; not to be used, on any emergency whatever, except for the purpose above described :—

“ That if, in the course of Divine Providence, the pecuniary circumstances of any subscriber should be so materially altered, that, in his conscientious judgment, he could not make the stipulated annual payment consistently with his previous obligations, he shall not be considered as bound on this subscription, after giving written notice :—and

“ That this subscription is made in the confidence that the Board will comply with the intention of the Subscribers, as soon as practicable, after the first payment is made.”

This Paper was unanimously approved ; and, out of thirteen persons, who were present, SEVEN subscribed ONE HUNDRED DOLLARS EACH, annually. Six other subscriptions, and we believe more, have since been made, all of the same sum : and several other Gentlemen have declared their willingness to subscribe fifty Dollars each, annually ; so that two-thirds of the sum required may be considered as already pledged ; and there is little doubt that the rest will soon be ob-

tained. After this is done, several of the same Gentlemen intend to subscribe an additional sum to defray the expense of the Press, and Founts of Types in different languages. A Gentleman, not among the annual subscribers, has already sent 100 Dollars for this purpose.

As the names of Subscribers to this object are not published, it may be useful to say, that the subscription has not been made exclusively by Gentlemen of Wealth. This fact is mentioned, for the purpose of exciting to works of liberality and beneficence a numerous class of persons, scattered throughout the wide extent of our country, who, though not distinguished for riches, are abundantly able to take an active and very efficient part in benevolent exertions. There are many thousands of our countrymen, who are perfectly able to give 100 Dollars a year to some public object, which greatly needs their assistance. Let a more extended scale of Christian Liberality be formed ; and let the use of property, in promoting the temporal and eternal welfare of mankind, be the great reason for acquiring it, and for managing it with prudence and economy.

The Gentlemen who first proposed the subscription, of which an account has now been given, would not by any means divert a Dollar from the general funds of the Board : on the contrary, they think that an effort should be made, without delay, to give a new impulse to the work of Missions ; an effort, in which they will themselves cordially join.

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## Miscellanies.

### EXAMPLES OF LOVE OF THE SCRIPTURES.

#### *Eagerness of a Young Woman, in Russia, to read the Scriptures.*

It is customary, on the eves of the great Feasts in the Greek Church, to read the Acts of the Apostles to the people who are assembled in the Churches. A Young Woman, in Kazan, had recently gone as usual ; and, walking up and down, happened, as she passed the Reader, to hear something that arrested her attention. She listened ; and the more she heard, the more did she feel interested, and was chained to the spot till the reading of the Scriptures was finished.—

The following day, she went to the Priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in Church. He immediately took down the New Testament ; and, beginning to read the portion of Scripture which she had heard in the Public Service, “ Yes,” she exclaimed, “ these are the very words.” She was now almost in an ecstasy ; and taking the New Testament home with her, she SAT UP TWO WHOLE NIGHTS, in order to read through the Acts of the Apostles. On returning the Testament, she delivered it into the hands of the Priest, with downcast

looks and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she might. Her joy may be conceived, when she was presented with the treasure which she prized so highly.

*Petition of a Russian Boy for a Bible.*

The following Letter, written by a Boy of twelve years of age, cannot fail to interest every friend of the Bible:—

“Most honoured Members of the Sævian Bible Society, in the Government of Orel—

“My Father serves the Emperor. My Grandfather, with whom I live, is blind. My two Grandmothers are both of them old and infirm. My Mother

alone, by the labour of her hands, supports us all: she herself taught me to read. I have a desire to read the Word of God: but I have no books, except the Psalter in a very tattered state. My blind Grandfather has by the ear alone acquired a great knowledge of divine things, and likes very much that I should repeat something to him by heart.

“Confer on me, I pray you, a Holy Book. I hear you have it, and that you distribute to those who have money, for money; and to the poor, for nothing. I will read it, and I will pray to God for you.

“IVAN,  
“The Grandson of the  
blind Stephen.”

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 23, to May 20, 1821.

ASSOCIATIONS.		Presents.	Total.	Presents.	Total.	
		<i>L. s. d.</i>	<i>L. s. d.</i>	<i>L. s. d.</i>	<i>L. s. d.</i>	
Brentford		80 0 0	40 0 0	Heather, Mrs. Bishops Wal-	1 0 0	7 2 0
Broadway Church, Westminster.		71 8 0	512 12 5	tham, Hants		
Bromsgrove (School Fund, 10 <i>s.</i> )		13 13 0	95 0 2	Olerenshaw, Miss Mellor, Der-	3 0 0	7 0 0
Cambridge—Town, County,		125 0 0	3422 5 5	byshire		
and University		40 5 7	1992 11 0	Owen, The Misses, Fulham	3 0 0	9 0 0
Clapham		20 10 0	204 11 10	Secret. Mrs. S. Chalmers	2 11 4	20 1 2
Clifton (Warwickshire)		4 0 10	8 12 4	Watkins, Master H. G., Turn-	2 12 0	2 12 0
School Fund, 5 <i>s.</i>		8 0 0	87 2 5	wheel Lane		
Collinsbays (Somersetshire)		8 0 0	51 8 0	Williams, Mrs. Belmont House,	0 10 0	8 11 6
Covenary		35 2 0	405 7 3	Vauxhall		
East Tytherly (Hants)		30 0 0	1292 10 3			
Edinburgh Auxiliary		200 0 0	8121 14 5			
Hatting and Ore		100 0 0	213 1 10			
Hibernian Auxiliary		25 1 5	577 5 3			
Jersey		98 6 6	488 9 3			
Iver (Bucks)		60 0 0	764 2 4			
Kennington		225 0 0	4272 12 0			
Lancaster & North Lancashire,		305 9 2	3580 6 8			
Leeds (School Fund, 2 <i>s.</i> )		70 0 0	3146 6 0			
Liverpool & West Lancashire		100 0 0	1107 14 0			
(Including 20 <i>s.</i> 7 <i>s.</i> 6 <i>d.</i> from		100 0 0	1374 2 11			
Everton, and 4 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i>		30 0 0	350 12 11			
from Seaford Branches)		11 3 0	103 18 0			
Manchester & East Lancashire,		32 7 5	188 9 0			
Newcastle-upon-Tyne		30 0 0	878 1 11			
North Staffordshire		23 0 0	300 0 0			
North Wales Auxiliary		12 7 0	115 0 0			
Penton (Hants)		44 0 2	504 1 5			
Penzance		36 17 9	283 17 0			
Plymouth-Dock & Stonehouse,		22 0 0	87 0 0			
Richmond (Surrey)		20 0 0	160 0 0			
Romsey		77 4 5	1480 8 5			
Rotherham		2 9 0	7 18 6			
Rugby		133 2 0	1000 8 11			
Ryde (Isle of Wight)		36 3 0	238 14 3			
Staines		29 9 2	200 4 6			
Sunderland & Bishops Wear-						
mouth						
Tamworth						
West Meon (Hants)						
Wheeler Chapel						
Woodburn (Bucks)						
Worcester						

COLLECTIONS.

Bienvenue, Mr. N., Southampton,	12 14 6	33 16 8
Broughton, Miss, Mecklen-	2 14 0	5 6 0
burgh Square	4 18 2	9 1 2
Brown, Mr. C., Chalmersford	9 12 0	19 15 2
City Sunday School, by Rev.	5 0 0	5 0 0
Isaac Saunders	3 10 0	3 10 0
Close, Mr. W., Shelton		
Day, Rev. Charles, Norwich,		
from Nice		

BENEFACCTIONS.		Presents.	Total.
		<i>L. s. d.</i>	<i>L. s. d.</i>
Adeney, William, Esq., 16, Sackville Street		10 10 0	
Charlett, Richard Bourn, Esq., Elmley		10 0 0	
Castle, Evesham		5 5 0	
Grimble, Thomas, Esq. Jun., Denmark Hill			
Ramsden, Robert, Esq. Jun., Sprattan,			
Northamptonshire (being the Profits of			
the Second Edition of "Scripture Stories			
for Children"—the Profits of the First			
Edition, being 16 <i>s.</i> were included in		12 0 0	
the sum of 30 <i>l.</i> acknowledged, in the			
Number for February, as received from			
Canterbury)			
Sandford, George, Esq., Stoweymead,		10 10 0	
Bristol (Second Benefaction)		10 0 0	
Simcoe, Mrs., near Honiton (Fifth Benefaction)		10 10 0	
Ware, John, Esq., New Bridge Street		10 10 0	
Ware, Miss, ditto		10 10 0	

CONGREGATIONAL COLLECTION.

At the Twenty-first Annivers.		
after a Sermon at St. Bride's		
Church, by Rev. W. Jewett	221 18 24	
(incl. 50 <i>s.</i> by an Anonymous		
Friend)		
At Freemasons' Hall	143 7 04	365 6 0

SCHOOL FUND.

By Bromsgrove Association,		
For William Wilkins - - Sixth Year,		
Sarah Wilkins - - Sixth Year,	10 0 0	
By Clifton Association,		
For Mary Ann Townson, Fourth Year,	5 0 0	
By Leeds Association,		
For George Parres Richards, Third Year,		
David Brunsand - - Third Year,		
Harris Cox - - Third Year,	25 0 0	
Guthorne Hardy - - Fifth Year,		
Robert Chalmers - - Sixth Year,		
By White Rothinas Association,		
For John Grandy Thompson, Second Year,	5 0 0	
By Mrs. George White,		
For George White - - Fourth Year,	5 0 0	

ERRATA.

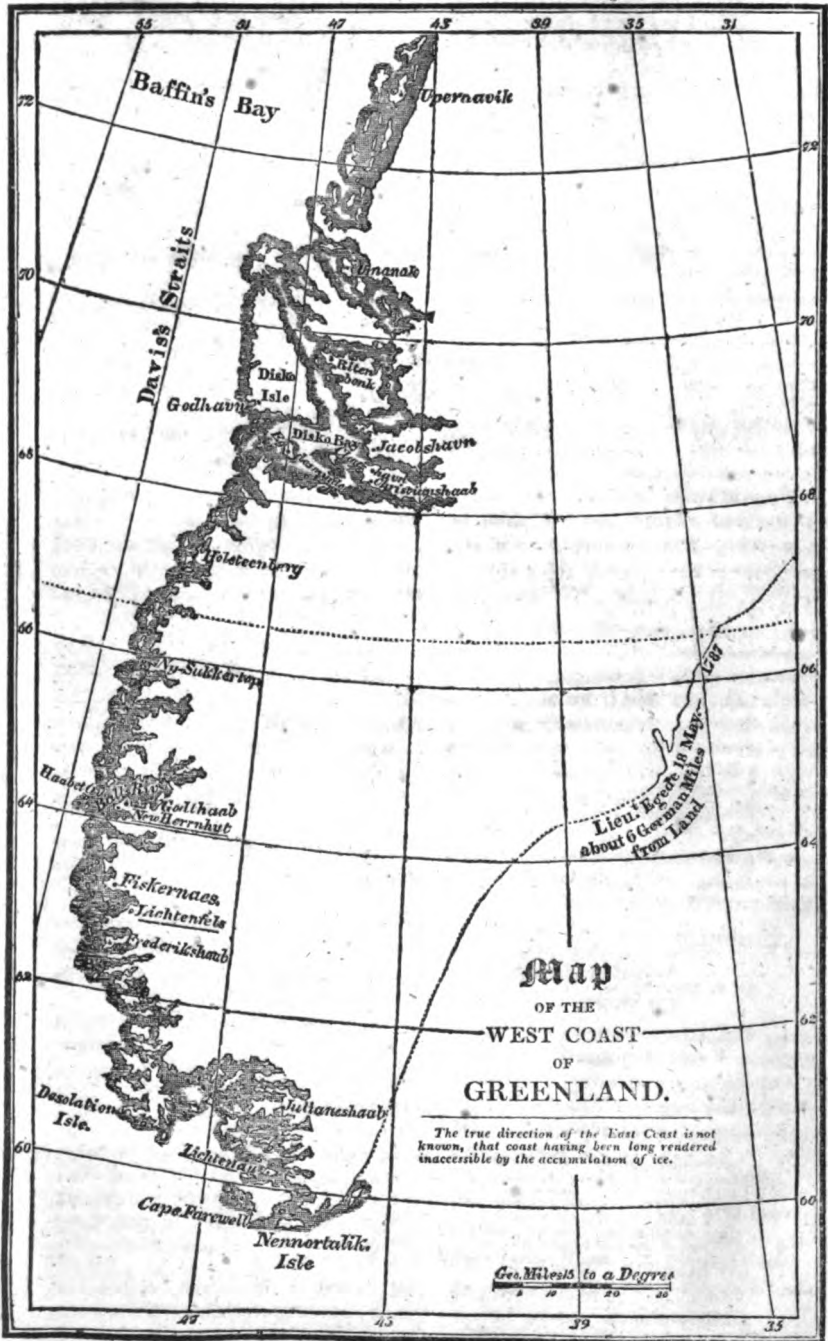
Page 166—Lincoln Association: for 5*l.* 2*s.* read 5*l.* including 10*s.* for School Fund  
R. C. Brackbury and R. W. Skelton, Third Year.

Total - - - - - 340 7 6

Vol. for 1820, p. 24, col. 1, line 13 from the bottom—for the Rev. John Arundale, Home Secretary, &c. read the Rev. John Arundale, Home Secretary, &c.







# Missionary Register.

JUNE, 1821.

## Biography.

### SUPPLEMENT TO THE LIFE OF THE REV. HANS EGEDE:

CONTAINING SOME ACCOUNT OF THE DANISH MISSION TO GREENLAND,  
SINCE ITS ESTABLISHMENT BY HIM.

(With a Map.)

To the Life of the venerable Egede we shall now subjoin, as we proposed in our last, some account of the Danish Mission in Greenland since his time; and shall prefix to this account, a brief view of the Danish Settlements in that country. Both are derived from the Introduction to a work lately translated from the German. This work is the Journal of the Rev. Hans Egede Saabye, grandson of our Egede, and one of the successors of his Grandfather in the Greenland Mission. This Journal was kept in Greenland, from the year 1770 to 1778; and will hereafter furnish us with some very interesting articles on the influence of Christianity upon the Greenlanders.

The Danes have various larger Settlements, or Colonies, on this coast; with some smaller, called Factories, dependent on the Colonies. These Settlements extend from about the 59th to the 74th degree of North Latitude, from Nennortalik in the south to Upernavik in the north. They are marked on the accompanying Map; where the three Stations of the United Brethren are distinguished by a line drawn under their names. All these Settlements were subsequent to that of Godthaab, founded by Egede in 1721.

The population is small; and was estimated, in 1805, at 6000; though the rambling life of the Greenlanders renders it difficult to ascertain the exact number of inhabitants.

For the administration of the Colonies and of the Trade, there are two Inspectors (the Settlements being divided into the Northern and Southern Inspectorships); with about 30 Superior Officers, as Merchants and Clerks; and 160 Inferior, as Artisans, Sailors, and Workmen.

Of the interior of the country little is known. There are various remains of the earlier inhabitants: and it is hardly to be doubted, that, on the shores of the gulphs, which run far inland, there are many places where numerous families might find ample means of subsistence, as well as the ancient inhabitants who resided there, but who have been long extinct. The East side of the country is not at all known, as every attempt to reach that coast has failed, on account of the accumulation of ice; though there is no doubt of part of it at least being inhabited, by a similar race to that of the Western coast, as the inhabitants come now and then to the southern Danish Settlements to trade.

The Mission in Greenland has now subsisted above eighty years; and, if we reckon from 1721, when Hans Egede  
June, 1821.

first arrived in Greenland, nearly 100 years. If we except the most northerly colony, Upernavik, where the Mission

was established about twenty-five years ago, and the most southerly colony, Julianeshaab, where a Mission was not established till about forty years ago, there are scarcely any Heathens left in the known part of Greenland, and these but a few old people.

Some persons fancy, notwithstanding, that the Greenlanders have not, on the whole, been much benefitted in respect to morals and intellectual improvement; and that the Christians are neither less vicious, nor believe less in witchcraft, than the Heathens. It is true, there are wicked people here, who are guilty of excesses; and Superstition still leads to cruelty, and even to murder; but are there not wicked people every where?—are there not examples, even in the most enlightened and civilized nations, that Superstition leads to cruelties?—and was it ever otherwise?

It cannot, indeed, be denied, that the Mission has by no means produced the advantage, of late years, which it might have done, had it been better directed; but to affirm, for this reason, that the Greenlanders have not gained much by it, either in morality or in knowledge, would be absurd. Many immoral customs, which were practised among the Heathens, have now vanished: the impostures of the Angekoks have ceased; the belief in witches is not so general, at least the dreadful consequences of it are not so frequent; and such revolting cruelties, the effects of Superstition, as those of which Collin mentions an example, now no longer occur. He relates that a father, by the advice of his brother, who was an Angekok, buried alive his child of two years of age, in order to be himself cured of a disorder: the wife of a merchant's clerk heard the child cry, saved it, and took it to herself: about a fortnight after, the relations were informed of it: they came to the woman, and begged her to give up the child, assuring her that no harm should be done to him: from confidence or fear, the woman gave up the child; and the relations again committed the same cruelty, which was discovered too late to save the innocent victim.

Among a people who have neither magistrates nor laws, a decrease of immorality can hardly be ascribed to any thing but mental improvement. It would be difficult to find a country in which the lower orders of people are more civilized than the baptized Green-

landers: they are almost all, without exception, able to read and write; and, in general, they are fond of reading the religious books which are translated for them; not because they believe there is any merit in it, nor, as it were, as a task, but in order to learn, and not forget what they have learned.

Greenland had formerly Ten Ordained Missionaries—few enough on an extent of coast of about 300 miles [the German mile, here meant, is equal to about  $4\frac{1}{2}$  English]—but, since 1792, the number has been reduced, out of economy, to the half!—In later years, when, on account of the war with England, almost all communication was intercepted, even this insufficient number was not complete. At last, there was only one Missionary in Greenland: when he left Greenland, last year, there was, in the whole country, only one Clergyman, who was a Native, and formerly a Catechist, and was ordained by the before-mentioned Missionary, and is now Clergyman at Godthaab. In the month of April, this year (1817), four Missionaries went to Greenland; of whom two are placed in South Greenland, namely, one in the district of Julianeshaab, and the other in the districts of Holsteenbergh and Sukkertop; and two in North Greenland, namely, one in Disco Bay, and the other at Umanak: so that the regular number is now complete.

The business of the Missionaries, according to the present arrangement, is principally to exercise the Ministerial Functions; and to engage, instruct, and examine Catechists.

From the smallness of their number, and the large districts which are assigned to each, their time for these employments is very limited. In some districts but very few Greenlanders, or none at all, live in the place where the Missionary resides; so that his opportunities of instructing them are chiefly, indeed entirely, confined to the journeys which he is to make in his district. When he arrives at the most distant part of it—thirty or even sixty [German] miles from his place of abode—the Greenlanders are dispersed far and near; perhaps over an extent of twenty to thirty [German] miles. They are, indeed, summoned together, but do not all come; and thus even this opportunity is often only partially made use of.

I do not know upon what footing the salaries of the Missionaries are now

placed; but a few years ago it was 300 rix-dollars, besides an allowance of European provisions. This allowance consists in the following articles, which he receives every twentieth day:—twenty-eight pounds of ship biscuit, nine pounds of butter, twelve pounds of salt meat, eight pounds of bacon, six pounds of stock-fish, one bushel of peeled barley, and half a bushel of peas. As the Missionary was to keep his housekeeper with this, the allowance was not very abundant; and the salary not sufficient, particularly as he must make many, and often long, journeys at his own expense.

The Assistants of the Missionaries, the Catechists, are Natives. In every district, where there are several, one of them is chief Catechist. These chief Catechists are generally Blendlings (children of an European Father and a Greenland Mother), of good understanding, who speak or at least understand Danish: they have a salary of 30 or 40 rix-dollars, and an allowance of European provisions: but the other Catechists, who are for the most part Greenlanders, have 4, 6, or at the most 10 dollars per annum, and no allowance. The Missionaries have also Sub-teachers in their service; but all that they are capable of, with few exceptions, consists in being able to repeat the Catechism, and to read it, as well as what is translated from the Bible: it is seldom that one of these Sub-teachers ever succeeds any farther than in teaching the Greenlanders to read; and this is, in fact, all that can be expected, if we consider the education which he has received, and the small recompence which he obtains, perhaps one or two dollars per annum. It is difficult to procure capable persons for the places of Catechists and Sub-teachers, because they have no prospect of a tolerable situation in the future; and the Missionaries can give them only uncertain promises of farther promotion in the service of the Mission.

In former times, many things were very different. There were then two Provosts in Greenland, but now there is no superintendance whatever on the spot.

When there were ten Missionaries in Greenland, each of them could, in some measure, attend to his district; and now and then visit the Greenlanders, when they are dispersed in summer in the islands and the interior of the bays, to

superintend the conduct of the Catechists, &c. In the present extensive districts, a great deal must be neglected. The Catechists neglect to give instructions—accounts are heard of excesses, which would scarcely happen under the nearer inspection of the Missionaries, whom the Greenlanders fear as moral censors—fathers of families, instead of providing for the winter, spend the best part of the summer season in unprofitable hunting, which would more rarely happen if the Missionary could visit them, and advise for their good.

Young Students, who had not yet undergone their examination in divinity, were formerly received into the Seminary for future Missionaries; and were instructed in the Greenland Language, till, after their Academical Course was ended, they could enter on a vacant place of Missionary in Greenland; but many poor Students, who had enjoyed the emoluments appointed for these Seminarists, afterward chose another career, without being able to repay the support which they had enjoyed.

The College of the Mission was often embarrassed to obtain Candidates for the vacant offices; and therefore resolved to receive into the Seminary only Candidates of Theology, who had passed their examination. This arrangement, indeed, caused a considerable saving of expense, but had bad consequences in other respects. The Candidates seldom engage as Missionaries till a few weeks before they are to go to Greenland; for most of them avoid as long as possible going to a country of which they entertain the most frightful ideas: and when they do, at length, suffer themselves to be engaged, the time before their departure is hardly sufficient to learn the first elements of the Greenland Language.

With such a trifling knowledge of this difficult language, the newly-arrived Missionary can expect little or no assistance from the Native Catechists, who understand very little Danish. In this manner, several years elapse before he can converse with the Greenlanders on every-day subjects, much less on the doctrines which he is to teach. Before he can be of any real service in enlightening the Greenlanders, half the time of his stay has generally expired\*.

\* This is, for an unmarried Missionary, six years; and for a married Missionary, ten years; because the latter receives a half allowance more provisions for his wife and family.

There can be no want of opportunity to speak the Greenland Language, if he does not avoid the society of the friendly, cheerful, and talkative Greenlanders; and is not offended, that their ever-lively humour sometimes excites a smile or a sarcastic remark, when an European is embarrassed by their very difficult language. It must not, however, be believed that the Greenlanders indulge in such a smile at church: on the contrary, they take a pleasure, when Divine Service is over, in pointing out to the Preacher those passages of his Sermon where, so far as the language is concerned, he might have expressed himself more clearly.

In the former times of the Mission, it was usual to send to Greenland, Boys from the Foundling Hospital, after they had been confirmed: by their intercourse with the Natives, they soon learned the language, and became naturalized in a short time: when their age admitted of it, they were employed as chief Catechists; and were of great use to the Missionaries, particularly to those who had but lately arrived, till they had learned the language. To these Catechists, who were amenable to the laws and might be brought to account, the Missionary could, with more confidence, entrust the remote places in his district, than to a Native Catechist, who, being an independent Greenlander, can only be punished by a reproof, which indeed afflicts him and makes him ashamed, or by his discharge, which he but little regards. The Youth, who are extremely desirous of learning, and are endowed with rare quickness of comprehension, then received much better and more constant instruction than they now obtain from the Native Catechists, who rather apply (and indeed from necessity) to their own business than to the instruction of youth, and, after the manner of the Greenlanders, are fond of roving about the country.

From all that has been said, it appears that the Mission, if it were regulated in a better manner, might effect far more good than it does at present. To this may be added a moral obstacle, which the Mission is but little able to check. Many Europeans, of the labouring class, bring moral corruption with them, and even make a point of honour of spreading it. The Greenlander is like a child,

and follows every example without reflection: hence so many offences against morality among the Greenlanders, which were formerly unknown among them. In their language, for instance, there is no other word of affirmation than "truly"; and, formerly, they had an abhorrence for strong liquors: they called brandy "mad water;" and if one of their countrymen was drunk, they said, to ridicule him, that he was become a foreigner. Now we see, if not often, yet more frequently than formerly, drunken Greenlanders; and most of them are able to roar out, in their intoxication, all kinds of sailors' oaths. How much the bad example of some Europeans hinders the good effects of the Mission, is shewn by the answer of a Greenlander, mentioned by Wolf. He had sent for the Greenlander, to give him a serious reproof for his disorderly way of life. "Reprove your countrymen," said he: "they should be better and wiser than we; but they are much worse. When you have corrected them, then call me to account!"

It can therefore scarcely be wondered at, considering the defects in the establishment of the Mission, that no more has been done toward the moral and intellectual improvement of the Greenlanders; but we must be rather surprised, that so much has been effected by it. Wolf expresses himself as follows:— "I, for my part, do not know in what country it should be more encouraging to be a Teacher, than in Greenland. The Greenlander has understanding enough to see that the European must labour diligently and incessantly, and struggle with many difficulties, before he acquires sufficient knowledge of the Greenland Language—before he can instruct, edify, and comfort the children of the country. For this reason, he loves and respects the honest Missionary, who, by indefatigable industry, has so far succeeded: I might almost say he honours him as a superior Being. If we add, that the Greenlander has much respect for religion (I might say of many of them, that they have a true sense of the value of religion; and I have never met with a scoffer of religion among the Natives, except one, who was hypocritical), how much good might a conscientious Teacher effect there, if other obstacles did not oppose him!"

## Proceedings and Intelligence.

### United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.  
SEVENTEENTH REPORT.

#### *General View of the Society.*

PREPARATORY to the visit which Dr. Steinkopff paid to the Continent last year, the Secretaries addressed, in May 1820, to the Bible Societies of Germany, Prussia, and Switzerland, in the name of the Committee, a Circular Letter, stating the objects of the Society and the results of its labours; and grounding thereon, an earnest exhortation to a strict adherence to its principles, and the fullest practicable co-operation.

From this document we quote the following General View of the Society:—

Sixteen years have now elapsed, since the British and Foreign Bible Society commenced its career. Its object was to disseminate the Word of God, as contained in the Scriptures of the Old and New Testaments, without note or comment, in various languages and dialects; and its operations were designed to embrace, without distinction of clime or colour, all the nations of the earth, of whatever religion or denomination they might be, so far as its means should make it practicable. The outward posture of affairs seemed very unfavourable to the prosecution of such a plan. The spirit of open or secret Infidelity had made an awful progress; while a sanguinary War was introducing desolation and impoverishment into almost every portion of Europe. Yet, in the midst of these discouraging circumstances, the Society struck its roots, and its growth exceeded the highest calculation of the most zealous and sanguine of its friends.

In October 1819, no less than 629 Auxiliary and Branch Societies, within the British Dominions, had joined the Parent Institution, without including the smaller district and parochial Associations, which exceed a thousand. Since the formation of the Society, in 1804, more than 2,550,000 copies of the

Holy Scriptures have been issued from its Depository; and if to these be added 330,000 Bibles and Testaments, purchased and distributed at its charge in various parts of Europe, and a still further number of 800,000 copies which kindred Institutions in all quarters of the Globe have printed and circulated, a grand total appears of 3,680,000 copies of the Sacred Records of our Holy Religion, which, as an incorruptible seed, have been disseminated in the vast field of the World.

For the attainment of these glorious results, the Society expended 691*l.* in its first, and 123,847*l.* in its last year; and, in the whole of the fifteen years, the sum of 828,687*l.*

The number of Languages and Dialects in which the entire Bible, the New Testament, or some integral Books of either, have been printed or distributed, or are now printing or translating by the Society or its Auxiliaries, in various parts of the world, amounts to 128; among which are comprised almost all the European, many Asiatic, some African and American Languages, and one Language of the Society Islands. The benefits which this abundant dispersion of the Oracles of Truth has already produced, and is promising in future, exceed human calculation. The more boldly infidelity and profaneness had raised their heads, the more vigorously have thousands among the high and low, monarchs and subjects, the learned and the illiterate, rallied around the standard of the Bible, and again vowed allegiance to its Divine Author. A bond of sacred union now connects, more closely than ever, Christians of the many diversified religious persuasions. Without renouncing their peculiar views, or forsaking their respective communions, they learn to tolerate and love one another—their combined exertions effect what they never could have separately accomplished—and thus a connected chain of communication and reciprocal service is forming, which cannot but operate in the most beneficial manner on the common cause of Christianity.

Far from interfering in political affairs, the Society cherishes a spirit which is favourable to the principle of subordination, obedience, and peace. By its

instrumentality, thousands of the cottages of poverty have been enriched with the inestimable treasure of the Word of God, which has instructed the ignorant, converted the sinful, comforted the afflicted, and filled the dying with the most cheering prospects of everlasting life and glory. Blind idolaters have been transformed into enlightened worshippers of the living and true God; and merely nominal Christians have become humble and devoted followers of their Saviour. And, duly considering that it is God alone who giveth both to will and to do, the members of the Society feel constrained to exclaim, *Not unto us, O Lord, not unto us, but unto thy name give glory!*

Prefixed to our Survey of Missionary Stations for last year, was a List of 127 Languages or Dialects, in which the circulation of the Scriptures had been aided by the Society. The extract just given increases the number to 128; and a statement which accompanies the Report carries it to 139, the additional languages being chiefly from among those of India. Of these 139 Languages and Dialects, 43, it is estimated, are of the class of *Reprints*, 8 of that of *Re-translations*, and 88 such as had *not been before printed*.

#### *Foreign Proceedings.*

The Report traces these Proceedings through the principal States of the Continent, in the usual order, from France to Russia; and, after adverting to the views of the Roman Catholics, details the occurrences in the Mediterranean, in the East both continental and insular, and in Africa, Australasia, the West Indies, South America, and North America.

Particular reference is made, with respect to the Continent, to Dr. Steinkopff's Journey. This Journey occupied upward of six months, from May to November. Dr. Steinkopff's Letters, reporting the principal occurrences of this Journey, in a great part of which he was accompanied by the Rev. Theophilus Blumhardt of Basle,

are printed in the Appendix, and occupy nearly 40 pages.

We have already given, in our last Volume and in the Numbers of the present year, many of the particulars which appear in the Report and Appendix: and shall, in this Number, extract from them such information as is new and important respecting the *Continent*, the *Mediterranean*, *India*, *Ceylon*, and the *United States*. Some notices in the Report relative to other quarters, will be reserved for the next Annual Survey.

#### *Domestic Proceedings.*

On the subject of Auxiliary Societies, the Report states—

Notwithstanding the pressure of the times, on all classes of persons, the contributions of these Societies have increased; and an addition has been made to the number of the Auxiliary Establishments, by the formation of four new Auxiliary and two Branch Societies.

It is due also to that active and most useful Institution, the Merchant Seamen's Auxiliary Bible Society, to state, that it prosecutes its duties in a very diligent and successful manner; and has paid, during the past year, 750*l.* for Bibles and Testaments purchased from your Depository.

Of the Auxiliary Societies themselves, your Committee would remark, that, in order to render them respectable, efficient, and productive, it will be of great importance that their Committees should hold frequent and regular meetings; watch over the distribution of the Monthly Extracts and Reports, lend their aid in the formation and direction of Bible Associations, and otherwise exert themselves to keep alive the spirit of attachment to the object of the Institution and of anxiety to promote its success.

As the chief strength of the Auxiliary System is to be found in the Bible Associations, and the latter are now very greatly sustained by the co-operating efforts of FEMALE exertion, it will not be matter of surprise or of blame, that your Committee should point to LADIES' Bible Associations, as claiming particular attention, and entitled to be regarded as having, by their discreet and well-regulated zeal, deserved the



commendation and the gratitude of all who wish well to the Parent Institution.

Ireland is advancing, both in the pecuniary support which it renders, and in active operation. There are now 83 Societies and Associations connected with the Hibernian Bible Society, of which 43 have been added during the year.

On the exertions of the Ladies in Ireland, we quote the following passage of the Report of the Hibernian Bible Society:—

Your Committee cannot refrain from expressing the high sense which they entertain of the value of the exertions which the LADIES of Dublin have made, in co-operation with your Society. They were the first who, in this kingdom, nobly casting away all apprehension, and committing themselves to the protection of Almighty God, made the experiment of female influence in disseminating the Word of God among the poor. In their very great success, they have already enjoyed more than a compensation for all their sacrifices, and their example has not been lost to the country. Your Committee must ascribe it, in a great measure, under God, to the influence of that example, that wherever they have made application, they have found Ladies ready to engage in this truly patriotic and Christian service.

Legacies have been left to the Society, in the course of the year, to the amount of £.5255, all of which is sterling, with the exception of £.105, 4 per cent. Annuities.

The following Works have been completed in the course of the year:—

	Copies
French Bib. 8vo. De Sacy's Version,	5600
Do. . . . . d <sup>o</sup> . Martin's Version,	
stereotyped . . . . .	3000
Do. Test. 12mo. De Sacy, stereo-	
typed, large type . . . . .	10,000
Malay New Test. Arabic Character,	10,000
Portuguese Bib. Pereira's Version,	5000
Gaelic Test. bourgeois type, 12mo.	15,000
Ditto, pica type, 8vo. . . . .	5000
Irish Test. vernacular character .	2000
Arabic Psalter . . . . .	2000

Besides various editions in English and Welsh.

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Of the Works in progress, the following List is given:—

Spanish New Testament . . . . .	Copies 10,000
Spanish Bible, 8vo. Scio's Version .	5000
Italian ditto, 8vo. Martini's Version,	5000
Ditto . . . . . Diodati's Version,	5000
French Bible, 8vo. De Sacy's Ver-	
sion, stereotyping . . . . .	10,000
Ditto, Ostervald's Version . . . . .	2500
Bohemian Test. under the direc-	
tion of the Prussian Bible Soc.	5000
German Bible, large type . . . . .	5000
Hebr. Old Test. printing at Halle,	2000
Ditto, ditto, printing in London .	1500
Modern Greek New Testament,	
printing at Constantinople . . .	10,000
Ditto, Old ditto, translating at ditto.	
Transcription of the Turkish Bible	
into Greek Characters, at ditto.	
Albanian Translation of the New	
Test. under revision, at ditto.	
Carshun New Testament, at Paris,	5000
Turkish Bible, 4to. at Paris.	
Malay Bible, 8vo. Arabic Character,	5000
Ditto ditto, Roman Character . . .	5000
Arabic Bible, 8vo. . . . .	5000
Syriac Old Testament, 4to. . . . .	4000
Ditto Psalter . . . . .	2000
St John's gospel in Amharic & Ethiop.	1000
Portuguese Testament, Pereira .	5000
Italian ditto, pocket edit. Martini,	5000
Italian and Latin Psalter . . . . .	2000
Gaelic Bible, 8vo. . . . .	5000
Ditto, ditto, pocket edition . . . .	10,000
Ditto, Testament ditto . . . . .	10,000
Together with various editions in the	
English and Welsh Languages.	

The Issues of the Scriptures and the State of the Funds were reported at p. 185 of our last Number.

Grants of copies of the Scriptures, Printing Paper, and Money, were made, during the year, to the amount of 27,806*l.* 9*s.* 8*d.*

*Conclusion.*

Your Committee, in taking a review of the transactions thus briefly recorded, have to congratulate the Members and Friends of the Society on the general state of its affairs and relations, both domestic and foreign; and to erect another monument of unfeigned gratitude to the Giver of all success, who has thus far prospered the work of our hands, and crowned the year with His goodness.

That an Institution which confines

itself with rigorous exactness to the dissemination of the Holy Scriptures, without note or comment, should have gained the suffrages and acquired the co-operation of the Christian Community, is what might beforehand have been reasonably expected; but that these suffrages should have been given with so ready a zeal, and this co-operation afforded with such persevering activity, is a result, on which, considering the divisions that have for so many ages existed among those "who profess and call themselves Christians," the conductors of the Institution could never have presumed to reckon: it is a result which argues the predisposing influence of a Power beyond that of human argument or persuasion: *It is the Lord's doing; and it is,* as it ought to be, *marvellous in our eyes.*

And if, in the wide range which the operations of the Society are now taking, and amidst the peaceful triumphs with which they are so generally attended, some difficulties should have arisen which your Committee were not prepared to expect, and some counteraction have been experienced which they are more inclined to deplore than to describe, they see nothing in this hostility, whether open or covert, whether it proceed from Catholic or Protestant quarters, which ought to lead the Members of the Society to suspect the soundness of its principles, or to diminish their confidence in its ultimate success. Whatever be the number, the influence, and the policy, of those who set themselves in array against the march of the Institution, they are—to use the lofty, but just and temperate language of the pious and learned Bishop of Zealand—"too feeble to cause the shipwreck, or even a retrograde movement, of an undertaking which every circumstance declares to be favoured by Providence, as a means of diffusing the light of Christianity, and that spiritual rule and hope which are the richest sources of happiness to mankind."

In tracing the course which the Institution has described, your Committee observe, with grateful satisfaction, the increasing testimonies which it continues to elicit, in favour both of the Truth which the Holy Scriptures reveal, and of the Charity which they inculcate.

"In the work of the Bible Society," says Prince Gallitzin, "all labour, from a deep conviction of the Divine origin of

the Bible, of the substantial spiritual advantages which it affords, and of its indispensable necessity to the knowledge of salvation." "The Bible," exclaims his Excellency the President of the United Netherlands' Bible Society, "the Bible—the light of history, the guiding star of philosophy, the parent of every improvement, the nurse of virtue and morality, and the most effectual restraint of evil; the Bible—the purest source of hope and consolation in affliction, and the immovable support of immortal man when looking forward into eternity—the Bible is the Divine centre of our union, the foundation of our work; and its distribution, in every place and to every individual, the genuine and sublime object of all our operations." And the late President of the Ministry in the Cabinet of France speaks of the Bible itself as "the code of the sublimest religion and the purest morality; and its dissemination, as an end toward the attainment of which all Christian Communions ought equally to direct their steps."

That the minds of individuals of such high distinction should thus move in accordance with the views of your Institution; that in the expression of their convictions in behalf of its principles and its object, the Greek, the Protestant, and the Catholic, should have manifested but one feeling, and have spoken substantially but one language—is a consideration in which your Committee do rejoice, yea, moreover, and they will rejoice. They regard it as denoting the fitness of that instrument which Providence has put into their hands, for exalting the character and extending the influence of Christianity; and while, with the pious and enlightened Landgrave Charles of Hesse, they behold, with sacred joy, the tendency of the Institution to cause "the sincere inquirers after truth to unite in one point, to meet as brethren in Christ their centre"—with the same distinguished Prince, they devoutly pray "that the Lord would hasten this desired consummation, by uniting in Himself all the various sects and denominations; that faith and love may absorb every inferior object; that there may be but one fold and one Shepherd; and that He may see of the travail of His soul, and be satisfied in the establishment and prosperity of His kingdom to all generations!"

In the prosecution of an undertaking, which has hitherto been attended with

such signal encouragement, and on the accomplishment of which such glowing expectations are suspended, your Committee would suggest, as of vital importance, the most undeviating observance of the regulations of the Society through the whole extent of the system, and the most unrelaxing exertions to recruit its funds and to provide for the complete attainment of its object.

To the simplicity of its design, and the conscientious fidelity with which that design has been pursued, the Institution is, under Divine Providence, indebted for silencing hostility, conciliating prejudice, and generating attachment and confidence both at home and abroad: and it must be by a perseverance in the same line of conduct, that it shall continue to maintain its present high and unimpeachable character, diminish the number and the opposition of its enemies, and strengthen itself by fresh accessions of friends and adherents in every quarter of the world.

Large as are its funds and vast as has been its expenditure, the demands upon its generosity, and even its justice, very greatly exceed all the means which have been, or which still are, at its disposal. To maintain in its Depository an adequate stock of Bibles and Testaments in various languages, for such uses as cannot be provided for by the Foreign Bible Societies; to employ a number of agents, more or less dependent upon the Society's funds, to carry into execution its purposes in countries where, without such accredited instruments, the work must languish or remain wholly unperformed; to furnish the entire means of translating and printing the Scriptures in some cases, to bestow liberal grants in others, and to minister aid, as it may be needed, toward their circulation in all—require pecuniary resources, which can be supplied only from the united contributions of the rich and the poor; each giving, according to the measure of their temporal ability, toward the communication of spiritual benefit to men of every name and nation under the whole heaven.

To economize the resources consigned to their disposal, your Committee have regarded as an important branch of their general administration; and, in pursuit of this end, they have, among other things, been particularly attentive to interpose a check wherever they deemed it necessary, on the practice of gratuitous distribution, and even of an exces-

sive reduction of price. In doing so, they have found themselves greatly sustained, and they feel persuaded that they shall be still further sustained, by the concurrent approbation and efforts of their Auxiliaries and Associates both at home and abroad. On this subject they would cite two authorities; from each of which it will appear how faithfully the interest of the Society has been consulted, yet how necessary it is to sacrifice, in some cases, its pecuniary interest to its benevolent object:—

“At the desire of your Committee,” writes Leander Van Ees, “I have considerably lessened the gratuitous distribution of bound copies: hence it arises, that the number distributed is comparatively small. I exhort all my correspondents to pay the amount of binding, which indeed is sometimes done; but, in consequence of this condition, a Voice, I may more correctly say, a Cry, of vehement desire and hunger for Testaments, gratuitously bound, was raised by those unable to pay for them. Thus, at the very period when I refused bound Testaments gratis, the call for them has become more importunate and incessant on every side.”

“In August last,” says the Secretary of the Calcutta Auxiliary Bible Society, “fearing lest even the Sacred Scriptures might, by a profuse and inconsiderate distribution, be unprofitably consumed, I thought it expedient to warn our zealous labourer, Mr. Bowley, of the danger there was of throwing away our precious stores, and coming to an end of our editions before the time. His answer is striking and satisfactory—‘Permit me to beg of you to picture yourself in the midst of an Annual Hindoo Fair, as I was the other day at Mirzapore, surrounded by, on a moderate calculation, 40,000 people; pent up, literally, so closely as to be unable to move, by reason of the pressure of those Heathens, soliciting for the Words of Eternal Life, which were TRANSLATED, PRINTED, AND SENT TO YOU PURPOSELY FOR DISTRIBUTION AMONG THEM—could you, Reverend Sir, permit me to ask, in such circumstances, have refused those who could read, (of which you had previously satisfied yourself,) and were importunate with you for them?’”

Considering these as but specimens of the difficulties, to which distributors must be inevitably reduced under the influence of unqualified restraints, your

Committee find it necessary to allow a discretionary relaxation of a rule, the expediency of which, in the majority of cases, is universally admitted; and, in doing so, they naturally lay the funds of the Society open to almost indefinite demands.

They are not, however, in the slightest degree inclined to anticipate a deficiency of means for the accomplishment of a work, so pure in principle and so beneficent in tendency; and, in the performance of which, they are authorised, scarcely more by promise than by experience, to calculate on the blessing of God and the progressive co-operation of all good men. Grateful for the past and confident of the future, your Committee would, in conclusion, adopt, with some slight variation, the devout and appropriate language of the Israelitish monarch—

*Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as Head above all.*

*Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.*

*Now, therefore, our God, we thank thee, and praise thy glorious name.*

*But who are we, and what is this people, that we should be able to offer so willingly after this sort? FOR ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE.—1 Chron. xxix. 11—14.*

#### CHURCH MISSIONARY SOCIETY.

##### *Third Anniversary of the Edinburgh Auxiliary.*

THE Assistant Secretary of the Parent Society having preached, at St. Paul's Chapel, on Tuesday, the 24th of April, the Annual Meeting was held, on the 25th, in the Assembly Rooms, in George Street; Captain Crawford in the Chair.

The Resolutions were severally moved and seconded by the Assistant Secretary, and Major Ranney; by the Rev. C. H. Terrott, and I. F. Gordon, Esq.; by the Rev. Edward Craig, and the Rev. Jasper Bailey; by Robert Hepburn, Esq., and W.

Stirling, Esq.; and by the Assistant Secretary, and Captain M<sup>c</sup>Connochie.—Including some Donations, about 80*l.* was collected.

##### *Anniversary of the Newcastle-on-Tyne Association.*

On Thursday Evening, the 26th of April, the Annual Meeting of this Association was held in the Circus, the Rev. Charles Thorp in the Chair. The Report having been read by the Rev. Robert Wasney, the Meeting was addressed by the Assistant Secretary of the Society; by the Rev. Messrs. Tyson, Redmayne, Tristram, Wasney, Meggison, Haslewood, Parker, and Headley; and by Messrs. Akenhead and Batson.

##### *Meeting of the Sunderland Association.*

The friends of the Society at Sunderland had contributed to its funds, as a Branch of the Newcastle Association; but have now formed themselves, under the patronage of the Rector, into a separate and efficient Association.

A Meeting of the Association was held in the Assembly Room, on Friday Morning, the 27th of April; the Rev. Robert Gray, the Rector, in the Chair. It was addressed by him; by the Rev. Messrs. Meggison, Parker, and Tristram; and by the Assistant Secretary of the Society.

On the same day, some friends of the Society were collected together, at a very short notice, in the Vestry of the Parish Church of Monk Wearmouth, near Sunderland, through the exertions of the Rev. Mr. Kennicott, the Minister; and were addressed by him, and by the Rev. Messrs. Meggison, Gray, and Parker, and the Assistant Secretary. A Branch of the Sunderland Association was formed, on this occasion; and many persons put down their names as Collectors.

On Sunday, the 29th of April, the Assistant Secretary preached at the Church and Chapel of Sunderland.

*Formation of the North Shields Association.*

Some interest in behalf of the Society had been awakened in this place by a few friends; and, on Saturday Evening, April the 28th, a Meeting was held, in a large room at one of the principal Inns. The Rev. W. Mark, being called to the Chair, addressed the Meeting; and was followed by the Assistant Secretary, and the Rev. Messrs. Foster, Haslewood, Meggison, and Parker, and Mr. Fenwick. Several Ladies became Collectors.

*First Anniversary of the Whittington Branch.*

The Rev. S. C. E. Neville, of Painswick, preached twice, on Sunday, April the 29th, at Whittington; and, on the 30th, the First Annual Meeting of this Branch of the Shropshire Association was held, and was well attended. It was addressed by Mr. Neville, by the Rev. David Hughes of Llanfyllin, by the Rev. Mr. Hughes of Wrexham, by the Rev. C. A. A. Lloyd the Vicar, and by the Rev. John Langley.

*Formation of the Shawbury Branch.*

On Sunday, the 6th of May, Mr. Neville preached at High Erccall and at Shawbury. At Shawbury, a Meeting was held on Tuesday, the 8th, at the Castle Inn; when a Branch Association was formed, as another Branch of the Shropshire; the Rev. John Mayor, the Vicar, in the Chair. The Meeting was addressed by the Rev. Bryan Hill, the Rev. Reginald Heber, Mr. Daniel Langley, the Rev. Mr. Neville, and Mr. Mayor, who communicated some interesting intelligence received from his Son in Ceylon.

*Third Anniversary of the Cambridge Association.*

The time of holding the Anniversary having been changed from November to May, this Meeting was held on Tuesday the 8th of

May. Francis Pym, Esq. of Kneeworth House, was in the Chair.

The Report was read by the Rev. F. R. Hall; when Resolutions were moved or seconded—by the Rev. M. M. Preston, M. A. late Fellow of Trinity College; and the Secretary of the Society—by George Milner, Esq.; and the Rev. Professor Farish—by the Rev. R. W. Sibthorp, M. A. Fellow of Magdalen College, Oxford; and the Assistant Secretary of the Society—by the Rev. Professor Lee; and the Rev. W. Jowett, M. A. late Fellow of St. John's—by the Rev. Charles Simmon, M. A. Fellow of King's; and the Rev. F. R. Hall, B. D. Fellow of St. John's—and by the Rev. James Scholefield, M. A. Fellow of Trinity; and the Rev. Thomas Webster, M. A. Vicar of Oakington, and late Fellow of Queen's College.

From the Report, it appeared that the sum of 300*l.* had been remitted during the half-year since the preceding Meeting. The unfavourable state of the weather prevented the usual attendance at the Meeting; but it was inferior to neither of the preceding, in respect of the interest excited in behalf of the Society and of the Cause of Missions. The Earl of Hardwicke, though not able to attend, renewed his benefactions.

The Annual Sermons at Trinity Church will still be preached in the close of the year.

The Assistant Secretary preached, on Wednesday Evening, at Chesterton Church, when the sum of 20*l.* 13*s.* 6*d.* was collected; making, with contributions at the Meeting, upwards of 52*l.*

*Second Anniversary of the Cork Association.*

The Rev. Henry Irwin having preached for the Society, at Christ Church, on Sunday the 6th of May, the Second Meeting of this Association, formed in support of the Parent Institution through the Hibernian Auxiliary, was held, at the

Assembly Rooms, on Tuesday the 8th.

The Right Worshipful Sir A. Perrier, Mayor of Cork, having been called to the Chair, and the Report read by Mr. J. W. Topp, one of the Secretaries, the Meeting was addressed, in moving or seconding Resolutions—by the Rev. Dr. Quarry, and Mr. W. Logan—by the Rev. F. Jones, and the Rev. R. Gibbs—by the Rev. W. Hallaran, and Mr. J. W. Topp—by Mr. J. J. Cummins, and the Rev. W. Nash—and by the Rev. Henry Irwin, and the Rev. Benjamin Swete.

The Sermon deeply impressed the hearers. The Collection after it amounted to 110*l*.

The Preacher had replied to the chief objections, which had been urged against the plan and operations of the Church Missionary Society; while the duty and privilege of supporting it were so eloquently enforced at the Meeting, that it is remarked in one of the Public Papers—

We are authorised to say, that the proceedings of that day effected an entire revolution in the minds of many present, as to the reasonableness, and necessity, and imperative duty of attempting to convert the Heathen. A conquest has, in this respect, been achieved, on which we congratulate the Church Missionary Society.

The health of the Rev. William Jowett not allowing him to visit the Associations in many and distant quarters, he entered on a Journey, in May, with the design of attending as many Anniversaries in Lincolnshire, Yorkshire, and Lancashire as he might be able. The Rev. Edward Burn, of Birmingham, the Rev. Robert Cox, of Bridgnorth, and the Rev. Thomas Rock Garnsey, from Sierra Leone, with the Rev. Joseph Jowett and many friends in the more immediate neighbourhoods, engaged to assist on these occasions.

*Third Anniversary of the Lincoln Association.*

The Reverend R. W. Sibthorp preached at Canwick, near Lincoln, on Sunday, May the 13th.

On the Evening of the 15th, the Annual Meeting was held at Lincoln; the Rev. Joseph Jowett, Rector of Silk Willoughby, in the Chair. The Resolutions were proposed and seconded, respectively—by the Rev. Robert Cholmeley, and the Rev. Edward Burn—by the Rev. G. Quilter, and the Rev. Henry Clark—by the Rev. W. Jowett, and the Rev. D. Llewellyn—by the Rev. Mr. Dodsworth, and the Rev. R. W. Sibthorp—and by G. Moore, Esq., and the Rev. Robert Cox. The Meeting was more numerously attended than last year, and the Collection more than double.

The Collections amounted to £.30. 3*s*.

*Fourth Anniversary of the Gainsborough Association.*

This Anniversary Meeting took place on Wednesday, May the 16th, at the Town Hall; the President, Gervase Woodhouse, Esq. in the Chair. Mr. Parnell and Mr. Metcalfe, the Rev. Robert Cox and Mr. Gamble, the Rev. Edward Burn and Mr. Fretwell, and Mr. Forrest and Mr. Metcalfe, severally moved and seconded Resolutions. Collection, £.9.

*Seventh Anniversary of the Hull and East-Riding Association.*

Preparatory to the Annual Meeting, the Rev. W. Jowett preached at St. John's, on Thursday Evening, May the 17th.

On Friday, the 18th, the Meeting was held in the large room of the National School, the Rev. Thomas Dikes in the Chair; and was addressed, in moving or seconding Resolutions, by the Rev. C. Camidge, the Rev. Edward Burn, the Rev. John Scott, the Rev. W. Jowett, John Crosse, Esq., the Rev.

J. King, Avison Terry, Esq., and the Rev. Robert Cox.

Sermons were afterward preached—on Friday Evening, by the Rev. E. Burn, at St. Mary's; on Sunday Morning, the 20th, by the Rev. R. Cox at St. John's, the Rev. T. Dikes at Cottingham, and the Rev. J. King at Hessele, and, in the Evening, by the Rev. R. Cox at Holy Trinity; and by Mr. Cox, on Monday Evening, at Drypool, and, on Tuesday Evening, at Sculcoates.

The Collection at the Meeting amounted to 19*l.* 1*s.* 8*d.*, and those after the Sermons to 159*l.* 12*s.* 9*d.* Several neighbouring Churches might have been occupied, had there been Preachers. Mr. Burn had gone forward to York, and Mr. Jowett to Leeds.

*Fifth Anniversary of the York Association.*

On Sunday, May the 20th, Mr. Burn preached at St. Saviour's, at St. John's Micklegate, and at St. Michael-le-Belfrey.

On Monday, the Fifth Annual Meeting was held, in the Assembly Room; when, on the motion of the Rev. John Overton, William Gray, Esq. was called to the Chair.

The death of the venerable Patron of the Association, the Rev. William Richardson, but a few days before the Anniversary, gave a peculiar interest and solemnity to this Meeting. Mr. Gray's Address, on taking the Chair, will shew the grounds on which the memory of this faithful servant of Christ was so feelingly cherished by this large assembly:—

It would be in vain—it would be unnatural—at a Meeting like this, convened by the express appointment of our late venerated and beloved Patron, to attempt to disconnect it from the mention of him. In me it would be inexcusable, at the close of an endeared friendship of above seven-and-forty years; in the course of which I had the honour and happiness to be admitted to his confidence, to be enlightened by his wisdom, aided by his counsels, and edified by his example.

I am not, however, going to descant on his excellencies as a Christian, or on his labours as a Minister; especially when I remember how he detested every thing like panegyric. We all know what these were. He dwelt and walked among us, a living *epistle of Christ, known and read of all men*. I shall merely call your attention to that part of his character and conduct, which relates to the great object in behalf of which we are now assembled—the propagation of Christ's Kingdom in the world.

From my earliest acquaintance with him and of course long before any thing like a general manifestation on that head had taken place in our country, his mind was much occupied on Missionary Subjects. I have heard him say, that he had read every book that he could lay his hands on, which gave an account of endeavours to propagate the Gospel among the Heathen; and he rejoiced, as he said, even where there might be a taint of error or superstition, to see the light of Christianity attempted to be shed on those regions which lay in darkness and in the shadow of death. Some of my early acquaintance, who are present, will remember with what earnestness he engaged our attention and support, in favour of the Missions of the United Brethren, many years before their proceedings were generally noticed, or their case brought before the public.

I need not describe to you the increasing gladness of his heart, when this nation began to take an open and decided part in the great contest, which, to use his own expression, was carrying on in the earth between Christ and Belial. When that noble institution, the Bible Society, was brought into efficient operation, and more especially when there arose in the bosom of our own Church, and in full accordance with her scriptural and apostolical views, the Society which we are this day met to support, we well knew the energy with which he embarked in and promoted these great designs—an energy opposed to, and in this instance remarkably prevalent over, a portion of inertness which was discoverable in the frame of his constitution. It was exerted even to the hazard of his health; and you, my esteemed friends of both sexes, who have so laudably signalized yourselves in this great and good work, will long remember his diligent attendance at your Quarterly Meetings, often in much bodily weak-

new—animating and encouraging you, in this Christian and benevolent pursuit—and pointing out to you those parts of the Sacred Writings, which predict the success and glory of the Redeemer's Kingdom, in these latter days of the Church. How often have we heard him declare, on occasions like the present, his conviction, that it was impossible for any one, who knew the worth of his own soul and the value of a Saviour, not to be desirous of imparting the knowledge of Salvation to his perishing fellow-mortals; and that he could not conceive how any person who was unfriendly to Missionary Objects, could cordially join in the first three petitions of the Lord's Prayer—*Hallowed be thy name: Thy kingdom come: Thy will be done in earth, as it is in heaven!*

Finally, we have before us one of his last and most valuable legacies—an AUXILIARY SOCIETY planted, nourished, and blessed be God! now, I trust, fully matured, under his special care and culture. In addition to the higher motives which call on us to the support of its objects by our endeavours, our contributions, and our prayers, we have the pleasing consideration of thus cherishing and embalming his memory. Let us then proceed cheerfully and thankfully to our work—not under the mere transient feeling, which I doubt not is excited at the present solemn and interesting moment; but, through the help of HIM “without whom nothing is strong, nothing is holy,” in that course of solid, steady, judicious perseverance, of which our endeared and truly reverend Patron has left us so admirable an example.

We quote this affecting Address, as a tribute of just respect to one who laboured much in prayer and love with the Society; and who acknowledged, in his turn, that all the exertions made by his friends in its support had been more than abundantly repaid, by the spirit of true and lively piety which those exertions had, under the blessing of God, been the means of reviving and extending among themselves. The venerable Shepherd of his flock strongly attested this fact in his latter years; and, with an overflowing heart, has thanked God that He had graciously inclined them to pre-

mote. His cause among the Heathen, and had made this so great a blessing, in awakening the young of their congregations to a concern for their souls, and in cherishing piety in the breasts of others.

We trust that this example will have its full weight with those, who are sustaining that office, from which this devoted Minister has been called away. A lively concern for the Heathen, leading to fervent prayer and liberal contributions, is, of all others, the most promising way to obtain the gracious influences of the Divine Spirit on a Minister's labours among his own flock.

From the Report, which was read by Mr. Hewley Graham, one of the Secretaries, it appeared that upward of 797*l.* had been raised during the year.

The Rev. Edward Burn, the Rev. W. Jowett, the Rev. John Graham, and other Gentlemen, addressed the Meeting.

Mr. Burn dwelt forcibly on the state and prospects of the Society's Mission in Western Africa; and on the reasonable hope which it afforded, that, under the control of Him who can convert even impediments into means, the Slave Trade will eventually become, by occasioning the Christian instruction of natives of so many different tribes, the Evangelizer of Africa. Mr. Jowett entered, at large, into the views which open before Christians in the Mediterranean. Mr. Graham, and most of those who addressed the Meeting, feelingly alluded to the death of Mr. Richardson.

About 22*l.* was collected after the Meeting, and 114*l.* at the Sermons; being 32*l.* more than was collected at the preceding Anniversary.

*Eighth Anniversary of the Knaresborough Association.*

This Meeting took place on Tuesday, the 22d of May, at the Ses-



nions House; the Rev. Henry John Ingilby, in the absence of the President, being in the Chair.

Resolutions were moved and seconded, respectively—by the Rev. Ralph Bates Hunter, and the Rev. Charles Thorp—by the Rev. Edward Burn, and the Rev. Richard Gott—by the Rev. G. Almond, and Lieutenant Charles Chesney—and by Mr. Richard Gallon, and Mr. Richard Lofthouse.

*Eighth Anniversary of the Leeds Association.*

Mr. Jowett preached at St. Paul's Church, on Sunday Morning, May the 20th, when the Collection amounted to 100*l*.

On Wednesday, the 23d, the Annual Meeting was held in the Music Hall. The President, Henry Hall, Esq., took the Chair. Motions were made and seconded as follows:—the Rev. Edward Burn, and the Rev. James Knight—the Rev. A. Kinsman, and the Rev. C. Rogers—the Rev. W. Jowett, and the Rev. G. Walker—the Rev. H. J. Maddock, and the Rev. T. Greenwood—B. Sadler, Esq., and W. Wilks, Esq.—M. T. Sadler, Esq., and W. Hey, Esq.—and T. Reade, Esq. The sum of 21*l*. 5*s*. 9*d*. was collected after the Meeting.

*Third Anniversary of the Doncaster Association.*

This Meeting took place on Thursday, the 24th of May, in the Concert Room; Henry Walker, Esq., of Blythe Hall, in the Chair.

The following Gentlemen made or seconded Motions:—the Rev. Robert Cox, the Rev. W. Ewbank, the Rev. Edward Burn, the Rev. M. Vincent, Rowland Hodgson, Esq., the Rev. Mr. Grover, Messrs. Mirfin, Torr, Mason, and J. Smith, the Rev. W. Ellis, the Rev. Dr. Inchbald, and the Rev. W. Hett.

Collection, 9*l*. 4*s*.

*Fifth Anniversary of the Sheffield Association.*

This Meeting was held on Friday, June, 1821.

May the 25th; the Rev. Thomas Sutton, Vicar, in the Chair.

The Resolutions were moved and seconded—by the Rev. Thomas Cotterill, and the Rev. Matthew Preston—the Rev. Edward Burn, and the Rev. J. Lowe, jun.—H. Walker, Esq., and Rowland Hodgson, Esq.—the Rev. W. Jowett, and Mr. James Wilson—Mr. James Montgomery, and the Rev. J. Hall—the Rev. T. Best, and the Rev. Edward Goodwin—and the Rev. M. Dewe, and the Rev. E. Burn.

The Collection was 34*l*. 10*s*. ; with 4*l*. 6*s*. from the National and Sunday School Children.

Mr. Burn returned home after this Meeting.

*Formation of the Retford Association.*

On the same day, Friday the 25th of May, a Meeting was held in the Town Hall of Retford, for the formation of an Association for that town and its vicinity; the Senior Bailiff in the Chair.

Resolutions were severally moved and seconded—by the Rev. J. W. Brooks; and the Rev. Robert Cox—by the Rev. Joseph Bailey, Missionary of the Society to Ceylon; and the Rev. Joseph Mayor—by the Rev. Robert Milne; and Mr. Alderman Parker—and by the Rev. T. Dikes; and the Rev. J. W. Brooks.

The Collection, with Donations, amounted to 43*l*. 11*s*. 3*d*.

*Vice-President,*

William Evans, Esq. M. P.

*Treasurers,*

Messrs. Cooke, Childers, Foljambe, and Parker.

*Secretaries,*

Rev. J. W. Brooks and H. C. Hutchinson, Esq.

*Anniversary of the Rotherham Association.*

In the evening of the same day, Friday the 25th of May, this Annual Meeting took place in the Chancel of the Church; Henry Walker, Esq. in the Chair.

The Rev. T. Cotterill and Dr.

Hutchinson, the Rev. Robert Cox and Mr. Rowland Hodgson, the Rev. T. Best and the Rev. M. Dewe, and Mr. Montgomery and the Rev. T. Blackley, severally proposed and seconded Resolutions.

There was collected, after the Meeting, the sum of 11*l.* 17*s.* 6*d.*; and on Sunday, the 27th, after Sermons by Mr. Cox at Colne and at Marsden, the Collections were, respectively, 19*l.* 7*s.* and 7*l.* 15*s.*

*First Anniversary of the Wakefield Association.*

This was held in the Court House, on Wednesday the 30th of May; Benjamin Haigh Allen, Esq. in the Chair.

The Movers and Seconders of Resolutions were—the Rev. S. Redhead, and the Rev. Richard Whitwell; the Rev. Robert Cox, and the Rev. C. Rogers; the Rev. Joseph Jowett, and the Rev. T. Best; the Rev. H. J. Maddock, and Mr. Rowland Hodgson; and the Rev. T. Greenwood, and the Rev. Robert Hodgson.

Mr. Cox preached, in the evening, at Elmley.

Collections, 14*l.* 7*s.* 7*d.*

*Eighth Anniversary of the Huddersfield Association.*

Sermons were preached, by the Rev. Joseph Jowett, at Huddersfield, Slaithwaite, and Longwood, on Sunday the 27th of May; at Honley, on Monday Evening; and, at Flockton, on Tuesday Evening: and by the Rev. W. Jowett, on Sunday Evening, at Trinity Church, Huddersfield; and, on Monday Evening, at Almondbury.

The Eighth Annual Meeting was held on Thursday, the 31st; the President, the Rev. John Coates, Vicar, in the Chair. Resolutions were respectively moved and seconded—by John Whitacre, Esq., and the Rev. W. Smith—by the Rev. Joseph Jowett, and Dr. Walker—by Mr. B. Hudson, and Dr. Turnbull—by the Rev. Robert Cox,

and Mr. James Roberts—by the Rev. W. Jowett, and the Rev. S. Hilliard—by the Rev. T. Rogers, and the Rev. T. Jackson—and by the Rev. S. Walter, and the Rev. H. J. Maddock.

On the same evening, the Rev. Joseph Jowett preached at Holmfirth; and, on Friday Evening, at Kirkheaton—on which evening, the Rev. W. Jowett preached at Saddleworth, and the Rev. R. Cox at Cumberworth.

Upward of 100*l.* was collected.

*Formation of the Harrow Association.*

A Meeting was held, on Thursday Evening, the 31st of May, in the Sunday-School Room at Harrow, for the formation of an Association for that Parish. The Vicar, the Rev. John W. Cunningham, was in the Chair. Having opened the Meeting, he was followed by the Assistant Secretary of the Society, John Herbert Harington, Esq., the Rev. Mr. Caldwell, the Rev. Francis Cunningham, and the Hon. and Rev. Gerard T. Noel.

The Rev. J. W. Cunningham was appointed *Treasurer*, and the Rev. Mr. Caldwell, *Secretary*.

A Meeting was also held, some days after, at Harrow Weald, to bring the subject before that part of the Parish.

The Association promises to be very productive. The Labouring Class has manifested great interest in the Society, several hundreds having become Weekly Contributors.

*First Anniversary of the North-East London Association.*

This Meeting took place on Tuesday Evening, the 5th of June, in the Great Room at the Mermaid, in Hackney.

The Treasurer of the Association, James W. Freshfield, Esq. took the Chair, in the absence of the President, Thomas Fowell Buxton, Esq. M.P., who was prevented from attending, by the expectation of a Motion coming on in the House

of Commons relative to the Slave Trade.

The Chairman having opened the Meeting, the Reports of the Association and of the Ladies' Branch for the Parish of Hackney were read by the Secretaries; from which it appeared that the sum of 312*l.* 16*s.* 4*d.* (including 162*l.* 16*s.* 4*d.* from the Ladies' Branch) had been remitted to the Society.

Resolutions were moved and seconded, respectively—by the Secretary and Assistant Secretary of the Society—by the Rev. W. B. Williams and the Rev. Mr. Edelman—by the Rev. Dr. Thorpe and the Rev. T. Durham—by the Rev. Martin Boswell and the Rev. Daniel Wilson—and by the Rev. Benj. Vale and Thomas Hankey, Esq.

The sum of 51*l.* 8*s.* was contributed, including a Draft for 21*l.* transmitted by the President.

*Formation of the Edmonton Association.*

On Sunday, the 13th of May, Sermons were preached, in the Parish Church of Edmonton—in the Morning, by the Rev. Edward Burn, and, in the Afternoon and Evening, by the Assistant Secretary of the Society; who had also preached, in the Morning, at Weld Chapel, Southgate.—The Collections amounted to upward of 61*l.*

The Association was formed at a Meeting held, on the 7th of June, in the Large Room, at the Angel; the Rev. Dawson Warren, the Vicar, in the Chair.

The Meeting was addressed, on moving or seconding Resolutions—by the Secretary and Assistant Secretary of the Society—by the Rev. Martin Boswell and the Rev. Mr. Edelman—by the Rev. Joseph Ditcher (from Honduras) and Robert Lutter, Esq. (of Catherine Hall, Cambridge)—and by James W. Freshfield, Esq. and John James, Esq.

The Rev. Dawson Warren was appointed *Treasurer*, and the Rev. Martin Boswell and the Rev. Thomas Durham, *Secretaries*.

This Parochial Association is likely to render efficient aid to the Society. More than 70*l.* had been subscribed, from 5*s.* and upward; and nearly 300 names of Weekly Contributors had been obtained.

*Sixth Anniversary of the Clerkenwell Association.*

This Annual Meeting took place, at St. James's Chapel, Pentonville, on Monday Evening, June the 11th; the Rev. Thomas Sheppard in the Chair.

Motions were made and seconded, respectively—by the Secretary of the Society and Mr. Robert Smart—by the Assistant Secretary and the Rev. Solomon Pigott—by the Rev. Isaac Saunders and the Rev. Pierre Mejanel (French Protestant Clergyman)—and by the Rev. Thomas Mortimer and Mr. W. Suttaby.

Collection, 10*l.* 6*s.*

*Sailing of Missionaries.*

On the 6th of May, the Rev. Isaac Wilson, who has been several years under preparation as a Missionary, embarked, with Mrs. Wilson, at Gravesend, on board the "Thomas Grenville," Captain W. Manning, who carried out Messrs. Jetter and Deerr to Calcutta in 1819. The Committee had great pleasure in entrusting Mr. and Mrs. Wilson to the care of a Captain, who so well knows how to appreciate the services of a pious Missionary on board. (See our last Volume, pp. 217, 218.) The ship reached the Downs on the 9th, and sailed on the 13th: but was obliged to put back; and left finally, with a fair wind, on the 18th. Mr. Wilson is appointed to labour at Madras. The Lord Bishop of London had been pleased to admit him to Deacon's and Priest's Orders, for Colonial Service, under the Act of the 59th of the late King, Chap. 60. (See Appendix I. to the Nineteenth Report of the Society.)

On the 6th of June, the Rev

Joseph Bailey and Mrs Bailey embarked at Gravesend, on board the "Palмира," Captain Lamb, for Ceylon. Mr. Bailey is brother of the Rev. Benjamin Bailey, one of the Society's Missionaries in Travancore; and has, like Mr. Wilson, been several years under preparation. Having been ordained to a Curacy under the late Rev. W. Richardson, of York, Mr. Bailey enjoyed the advantage, for some time, of the example and counsel of that venerable man. Mr. Bailey is appointed to assist the Rev. Joseph Knight, at Nellore, in the northern part of Ceylon; and is accompanied by Mr. Knight's Sister, who is, together with Mrs. Bailey, to occupy herself with the Female Children. A promising Youth, Nephew of the Rev. Samuel Lambrick, at Kandy, is gone out with Mr. Bailey, at the desire of his Uncle, and at his expense.

LONDON MISSIONARY SOCIETY.

*Departure of a Deputation and Missionaries to the South Seas.*

THE Directors have, for some time, had it in contemplation to send a Deputation to the South Seas, who might assist, under a full knowledge of their views and wishes, in settling the new order of things in those Islands.

The Rev. Daniel Tyerman, of the Isle of Wight, and George Bennett, Esq. of Sheffield, have undertaken this charge.

They were dismissed to their labour, together with a Missionary, and several Artisans, at a Meeting in Spa-fields' Chapel, on Thursday the 19th of April: and embarked at Gravesend, on Saturday the 5th of May, on board the Tuscan Whaler; but were detained in the Downs till the 18th, when they sailed with a fair wind.

The Missionary, Mr. Jones, is appointed to Otaheite. The Artisans are, Mr. Armitage, of Manchester, Cotton Manufacturer,

and Mr. Blossom, of London, Carpenter: they are both married; and Mr. Armitage has two children: their object is to promote industry among the Natives.

*Verses, by Mr. Montgomery, addressed to Mr. Bennett, on his visit to the South Seas.*

We copy these Verses, as they contain sentiments worthy of Christian Friends, when parting from one another on such occasions; and may both serve to soothe the pain naturally felt at these times of trial, and to direct and animate the faithful Missionary in his future toil.

Go, take the wings of morn,  
And fly beyond the utmost sea:  
Thou shalt not feel thyself forlorn,  
Thy God is still with thee;  
And where his Spirit bids thee dwell,  
There, and there only, thou art well.

Forsake thy father-land, [home.  
Kindred, and friends, and pleasant  
O'er many a rude barbarian strand,  
In exile though thou roam, [find  
Walk there with God, and thou shalt  
Double for all thy faith resign'd.

Launch boldly on the surge;  
And, in a light and fragile bark,  
Thy path through flood and tempest  
urge,

Like Noah in the ark— [shore,  
Then tread, like him, a new world's  
Thine altar build, and God adore.

Leave our Jerusalem,  
Jehovah's temple and His fest:  
Go, where no Sabbath brake on them  
Whom pagan gloom oppress'd, [Isles  
Till bright, though late, around their  
The Gospel-dawn awoke in smiles:

Amidst that dawn from far,  
-Be thine expected presence shown,  
Rise on them like the morning-star,  
In glory—not thine own;  
And tell them, while they hail the sight,  
*Who turn'd thy darkness into light:*

Tell them, His hovering rays  
Already gild their ocean's brim,  
Ere long o'er heaven and earth to  
blaze:

Direct all eyes to Him,  
The Sun of Righteousness, who brings  
Mercy and healing on His wings.

Not thou disdain to teach  
To savage hordes, celestial truth—

To infant-tongues, thy mother's  
speech—

Ennobling arts, to youth;  
Till warriors fling their arms aside,  
O'er bloodless fields the plough to guide.

Train them, by patient toil,  
To rule the waves, subdue the ground,  
Enrich themselves with Nature's  
spoil,

With harvest-trophies crown'd,  
Till coral-reefs 'midst desert seas  
Become the true Hesperides.

Thus then in peace depart,  
And angels guide thy footsteps!—No:  
There is a feeling in the heart  
That will not let thee go:

Yet, go—thy spirit stays with me;  
Yet, go—my spirit goes with thee!

Though the wide world between  
Our feet conglobes its solid mass;  
Though lands and waters intervene,  
Which I must never pass; [chang'd,  
Though day and night with thee be  
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one  
In faith, and hope, and purpose yet—  
God's witness in the heavens, yon sun,  
Forbid thee to forget

Those from whose eyes his orb retires,  
When thine his morning-beauty fires!

When tropic gloom returns,  
Mark what new stars their vigils keep;  
How glares the Wolf, the Phoenix  
burns;

And, on a stormless deep, [Dove;  
The Ship of heaven—the patriarch's  
The Emblem of redeeming love: \*

While these enchant thine eye,  
Oh think how often we have walk'd,  
Gaz'd on the glories of our sky—  
Of higher glories talk'd,  
Till our hearts caught a kindling ray,  
And burn'd within us by the way.

Those hours, those walks are past!  
We part—and ne'er again may meet—  
Why are the joys that will not last,  
So perishingly sweet?

Farewell! we surely meet again  
In life or death:—farewell till then!  
Sheffield, March 15, 1821. J. M.

BAPTIST MISSIONARY SOCIETY.

Collections by the Rev. W. Ward.

ON Mr. Ward's return from his  
visit to the United States, he landed

\* The Constellation called *Cruz*, or the *Crossiers*.

at Liverpool, on the 14th of April;  
after a passage of nineteen days from  
New York: a sum amounting to  
nearly 10,000 dollars was contri-  
buted in that country to the Seram-  
pore College, which was to be  
invested in the American Funds.

In England and Scotland he has  
collected, for the same object,  
about 3,700*l.* The English Dona-  
tions are invested in the Funds:  
those from Scotland have been  
taken by Mr. Ward to India, to be  
appropriated to the object for which  
they were granted. The following  
liberal Benefactions formed part of  
these contributions:—R. Davies,  
Esq., of Walthamstow, 100*l.*—an  
unknown Gentleman in Scotland,  
100*l.*—Mr. Butcher, of Frome,  
200*l.*—J. Warner, Esq., of Ed-  
monton, 300*l.*; to support, by the  
interest, a Native Preacher, in per-  
petuity—and James Douglas, Esq.,  
500*l.*

Beside these Collections by Mr.  
Ward, the Bishop of Durham has  
contributed Fifty Guineas for the  
Translations, and Earl Spencer and  
the Chancellor of the Exchequer  
each Fifty Pounds.

*Farewell Letters by the Rev. W. Ward.*

Mr. Ward sailed from Gravesend,  
on the 30th of May, on his return  
to Calcutta, accompanied by Mrs.  
Marshman and her family, in the  
Abberton, Captain Percival.

A small Volume by him has just  
appeared, entitled "Farewell Let-  
ters to a few Friends, in Britain  
and America." The following List  
of the Contents of this Volume will  
shew its interesting nature:—

Reflections on returning to England  
—The present spiritual state of the  
world; and the causes in the Church  
which have led to the neglect of the  
command of Christ, to preach the Go-  
spel to every creature—The future state  
of the Heathen—The Hindoo Philo-  
sophy—Hindoo Popular Superstitions—  
State of Female Society in India—Cruel-  
ties connected with the Hindoo Super-  
stition—Impurities of the Hindoo Wor-  
ship—Concern of many of the Hindoos

respecting a future state—Necessity of Prayer for Divine Influence—Triumphs of the Missionary Cause in India—Number and character of the Hindoo Converts—Progress of the Translations of the Holy Scriptures into the languages of India—Necessity and progress of Education in India—The late great moral changes in India, and on the Serampore College—Striking nature of the change wrought in the views and character of a Converted Hindoo—Certainty of the final and universal triumph of Christianity—Importance and Duties of the Missionary Life—Origin of the Mennonites, tracing them to the Waldenses—Manner of worship, &c. among the Mennonites—Opinions of the Mennonites—Number of Mennonite Churches throughout the world—Present state of Religion in Holland—Present state of Religion in America—Constitution and present state of the Episcopal Church in America—Answers to prayer, as seen in the present remarkable movements among the Heathen.

12s. 3d., and friends in Scotland 222l. 13s. 5½d.

The Expenditure has amounted to 2681l. 9s. 8d., of which somewhat more than half has been occasioned by the purchase and printing of an extensive stock of Books and Tracts. A Depository having been opened, the expenses consequent thereon have been considerable.

The sums here stated are all in Irish Currency.

*Issues of Tracts and Books.*

The number of Books issued has been 8244, and that of Tracts 103,427.

The retail sale is carried on by an Auxiliary Society formed in Dublin; which has opened, for that purpose, Eight Depositories, in different parts of the city.

*Importance of Depositories and Lending Libraries.*

Your Committee feel authorised to indulge the persuasion, that, wherever Schools for religious instruction, especially Sunday Schools, are adopted, the establishment of Lending Libraries and Depositories for the sale of Books will be found most useful auxiliaries. They would here take the opportunity of recommending what appears to them an admirable Institution, the "Itinerating Village Library," which has been established in East Lothian, in Scotland, with much success. In the detail of this measure, which has been communicated to your Committee, they find that in Haddington there is one Library of 200 volumes; and in eight adjoining Village Libraries, 400 volumes. Thus the Books are brought into full circulation; and visiting, village after village in succession, they are the more generally and eagerly perused. They would earnestly recommend the trial of this simple but apparently admirable institution.

What might not be expected from the system of religious education, now spreading so rapidly among us, if it were thus followed up by an extensive collection of well-chosen Books and Tracts; furnishing the lower classes of society with a continued succession of interesting and instructive reading, calculated to lead them to an acquaintance with

**RELIGIOUS TRACT AND BOOK SOCIETY  
FOR IRELAND.**

**SEVENTH REPORT.**

THE Necessity and Benefits of a Society of this nature were stated at pp. 102 and 103 of our last Volume; and the formation of an Auxiliary in London, at pp. 195—197. We stated that the Institution itself had been recently formed; but it appears, that, though the present Report is but the Second since the Society has been placed on a National scale, it is the Seventh since its first formation.

*State of the Funds.*

The Receipts of the year have been 2662l. 5s. 3½d.; of which 655l. 14s. 2d. was on account of Books and Tracts, the remainder consisting of Contributions and Legacies. These Legacies were two—one of 700l., being part of a Bequest of the late Sir G. King, by Archdeacon Digby; and the other, of 100l. from the late Secretary of the Society, Richard E. Digby, Esq. Of the Contributions, the London Auxiliary supplied 560l.

Scripture Truth, and to impress on their minds its great importance. It is surely the duty of every advocate for education, to endeavour thus to secure and perpetuate its blessings; by providing an ample supply of the materials for useful reading, and by displacing as much as possible those pernicious publications which now tend to pervert the public mind.

“In fact,” to use the words of your Committee of the former year, “whilst the means of this AFTER-instruction, through the medium of reading and studying religious Books, is wanting, the long and much agitated question, of the expediency of educating the lower orders of the people, can never be set at rest. For your Committee would plainly and expressly avow their persuasion, that education, unless it be founded upon a knowledge of the Word and Will of God, must be defective, and may be dangerous.”

*Character of the late Secretary.*

Your Committee cannot advert, without deep regret, to the loss which you have sustained by the death of your late excellent Secretary, Mr. R. E. DIBBY. Persuaded of the absolute necessity of following up, by after-instruction, the exertions and efforts of the various Societies established for the education of the Poor in Ireland, he was among the first to engage in your cause. It was aided by the influence of his highly-gifted and cultivated mind; and by an ardent zeal, which he had learned to devote to the service of his Lord and Saviour. Even during the period of a long and protracted illness, his labours continued unremitting; and, until within a few days of his death, his constant occupation was that of inditing Tracts; the benefit of which, they trust, will be long felt by his country. And though his loss occasions sorrow to his friends and fellow-labourers, it is not the sorrow of the world, a sorrow without hope: for him, they must rejoice that he is gone where his ability is made equal to his wishes, and where he will be enabled to do perfectly the will of his Father which is in heaven.

*Conclusion.*

The Bible Society provides the Bread of Life for all who desire it—the Sunday-School Society prepares the youthful mind to digest its important truths—the present Institution follows up the

design of these Societies, and endeavours to furnish varied sources of RELIGIOUS improvement and instruction for the population of the land, and especially for the children who are educated in the Schools arising in all directions, and who may well be regarded as the adopted ones of their country. Convinced, as your Committee feel, of the indispensable necessity existing for an establishment of this description, they would urge its claims on your attention; trusting that the support which it has hitherto received, may prove but the harbinger of that general support which it solicits from the public at large.

**NATIONAL SOCIETY.**

*Tenth Anniversary.*

THE Annual Meeting was held on the 6th of June, at the Central School; His Grace the Archbishop of Canterbury, the President, in the Chair.

The Report having been read by the Secretary, the Rev. Dr. Walmsley, the Meeting was addressed by the President, and Resolutions moved or seconded by Mr. Justice Park, Mr. Wilberforce, Sir Robert Peel, the Bishops of Bangor, Exeter, and Llandaff, Lord Kenyon, Sir James Langham, the Bishop of Gloucester, and the Archdeacon of Middlesex.

**Continent.**

*BIBLE SOCIETIES.*

*JOURNEY OF THE REV. DR. STEINKOPFF.*

WE shall extract from Dr. Steinkopff's Letters during his late visit to the Continent, under their respective heads, the most interesting circumstances, as they occurred in different places.

*Sermons and Public Meetings.*

The zeal which has been awakened on the Continent in behalf of the Society's objects, was manifested in the crowded attendance on these occasions:—

*Bdste*—The Meeting was held in the Parish Church of St. Martin, and was attended by the two Burgomasters of

the City, by several other Members of Government, by almost all the Clergy of the town and several from the country, and by about 1000 persons of both sexes.

*Winterthur*.—We expected to meet only a small circle of friends; but how great was our astonishment to find, on a week-day morning, a congregation of nearly 3000 people assembled in the large Church! About twelve Clergymen were seated round the altar, and the Magistrates of the town sat opposite the pulpit.

*Schaffhausen*.—I enjoyed the happiness of addressing a Public Meeting in the principal Church, which, though held on a week day, was attended by nearly 2000 people; and favoured with the presence of the Burgomaster, the Stadtholder, and other Members of Government, the Antistes, and many respectable Professors and Ministers, resident either in the city or country.

*Frankfurt*.—The Meeting was held in the German Reformed Church. It was filled with a very large and respectable audience; among whom were the French and Mecklenburg Ambassadors, several Members of the Senate, many Clergymen and Gentlemen, and a large proportion of Ladies. The Members of the Committee took their places round the altar; in the centre of which was placed a large folio Bible, and on both sides lay nearly 100 German Bibles for distribution among young people. After the Report had been read, I related some of the most striking facts from the recent history of the British and Foreign Bible Society. The public distribution of the Scriptures was conducted with great order and regularity: the eyes of the young receivers sparkled with joy, and the assembly left the Church delighted and edified.

*Berlin*.—The Meeting was held in a large Church, filled with persons of every rank, sex, and age. The President, Baron Von Kirchhausen, Minister of Justice, distributed 150 Bibles to a number of Boys and Girls; after which the Report was read.

*Dresden*.—An opportunity was afforded me of pleading the cause of the Bible before an audience of about 4000 people.

*Ulm*.—An interesting scene took place at the Cathedral. I preached in it: about 4000 persons were present. After the Sermon, the friends of the Bible were invited to meet in the Vestry, for the purpose of forming a Bible Society: but it soon so overflowed, that it was

found necessary to hold the Meeting in the body of the Church. A Prelate of the Lutheran Church, surrounded by his Clergy, addressed the people in the most affectionate manner—calling their attention, first, to the supply of the wants of their own town and district; next, to those of their native land; and, finally, to those of the world at large. All the friends of the Cause were exhorted to apply, in the course of the week, to their six Parish Clergymen, giving in their names and the amount of their subscriptions. The Magistrates and the Clergy came forward with great readiness, setting a worthy example before their fellow-citizens and fellow-Christians.

*Stuttgart*.—The Anniversary of the Württemberg Society was held in the Cathedral, which was literally crowded: between 3000 and 4000 people were present. Round the altar a number of chairs were placed, destined for the Noblemen, Clergy, and Gentlemen, who had taken a particular share in the concerns of the Society. They were all occupied. Many Deputies from, the Auxiliaries attended on this occasion, and the business of the day was conducted with the greatest solemnity and effect.

*Ludwigsburg*.—I was invited to preach in the principal Church, which, though on a week day, was attended by about 2000 people. Immediately after, numbers of respectable Clergymen and Laymen repaired to the Deanery, where an Auxiliary to the Württemberg Society was organized. Ludwigsburg being the town in which I was born and baptized, I felt deeply affected by the consideration that I had been permitted to come from England to aid in planting a Bible Society in my native soil.

Of his visit to these last three places, and some other of the towns in Württemberg, Dr. Steinkopff says—

I cannot sufficiently praise the good spirit which animated the people. In ten days I had to preach ten Sermons. They literally crowded to their Places of Worship: from 1000 to 2000, and even 4000 people, were assembled; and they listened with an eagerness, fixed attention, and devout solemnity, which enlarged the mind and called forth the best feelings of the heart. In many places, Collections were made after the



Service; and I rejoiced to see the plates filled with contributions of every value, from the dollar down to the half kreutzer.

*Carlsruhe*—I was desired to preach a Sermon [preparatory to the formation of a Society for the Grand Duchy of Baden] in the principal Protestant Church. I had a numerous and attentive audience: among which were several Members of the Princely House; for instance, the two Dowager Margravines, Amelia and Fredericka, and the late Queen of Sweden. The Meeting, in the afternoon, was held in the same magnificent Place of Worship.

*Kreutznach*—The Second Anniversary of the Kreutznach Bible Society has been celebrated in the principal Church. The Church is a large building, and it was literally crowded. Scarcely ever have I witnessed a greater degree of interest among all ranks and classes of society.

*Eiberfeld*—I preached on the subject of the Bible Society. It was a Week-day Lecture: yet I saw the large Church filled from one end to the other; and a spirit of devotion prevailing, of which my pen cannot give you an adequate description.

*Piety and Zeal of Ladies of Rank.*

Dr. Steinkopff found, in various places, that Female Exertions were contributing greatly, as in our own country, to the support of Bible and Missionary Societies. We select from his Letters some notices on this subject, relative to Ladies of rank:—

*Bern*—I met a circle of about thirty Ladies of the higher ranks, who have come forward in the Bible Cause. Two Ladies came to me after my address, requested an interview, and handed me a purse with fifty-one Louis-d'ors. "We have contributed," said they, "most cheerfully to the Basle and Bern Bible and Missionary Societies, and shall continue to do so; but God has lately blessed us with a large inheritance, and we consider it our duty and our privilege to spend part of our property in advancing the cause of our God and Saviour among the Heathen. What you said of their deplorable state has deeply affected us. Accept, therefore, this our free gift, and dispense it as may appear most desirable, for the be-

nefit of our distant brethren and sisters in the Heathen World."

*Hesse-Homburg*—I waited on His Serene Highness the Landgrave, and was very graciously received. He introduced me to his Royal Consort, the Princess Elizabeth. She conducted me through her apartments: and, on entering the Library, I embraced the opportunity of introducing the labours of the British and Foreign Bible Society; and promised that a few specimens of its Biblical Works should be forwarded to Homburg, as a mark of respect and attachment to the Illustrious Daughter of our late Reverend Sovereign. She expressed her unfeigned satisfaction in the benevolent spirit, which now animated thousands of her countrymen to relieve the temporal and spiritual necessities of their suffering fellow-creatures.

*Kirckheim*—This beautifully situated town is the residence of the Dowager Duchess Louisa, mother of the present Queen of Wurtemberg. Dr. Bahnmeyer, Rector of the parish and Dean of the diocese, had, for several years past, made collections, both for the Missionary and the Bible Society, to which the Duchess had most liberally contributed her share. But, being desirous of establishing regular Auxiliaries for both Institutions, comprehending town and country, he invited Mr. Blumhardt and myself to meet his Clergy: At three o'clock, we repaired to the Church, which was filled with people from all ranks. We addressed them from the altar, and found open hearts and liberal hands. Boxes were placed at the doors, in which we found pieces of gold and silver coin of every value. After Service, which had been attended by the Duchess, her Prince and Princess, and the Ladies and Gentlemen of the Court, we repaired to the castle, where the dining-hall was prepared for the reception of all friends to the Bible and Missionary Cause. The Dean was in the chair, and proposed the formal establishment of two Auxiliary Societies—one for the support of the Bible, the other for that of the Missionary Society; each to have a separate Treasurer and Committee. The Clergymen present entered cordially into the plan, promising to form Associations in their respective parishes. The rules were then read, and unanimously adopted. The Duchess was the first to sign her name: next followed her illustrious Daughter: then

the Ladies of the Court, and the Noblemen, Clergymen, and Gentlemen present. The Duchess afterward applied to herself the words of Scripture, *This day is salvation come to my house*; and declared that she considered her palace blessed by the formation of a Bible Society in it.

On a subsequent morning, I was called to the palace, to see the Duchess. I found the Queen with her. Both Mother and Daughter received me in the most gracious manner, and conversed for an hour on the state and progress of religion, and the triumphs of the Bible Society. The Queen is distinguished for her humility and Christian kindness. Her Majesty, as well as her august Mother, takes a lively interest in the cause of Christianity.

*Newswid*—The Dowager Princess, Mother of the present Sovereign, continues to take a lively interest in the concerns of the Bible Society. I enjoyed the privilege of a long interview with this truly enlightened Princess; who has experienced many of the afflictions of life, but has also richly tasted the consolations of the Word of God.

*Ludwigsburg*—This is the residence of the Dowager Queen of Würtemberg, formerly Princess Royal of Great Britain. At half-past-five I was introduced to her apartments. Her Majesty received me in the most condescending manner—admired the various specimens of the Society's Foreign Versions—and noticed, with peculiar pleasure, a copy of the English and French Testament, printed for the benefit of King Christophe's subjects in Hayti, which I had taken the liberty to present in the name of the British and Foreign Bible Society. "This," said her Majesty, "I can read, and will read." I then recommended to her gracious patronage the infant Institution, lately established at Ludwigsburg; which she consented, in the most ready manner, to afford.

Her Majesty is much respected and beloved by all classes of the people. The poor of Ludwigsburg, in particular, experience constant proofs of her benevolent care and maternal solicitude. Referring to the present state of Great Britain, she added, "God alone can preserve my native land: human power and wisdom are insufficient. Sometimes I see nothing but confusion and danger; but my confidence is in that Almighty

Protector of Britain, whose power and mercy have been so often extended on her behalf."

I was called to attend the daughter of a British Nobleman, who was taken ill, and desired to see me. I cannot describe the impression which the conduct of this amiable and truly pious young lady produced on my mind. In the immediate prospect of death, she was calm and serene. Her hope was steadily fixed on Christ the Rock of ages. She triumphed in the God of her salvation; and offered up prayers for all her relations and friends. She seemed like a seraph ready to take her celestial flight. One expression left a very powerful impression on my mind: "Blessed," said she, "are the sincere friends and promoters of the Bible Society. Before the throne of God they will be met by thousands, who owe their salvation, next to the blessing of God, to the Bible, which they have so zealously spread abroad in all the languages of the world. There they will reap what here they have sown, and receive an unfading crown of glory.—Let them persevere in their sublime work—it will have its reward. I thank God that my lot has fallen in such a glorious period. What should I now do without the consolations of the Word of God!"

#### *Notices respecting the Jews.*

We collect, from Dr. Steinkopff's Letters, a few notices relative to this people:—

Many Jews, in *Darmstadt*, pay a remarkable attention to the New Testament. I conversed with several who were persons of property, and who appear truly concerned for the salvation of their souls.

The Hebrew Testament is eagerly read by *Frankfort* Jews. Many are favourable to Christianity. Some have been baptized. I conversed with several Gentlemen respecting the New Testament in the Hebrew-German: they all agree in the propriety of its circulation, and expect much good from it.

Having been informed that many Jews, at *Leipic*, had anxiously inquired after the Hebrew New Testament, I promised to apply to the Parent Committee in London for a supply of them.

The number of Jewish Converts, and inquirers into the merits of Christianity, is increasing.

*State of Religion in Germany and Prussia.*

Mr. Blumhardt gives the following results of the observations of Dr. Steinkopff and himself, in reference to the parts which they visited together :—

Within these few years, the Bible Cause appears to have taken deep root in the hearts of our German Brethren. The circle of its influence has been greatly extended; and more firmly established than it was on my accompanying Dr. Pinkerton on his tour, two years ago.

In many places, this improvement is very visible; and, by the blessing of God, such fruits have appeared, as have filled our hearts with joy and gratitude: and we trust that the Continental Bible Societies will be the means of raising up many friends to the Scriptures; and of opening new channels for the communication of the Gospel of God our Saviour to the hearts of those among our brethren, who have a name to live, but are dead.

No less obvious and alarming are the rapid strides of Infidelity toward its final object. The lovers of light and darkness have arrived much nearer that crisis of the contest, which shall separate the adherents of the one from those of the other. The effects of the prevailing spirit of the times, unbelief and superstition, have increased in equal proportion with those of the humble exertions of the followers of Jesus Christ, who love His appearing, and join hand in hand to promote the coming of His kingdom.

**SEAL OF MANY CATHOLICS FOR THE SCRIPTURES.**

On this subject, the last Report of the British and Foreign Bible Society states—

It would have afforded your Committee real satisfaction, to be able to announce that the opposition, made in certain parts of Europe to the circulation of the Holy Scriptures among the members of the Roman-Catholic Church, had given way to a kinder and more liberal feeling. They regret to say, that such has not been the case. It is, however, pleasing to observe, that, under all the circumstances of discouragement and counteraction, the Word of God mightily

grows and prevails. The Catholic Distributors, for the most part, persevere in their truly Christian work; unintimidated by the threats, and unarrested by the prohibitions, of those of their spiritual superiors, who wish to uphold the spurious and unauthorised practice of interdicting to the Laity the free use of the Holy Scriptures.

In Germany, in France, in Italy, in Spain, the thirst for Scriptural Knowledge is making sensible progress; and your Committee have not been backward to avail themselves of the various opportunities to impart encouragement and assistance toward cherishing that auspicious feeling, and providing it with the means of suitable gratification. In the immaturity of those measures which respect the last-named country, your Committee forbear saying more than that they are of a nature to inspire hope; and that, if the issue should correspond with the course in which they have hitherto proceeded, they will lay a foundation for Establishments in Spain, from which both the Government and the People will derive the most solid and durable advantages.

Of the disposition among the Catholics in France to receive the Holy Scriptures, the symptoms and evidences are constantly on the increase. Your Committee will only add, that after having purchased 65,000 copies, and distributed 45,000 of them, they find fresh demands in almost every direction, and receive fresh testimonies of the good effects with which the supplies are attended.

The retirement of Gosner from Germany to Russia, has left Professor Leander Van Ess almost alone in that portion of the Bible Field. Armed with courage from on high, he abides the conflict, and fights the good fight with unabated resolution. The number of copies of the Scriptures which he has distributed, amounts to no fewer than 408,210; of which, nearly 400,000 were of the Catholic Version. His sphere of operation is of prodigious extent: he distributes, with a generous indifference, either Catholic or Protestant Versions; and, in the former, either his own or Gosner's, according as the one or the other may be required.

Of the Catholics in Cologne Dr. Steinkopff writes—

The population of that ancient city is about 67,000 souls, only 2000 of which

are Protestants, and the rest (with the exception of some Jews) Catholics. The Committee have discovered enlightened Catholic Priests, who have gladly lent a helping hand to the circulation of the New Testament in Schools and Families, and bear testimony to the utility of the Scriptures in their parishes. "In my parish," said one, "a custom prevailed of spending the evenings in the public-house: many families were ruined thereby. But since the Children have received the New Testament, they have, in not a few instances, prevailed on their Fathers to stay at home, promising they would read them a portion from their books. The beneficial effects are not to be calculated. I perceive them; and cannot but rejoice and bless God."

From Würtemberg he writes—

At Calb, I met at the Dean's house almost the whole of the Diocesan Clergy. I was also cheered by the appearance of one enlightened Catholic Priest, who, for several years, has preached the Gospel to his people, with great energy and success. His enemies began to rage; and his own parishioners could not at first understand the new style of preaching, till he put the New Testament into their hands. "Compare," said he, "my preaching with the declarations of this Sacred Book, and then judge for yourselves. By this book I stand or fall." His parishioners read; and many declared, "Now we see that our Minister is in the right, and we were in the wrong."

Of some Bohemian Catholics, Dr. Steinkopff says—

Since autumn last, no less than 4500 copies of Gosner's, and several hundreds of Leander Van Ess' Version, had been dispersed in Bohemian Villages; and the thirst after the Word of Life is not yet satisfied. Obstacles have been thrown in the way—persecutions have been raised—some of our Bohemian Fellow-Christians have been imprisoned: but many waters have not been able to quench this flame. It has pleased God to raise up in these parts some enlightened Priests, who prefer the honour that cometh from God to that which cometh from men; and are determined quietly, yet firmly, to prosecute their work. A Merchant told me the following anecdote:—One of his friends lately passed the night in a Bohemian Village. At the inn, he was surprised to hear many voices singing the praises of the Most

High: on inquiring, the Inkeeper told him, that the New Testament had lately come to their village. Since that time, a flame of devotion had been kindled, and little assemblies of pious Christians been held.

We shall now extract, as we proposed at p. 224, from the last Report of the British and Foreign Bible Society, its principal statements respecting the Bible Societies of the Continent; and shall interweave some further passages from Dr. Steinkopff's Letters.

#### FRANCE.

##### BIBLE SOCIETY.

##### *Increasing Circulation of the Scriptures.*

The expectations encouraged by the events of the two preceding years, have been amply justified; and France exhibits, at this moment, a spectacle, in which the lovers of Bible Truth may find abundant matter for joy and thanksgiving.

From the Second Report of the Protestant Bible Society of Paris—a document which is entitled to the highest respect and attention—it appears that the Committee of that Society, under the guidance of their indefatigable President and Chairman, the Marquis de Jaucourt, have evinced the greatest activity, prudence, and integrity, in discharging the duties of their appointment.

Among the friends and benefactors of the Paris Bible Society, it is pleasing to observe the first Authorities in the State associated with persons from the lowest classes in Society.

The zeal with which the Committee of the Paris Society prosecuted an investigation into the wants of the Protestant Inhabitants of the Metropolis, appears to have been met by a corresponding zeal to contribute according to the means of the donors.

"I have at least," said one of the Visitors, "the satisfaction to assure the Committee, that, in general, we have not only been received with civility, but have even experienced the most gracious reception. Some feared lest we should have forgotten them: others had waited for us a long time: and I am bound to say, that the testimonies

of interest and benevolence seemed to increase, in proportion as we ascended the house: so much so, that, notwithstanding the fatigue and the heat, we have often experienced more pleasure in visiting the fifth story than the first floor. The sum which I deposit, added the Visitor, "is the offering of the Rich, the mite of the Widow, and the savings of the Orphan."

Auxiliary Societies are increasing: and the British and Foreign Bible Society has rendered every assistance to this Institution; and has made to it a grant, in addition to former sums, of 500*l*.

Of the French Catholics the Report states—

To the Catholics of France, as the Paris Bible Society is precluded by its constitution from interfering with them, your Committee continue to be increasingly attentive. From the applications which have reached them through various respectable channels, they have been enabled to distribute, in the course of the last year, 10,000 copies of De Sacy's New Testament, in 12mo., besides several thousand copies of the large 8vo. edition, purchased of Mr. Leo. A beautiful 8vo. Bible, of the same Version, has just left the press, and is greatly in demand. The New Testament has also been recently stereotyped on a large letter, and a considerable edition printed. The entire Bible is likewise preparing in stereotype, by means of which your Committee will be enabled to procure the Catholic Scriptures, on very reasonable terms.

#### UNITED NETHERLANDS.

##### BIBLE SOCIETY.

###### *Its State and Progress.*

The United Netherlands' Bible Society, in the Report of its Sixth Year's proceedings, exhibits very satisfactory evidences of a growing interest in the cause of the dissemination of the Holy Scriptures.

Though from this document it appears, that, on account, as it is presumed, of the diminution of the popular wants, the issues of Bibles and Testaments have fallen below those of preceding years, the collective contributions from the several Provincial Socie-

ties have exceeded those of the former year, by the sum of 10,000 guilders.

Fifty Societies of this description compose together the National Institution. Seminaries, Prisons, Hospitals, and Barracks, are supplied with the Scriptures. Bible Associations have been found eminently useful. A Marine Bible Society is in active operation. The Catholic Population continue to desire and receive the Scriptures in their respective Versions.

Your Committee observe, with particular pleasure, the attention which the United Netherlands' Society pays to the use of the Bible in Schools. The practice of reading the Bible in these establishments of popular education, has thus been promoted to a vast extent: in some places it has been determined, that the Schoolmaster should fix a certain time, at which either himself should read that Holy Book to the children, or he should appoint one of the best readers to do so; and mention is made of a Schoolmaster at Vere, who actually resigned his situation, because he was not allowed to read the Bible in the School.

#### SWITZERLAND.

##### BIBLE SOCIETIES.

###### *Their State and Progress.*

The following is an abstract of the statements respecting these Societies:—

These Societies continue to evince their attachment to the cause in which they are embarked. Some addition has been made to their number. When one which is said to be organizing in the Canton of Thurgau shall have been established, there will then be a Bible Society in every one of the Protestant Cantons.

The *Basle* Society proceeds in printing the Scriptures with unabated assiduity and disinterestedness. The demand is still on the increase.

The activity of the friends of the Bible in *Schaffhausen* has been stimulated by the increase of applications for the Word of God.

The *Zurich* Society has augmented its contributors; and the demand for the Scriptures has required a new edi-

tion of 7500 copies of the authorised Bible.

The *Glarus* Society has had to contend with various difficulties, of which not the least has been the extreme penury of the inhabitants. The following anecdote will shew how greatly a Bible Society was wanted among the Protestant inhabitants of this canton:—

“Two poor families had received a legacy, of which a Bible formed a part. Neither would resign the right to this invaluable treasure; they therefore came to an agreement, to use it alternately, for half a year each. This practice was observed for several years: at the expiration of every half year, the Bible passed from one family to the other; till, on the establishment of a Bible Society, another copy of the Bible was presented to one of the families, and both were thus happily accommodated.”

In the *St. Gall* Society, the business both of printing and distributing the Scriptures is carried on with steadiness and good effect.

The *Grisons* Society, at Chur, has likewise received a new impulse; and much increase of exertion and usefulness may be anticipated, from the zeal so happily kindled in that town and its vicinity.

But, in no part of Switzerland has the cause of the Bible Society made a more decided progress, than in the town and canton of *Bern*. Associations for distributing the Holy Scriptures multiply—contributions increase—and persons, of both sexes and of every condition, evince a degree of pious interest in this benevolent work.

*Lausanne*, *Neufchatel*, and *Geneva*, continue to take their respective shares in the common work.

The Society at Geneva is entitled to particular commendation, for its perseverance in translating your Monthly Extracts of Correspondence; and for the regularity with which it causes them to be printed and dispersed, wherever they are capable of being circulated with acceptance and advantage.

From the Fourth Report of this Society your Committee have great pleasure in extracting the following particulars:—

“Our public establishments are abundantly provided with Bibles: they have penetrated into the receptacles of crimes: the subjects of guilt and wretchedness have experienced the influence

of the consolations and the warnings of the Divine Voice, even to the lowest cells. Already even a voluntary contribution has proceeded from the bosom of the prisons of this city; and the Committee, in receiving this offering, saw in it a source of encouragement still greater than in more enlarged contributions.”

## GERMANY.

### BIBLE SOCIETIES.

#### *Their State and Progress.*

Dr. Steinkopff visited forty-nine of the Bible Societies of Germany, and assisted at the formation of nine of that number.

#### The Report states—

In the *Kingdom of Württemberg* the hearts of the Sovereign and the people appear to be united, as the heart of one man, in the work of disseminating the Holy Scriptures. More than forty Auxiliaries and Associations (among which, that for the University of Tübingen occupies a prominent station) co-operate with the central administration at Stutgard. Thus patronized and supported, the Society has, since its formation, distributed 45,000 Bibles and Testaments; while more than 10,000 copies have flowed from its active presses into neighbouring Kingdoms and States. Its income last year exceeded 32,000 florins, and its expenditure 40,000 florins.

The interviews with which Dr. Steinkopff was honoured by the Ladies of the Royal Family have been already stated. Of a visit to His Majesty he thus speaks—

The King received me in his cabinet with the greatest condescension. After expressing my unfeigned satisfaction at finding Monarch and People so cordially united, I introduced the subject of the Bible Society. “I beg leave,” said I, “to congratulate your Majesty on having patronized, and repeatedly assisted, the Württemberg Bible Society; being deeply convinced of the infinite importance of the Holy Scriptures, and that those who are best acquainted with them, and who most deeply drink into their spirit, will always be found the best citizens and most conscientious subjects.” The King replied, that he rejoiced to have so many good people in

his dominions, who were cordially attached to the religion of the Bible, and zealously exerted themselves for its propagation. "It is true," he remarked, "some sects have lately arisen: but I consider it right and proper to exercise every possible indulgence, and to grant toleration to all classes of my subjects; for the Religion of Christ breathes the spirit of mildness, conciliation, and love: it cannot be forced; nor must it be propagated by the strong arm of power, but by the gentle voice of persuasion, and the prevailing force of truth." The conversation turned on the Emperor Alexander, of whom the King spoke in terms of admiration and respect, with particular reference to his benevolent aid and patronage afforded to the Russian Bible Society. The King seeks the good of his people, and enjoys their love and veneration. On parting, His Majesty added, "Sir, if I can render you any service, freely mention it: I consider it a sacred duty to promote the cause of the Bible Society; and, when you return to England, forget not your native land. My Würtembergers are a worthy people."

Of *Tübingen*, Dr. Steinkopff writes—

I was received most affectionately in the house of Dr. Flatt, who had been my tutor when I studied in this University: he is now the first Professor of Divinity, and a Prelate of the Lutheran Church. The good is incalculable, which the labours of this distinguished Scholar and Divine have, under the evident blessing of the Most High, produced among the Students, during the last thirty-five years. No less than 700 Young Men are now at the University; and he has been, and still is, the generous friend and encourager of those who are diligent and pious. The Bible Society formed at *Tübingen* by our friend Pinkerton, has been taken up with much zeal by several of the Professors, many of the Young Men, and also by Ladies. At eight in the morning, I met about fifty Ladies in the house of Professor Stäudlin, and felt delighted with their eager desire to do the utmost in their power to promote this good work.

The Report proceeds—

The Society of the *Grand Duchy of Baden* is in a prosperous condition: it

has lately been joined by the town and University of *Heidelberg*, which promises to constitute one of its most zealous and effective Auxiliaries.

The work of distribution continues to go forward in the Catholic station of *Constance*.

In the Society of *Hesse Darmstadt*, His Serene Highness Prince Christian continues to evince a paternal anxiety for communicating the Holy Scriptures to the poor in the dominions of his illustrious relative. The Societies of *Worms*, *Michaelstadt*, and *Giessen*, within the same Duchy, are also conducted by persons who are equally zealous in the cause which they have espoused, and qualified to promote its success.

Of an interview with Prince Christian, Dr. Steinkopff thus speaks—

I called repeatedly at his palace; but learned, with regret, that he was on a tour. I had given up the hope of seeing him; when, on the eve of my departure, he sent for me, and favoured Mr. Blumhardt and myself with a long interview. He is a most open and condescending Prince, a lover of the Bible, and a decided friend to the Bible Society. "I am ready," said he, "to meet the Committee once a week; for I feel the importance of the Bible Society, and its beneficial influence on the temporal and eternal interests of the people. I thank you," he added, "for visits like these; they stimulate our zeal, and call forth fresh energies." He then embraced us, and dismissed us with his good wishes and his blessings.

We resume the Report:—

At *Hanau*, the Society, though struggling with difficulties, laudably maintains its ground.

The Society at *Frankfort*, though not yet enjoying the general support of that city, is manifestly on the increase. How vigorously it has exerted itself, will appear from the fact of its having distributed, since its establishment, 22,970 Bibles and Testaments; of which latter, more than 7000 were circulated among Catholics.

*Marburg*, the residence of Leander Van Eas, has become the seat of an active Bible Society. Protestants and Catholics coalesce in its support.

A fresh impulse has recently been given to the exertions of the *Hesse Cassel*

Society. In an interview with which the late Elector honoured your Secretary, His Serene Highness spoke of the Bible in such terms of attachment, as to encourage a hope, that, in the closing scene of life, he was supported by its promises and solaced by its consolations.

In the sequestered city of Arolsen, the centre of the *Waldeck* and *Pyrmont* Bible Society, a zealous Committee continue to exert themselves, to furnish the poor inhabitants of this barren territory with the means of obtaining a title to a better inheritance.

The following statement of the Vice President of the *Eisenach* Society, formed for the Grand Duchy of that name, is important :—

“ Our Society has always found, that, when the want of the Scriptures has been supplied in one quarter of our country, it presents itself in another. Indeed we did not suppose so great a want of the Scriptures to exist in a country which is situated in the centre of Germany; where there is the best opportunity of procuring copies at moderate prices; and in a town where, at the time when our printing presses were in a flourishing condition, several impressions of the Scriptures were published. But this only serves to prove the advantages that result from the institution of Bible Societies, which lead to the discovery of the want of the greatest treasure, and open a way for its relief.”

Both the Grand Duke and the Grand Duchess of *Weimar* are taking a lively interest in the prosperity of the Society established for the benefit of their dominions.

In the *States of Bavaria*, a misconception of the design and tendency of Bible Societies has precluded, in a great measure, the inhabitants of that Kingdom from the blessings which have uniformly attended the operations of those peaceful and beneficent institutions. The *Nuremberg* Bible Society, which was suppressed by an order of Government, has not yet been permitted to resume its functions: but its friends in that city are numerous; and their prayers, which ascend for the establishment of the Society, will, we trust, not eventually have been offered in vain. In the mean time, the exertions of the Catholics have been employed, amidst all the difficulties which were opposed

to them, with extraordinary activity and success: Bavaria has been the centre, from which have issued Three Catholic Versions of the New Testament, which have been widely diffused through most of the contiguous countries: from the press of Mr. Seidel, at Sulzbach, have proceeded more than 350,000 copies of the Version of Leander Van Ees—nearly 80,000 of Gosner's have been printed at Munich; and more than 60,000 of Wittman's, at Ratisbon. But your Committee cannot dismiss the consideration of this country, without doing justice to an humble Servant Maid, late of the city of Nuremberg; who, having heard her Master, the City Librarian, speak of the labours and usefulness of your Society, was so affected by the narrative, that she bequeathed to it a Legacy of 10*l*.

In the *Kingdom of Saxony*, the object of your Institution may now be said to have received the homage of the whole nation. On the suggestion of your Secretary, a Collection has been made on behalf of the Saxon Bible Society in all the Churches throughout the kingdom. Of the good effect which the very existence of Bible Societies produces on the minds of the lower classes, the following anecdote, related by Mr. Fabricius, affords a pleasing illustration :—

A Peasant having asked Mr. Fabricius how he could afford to sell Bibles so cheap, the latter replied, by giving him an account of the rise and progress of Bible Societies. “ What! have I lived to see this!” exclaimed the Peasant: “ I thought the whole world was like our village, where no one cares for another, unless he can gain something by him: but, now I find there are many true Christians, who give their money, that we may read the Word of God.”

The *Hanoverian* Society reports, that constant applications for Bibles and Testaments have been made to it, and are still making, from every province of the Kingdom, by the Parochial Clergy and Superintendants: besides which, no inconsiderable number of Bibles and Testaments have been placed in the prisons and houses of correction. The whole amount of its issues, to the end of its fifth year, has been 15,027 copies of the Scriptures. It has Auxiliaries and Associations in various districts.

The *Hambro-Altona* Society is actively employed; and has extended its powers of usefulness, by the acquisition of a



new and promising Auxiliary for *Ritzsdittel* and *Cuxhaven*; which, from the numerous vessels that visit the port of *Cuxhaven*, and the travellers of different nations who are continually passing and re-passing by means of the packets, is likely to have very full and useful employment.

The Society at *Bremen* continues active, and extends its benevolent exertions to several villages of the neighbouring States.

The *Rostock* Society has had the satisfaction of distributing, in its fourth year, a larger number of Bibles and Testaments than in any preceding year: and, what has increased the satisfaction, is, that "all these Bibles have," in the language of the Report, "been anxiously desired and earnestly solicited."

The *Lauenburg-Ratzeburg* Society has also acquired a considerable increase of energy and support. At its Second Anniversary, which was held in the ancient Cathedral of the town, that venerable edifice was filled with persons of every rank and condition. "It was," observes the Secretary, "a season of peculiar solemnity; and has, doubtless, left such an impression, as, by Divine grace, will not be speedily effaced."

#### PRUSSIA.

##### BIBLE SOCIETIES.

###### *Their State and Progress.*

Dr. Steinkopf was present at the Sixth Anniversary of the Central Society, held at Berlin on the 13th of September. At pp. 144 and 145 of the present Volume, we have already stated the issues of the Society and its thirty-eight Auxiliaries, with some other particulars relative to its Sixth Year.

We add, from the Report of the British and Foreign Bible Society:—

Works of great importance are going forward, under the direction of the Central Committee. An edition of 5000 copies of the Polish Testament, according to Wuyk's translation, has been executed by the *Posen* Auxiliary, for the use of the Catholics in Poland. An impression of 3000 copies of the Wendish Bible, in the dialect of Cottbus, and as many New Testaments, with the Wendish and German in parallel columns, is considerably advanced. A stereotype

German Bible can be worked off at any time, from plates in the possession of the Committee. The Societies at *Königsberg* and *Gumbinnen* are proceeding with the printing and distribution of the Lithuanian, Polish, and German Scriptures.

A new Auxiliary has been formed at *Marienwerder*, which promises to embrace a considerable extent of territory in West Prussia. Communications have also been kept up by your Committee with the Societies of *Memel*, *Dantzic*, *Pomerania* and *Rügen*, *Minden*, *Buntz-lau*, and *Breslau*. The last of these has been particularly active, in promulgating the Scriptures among the Catholics, and Hebrew New Testaments among the Jews.

The Committee at *Leignitz* make the following very interesting statement:—

"Notwithstanding the present hardship of the times, (the consequence of a ruinous war,) a greater number of Churches, Schools, and other pious Foundations, are now endowed than were formerly. It now more frequently occurs, that Congregations raise contributions among their members, for repairing or beautifying their Churches, and for the improvement of their Public Worship, and of the Schools in their respective Parishes."

The flourishing state of the Bible Societies throughout his dominions, appears to have made a deep impression on the mind of his Prussian Majesty.

His Majesty's declaration of continued attachment to this Cause was quoted at p. 145.

#### DENMARK.

##### BIBLE SOCIETIES.

###### *Their State and Progress.*

In Denmark, the two leading Societies, the one at *Copenhagen* for the Danish, and the other at *Sleswig* for the German population of the kingdom, have not only maintained their ground during the past year, without foreign aid, but have also made very considerable progress in the acquisition of support, and in the extension of their useful labours.

In no part of the vast Bible Field does the eye of the Christian Philanthropist repose with more grateful satisfaction than in the circle of the Danish Do-

minions. There, Infidelity and Indifferentism had so entrenched themselves, as to present the most formidable discouragements to the first efforts for introducing a Bible Society into that territory. So greatly, however, have all those discouragements been overruled, that Denmark, though coming much later than the contiguous countries into the confederacy for dispersing the Oracles of Truth, is, at this moment, not exceeded, in point of activity and organization, by any of the most advanced of the Continental Bible Societies. "Six years," said the King's Chaplain, in his Address at the Anniversary of the Danish Bible Society, "six years have now elapsed, since the first stone was laid of the fabric of the Danish Bible Society. We all knew the object which we had in view. To all of us here assembled, Christian Faith and the knowledge of Christian Truth are subjects of the highest and most sacred concern. We saw, with mournful apprehension, the danger which threatened to deprive us of that treasure. We considered it a mercy from God, that means had been discovered and employed to recover, maintain, and secure it. We have thus reason greatly to rejoice in the arrival of this day, which, in a solemn manner, recalls to our mind the institution of the Danish Bible Society."

In the course of its sixth year, the Danish Society has issued 11,320 Bibles and Testaments: in the distribution which has been made of these copies, Hospitals, Schools, and indigent individuals, have liberally partaken. It has ten Auxiliaries in the Island of Zealand. A Marine Society has also been formed. A Monthly Publication of correspondence has been instituted: and, in the whole conduct of the Danish Society's operations, both Central and Provincial, the Bishops and Parochial Clergy appear to take that share of superintendence and active exertion, which corresponds with their spiritual functions; and this circumstance accounts, in a great measure, for the success with which the undertaking has been attended.

Of the other Society, that of Sleswig-Holstein, the fourth Report announces a degree of progress which amply justifies the strong language of commendation, in which its zeal and activity have been spoken of upon former occasions. Its Auxiliaries have been increased to 112; and the number of copies distributed

since its formation is computed at 30,000. The friendly sentiments of this Society toward your Institution continue to operate; and are thus gratefully and piously expressed, through its organ, Dean Callisen:—"Whenever we publish a fresh Report, we gratefully acknowledge how much we owe, under God, to our British Fathers and Brethren in Christ, with regard to our now flourishing Institution; and we join our prayers with those of thousands in every part of the earth, for His blessing upon them, who alone has power to bless both here and hereafter."

## SWEDEN.

### BIBLE SOCIETIES.

#### *Their State and Progress.*

The Swedish Bible Society at Stockholm, with its Auxiliaries and Associations, continues to advance in the course marked out for it, by the concurrent exertions of its Committee and their fellow-labourers in every part of the kingdom.

"Five years," observes its last Report, "have now elapsed since the labours of the Swedish Bible Society commenced. The favour and blessing of Almighty God have attended the daily exertions of its conductors: they have accordingly, with every new day, had fresh reason to praise His Holy Name; and, at the termination of every year, they have had fresh and encouraging evidence of the Divine Favour, and a pleasing assurance that they have all along been moving forward in a direct path toward the attainment of the object of their solicitude,—a general distribution of the Word of God among the inhabitants of their native land."

Among the Auxiliaries, which, increasing from year to year, now cover very nearly the whole face of the country, that of Lund claims a more especial commemoration. "The talent and zeal," says the Report, "which have so eminently distinguished the Bible Society for the University and Diocese of Lund from the commencement, have shone with increased lustre during the past year. In many parishes, almost every father of a family has put down his name as a subscriber for a Quarto Bible. The Committee have, moreover, passed a generous resolution to offer a sum of money from their own private means, as a loan toward the

publication of our Quarto Edition; and have sent it in advance to your Committee, in order to strengthen our hands in this important work. They have sold a greater number of Bibles and Testaments, and made a larger gratuitous distribution this year than they had ever done. They have also made arrangements in every port and place where vessels touch or navigate, so that the seamen frequenting them may be supplied with the Word of Life. Some of the parishes have formed Associations, to make annual purchases of New Testaments, for distribution among their youth on all proper occasions, especially on their first receiving the Lord's Supper. Other parishes present a Bible to every new married couple; and, on the baptism of every child, they give the parents one for its future use. One parish alone has already distributed 600 Bibles. Their Ministers take the utmost pains to uphold and direct this awakened desire for the Scriptures: there seems, indeed, to be a promise of harvest upon harvest for the kingdom of God in that diocese."

The Auxiliaries in general have justified the confidence reposed in them. Increased attention has been excited by the Marine and the Ladies' Associations.

A Society at Gothenburg is independent of that at Stockholm. Its demand for Bibles and Testaments continues to increase, as does the number of its Auxiliaries and Associations. Your Committee have had the satisfaction to learn from the Bishop, its President, that neither its zeal nor its usefulness has in any measure declined. The following extract from a Letter of that pious and learned Prelate will confirm what your Committee have thus generally stated:—"The Word of God, which is now translated, sold, or given away, is likewise, we trust, very diligently read. I have myself seen, in one of our Churches, a table placed near to the altar, round which, after Divine Service, young people take their stand, in order to read, in presence of the whole congregation, a chapter from the Bible, with a loud and distinct voice: in other places, the parishioners attend their Pastor, to hear a portion of the Scriptures read, and afterward explained; but, what may be considered the chief point is, that the Oracles of God are consulted in the domestic circle. Even the dark cells of the prison, rarely visited

by the rays of the sun, are illumined by a bright light from above: not without admiring that God, who is *wonderful in counsel and mighty in working*, have I heard the aged prisoners instructing their younger companions to read: the latter thus learn the sacred precepts of the Bible, and wean themselves from their former course of life: when they go out to labour on the public works, the Sacred Book is often their companion, with which they most profitably and pleasantly beguile the leisure hours conceded to them: thus, while their bodies, pressed down under the weight of heavy chains, are allowed some refreshment, their minds aspire to things above, even to that Blessed Redeemer who alone can make them free indeed."

From this cursory view of the operations of the Bible Societies in Sweden, your Committee cannot but congratulate their Swedish Brethren on the progress which the Word of God appears to be making throughout their country, and on the growing disposition which is manifesting itself to study as well as to disperse it. In this respect, the following expressions of the Central Committee are very appropriate:—

"The Committee of the Swedish Bible Society, in closing this Report, cannot but view, with deep felt gratitude, that, year after year, their labours have been increasingly fruitful. Relying with humble confidence on the love and wisdom of the Most High God, who, in the promotion of his own glory, chooses the best means and grants power to render them effectual, the Society finds itself daily advancing toward the day, when the Divine Word shall be found in every house. God of love! let that day also be at hand, when it shall be read with reverence in every house—be a subject of meditation for every heart—and be productive of the fruits of faith, hope, and patience, with every other Christian Virtue!"

## NORWAY.

### BIBLE SOCIETY.

#### *Re-organization of the Society*

Norway has, at length, embraced the principles of your Institution; and the Norwegian Bible Society, originally combining the circulation of the Scriptures with other religious objects, has been re-organized so as to make the circulation of the Scriptures its exclusive ob-

ject. The condition on which your grant of 500*l* was tendered having thus been fulfilled, the money has accordingly been paid.

### RUSSIA.

#### BIBLE SOCIETIES.

##### *Their State and Progress.*

In tracing the progress of the Holy Scriptures, through the medium of Bible Societies, over the Russian Empire, your Committee find occasion for renewed gratitude to God on account of the energy and perseverance increasingly manifested by their Russian Brethren, and the triumph granted through their instrumentality to the course and the influence of the Word of God.

The Emperor continues, not only to patronize the Russian Bible Society, but also to co-operate by his personal exertions with those who have the practical administration of its concerns: of this a splendid instance may be cited, in his having purchased a large stock, more than 9000 Slavonian Pocket Testaments, from his own private funds, in order to distribute them among the Army. Nor does it redound less to the credit of his wisdom and his solicitude for the diffusion among his people of Scriptural Truth, that His Imperial Majesty issued an order to the Holy Synod, to supply all the Monasteries, Churches, and Priests, throughout his dominions, with copies of the Holy Scriptures.

His Excellency Prince Galitzin, also, the active President of the Society, assisted by the Metropolitans of the different religious communions and other personages of the first consideration in the Empire, follows up, with indefatigable diligence, those labours of superintendence and direction, from which the Institution has reaped such important advantages.

In the Central Society at St. Petersburg, its principal Auxiliary at Moscow, and its Auxiliaries and Associates in general, throughout the several Governments, Provinces, and Dependencies of the Empire, the work appears to be going forward; having been stimulated, in the course of the last year, by the infusion of a new energy, and by improved arrangements for its execution and accomplishment.

The Anniversaries, of both the Central Society at St. Petersburg and of its Moscow Auxiliary, were celebrated with the customary solemnities, and

with even more than their usual effect. On the occasion of that at Moscow, more than 1200 persons were present; among whom were the new Governor General, and the new Metropolitan Seraphim, with their respective attendants. In the primary Address of this distinguished Prelate, adverting to the confined use of the Sacred Writings in past times, from their having been left in the hands of the Clergy, as a something with which **THEY** only had a concern, the Metropolitan thus remarks—

“Out of this state of things a mighty evil arose—ignorance of the Law of God, the only effectual restraint of the corrupt passions of men. No sooner was this thrown aside, than men became ungovernable. In every direction, the passions of men have raged with fury; and have filled cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption, and every species of wickedness. But, when this iniquity began to abound and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the Books of Holy Writ, with a view to re-establish and extend the knowledge of the pure and holy Law of God, which is the only right guide of our actions. By this distinguished intervention of providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and genuine piety even unto the ends of the earth.”

The Version of the Scriptures in Modern Russ, the most important undertaking of the Society, and which originated (as it will be remembered) in the suggestion of the Emperor himself, is now proceeding with an accelerated pace. While the translation of the whole Bible is going on, 50,000 copies of the Gospels and the Acts of the Apostles, in this vernacular Russian dialect and the Slavonian in parallel columns, have been committed to the press, and a large proportion of them have obtained a very acceptable circulation.

The number of Auxiliary Societies, in July 1830, amounted to 196: since that period the number has increased: and, among those more recently formed, should be mentioned that of Kiachta, the chief frontier town and mart of commerce between China and Russia:

and that of Nertchinsk; another town on the borders of China, famous for its silver mines, which are wrought by the exiled criminals from the interior of the Empire. Both these are in connection with the Society at Irkutsk; and both were formed through the influence of the Governor-General of that province, who is unwearied in his labours to further the object of the Russian Bible Society.

It were impracticable for your Committee to exhibit in detail the proceedings of a Society, which comprehends such an extent of territory, and labours to provide for such a varied and wide-spreading population. Much, however, of what is necessarily suppressed, will be inferred from the extraordinary fact, that, within the short period of seven years, the Russian Bible Society had either actually printed, or was engaged to print, 91 editions of the whole or parts of the Sacred Scriptures, in 26 different languages; forming a total of 411,000 copies—that, of these, 275,669 are already in circulation—and that the number circulated in the course of the seventh year, in 32 languages, amounted to 68,539. Well, therefore, might the President assert—“At present, there is hardly a province in the Empire, where the cause of disseminating the Holy Scriptures is not known. From the shores of the Baltic to Kinchta, they are circulated by various means. Copies of them have reached the distant habitations of the Buriats, and the still more distant inhabitants of the shores of Russian North America. On the other hand, the Kirghisians and Persians are supplied with them—the natives round the Caspian and Black Seas are partaking of them—the Georgians and Bessarabians are furnished with these silent preachers of salvation.”

Your Committee, in terminating their abstract of the Russian Bible Society's proceedings in their Report of last year, extracted an interesting passage from the Speech of Prince Galitzin: they will terminate that of the present year, with the simple expression of congenial sentiments on the part of some peasants, in a Letter which accompanied their united contribution:—

“We humbly beg the generous Committee of the Russian Bible Society to send, with the receipt, copies of their Report for 1818, and a few Addresses on the progress and design of the Society.

By reading these, people are roused from a deep sleep, are filled with zeal for the holy cause, and bring their contributions to support it: even poor Widows and Orphans give their mites: Fathers of Families write down the names of their Children of three and four years old, as members; and bring the money from their earnings. Thus encouraging each other to peace, love, and good works, they serve God and the Emperor. How different is this from what it used to be! Our neighbours give up all their former ruminous and contemptible vanities, and take refuge in the Word of God.”

## Mediterranean.

### BIBLE SOCIETIES.

#### *Their State and Progress.*

FROM the Seventeenth Report of the British and Foreign Bible Society, we extract the following statements of the Committee:—

In that department of your Society's labours which includes the Islands of the Mediterranean and the countries with which it is surrounded, much has been done in the course of the last year, toward creating facilities and organizing measures for carrying the benevolent designs of your Society, very extensively, into effect.

The Malta Bible Society has acquired a consistency and importance, highly favourable to those distant and complicated operations, in which, from its central situation and commanding means of intercourse, it is likely to be engaged. Already, through its instrumentality, many thousands of Syriac, Arabic, Greek, and Hebrew New Testaments have been conveyed into Greece and different parts of the Levant: Italian New Testaments have also been distributed by it in various directions; and, at its suggestion, pocket editions of the latter and of the Modern Greek, as well as an edition of the Psalms in Latin and Italian, are preparing by your Committee, and by your Society's agent at Constantinople, the Rev. Henry Leves.

The Ionian Bible Society at Corfu appears to have struck its roots; and may be expected, in time, to gratify the expectations, which the respectability of its Patrons and the zeal of its Directors and supporters have excited, by yielding abundant fruits. The principal

cause of the operations of the Ionian Society not having become more active; has been, the delay occasioned to the publication of Hilarion's Version of the Modern Greek Testament at Constantinople, by the scrupulous revision which it is undergoing. In the mean time; however, it has not been idle; and two new Auxiliaries have been added to it; in Ithaca and Paxos. The state of the Society at the close of the first year, may be generally inferred from the following extract from its Report:—

“The hopes of the founder of this Society were by no means disappointed. The Ionian Bible Society has received very considerable donations. The number of its members increased, in proportion as its establishment became known. Its stability was greatly consolidated by the most Reverend the Ecumenical Patriarch Gregorio, as conspicuous for his virtues as he is distinguished for learning; and its labours, if they have not been very important during the first year for benefiting the neighbouring countries, have certainly been of great utility to the interior of the Ionian States.”

At Zante and Cephalonia, a similar expectation of the New Version of the Modern Greek Testament prevails, as that which has been mentioned in reference to Corfu—a feeling, indeed, in which all Greece participates—and it is hoped that the appearance of that Version will draw forth the dormant energies of the several Bible Societies, and engage them in the performance of those services by which they may become most important benefactors to the whole Greek Nation.

In this work, the Athens Society, of which the Archbishop Dionysius has now accepted the Presidency, may be expected to take its full share; as the best disposition appears to actuate the Directors of the Society, and both the necessities and the desires of the people invite to a liberal distribution of the Word of God among them. For this opinion, your Committee have the following authority, in the words of the Vice President and Secretary of the Athens Society:—

“We have now the satisfaction of announcing to you, that our Archbishop, Dionysius, has accepted the Presidency of our Society. The work of God goes forward, and does not fail to extend daily, not only in Attica, but in the

Peloponnesus, Bœotia, and the neighbouring countries: so that we hope soon to be in want of many more copies of the Divine Book, to satisfy so many people, who are asking for it with eagerness.”

In the Levant, the general business of the Society is superintended by the Rev. Henry Leeves, now residing, as its principal agent for that quarter, in Constantinople. Mr. Leeves set out for his station, in the month of June last; took the route of Paris, Geneva, and Venice, at each of which places he entered into useful communication with the correspondents and the friends of the Society; and, having spent several weeks at Corfu very greatly to the advantage of the affairs of the Ionian Bible Society, and touched at Zante on his way to Constantinople, he arrived at that capital on the 9th of January, 1821. With the assistance of the Rev. James Connor (whom he found at Constantinople), Mr. Leeves proceeded to revise the Modern Greek Version of Hilarion, to which reference has already been made; and he is now occupied in further carrying into execution the plans which his precursor, Dr. Pinkerton, had arranged. By the unexpected decease of the Rev. Charles Williamson (the Society's agent at Smyrna, who was carried off by a sudden illness at Samos), and the return of Mr. Connor to England, Mr. Leeves found himself deprived of much necessary assistance; but as the Society has engaged the services of Benjamin Barker, Esq. of Aleppo, (brother to John Barker, Esq. the British Consul at that place,) a Gentleman from whose knowledge of the country and the languages of Syria, much advantage is likely to be derived, the deficiency occasioned by a part of that loss will soon be very beneficially supplied.

It only remains to speak of the Armenian Scriptures sent out, at the expense of your Society, from the College of Saint Lazarus, at Venice; and for which the people of the Armenian Nation, among whom they were discreetly distributed, have expressed their warmest gratitude: and of the translation of the entire Bible into the Amharic Dialect of Abyssinia. The purchase of this invaluable Manuscript was made for the Society, by the judicious negotiation of the Rev. William Jowett; and, on its safe arrival, after its hazardous passage from Cairo to London, arrangements were made, without loss of time, for

preparing a portion of it for circulation, by way of experiment, in that part of Abyssinia where the Amharic Dialect is used.

Your Committee acknowledged, with gratitude, the important assistance which they received from the Post-Office, in getting safe possession of a work, which, had it by any casualty been lost or materially injured, it would have been difficult, if not impossible, to have had replaced or repaired. But their more particular thanks are due to the Rev. Mr. Jowett, whose persevering exertions enabled him to surmount the numerous obstacles which stood in the way of the Society's obtaining a treasure, by which they hope, in due course of time, to rekindle among the Abyssinians that Scriptural Light which has nearly become extinguished.

With the Rev. Mr. Jowett, as connected with him in the service of the Church Missionary Society, the Rev. Mr. Connor should also be mentioned as deserving the grateful acknowledgments of your Society, for having, in a very extensive and diversified tour, opened channels for the circulation of the Scriptures, formed connections of which hereafter a most profitable use may be made, and in various other ways materially promoted the object of your Institution.

In the Appendix to the Report, extracts are given from Mr. Connor's communications. They have already appeared in our pages.

Of Africa, more particularly as connected with the Mediterranean, the Committee say—

The prospects of your Society, though within a limited sphere compared with the extent of that mighty Peninsula, continue to improve. The journeys of the Rev. Messrs. Burckhardt, Jowett, and Connor, have done much toward opening an entrance for the Scriptures into Egypt and some of the contiguous countries; and there is reason to believe, that, when the Arabic Bible, now preparing by Professors Lee and Macbride, shall have been completed, followed, as it is intended to be, by some portions of the New Testament in the Amharic Dialect of Abyssinia, the value of these hopeful beginnings will be more fully perceived, and the Scriptures will obtain a more extensive and effectual circulation.

## India within the Ganges.

FROM the Seventeenth Report of the British and Foreign Bible Society, we give the following abstract of proceedings in this quarter.

### CALCUTTA. BIBLE SOCIETY.

#### *Proceedings of the Ninth Year.*

In the Ninth Report of the Calcutta Bible Society, very interesting accounts are given of the labours and successes of that diligent and persevering Auxiliary.

Of their new undertakings, the Committee announce, as already in progress, an edition of the Old Testament in Hindoostanee (or Oordoo); and another in Malay, with the Arabic Character, after a careful revision by the Rev. Mr. Hutchings. To the former of these undertakings the Calcutta Committee attach great value. "Such a work," they say, "will be found an invaluable treasure; and, together with the Rev. Mr. Martyn's Translation of the New Testament, will furnish a complete record of Divine Truth to the immense population of Hindoostan."

With regard to the progress made in printing and distributing the Scriptures during the Ninth Year, the following are the chief particulars deserving consideration:—

In the Hindoostanee Department, they have printed a large edition of the Gospel of St. Matthew, and another large edition of the same Gospel in Hindoostanee and English: this latter work will be very acceptable to that numerous body of Natives, (which is said to be increasing in various parts of the country,) who are anxious to acquire a knowledge of the English language: in Calcutta, the work is in great request; and large supplies are on their way to the Schools of the Church Missionary Society, established at Chunar, Benares, Agra, and Lucknow. Two other useful works, of a similar nature, have also issued from the Calcutta Press—the Gospels of St. Matthew and St. John, with the English and Bengalee on opposite pages: these books are likewise said to be in great request; and it is expected that they will prove useful, especially to the Natives attached to public offices and houses of agency, to many of whom they have

been given through the kindness of liberal subscribers.

Mr. Ellerton's valuable translation of the New Testament into Bengalee, has been completed this year. One thousand complete Testaments have been distributed; while, in conformity with a judicious practice of printing a larger number of the Gospels in their respective editions of the Scriptures, ("the Gospels being obviously," as they remark, "the most useful for that preparatory instruction which the country requires,") the Committee have distributed from seven to eight thousand copies of the latter, and thereby multiplied greatly the Scriptures among the people.

Of the Gospels altered by the Rev. Mr. Bowley from Martyn's Hindoostanee Translation, so as to make them more intelligible to the Hindoo Natives around Benares and Ghazee-pore, by the disuse of Arabic and Persian Words, three have been printed, and the fourth is in the press. On the authority of various testimonies, the Report asserts—"The Natives have never yet received from our Society a more acceptable work."

In adverting to the Teloo-goo Testament, presented by the Rev. Mr. Pritchett, the Report observes, with much pleasure, "that Mr. Pritchett is now diligently proceeding with the Translation of the Old Testament." Your Committee with pain remark, that the pleasing hope of the completion of this work has been disappointed, by the lamented decease of that pious and intelligent labourer in the translation department. May He, who has removed him, be graciously pleased to raise up others in his place!

The Armenian Scriptures have proved highly acceptable to the persons for whose use the edition was printed. A large majority of the Armenians residing in Calcutta have been supplied; and copies of them have also been sent to Madras and Bombay, from which latter place they will have been despatched by an Armenian merchant to Bussorah and Bagdad.

"It is pleasing," says the Secretary, "to reflect, that the Scriptures will be no longer inaccessible to that interesting people; which has virtually been the case for a long course of years, on account of the great scarcity of the work, and the very high price which was asked for it. They are now provided with this Sacred Treasure; and the Society

has thus far amply performed its part, in placing the Scriptures within reach of a Christian Church, which possessed the strongest claims to their earliest attention."

Your Committee have not failed to maintain its usual correspondence with this its earliest and most powerful Oriental Auxiliary; though, from the increasing relations of the Parent Society, its communications with Calcutta have been neither so frequent nor so detailed as it is the wish of your Committee to make them. They have, however, attended to the wants of that station, both as it respects European Scriptures and printing paper. Of the former, 5000 English and 500 Portuguese Bibles have safely reached their destination. "These supplies," says the Secretary, speaking of the English Bibles, "have greatly enriched us;" and, referring to the Portuguese Bibles, he adds, "It was very gratifying to see our wishes at last fulfilled, in a good supply of what Calcutta never before possessed: the Portuguese Bible was very, very rare: it will now be seen advertised in the papers, and will be accessible to all."

#### SERAMPORE.

##### BAPTIST MISSIONARY SOCIETY.

##### *State and Progress of the Translations.*

Of their valuable fellow-labourers, the Committee of Translators at Serampore, your Committee are happy to state that they continue to receive the most satisfactory intelligence of the progress which is making by that diligent body in the work of Oriental Translations. Two Versions, the Assamese and the Multanee, have been recently presented by them, as candidates for the premium of 500*l.* offered by your Society for the first thousand copies of an approved Version of the New Testament into a language of India in which it had not before appeared; and the claims to such premium have been accordingly granted. Other Versions are announced as nearly ready to be presented for a similar remuneration. It should be observed, that the sums thus awarded, are only sufficient to reimburse the average expenditure of bringing so many copies of each New Version through the press.

Since this Report was prepared, your Committee have received the Seventh Memoir of Translations (dated December 1, 1820,) from the Committee at



Serampore: and although no measures can be taken upon it till it has undergone the usual consideration, they cannot delay extracting from it the following very interesting particulars:—

The whole of the Scriptures are now published and circulated in FIVE languages, and the New Testament in FIFTEEN. The languages in which both the Old and New Testaments have been published, are, the Bengalee, the Sanscrit, the Hindee, the Orissa, and the Mahratta: the ten additional languages in which the New Testament has been published, are, the Chinese, the Seik, the Pushtoo or Afghan, the Telinga or Teeloo, the Konkuna, the Watch or Multanee, the Assamese, the Gujuratee, the Bikaneer, and the Kashmeer.

Besides these FIFTEEN, in which the New Testament is completed, there are SIX other languages in which it is brought more than half through the press. These are, the Kurnata or Canarese, the Nepal, the Harotee, the Maruwar, the Bhugelkhundee, and the Oqjuyinee. About ten months more, they have reason to hope, will bring these through the press; and thus, in TWENTY-ONE of the Languages of India, and those by far the most extensive and important, will the New Testament be published. The remaining Versions, now in hand, are the following ten, which are all in the press:—the Jumboo, the Kahouj, the Khassee, the Kousulee, the Bhütuneer, the Dogura or Palpa, the Mughudha, the Koomaon, the Gudwal, and the Munipoor.

They are also reprinting editions of the New Testament, to the amount of 20,000 copies, in the Bengalee, the Sanscrit, the Hindee, the Mahratta, and the Orissa: the first four of them are in the chief languages of India, and those widest in circulation; and in all five of them, the Scriptures are more sought than in any other languages in that part of India. The expense is represented (after the application of the strictest economy, in the fabrication of the paper, reduction of the type, &c.) as amounting to nearly 5000*l.* sterling, while the balance in hand is little more than 1000*l.*

Your Committee are persuaded, that the case of the Serampore Translators will be one of the first, to which the attention of their successors will be directed. They will, therefore, only further observe, that the Translators appear to be laudably intent on the improvement of their Versions: and that,

for this purpose, they have, in a Circular Address, invited the friends of the Scriptures, in every part of India, to favour them with their remarks and assistance; properly observing, that, “by thus combining all the help procurable in EXAMINING the various Versions, as editions are successively printed, most of the Translations of the Scriptures will, they trust, ultimately be brought to a happy degree of perfection;” and, candidly adding, that, “in thus attempting to promote this important work, they have no wish to interfere with any friend who may be already conducting a Translation in any of the dialects of India—on the contrary, to every such friend they cheerfully tender that assistance which they respectfully solicit from others; their grand wish being, to see the work accomplished, by whosoever it be done.”

In connection with this part of their Report, your Committee have to state, that, viewing the establishment of the Missionary College, by the Lord Bishop of Calcutta, as pregnant with great advantages to the religious improvement of India, they have offered a Grant of 5000*l.* in aid of that department, which is to be appropriated exclusively to the translation and printing of the Holy Scriptures.

## BOMBAY.

### BIBLE SOCIETY.

#### *Proceedings of the Fifth Year.*

The Fifth Report of the Bombay Auxillary Society evinces, that its labours have been neither intermitted nor ineffectual.

The translation of St. Matthew's Gospel into the Mahratta has been finished, and copies of it have been circulated; but no intelligence has yet been obtained of their reception.

The Rev. Messrs. Skinner and Fyvie, (Missionaries of the London Missionary Society) at Surat, having completed the translation of the New Testament into Gujuratee, and wishing to print it at their own press, the Committee of the Bombay Society, on receiving the opinion of a competent judge in favour of the translation, presented the Missionaries with 2000 rupees, to be returned in copies when printed.

It is proper to add, that, on application from these Missionaries for paper to print both the Old and New Testament in the above language, your Com-

mittee, satisfied with the statement of these Translators, and with the authorities by which it was recommended, have recently granted them, through the medium of the Bombay Society, 500 reams of European Paper: so that the work may now go forward without embarrassment or delay.

Returning to the contents of the Bombay Report, your Committee have to add from it, to what was said under the Calcutta division, that many of the Armenian Bibles and Testaments supplied from its Depository have been distributed among the Armenian Christians under the Bombay Presidency. The Committee of its Auxiliary Society report with much satisfaction, that the Armenian Christians are in general very desirous of possessing the Scriptures in their own language. The Armenian Archbishop, who was lately in Bombay, received with thankfulness many copies of the Scriptures in Armenian and Arabic, and encouraged the Members of his Church to read them. At Surat, the Archdeacon and Priest of the Armenian Church gladly accompanied one of the Members of the Bombay Committee in visiting the Armenian Christians in that city, in order to ascertain and supply their wants; and every house so visited, found to be without the Scriptures, was furnished with at least one copy of the New Testament.

The Syrian Christians in Travancore have been supplied with Syriac Testaments, by means of the large supplies furnished from your Depository; and the Armenian Archbishop from Etz Miatzen, on quitting Bombay, took with him some copies for the use of Christians in Persia and Turkey, who speak that language.

A liberal distribution of the English Scriptures has taken place in the course of the year: many of the Soldiers have cheerfully paid either a part, or even the whole of the price of them.

### MADRAS.

#### BIBLE SOCIETY.

##### *Formation of the Society.*

Your Society's connection with Madras has hitherto been chiefly maintained through the intervention of the Calcutta Society; and its operations in that Presidency form part of the details of the Calcutta Report. The Calcutta Committee thus express their feelings with respect to Madras:—

“Your Committee cannot but indulge a sanguine hope, that the large body of Christians at Madras, contemplating the pious efforts of other parts of British India, and particularly of the minor Associations actively engaged within their own bosom, may be excited to action in this excellent cause; and thus, BY ADDING ONE AUXILIARY BIBLE SOCIETY MORE to those already established, complete the chain of those Institutions in the East.”

With the greatest satisfaction and thankfulness your Committee announce, that this hope has been realized; and the chain of Institutions on the Peninsula completed, by the formation of the Madras Auxiliary Society.

Your Committee, desirous of testifying their friendly disposition toward an Institution which they had long regarded as an important desideratum, and in the formation of which they saw every thing to authorise the highest expectations of its zeal, its wisdom, and its efficiency, presented it with a donation of a Thousand Pounds.

Subsequently to the date of this Grant, your Committee have learnt, that the Madras Society has already succeeded in strengthening itself for its future operations, by the establishment of a Branch Society in the great Military Station of Trichinopoly; an acquisition which must be regarded as of the highest importance.

Some particulars of the formation of the Madras Society, and of its first measures, with the proceedings of the Tamul Association, were given at pp. 449 and 450 of our last Volume, and at p. 68 of the present.

### Ceylon.

#### COLOMBO BIBLE SOCIETY.

##### *Proceedings of the Eighth Year.*

THE Eighth Report of the Colombo Auxiliary Society gives, on the whole, an encouraging view of the state and prospects of that Institution. The heavy loss sustained by the removal from the Island of its late President, Sir Robert Brownrigg, and its Secretary, the Rev. George Bissett, appears to have been in a great measure repaired by the friendly zeal of their successors, Sir Edward Barnes, and John Deane, Esq. The sentiments expressed by the two former Gentlemen, on quitting

their stations, were very honourable to their feelings and principles: to those of Sir Robert Brownrigg, from the rank which he held as Governor, your Committee attach no common importance:—

“It has been,” said the late Governor, “my unceasing desire, and I have felt it my bounden duty, from the moment of my entering on this Government, to do my utmost toward the propagation of Christian Knowledge. The establishment of a Bible Society in Ceylon, and the translation of the Scriptures into the language of the country, appeared to me the surest means of attaining this object. And, under Providence, it is to your zeal, Gentlemen, as well as to the munificent assistance which we have received from the Parent Society and the Society at Calcutta, and through no humble efforts of mine, that the pious work has prospered. That it may continue to prosper, will be my constant hope and prayer: and, to prove the sincerity of my wishes, I request to be continued an honorary and subscribing member.”

The new edition of the revised Cingalese Testament, amounting to 3500 copies, has been completed. The translation of the Old Testament into the same language, is, after many delays arising from uncontrollable causes, now proceeding without interruption; and the Colombo Committee entertain a confident hope, that the whole of the Pentateuch will, in a very short time, be translated and ready for publication. In the mean time, the printing of 2000 copies of the Book of Psalms (which at the Seventh Anniversary had advanced to the 119th Psalm) has been completed: 1000 copies of the Book of Proverbs have also been printed; and the Press is now occupied in preparing a similar number of copies of the Book of Exodus, which are in a state of forwardness, and will soon be completed.

In the Branch Society at Galle, the subscriptions have nearly doubled the amount of the preceding year.

The Branch Society also at Trincomalee continues to flourish, under the able superintendence and management of Colonel O'Connell, the Commandant, as President, and the Rev. T. Ireland, Chaplain to the Forces, as Secretary. In connection with this Branch, a subordinate and separate Society has been formed, through the active exertions of the Collector and Commandant, in Batticaloe. “The local circumstances of

Batticaloe,” observe the Colombo Committee, “a populous but insulated province, considerably distant from any other station, and bordered by an extensive and desolate jungle, render it peculiarly well adapted for the establishment of a separate Institution, which may superintend the distribution of the Scriptures, and otherwise co-operate with the Parent Society.”

Notwithstanding, however, the liberal efforts of the several members of the Colombo Society, and a grant of 300*l.* from your Institution, “the heavy expenses,” observes the Secretary, in a Letter, dated October 31, 1820, “attendant on the double undertaking of printing at once editions of the Old and New Testaments, have literally exhausted our limited resources, assisted as they have been by the liberal support which they have received.”

“We are,” he adds, “proceeding prosperously with the Cingalese Translation of the Old Testament: and as that will now form the exclusive object of our attention (with the exception of procuring Malabar Books for the use of the northern side of the Island), we may reasonably look to a diminution of our expenditure in the present year.”

“At all events,” he concludes, “the British and Foreign Bible Society may rest assured, that its Auxiliary in Ceylon will persevere with undiminished zeal, but with every practicable regard to economy, in advancing those great objects, which are the common aim of both Institutions.”

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## North-American States.

### BIBLE SOCIETY.

#### *State and Progress of the Society.*

THE substance of the Fourth Report of this Institution was given at pp. 401 and 402 of our last Volume. From the Seventeenth Report of the British and Foreign Bible Society, we extract the following summary view of its progress, to the close of the third quarter of its Fifth Year:—

The American Bible Society furnishes all the evidences of an active, judicious, and rapidly-extending Institution. From its centre, in New York, this Society carries out its operations to the utmost limits of the American Union: and, although some few Societies of an earlier date have preferred,

for local considerations, maintaining their independence, yet the National Society appears to be travelling fast toward a comprehension of the friends of the Holy Scriptures within one well-organized and effective Institution.

From the greatness of the scale on which the operations of the Society are now conducted, it has become impracticable for your Committee to exhibit any such account of them, as would furnish the mind with a just idea of the variety of their details and the vastness of their combination. For this, your Committee must refer to the Annual Reports of the American Society themselves, now scarcely (if at all) inferior in bulk to your own. It is, however, due to the members of both Institutions, that a summary statement should be given of what this great Ally has done, in the way of printing, distribution, collection of funds, and acquisition of Auxiliary Societies. This statement your Committee are enabled to present, in consequence of information received from the Secretary of the American Bible Society, of what has been done in these several respects, down to the 1st of February, 1821.

From the commencement of the Society to the expiration of the first nine months of its Fifth Year, there have been printed, or were printing, Bibles and Testaments, which (together with 800 French Testaments of De Sacy, from your Depository) make a total of 226,552 copies. Of this number, 29,000 Bibles and 25,000 Testaments have been printed, or been committed to the press, during the first nine months of the Fifth Year.

Within the same period, 20,030 Bibles, 12,278 Testaments, and 50 Indian Gospels, have been printed; making the total of Issues in English, French, German, Gaelic, Dutch, Welsh, Spanish, and Indian Languages, 129,460 copies.

The Receipts, in the above-mentioned nine months, have been upward of 35,000 Dollars; and the Expenditure has nearly reached 37,000.

Since the first of May, 1820, there has been an accession of twenty-six Auxiliary Societies; making the total of Auxiliaries, on the 1st of February of the present year, 233. Others are believed to have been formed in several parts of the States.

The Board of Managers have also lately procured to be cast, two sets of stereotype plates for a Brevier New

Testament, in 18mo.; from which three editions, of 2500 each, have been printed. They have further made a recent appropriation of 3500 Bibles for the supply of the petty officers and mariners of the Navy of the United States, for the distribution of which the Government of the Navy have made very judicious arrangements: 1600 copies have already been forwarded to various Naval Stations by their direction.

#### COLONIZATION SOCIETY.

##### THIRD REPORT.

THE Third Annual Meeting of this Society took place on the 8th of January, of last year, at Dr. Lawrie's Church, in the City of Washington; the President, the Hon. Bushrod Washington, in the Chair. We regret that we have not been able to give an earlier account of the Report delivered on this occasion. The expedition to the Western Coast of Africa had not sailed when this Meeting was held: the difficulties which it encountered, and the consequent proceedings of the Board, were stated at pp. 338 and 339 of our last Volume, and pp. 15, 200, and 201 of the present; but we shall here collect, under appropriate heads, the statement of the Third Report, that our Readers may have a connected view of the Society's measures.

##### *Proceedings of the Government in furtherance of the Objects of the Society.*

In March 1807, an Act of Congress passed, prohibiting the introduction of Slaves into the United States, authorising the seizure of such Slaves, and placing them at the disposal of the State where the seizure might be made. In December 1817, the Legislature of Georgia authorised the public sale of Slaves so seized; but allowed the Society to take charge of such Slaves, instead of their being sold, in order to their being subsequently colonized. Under the Act of the State of Georgia, the Society received thirty-four Slaves, about to be sold, in the beginning of May 1819, at Milledgeville, the capital of Georgia.

In the mean time, an Act of Congress had passed on the 3d of March 1819, superseding the authority under which this sale had been advertised. This Act authorised the President to employ armed vessels on the coast of Africa and elsewhere, in order to the seizure of all Americans with their ships engaged in the Slave Trade: and provided that all Slaves, found on board such vessels, should be delivered to persons appointed by the President to take charge of them; further authorising him to take measures for their security, and to appoint Agents on the Coast of Africa to receive them.

Some doubts being entertained respecting the meaning and intent of this Act, the President stated, by a Message to Congress of Dec. 17, 1819, the view of the Act which he adopted, and the measures in progress. He considered the authorising of him to appoint Agents in Africa, and the appropriation of 100,000 Dollars to carry the Act into effect, as implying that all necessary assistance should be rendered to the Colonists in settling in Africa. It had been decided, therefore, to send a Public Ship to the Coast of Africa, with tools and all necessary implements, under the care of two Agents; and to subject a portion of the sum appropriated by Congress, to the order of the principal Agent, for the assistance of the Settlers, amounting in the whole, including the salaries of the Agents for one year, to rather less than one-third of the 100,000 Dollars.

The Managers congratulate the Society on the passing of this Act, as laying a foundation "for the future restoration of those unfortunate persons, whom the African Slave Trade may cast on the American Shore, to their native country, at the expense of the National Government:" and of the construction given to the Act by the President, they say, that, "while it comports

with the obvious intention of its framers, it is calculated to insure its prompt and vigorous execution." They add—

This Act, by supplying the defects of pre-existing Laws, and imposing new restraints on a cruel and disgraceful traffic, shed a ray of light dear to humanity on the expiring moments of the Fifteenth Congress, and elevated the American Character in the estimation of the world.

*Necessity of destroying the Slave Trade at its Source.*

Referring to the facts stated in the Second Report in proof of the great number of Slaves smuggled by Americans into the States, the Managers say—

The enhanced price of the victims of their cupidity, together with their own past impunity, furnishes too much reason to fear, that this number has been since greatly augmented.

The Managers do not hesitate to pronounce on the utter impracticability of terminating this national dishonour, by any efforts confined to the territory and shores of the United States. The latter are not only too extensive, but indented by too many inlets for smuggling, to be successfully watched by a few revenue-cutters: and, humiliating as must be the confession, there are, in our own bosom, individuals, who are ever ready to afford an asylum to the vicious agents, and to withdraw from the protection of the laws the abused subjects, of this detestable commerce.

In referring to the measures of the Government for the suppression of the Slave Trade on the coast, the Managers remark—

Although no connection subsists between the proceedings of the American Society and these acts of the Executive Government, yet, in the very intimate bearing which their operation must necessarily have on the purposes of the Society, the Managers trust that an apology will be found for the place which they occupy in this Report. No truth is more susceptible of demonstration, than that the African Slave Trade can be exterminated only where it originates; and, while it exists to its present extent, all hope is vain of the future melioration of the condition of that Continent, or of the prosperity of

any Colony which may be planted on its hitherto desolate shores.

*Practicability of the Society's Object.*

An objection having been urged against the Society, on the ground of its purpose being unattainable, the Managers appeal to the state of Sierra Leone :—

In despite of every representation to the contrary, the Colony of Sierra Leone boasts, at this moment, a greater degree of prosperity than distinguished any one of the British Colonies, now the United States of America, at the same period after its first plantation. The population of Sierra Leone—its commerce and navigation—its churches, schools, and charitable institutions—its towns and hamlets—its edifices, public and private—surpass those of any one of these States, at any time within twenty-five years from its first settlement.

Under this head of the Practicability of the plan, may be placed the answer given by the Managers to another objection—That the proposed Colony would not be competent to receive and subsist all the People of Colour of the United States. This point is thus discussed in the Report :—

It will be readily conceded, that no Colony, nor any number of Colonies, can afford to receive, in any one year, a greater number of emigrants than the annual surplus product of their soil, aided by importation, will sustain; and, consequently, that, unless a number of FREE PEOPLE OF COLOUR, exceeding in amount the annual increase of that description of persons in America, can be annually provided for in Africa, the whole of that population cannot be there accommodated.

The same principle and deduction apply with equal force to any plan of colonizing ALL THE PEOPLE OF COLOUR, BOND AND FREE. Their application shall be considered in both respects: for, although the colonization of the Free People alone, would not only tend to civilize Africa, to abolish the Slave Trade, and greatly to advance their own happiness, but to promote that also of Proprietors and their Slaves; yet the hope of the gradual and utter Abolition of Slavery, in a manner consistent with the rights and

happiness of society, ought never to be abandoned.

The calculations on this subject have proceeded on an estimate, of the annual increase of the Free People of Colour in the United States at 5000 souls, and of the Slaves at little more than 35,000; making a total of 40,000.

That the 5000 persons which constitute the annual increase of the FREE People of Colour might be received and subsisted in a New Colony, is argued from the fact, that there has been scarcely a State admitted into the Union, which has not annually increased its population by the influx of a greater number than 5000 persons: and such has been the increase of the State of Ohio from this source, that it is inferred—

Two Colonies, planted on a soil and beneath a climate resembling that of Ohio, would provide, not only for the natural augmentation of their first stock after it had reached 23,000 souls, but for an annual addition of 53,000 to their number; thus exceeding, in the aggregate, by more than 14,000 persons, the total annual increase of the Coloured Population of the United States.

But on the soil and under the sun of Africa, the same labour would yield more than a triple surplus.

But should Colonies be formed capable of subsisting the Coloured Population of the United States, the object has been pronounced impracticable, because the Society will not have the means of transporting such a population thither. The Managers reply :—

Here, as on that branch of this inquiry which has just been disposed of, it should ever be borne in mind, as an antidote to every effort to impair the hopes of the Philanthropist—that, SHORT OF COMPLETE SUCCESS, THERE IS MUCH SUBSTANTIAL GOOD TO BE ATTAINED.

He cannot stand acquitted at the bar of his own conscience, who pleads, as an excuse for total inaction, that he could have accomplished but a part of what he desired.

If the seeds of civilization shall be strewed along the coasts of Africa, and protected from the blighting influence of the Slave Trade—if the chief imped-

ment to gradual emancipation in America shall be removed—if, where slavery may continue to exist, the fidelity of the Slave and the affection of the Master shall be both augmented—if the Free People of Colour shall be permitted to enter on the career of moral and intellectual improvement in the land of their fathers—if all, or any considerable part of these blessings can be attained, by opening the door of Africa to the return of her Liberated Children, it will be no reproach to the Society that they have not civilized an entire Continent or disenthralled a Nation.

It is allowed that the Society, without public assistance, may be incapable of effecting the object in view; but in reference to the Government it is said—

That the resources of the United States would prove incompetent to the purpose can be easily disproved. For what would be the expense of transporting 5000 persons, the supposed annual increase of the Free People of Colour alone—or of 40,000, the estimated increase of both Bond and Free? Computing the population of the United States at ten millions, and allowing fifty Dollars for the transportation of each Colonist, there would be required for the Free a pole-tax of but two and a half cents, and for both Bond and Free one of twenty\* cents, on all the people of these States.

The amount of Duties collected on distilled foreign spirits, during each of the first six years of Mr. Jefferson's administration, would defray the sum total of this expense; and would furnish half a million of dollars annually, to extinguish the principal, the entire stock, of the heaviest calamity that oppresses this nation. A renewal of the Internal Taxes of 1815, would not only provide the means of exporting the annual increase of the whole Coloured Population of the United States; but would leave an equal sum to purchase that part of this number, to the exportation of which the consent of the Proprietors could not be obtained. And were the same Duties charged in the United States as in Great Britain, on the consumption of this fatal poison of human happiness, their net proceeds would, in less than a century, purchase and colonize in Africa every person of Colour within the United States.

\* *Twenty-five* is printed by mistake in the Report. EDITORS.

This period is, indeed, remote; but, in the existence of nations, a century is but a day.

*Willingness of Africans to emigrate.*

It has been further objected against the Society, that the Free People of Colour are unwilling to quit America. The Managers reply—

Some of the authors of this objection have first tried to persuade them not to emigrate, and then pronounced that they will not. Their prediction and their arguments have both failed. And how could it be otherwise! Can it be believed, that the descendants of Africa will not return to the home of their fathers, when it shall be prepared for their reception, and they are assured of its enjoyment, in peace, freedom, and happiness? Do not the most intelligent of their friends recommend to them colonization, somewhere, as essential to their moral and intellectual improvement; and, if any where, what country so fit as Africa? Is there, on the habitable globe, a soil more fertile, productions either richer or more varied, a climate better adapted to the constitution of the Black Man, than that which God hath given him? The fierce sun, which scorches the complexion and withers the strength of the White Man, preserves to the children of Africa the inheritance of their fathers. Such is the current of their own opinions, when their natural feelings have not been warped by misrepresentations of the climate, soil, and population of that devoted country.

In proof of this disposition, the Managers allege the case of the Free People of Colour settled on the banks of the Wabash, in the Western Territory of the States, who had already encountered the hardships of clearing a wilderness, yet had repeatedly expressed a desire of emigrating to the land of their fathers. In reference to them, the Managers ask—

If this disposition to exchange America for Africa exists in those States wherein there are few if any Slaves, what should it be where emancipation is often a curse rather than a blessing!—where the more reflecting among the People of Colour themselves, and the White inhabitants in their neighbourhood, however afflicted by the

spectacle of Hereditary Slavery, acknowledge that they are every day more and more convinced, that it is impossible to advance the happiness of the Slave by emancipation! How unhappy is that condition, which, mid-way between servitude and freedom, knows neither the restraints of vice nor the incentives of virtue!

Of the actual success of the Society in obtaining willing and suitable emigrants, the Report says—

The Free Persons of Colour, of New York, Philadelphia, Baltimore, Richmond, Petersburg, and Charleston, who are preparing to remove to Africa, will yield, in moral character, to no population of the same complexion which they may leave behind. Had the Society competent funds, there are similar materials already offered to the Managers for a much larger Colony.

*Anticipation of the future Greatness of Africa.*

We quote, from the conclusion of the Report, a glowing anticipation of the rise of Africa from her desolations:—

When the abominable Traffic in Slaves shall have been utterly exterminated—when the African Labourer can toil, secure from the treachery of his neighbour and the violence of the man-stealer—that Continent will freight, for legitimate trade, those ships which now carry thither chains, fetters, and scourges, to return home with the bones, the sinews, the blood, and the tears of her Children. Her gold, her ivory, her beautiful dyes, her fragrant and precious gums, her healing plants and drugs, the varied produce of her now-forsaken fields and lonely forests, will be brought, by a joyous and grateful people, to the Nations, who, once their plunderers and persecutors, will have at length become their protectors, friends, and allies. New Forms of Government will attest the extent of their obligations to their former Masters; and myriads of freemen, while they course the margin of the Gambia, the Senegal, the Congo, and the Niger, will sing—in the language which records the Constitution, Laws, and History of America—Hymns of Praise to the Common Parent of Mankind.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From May 21, to June 20, 1821.*

ASSOCIATIONS.	Present.			Total.			Present.	Total.				
	L.	s.	d.	L.	s.	d.		L.	s.	d.		
Aldershott (Hants.)	5	0	0	5	0	0	60	0	0	1853	2	7
Cambridge	7	9	0	349	14	5	17	12	0	184	19	0
Chobham, & its Vicinity	22	0	0	207	17	4						
Devon & Exeter (Ladies' Association)	27	7	4	266	0	10						
Doncaster	107	13	9	337	3	11						
Elvetham (Hants.)	22	0	0	52	0	0						
Glasbury (incl. 4/6. 1s. from Mr. D. Jones, Brecon)	50	0	0	790	0	0						
Gloucestershire (16/6. 12s. from Campden Branch, and 75s. from Forest of Dean)	91	12	0	3248	1	9						
Guildford	16	16	4	371	0	4						
Harrow	37	19	6	37	19	6						
Hereford	46	2	10	1663	16	5						
Hull & East Riding	189	0	0	4826	2	9						
Ladies' Association, by Miss Laura Gason	34	15	0	1234	7	9						
Lancaster	21	3	0	785	5	4						
Leeds	180	0	0	4452	12	0						
Lancashire	100	0	0	4746	16	9						
Lincoln	80	3	5	416	16	5						
North Wales Auxiliary, including 10s. from Llany Cil	16	0	0	355	12	11						
Nottingham (from Lenton)	9	0	0	1629	10	8						
Pontefract	23	0	0	300	3	0						
Retford	50	0	0	50	0	0						
Richmond (Surrey)	20	0	0	390	0	0						
St. John's Chapel, Bedford Row (by Miss Kirkman)	3	0	0	3659	2	11						
St. Knt's	55	16	5	55	16	5						
Southwark							60	0	0	1853	2	7
Yoxall & Hamstall (Staffordsh.)							17	12	0	184	19	0

COLLECTIONS.		Present.			Total.		
		L.	s.	d.	L.	s.	d.
Bliss, Rev. Wm. Corston, Somerset		0	10	6	0	10	6
Champion, Mr. R. Hampstead Road		1	2	7	9	10	6
Dancer, Mrs. Burton-on-Trent	10	0	0	102	4	0	
J. H. H.		4	0	0	29	0	0
Kennett, Miss, Chelsea		4	12	7	4	12	7
Kennett, Miss Louisa, Ditto		4	11	5	4	11	5
Williams, Miss, Abergavenny	3	17	2	46	19	8	
Williamson, Mr. Wellingborough		5	10	0	7	10	0
Worthington, Miss Sarah, Burton-on-Trent		5	0	0	7	0	0

BENEFACCTIONS.		Present.			Total.		
		L.	s.	d.	L.	s.	d.
A Clergyman					5	0	0
A Lady, by Rev. Robert Cox					10	0	0
Rev. William Dodwell, Welby, near Grantham					100	0	0
Sir John Simeon, Bart.					21	0	0
Joshua Walker, Esq. M.P., Hendon					25	0	0
J. B. Wilson, Esq. York					10	10	0
X. Y.					100	0	0

CONGREGATIONAL COLLECTIONS.		Present.			Total.		
		L.	s.	d.	L.	s.	d.
At Luton, Bedfordshire, by Rev. James Scholefield		39	5	6			
At Stapleford, Herts, by Ditto					12	3	0
At Watton, Ditto, by Ditto					16	17	0



# Missionary Register.

JULY, 1821.

## Biography.

### MEMOIR OF THE REV. THOMAS TROWT,

LATE BAPTIST MISSIONARY AT SAMARANG, IN JAVA;  
WHO DIED SEPT. 25, 1816, AGED NEARLY THIRTY-TWO YEARS.

THE Secretaries of the Baptist Missionary Society, the Rev. Dr. Ryland and the Rev. John Dyer, have published a Memoir of this Young Missionary. From this Memoir the present account is compiled.

Mr. Trowt was born, of pious parents, at Kingsbridge, in Devonshire, in 1784. From seven to thirteen years of age, he was educated in the Free School of his native town.

It is said of him, after leaving School—

“While he was assisting his Father in his business, his mind was impressed with a lively sense of the importance of eternal things. The spirituality of the Law of God arrested his attention, and his secret sins were set in order before him. Being naturally of a contemplative turn, and having been secluded from vain and immoral associates by the care of his parents, there were no external vicious habits to deplore or to renounce; but he felt conscious of much secret iniquity, and was driven, by his convictions, to that Refuge set before him in the Gospel.”

A paper, dated in 1802, manifests a very humbling view of his own state; and indicates a spirit of jealous self-investigation, by which he was always distinguished.

Brought under the influence of true religion, he felt his desires after knowledge rekindle; and removing, after a few years, to Plymouth, he was surrounded by persons who duly appreciated his promising talents. Though assiduously engaged through the day in the duties of his station, he redeemed time for the improvement of his mind.

In December 1811, he was baptized  
July, 1821.

by the Rev. John Dyer; to whom he became afterward related by marriage, and who was then Minister of a Baptist Congregation in Plymouth.

In his religious course, he was not only vigilant over the state of his mind, but afforded evidence to all around him that his piety was sincere, manifesting a lively interest in the spiritual welfare of others, and labouring assiduously in the Sunday Instruction of children. He was anxious also to promote the Missions of his own Communion; and succeeded beyond his expectations, in forming a Society of Weekly Contributors.

Of his own entry on a Missionary Course, it is said—

“His talents and assiduity in business, and the esteem in which he was held by all his connexions, were such as opened before him the fairest prospects; but he had been taught the *excellency of the knowledge of Christ Jesus*, and his ardent soul longed to diffuse that knowledge around him.”

In August 1813, he entered on his studies, in the Baptist Academy at Bristol. Here his diligence and piety conciliated the esteem of his tutors, and the affection of his fellow-students. He now found much advantage from his early initiation in the classics; and made, indeed, such progress, that when, in the Spring of the following year, a liberal Member of the Society of Friends offered a free passage for a Missionary to Java, though it was earlier than under other

circumstances Mr. Trowt would have proceeded, immediate preparations were made for his departure.

During his connexion with the Academy, he had been sometimes exercised in preaching. He mentions a circumstance, on one occasion of this kind, which may furnish a useful hint to others under similar feelings:—

His anxiety, in the anticipation of the Public Service, had been distressing; and the trepidation of his mind was such, while conducting it, that he went home and sat down sorrowful. The aged Widow of a Minister endeavoured to encourage him. "Do not fear," she said: "my Husband once came down stairs, complaining that it was of no use for him to attempt to study any longer; and threw what he had written into the fire. I immediately took it out, and said, 'No! you ought not to burn it—do not be dejected—God will be better to you than your fears!'" Animated by his Wife, the good man reentered his Study. He composed another Sermon on this occasion, which was the means of awakening a person who heard it to serious attention to religion; and when he afterward preached the Sermon which he had, in dejection of mind, thrown on the fire, that Sermon also was attended with a like blessing from God.

Mr. Trowt was married at Plymouth, in the beginning of April 1814; and left Kingroad, on the 30th of that month, on board the "Commerce," for Java. On parting with his parents, he says, "Amidst the pains of final separation, my heart was consoled, and even cheered, by an expression of my venerable Mother. With a flood of tears, 'God bless you!' said she: 'I bless His Name that I have lived to see this day!'"

On the 17th of September, 1814, the ship anchored in the roads of Batavia.

In this city Mr. Trowt continued for some time with Mr. Robinson, who was previously labouring there. To both of them the months of November and December were a season of much affliction, from the attacks of fever.

On his recovery, Mr. Trowt applied himself assiduously to the study of Malay. The difficulties of this lan-

guage beginning, after a little time, to vanish, he turned his attention to Javanese, and prepared books to form a Dictionary of that tongue.

A remark in his Journal shews the watchful state of his mind;—

"My attention has, of late, been directed to the acquisition of Malay: but surely it is not required of me to live apart from God, destitute of spiritual enjoyment, while I am engaged in this introductory part of my work; nor ought I to defer my endeavours to awaken men to a concern for their true interest, till I can address the Malays."

Acting on this principle, of doing all the good in his power, Mr. Trowt preached, during his stay at Batavia, as frequently as his health would permit, to the British Soldiers then stationed there. Several of them were truly awakened by his labours.

On the 24th of April, he left Batavia for Samarang, and reached that port on the 10th of May. A circumstance took place on the passage, which affectingly displays the sufferings sometimes endured by the oppressed Natives of distant Colonies:—

"We reached India-mayo on the evening of the 30th; and the next day received on board about forty convicts, whose crime was that they had passed the bank of a river which bounded their precincts, to inquire of the Dutch Resident respecting the disputed title of an ignorant Young Man to the dominion of their village. The poor Lad was most cruelly beaten, and his companions (about one-third of them worn out, toothless old men) condemned to banishment. The poor fellows came on board with their hands fettered between two pieces of bamboo, each of which was a little hollowed in two places to receive the wrists, and fastened by two pins passing through them to the outside. A decrepid old woman was among them, who had also been cruelly beaten, though her grey hairs and furrowed cheeks might have been admitted as excuses for listening, on one occasion, to the whisper of humanity."

Mr. Trowt resided at Samarang; from which place he frequently visited Serandole, a military post, about sixteen miles distant, where his labours were very useful among the soldiers stationed there.

Soon after his arrival at Samarang, he attempted Public Worship in Malay, and began to visit and converse with the Natives. They received him in a friendly manner in their villages. The Udhiputti, or Native Prince of Samarang, called on him, with his two Sons, and the Chief Haji or Priest. The Udhiputti conversed at large on the subject of the Mission; and professed his cordial acquiescence in the grand object of instructing the people; and proposed that Mr. Trowt should take under his charge forty Young Men to prepare them as Schoolmasters in different parts of the country.

In the midst of these opening prospects, his health began to fail. In August, the effects of the fever under which he had suffered at Batavia, discovered themselves; and from this time to his death, a period of nearly two years, he became familiar with pain and disease in their most harassing and weakening forms.

Some disheartening circumstances also, with respect to his labours, soon after occurred. He writes, in September 1815—

“I am now left to derive encouragement from the declaration, that deliverance must be effected, not by human might or power, but by the Divine Spirit. Calling on the Udhiputti, I inquired whether he had heard any thing about the Schools. He shrugged up his shoulders; and, after observing that the scheme was not approved, added, most emphatically, in reference to the parties who opposed the plan, ‘*Karja malu duja sama kita—They make us ashamed!*’”

On the commencement of his Second Year on the Island, Mr. Trowt writes—

“The only anxious wish of my heart is, that I may be enabled to do more for God in this year, than I have ever done before. In pursuance of my intention to employ the Sabbath alternately with the Soldiers and Malays, I this morning went into one of the villages of the Malays. Though I had previously engaged to visit them, and enjoined on them a cessation from labour, I found them occupied, and little disposed to hear any thing on religion. I agreed, however, to visit them again for the purpose of worship in the evening, and requested

that they would invite their neighbours to assemble: but when I came, I found the principal person among them had been called away to serve his Góroo, and no appearance of a disposition to attend to worship. I returned with a mind much dejected. I am inclined to believe, that nothing will be done till the Bible is in their hands; and this it must be my principal endeavour to effect.”

In reference to the Javanese and their tongue, the original inhabitants and language of the Island, he writes—

“I find that the study of language, the very business I am called principally to engage in, has a powerful tendency to restrain my attention from more spiritual exercises, by engrossing my whole thoughts: yet, I know of no way in which I can at present promote the conversion of the people so effectually. It is hewing the stones and carrying the mortar; and, perhaps, I shall be permitted to do nothing else. O Lord, help me! A nation lies in ignorance; and I only am engaged in seeking their welfare, their spiritual and eternal welfare.”

The trying nature of his situation will be seen from some remarks in his Journal:—

“Every thing around me invites and urges me to labour. My heart is set on it—my indisposition is not such as to deprive me of all power to engage in it—but the required attention tends immediately to make me worse. Oh for the moment, when I shall be liberated, and enabled to serve the Lord without fear!”

“To be held, almost well enough to pursue my labour, and in jeopardy of my life if I set about it, while all around are perishing, is trying indeed. May I be prepared in this furnace for future service!”

On the close of the thirty-first year of his age, Mr. Trowt writes in a manner which shews the anxiety of a Christian Mind to stand perfect and complete in all the will of God:—

“It is as a Missionary to them who sit in the darkness and error of a Mahomedan profession, that I have the most important reason to examine myself. When a private character, my conduct had a limited influence—now my errors not only increase my

own criminality, but the benefit, perhaps the eternal happiness, of some around me is affected by them. 'What, then, have I done as an ambassador for Jesus Christ?' I am constrained to answer, 'Nothing!'—for though a collection of words in the language of the people, and such an acquaintance with it as has enabled me to translate a small Tract, place me on rather different ground from that on which I stood at the beginning of the year, this is nothing to what might have been done, had my heart been right with God, and had every opportunity for usefulness been improved to the utmost. Were my health regularly good, and my prospects generally encouraging, I might be inclined to say, 'Henceforth I determine to give myself more fully to the work of the Lord—to hearken to the voice of no other Master:—as matters are, I can only say, 'Here I am! do with me as seemeth good in Thy sight.' If I know my own heart, its supreme desire is, to promote the knowledge of salvation by our Lord Jesus Christ. Such, however, is the mixture that I discover in my own motives from day to day, that I have much reason to question whether this be the case or not. Without saying more on a subject which I feel to be pregnant with matter of lamentation, or making resolves for the future, I now desire to lay my hand on my breast, and to offer up, as the desire of my soul, that suitable petition, '*God be merciful to me a sinner.* Heal my sicknesses, bodily and mental, and assist me henceforth to walk more uprightly before Thee.'

Mr. Trowt received the utmost kindness from the Governor, the present Sir Thomas Stamford Raffles, the Island not having been then restored to the Dutch. In a conversation with his Excellency, when at Samarang, in the beginning of the next year, 1816, Mr. Trowt suggested and detailed a plan for the general education of the Javanese; when the Governor remarked—"We are placed in rather untoward circumstances, on account of the unsettled state of the Island. But it was a principle laid down for my government by Lord Minto—'Act so as appears likely to benefit the Island, without any con-

cern about who may be its future rulers'—and, by this principle, I am determined to be governed in the present case. You shall have an establishment equal to the support of the School: you shall have from me every assistance that you may require."

In the plan suggested by Mr. Trowt, a Seminary was to be established, in a central part of the Island, for the instruction, in Javanese and English, of about Twenty Javanese Youths, from twelve to eighteen years of age; the number to be increased as the funds would allow—these Youths to be prepared to act as Schoolmasters throughout the Island, or to occupy situations in the Public Service. Mr. Trowt offered his own assistance to superintend the Seminary. The subsequent change of Government frustrated this promising proposal.

In April 1816, Mr. Bruckner, who arrived in the Island in 1814 under the London Missionary Society, was baptized by Mr. Trowt, and joined him in his Mission.

The end of Mr. Trowt's labours was now drawing near. The last note in his Diary was the following, written on Thursday, Sept. 17, 1816—

"This day is the Second Anniversary of our landing on Java. Little fruit seems to have been produced from my labours hitherto. Bread of affliction and water of affliction have been dealt out to me abundantly. A Just Lord undoubtedly knew that I needed it. May He, of His infinite mercy, prepare me for His service, set me at liberty, and assist me to perform it!"

On this note his Biographers remark—

"With this petition, recorded in characters which afford an affecting evidence of the increasing debility of the pious writer, his Diary closes. His prayer was accepted, and an answer speedily given; not indeed such as he had anticipated, but which proved that the Being whom he addressed bestows on his people exceeding abundantly beyond what they ask or think."

The Sunday before his death, the 20th of September, his Biographers say, "he spent alone with Mrs. Trowt; and, in the evening, prayed with her, with such holy fervour and impor-

tunity, and for such an unusual length of time, that, delightful as her feelings were, her mind at length was filled with the greatest uneasiness, lest such a long-sustained exertion might, in his debilitated state, be productive of serious consequences."

On Tuesday, the 22d, being somewhat revived, he employed the morning in bringing up his accounts. On this subject, a remark of his Biographers deserves the attention of every Missionary:—

"Mr. Trowt was peculiarly systematic in this particular; and, though he uniformly felt and expressed himself gratified by the liberality, kindness, and confidence of the Society, who required no such proof of his fidelity and economy, he yet deemed it his indispensable duty to account for the expenditure of every rupee that he received. He even made it a point of conscience to live within the allowance made to him, with a view to save a fund to meet unforeseen emergencies."

A powerful opiate, acting on a frame already reduced to a state of extreme weakness, induced such drowsiness and torpor in the closing scene, as to deprive his afflicted Wife and Friends of those consolations which the triumphs of a death-bed would have afforded them. He fell asleep in Christ, on Friday, the 25th of September.

We shall close our account of the short course of this exemplary Missionary, with the concluding remarks of his Biographers:—

"Through the whole course of his repeated and prolonged afflictions, he enjoyed and manifested, in a remarkable degree, patience and calm submission, under the trying but unerring dispensations of his Heavenly Father. Not a repining expression ever dropped from his lips; but, on the contrary, his acknowledgments of the peculiar and unmerited care of Providence were unceasing, as were his avowals of the justice and equity of the divine government. *I will bear the indignation of the Lord, because I have sinned against him, was the prevailing language of his heart.*

"The general character of his religious experience, during the last few months of his life, was that of a calm, tranquil, and unshaken reliance

on the promises, and on the death and merits of his Saviour, accompanied uniformly by a most humbling sense of his own deficiencies.

"He was much addicted to frequent and very strict self-examination; and, on one occasion in particular, after having been apparently engaged in devout meditation, Mrs. Trowt was exceedingly affected by his relating, with a solemnity of manner never to be forgotten by her, that, in order more thoroughly to investigate the foundation of his hopes for eternity and his true character in the sight of God, he had endeavoured to realize the idea of his being at the bar of his Omniscient Judge, and what would be the transactions of his trial at that awful period, with the answers and confessions which conscience would dictate when the scrutiny should be conducted by a God of infinite holiness and justice. The result was, that he felt abased in the dust as it respected his own deserts; and that he had no plea for mercy but that all-sufficient one, the perfect atonement and free grace of his Divine Mediator.

"His death occurred two years after he had caught the fever, by his short residence in the pestilential atmosphere of Batavia, to which disorder all his subsequent sufferings must be attributed—aggravated, indeed, by intense application to the native languages.

"Our departed Brother was constitutionally ardent; and, especially after commencing Missionary Labours, his life was a commentary on the inspired admonition, *What thy hand findeth to do, do it with thy might.* His zeal for the salvation of the Heathen rendered him impatient of the time consumed, by unavoidable necessity, in preparatory labour. But, when he perceived those difficulties rapidly diminishing—and was further stimulated in his hopes of ultimate success, by the enlightened views of the Governor, whose confidence and esteem he had conciliated, and by the friendship of the amiable and enlightened Uhiputti—he lost sight of his own precarious state, and clung to life with a tenacity somewhat unusual among those for whom *to die is gain.* But how different were his motives from those of the mere worldling! If he were covetous, it was for the

glory of God and the conversion of perishing millions: if he were ambitious, it was to be made the instrument of leading penitent sinners to Christ: and if he desired length of days, it was that he might live to adopt the language of holy Simeon, *Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation.* But, though Infinite Wisdom saw fit to delay, for a

season, the accomplishment of his hopes, and to reserve for other labourers the work of calling the Javanese into the fold of the Gospel, we may surely apply, without presumption, to our departed brother, the language originally addressed to David—*Forasmuch as it was in thine heart to build a house for my name—thou didst well that it was in thine heart!*"

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

*Sixth Anniversary of the Manchester and East-Lancashire Association.*

ON Sunday, June the 3d, the following Sermons were preached preparatory to the Annual Meeting of this Association:—by the Rev. Robert Cox, in the morning at Tootington, and in the evening at Blackley—by the Rev. T. Rock Garnsey, in the morning at St. Stephen's, and in the evening at St. James's, Manchester—by the Rev. Joseph Jowett, in the morning at Oldham, in the afternoon at Hayley Bridge, and in the evening at St. Clement's, Manchester—and by the Rev. W. Jowett, in the morning at All Saints, Manchester.

The Annual Meeting was held, on Monday Afternoon, in the Exchange Dining Room; John Allen, Esq. the Treasurer, in the Chair. The Rev. Charles Burton having read the Report, Resolutions were moved and seconded—by the Rev. Robert Cox, and the Rev. Melville Horne—by the Rev. T. R. Garnsey, and the Rev. Nathaniel Gilbert—by the Rev. W. Thistlethwaite, and W. Townsend, Esq.—by the Rev. Joseph Jowett, and the Rev. John Hollist—by the Rev. Joseph Selkirk, and the Rev. T. Wade—and by the Rev. W. Nunn, and Mr. Robert Scarr.

Some Sermons had been preached for the Society on Sunday the 27th of May; and Mr. Cox preached

also at St. James's, on the evening of Tuesday, the 5th of June.

The Collections at the various Sermons and at the Meeting amounted to nearly 220l.

#### *Third Anniversary of the Preston Association.*

The Rev. T. R. Garnsey having preached, at the Parish Church, on Wednesday Evening, the 6th of June, the Annual Meeting was held, on the Morning of the 7th, in the Town Hall; the Rev. Roger Carus Wilson, Vicar, in the Chair. Motions were made and seconded—by W. W. Fell, Esq. and G. Horrocks, Esq.—by the Rev. T. R. Garnsey, and T. B. Addison, Esq.—by the Rev. Joseph Jowett, and W. Cross, Esq.—by the Rev. Robert Cox, and the Rev. M. Mark—by W. Carus Wilson, Esq. and Mr. Fell—and by Mr. Howard and Mr. Briggs.

#### *Meeting of the Lancaster and North-Lancashire Association.*

This Meeting took place, in the Town Hall at Lancaster, on Friday, the 8th of June; the Rev. Robert Housman, President, in the Chair. Mr. Lazarus Threlfall and the Rev. Joseph Jowett, Mr. Crook and the Rev. T. R. Garnsey, Lieutenant Mitchell and the Rev. Robert Cox, and Mr. Burrows and Mr. T. Higgins, respectively moved and seconded Resolutions.

#### *Anniversary of the Kirkby Lonsdale Association.*

On Saturday Evening, June the

9th, a Meeting was held in the Grammar School at Kirkby Lonsdale; and was addressed by W. Carus Wilson, Esq., the Rev. T. R. Garnsey, the Rev. Robert Cox, and Lieutenant Mitchell.

Mr. Cox preached on Sunday Morning, the 10th, at Tunstall.

*Second Anniversary of the Chester and Cheshire Association.*

This took place in the Town Hall, at Chester, on Thursday the 14th of June. The Rev. Dr. Thorpe of London, and the Rev. James Scholefield of Cambridge, joined the deputation of the Society at the Meeting. The Right Hon. the Earl of Rocksavage was in the Chair. Resolutions were proposed and seconded—by John Feilden, Esq., and W. H. Folliot, Esq.—by G. B. Granville, Esq. and the Rev. Frederic Parry—by the Rev. Joseph Jowett, and the Rev. Richard Jones—by the Rev. T. R. Garnsey, and the Rev. T. Williamson—by the Rev. Dr. Thorpe, and John Fletcher, Esq.—by the Rev. James Scholefield, and Mr. Alderman Rogers—by Dr. Thackeray, and T. Whittel, Esq.—and by H. R. Hughes, Esq. and the Rev. Robert Cox.

The sum of 23l. 16s. 7½d. was collected.

*Third Anniversary of the North-Staffordshire Association.*

On Friday Evening, the 15th of June, the Meeting was held, in the Town Hall of Newcastle-under-Line; the Rev. Clement Leigh, Vicar, in the Chair. Mr. W. Yates and the Rev. Robert Cox, the Rev. T. R. Garnsey and the Rev. Delabere Pritchett, the Rev. Joseph Jowett and the Rev. T. Brooke, the Rev. James Scholefield and Mr. S. Wright, and the Rev. H. Turton and Mr. Minton, moved and seconded Resolutions.

Sermons were preached, on Sunday the 17th, as follows:—by the Rev. Robert Cox, at Burslem in

the morning, and at Betley in the afternoon—by the Rev. T. R. Garnsey, at Newcastle in the morning, and at Lane End in the afternoon—by the Rev. James Scholefield, at Cheadle in the morning, and at Leek in the afternoon—and by the Rev. G. Styche, at Newcastle, in the afternoon.

The Collections amounted, inclusive of 26l. 6s. 9d. at the Meeting, to 154l. 0s. 9d. The Receipts of the Association, in its Second Year, were 375l.

*First Anniversary of the Liverpool and West-Lancashire Association.*

Preparatory to the Annual Meeting, Sermons were preached—by the Rev. Joseph Jowett, on Sunday June the 10th at Seaforth, and on Sunday the 17th at St. Mary's Edgehill—and by the Rev. Dr. Thorpe, on the 17th, at St. George's, Everton, in the morning, and at St. Andrew's in the evening.

At the Meeting, held on Tuesday the 19th, in the Music Hall, Adam Lodge, Esq. in the Chair, the Report having been read by the Rev. W. Rawson, Resolutions were moved and seconded as follows—by the Rev. Dr. Thorpe, and the Rev. John Jones—by Adam Hodgson, Esq., and the Rev. T. R. Garnsey—by the Rev. W. Morton, and the Rev. Joseph Jowett—by the Rev. Frederic Parry, and the Rev. Robert Cox—by the Rev. Roger Carus Wilson, and the Rev. Mr. Holt—and by the Rev. R. P. Buddicom, and the Rev. Charles Miller.

The Contributions of the Association, in its First Year, amounted to 670l. 9s. 2d. The Collections at the Anniversary were liberal: that at St. Andrew's exceeded 50l.

Mr. Adam Hodgson gave an interesting detail of a visit which he paid, last year, to the Choctaw and Cherokee Indians. This Journey was mentioned at p. 87 of the "Survey." We regret that the pressure of other matter, which multiplies on us from every quarter;

still delays our publication of the narrative.

*Second Anniversary of the Yeovil Association, and Sermons in Dorsetshire.*

The Rev. Thomas Mortimer having agreed to accompany the Assistant Secretary in visiting various Associations in the West of England, they entered on their labours at Yeovil, where the Annual Meeting was held on Tuesday, the 26th of June, in the Assembly Room; the Rev. Robert Phelps, the Vicar, in the Chair. The Rev. John White Middleton having read the Report, the Meeting was addressed by the Rev. Messrs. Whalley, Bridges, Helyar, Mortimer, Newman, Biddulph (of Bristol), Parsons, Randall, Salmon, Middleton, and Davies, and by the Assistant Secretary. There were twenty-two Clergymen present.

Sermons were preached, by the Rev. T. Mortimer, at Yeovil, Marstock, and Bradford Abbas, on Sunday, July the 8th—and, by the Assistant Secretary, on the same day, at Henstridge, Sherborne, and Yeovil; on Tuesday the 10th, at Cerne; and on Wednesday the 11th, at Dorchester.

At Yeovil and in the neighbourhood the Collections amounted to upward of 100*l*.

*Fifth Anniversary of the Devon and Exeter Association, with Anniversaries of its Branches.*

The Meeting was held on this occasion, on Wednesday the 27th of June, in the New Assembly Room, in Exeter; Sir John Kennaway, Bart., the President, in the Chair. Mr. S. G. Sloman, the Secretary, having read the Report, Motions were severally moved and seconded—by Major Richardson, and the Assistant Secretary—by Richard Eaton, Esq., and the Rev. T. Mortimer—by Colonel Macdonald, and the Rev. John Marfiott—and by the Rev. J. Bradford, and the Rev. Robert M'Ghee.

The Association had, in its Fifth Year, doubled the amount of the contributions of its Fourth Year.

Mr. Mortimer preached, on Sunday the 1st of July, in Exeter and at Broadcliff. The Collections, with that at the Meeting, amounted to about 40*l*.

On Thursday the 28th, the *Second Anniversary of the Torquay Branch* took place; Francis Garratt, Esq. in the Chair. The Meeting was addressed by the Chairman, the Assistant Secretary, the Rev. T. Mortimer, the Rev. Aaron Necke, T. Hensley, Esq. and S. Codner, Esq. The Collection was about 34*l*.

On Friday the 29th, was held, in the Philosophical Lecture Room at Plymouth-Dock, the Meeting of the *Seventh Anniversary of the Plymouth-Dock and Stonehouse Association*. The Rev. T. M. Hitchins was in the Chair. Having opened the Meeting, the Chairman was followed by the Rev. T. Mortimer and the Assistant Secretary, by the Rev. Messrs. Goulding, Prowse, and Richards, and by Capt. Thicknesse and Mr. W. S. Foot. On Sunday, July the 1st, Sermons were preached, by the Assistant Secretary, at Stonehouse, at St. Budiaux, and at St. John's Plymouth-Dock. The Collections were nearly 40*l*. The Rev. Joseph Richards has since availed himself of the impression made on the Congregation at St. Budiaux to establish a Branch in that parish. This Association was in action a considerable time before the establishment of the County Association.

On Saturday the 30th, the *First Anniversary of the Dartmouth Branch* was held; Colonel Seal in the Chair. The Motions were made and seconded, respectively—by the Rev. W. Manley, and the Assistant Secretary—by the Rev. Aaron Necke, and the Rev. T. Mortimer—by the Rev. O. Manley, and Richard Eaton, Esq.—by Major Richardson, and Mr. Harris, jun.—



and by Mr. Harris, sen., and the Rev. T. Mortimer. Upward of 30*l.* was received at the doors and in subscriptions. This Branch Association contributed, in its First Year, nearly 80*l.*

On Monday, the 2d of July, the *Third Anniversary of the Teignmouth Branch* took place. The Meeting was held in the Public Rooms; W. Ceely Trevillian, Esq. in the Chair. Thomas Davies, Esq. and the Assistant Secretary, Richard Eaton, Esq. and Colonel Young, the Rev. T. Mortimer and Dr. Dyer, the Hon. George Ly-saght and the Rev. Robert M'Ghee, severally made and seconded Motions. The sum of 25*l.* was contributed.

On Tuesday Evening, the 3d of July, a *Meeting of the Hatherleigh Branch* was held in the Parish Church, and was addressed by the Vicar, the Rev. Cradock Glascott; by the Assistant Secretary; and by the Rev. Messrs. Mortimer and Kingdon.

*Second Anniversary of the Weymouth and Melcombe-Regis Association.*

The Rev. T. R. Garnsey and the Rev. Robert Cox had agreed to attend this Anniversary, on their way to the Channel Islands. The Assistant Secretary and Mr. Mortimer, by travelling all the night of Tuesday the 3d, were enabled also to render assistance.

The Meeting was held on Wednesday, July the 4th, in the Guildhall. The Rev. Dr. Dupre, who was in the Chair, opened the Meeting; and the Secretary, Mr. John Harvey, jun., having read the Report, Resolutions were proposed and seconded—by Edmund Henning, Esq., and the Assistant Secretary of the Society—by the Rev. T. Mortimer, and the Rev. T. R. Garnsey—by the Rev. Mr. Merry, and Mr. Ellis—by Mr. Walmsley, and Major Lapsley—and by the Rev. O. Piers, and the Rev. Robert Cox.

July, 1821.

*Formation of the Taunton and West-Somerset Association, and of a Branch at Bridgewater.*

At a Meeting, held on Thursday the 5th of July, at the Market House in Taunton, Sir Thomas Buckler Lethbridge, Bart. Member of Parliament for the County, in the Chair, an Association was formed for Taunton and the Western part of Somersetshire. The Assistant Secretary of the Society having detailed its objects and progress, Resolutions for establishing the Association were respectively moved and seconded—by C. P. Anderdon, Esq., and the Rev. T. T. Biddulph—by the Rev. J. Mules, and Captain Slade—by the Rev. Robert Jarratt, and Charles Poole, Esq.—by the Rev. T. Mortimer, and J. H. Bovet, Esq.—and by the Rev. Mr. Jennings, and the Assistant Secretary. About 60*l.* was contributed; and there is reason to expect very efficient aid from the Association. The Chairman opened the Meeting, with an avowal of his full approbation of the object and plan of the Society, so far as he had been able to look into the documents of its character: this conviction derived new force as the discussion proceeded, and he expressed his entire satisfaction in the part which he had been induced to take, and a warm interest in the success of the Society. In these sentiments he was ably supported by Mr. Anderdon.

*Patron*—Sir T. B. Lethbridge, Bart. M.P.

*Vice-Patron*—C. P. Anderdon, Esq.

*Treasurers*—Messrs. J. and D. Badcock.

*Secretaries*—Mr. J. E. White and Mr. W. J. P. Wilkinson.

In the evening of the same day, a *Branch Association for Bridgewater* was formed, at a Meeting held in the Assembly Room at that place, Mr. Cross in the Chair. The Rev. John Noble Coleman and the Rev. J. Jarman, the Assistant Secretary and the Rev. T. Mortimer, the Rev. T. T. Biddulph and

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Frederic Axford, Esq., the Rev. John East and Captain Slade, and Henry Axford, Esq. and the Rev. J. Mules, severally moved and seconded Resolutions. About 20*l.* was contributed.

*Vice-Patron*—John Evered, Esq.

*Treasurer*—Frederic Axford, Esq.

*Secretary*—Rev. John Noble Coleman.

*Second Anniversary of the Wellington Association.*

The Annual Meeting of this Association, which will hereafter be considered as a Branch of the Taunton and West Somerset, was held in the School Room, on Friday the 6th of July; the Rev. Robert Jarratt, Vicar, in the Chair. The Meeting was addressed by him, by the Assistant Secretary, by the Rev. Messrs. Biddulph, Jennings, Mules, and Mortimer, and by Captain Slade, Mr. Warren, and Mr. Were. Mr. Mortimer preached, in the evening, at the Parish Church. The Collections were about 30*l.*

*Meeting of the Guildford Association.*

Sermons having been preached, by the Assistant Secretary, on Sunday the 15th of July, at Stoke and at Womersh, a Meeting was held, on Monday Evening, at the Sessions House in Guildford, W. Haydon, Esq. in the Chair. It was addressed by the Assistant Secretary, the Rev. C. Jerram, the Rev. W. H. Cole, the Rev. W. Russell, the Rev. C. A. L'Oste, the Rev. R. B. Wolf, the Rev. C. Neat, John Dodsworth, Esq., and Joseph Haydon, Esq. The Collections amounted to nearly 60*l.*

This Association has been in action for several years. On the present occasion, John Smallpiece, Esq. was appointed *Treasurer*; and W. Haydon, Esq. and C. Shebbear, Esq. *Secretaries*. A Guildford Ladies' Association was formed, the same evening, of which Mrs. L'Oste is appointed *Treasurer*, and Miss Jane Haydon *Secretary*. It

is the wish of the Society's friends to enlarge this Association, at the earliest opportunity, so as to comprehend the County of Surrey.

#### BAPTIST MISSIONARY SOCIETY.

##### ANNIVERSARY.

ON Wednesday Morning, June the 20th, the Rev. T. S. Crisp, one of the Tutors of the Academy at Bristol, preached, at Great Queen Street Chapel, from Zech. iv. 6, 7; and, in the evening of the same day, at Sion Chapel, the Rev. Joseph Ivimey preached from Col. i. 12—14.

On Thursday Morning, at Nine o'Clock, a Meeting for Prayer was held at Eagle-Street Meeting; when an address was delivered by the Rev. Jenkin Thomas, of Oxford, founded on the petition, *Thy kingdom come!* At Eleven o'Clock, the Annual Meeting took place at Spa-fields' Chapel, Joseph Guttridge, Esq. in the Chair. The Report having been read by the Rev. John Dyer, one of the Secretaries, Resolutions were moved or seconded by the Rev. T. S. Crisp, the Rev. Joseph Hughes, the Rev. John Campbell, the Rev. Dr. Collyer, the Rev. Joseph Ivimey, the Rev. G. Marsden, the Rev. John Arundel, Benjamin Shaw, Esq. and other Gentlemen.

From a Statement of the Accounts read by the Treasurer, it appeared that the Income of the year had been upward of 13,000*l.*, being considerably more than that of any preceeding year. The Expenditure had, however, exceeded 17,000*l.*, leaving a balance due from the Society of about 3500*l.*

The Collections at this Anniversary amounted to 393*l.*

#### AFRICAN INSTITUTION.

##### FIFTEENTH REPORT.

WE shall here extract from this Report such passages as relate to the measures and views of the In-

stitution. The state of the Slave Trade will be detailed, in the subsequent parts of the present Number, under the heads of *Africa*, *India*, and the *West Indies*.

*Present Objects of the Institution.*

Fourteen years have now elapsed, since the Bill for the Abolition of the Slave Trade became an Act of the Imperial Parliament of Great Britain. Soon after this memorable event had taken place, the African Institution was established; principally with a view to the civilization of that large portion of the globe, which had so long been kept, by the pernicious effects of this Traffic, in a state of the grossest darkness and barbarism. But, aware that this great object could not possibly be effected, so long as the Slave Trade should be allowed to exist, the Members of the African Institution deemed it of essential importance to watch over, and to enforce with the greatest care and attention, the strict execution of the Abolition Act.

*Recapitulation of Measures and Engagements relative to the Slave Trade.*

It having been found, however, that the penalties of that Act were not sufficient to deter British Subjects from continuing the Slave Trade, Parliament, in the year 1811, enacted that every British Subject, and every person residing within the British Dominions, who should in any wise be concerned in the Slave Trade, should be deemed a felon, and might be punished by transportation, for a term not exceeding fourteen years; and thus the British Law at present remains.

This Act tended greatly to restrain, if not to extinguish, except in the Isle of France, the British Slave Trade: and while the nation continued at war, the Slave Trade of other States was also much diminished; so that Africa was, for a time, relieved, in a considerable degree, from the desolating effects of this Traffic.

But the return of peace to Europe, having put an end to the belligerent right of search, was the signal for an extensive revival of the Slave Trade in Africa, accompanied with more than its usual miseries.

It became, therefore, the anxious wish of the Directors, by means of the influ-

ence which this country had acquired, not merely to obtain the concurrence of all the powers of Europe in the Abolition of the Slave Trade, but to induce the Maritime States to agree to such a modified right of mutual search, even during peace, as should tend to make that Abolition effectual.

In both these objects, our Government has, in different degrees, succeeded. Besides obtaining from the Congress of Vienna the memorable declaration which denounced the Slave Trade as "the desolation of Africa, the degradation of Europe, and the afflicting scourge of humanity," and which affirmed that the final triumph of the Cause of the Abolition would be "one of the greatest monuments of the age which undertook it, and which should have gloriously carried it into complete effect," France and the Netherlands were prevailed upon to sign Treaties stipulating for the total and immediate Abolition of this Trade. The result of the efforts used with Spain and Portugal was not so favourable. Both these Powers, however, agreed forthwith to confine their Slave Trade within certain specified limits. Portugal still refused to fix any precise period for the final abandonment of it; but Spain consented totally to abolish it from the 30th of May, 1820, five months being allowed for completing the voyages that might have been commenced prior to that period.

The Governments of Portugal, Spain, and the Netherlands, further agreed to admit the proposed right of search; but neither the French nor the American Government could be prevailed on to assent to this important arrangement.

*Manner in which the Engagements of various European Powers in reference to the Slave Trade have been fulfilled.*

The Directors now proceed to give some account of the manner in which the engagements of these different nations on the subject of the Slave Trade have been fulfilled.

*By France—*

Notwithstanding the stipulations entered into by France for the Abolition of the Slave Trade, the Directors have had the painful duty, year after year, of exhibiting to the Institution nume-

rous and irrefragable proofs of the continuance of this Traffic by the subjects of that kingdom. They are much concerned to say, that the account which they have now to render of the state of the French Slave Trade is even more afflicting than any which has preceded it. Indeed, so multiplied and so flagrant have been of late the violations of the French Law on this subject; to such an extent, and with such impunity, has this Trade been carried on, almost without the affectation of disguise; that the evil, practically speaking, could scarcely have been greater had it been actually tolerated by the Government of France.

Evidence is produced, at large, by the Directors on this subject, the substance of which will be found in the present number.

The Directors have not failed to communicate these painful facts to his Majesty's Government; and they know that strong representations have been made on the subject to the Government of France; with what effect remains to be seen. That Government seems bound in good faith, to assign a satisfactory reason, why crimes of such extent and atrocity should have continued, for so long a time, to be committed by its subjects and under the protection of its flag, in spite of its own solemn and reiterated engagements to repress those crimes; and how it has happened, that the perpetrators of them should hitherto, almost without exception, have not only enjoyed perfect impunity, but not even been subjected to the discredit of a public inquiry.

In the month of June last, the Minister of the Marine announced, in the Chamber of Deputies, his intention of proposing a further enactment to render the Abolition effectual; and the Directors have learnt that a promise to the same effect was actually made to our Government. They have looked for its promulgation with considerable anxiety; especially as they understood that its object was to rank the Slave Trade with those crimes which are subject to an infamous and degrading punishment. The enactment of such a Law in France would be an important advance in the cause of Abolition; for, without it, it is to be feared that pecuniary penalties will practically be of little avail, as they may easily be provided against by a higher rate of insurance, which the enormous

Prizes in this execrable Lottery will well enable it to bear.

Since the publication of the Report, this subject has been brought forward in the Chamber of Deputies of France. M. Benjamin Constant urged the necessity of the New Law, on the ground of the inefficiency of the present Code; and appealed, in evidence, to a number of facts, the chief of which are contained in this Report. His Speech excited a strong feeling in the Chamber. The Minister of Marine assigned as his reason for not bringing forward the New Law which he had announced, that the Council were of opinion that it would be inexpedient in the present state of the French Colonies. In a vehement discussion which followed, it was contended, on the one side, that the existing Laws against the Slave Trade were sufficient; and, on the other, that the only means of averting the dangers which threatened the French Colonies, consisted in its entire Abolition.

The Report proceeds—

It is with great pain that the Directors have found themselves compelled to dwell on these particulars of the French Slave Trade. They by no means intend or wish to implicate the French Government, much less the French Nation, in an indiscriminate charge of favouring the Slave Trade. The King and the Nation, they doubt not, sincerely desire its Abolition. By what means their wishes have been so completely frustrated, it might not be expedient to attempt to specify. Thus much, however, appears to them to be proved almost to demonstration, that some of the principal Members of the French Government have been most grossly imposed on by subaltern agents; and that the conduct of many of these agents has been manifestly, either corrupt, or, at the very least, criminally negligent.

By Speech—

The French Flag is prostituted to the protection of the Spanish Slave Trade, which has now ceased to have

any legal existence. This fact is confirmed by recent intelligence from the Havannah, which represents the Slave Trade there as in a very flourishing state, and as chiefly carried on under the flag of France. The Directors have represented this circumstance to Lord Castlereagh: who agreed with them that such proceedings were in violation, not only of the engagements of France, but of the Treaty between Great Britain and Spain for the Abolition of the Slave Trade; and that Spain should be called on to fulfil her engagements, by effectually guarding against such an abuse.

*By Portugal—*

The period for the Abolition of the Slave Trade by Portugal remains still undetermined; although various discussions have taken place respecting it, between the British and Portuguese Governments.

A flagrant instance of the barbarities, which a familiarity with the Slave Trade has a tendency to produce, recently occurred in the case of a Portuguese Vessel called the *Volcano do Sul*. She was captured by his Majesty's ship *Pheasant*, with 260 Slaves on board; and, in the passage to Sierra Leone, her captain and crew rose on the British Officer and Sailors, murdered them all, and then carried the vessel into Bahia, where the Slaves were landed and sold.

The Directors trust that this atrocity will be strictly investigated, with a view to bring the perpetrators of it to justice.

Whether the recent changes in the Government of Portugal will afford any facilities in arranging this matter, it is impossible at present to say; but they have appeared to the Directors to afford a favourable opportunity for distributing information in Portugal respecting the real nature of the Slave Trade. With this view, the Directors have procured translations to be made into Portuguese of the Spanish Tract entitled, "Sketch of the Slave Trade, and Reflections on that Traffic," written, some years ago, at their request, by Mr. Blanco White; and also of an abridgment of Mr. Clarkson's History of the Abolition of the Slave Trade. The former work has already been found useful, in enlightening the public mind in Spain, and in promoting there the Cause of the Abolition. The transla-

tions of these works are now printed, and ready for distribution.

Believing that the Public Mind in other foreign countries is even yet but ill-informed respecting the nature of the Slave Trade, the Directors have turned their attention to the best means of diffusing such information; with a view of exciting in those countries that moral abhorrence of this commerce, to the prevalence of which in England must be attributed, not only our Acts for its Abolition, but the degree in which those Acts have proved effectual to their object: for the Directors are well persuaded, that to the want of a similar feeling, which a full acquaintance with the innate criminality of this Trade could not fail to generate, much of the difficulty which has occurred to the British Government, in their representations on this subject to Foreign Powers, is to be ascribed.

#### REPORT OF A SPECIAL COMMITTEE.

It had been referred to a Special Committee, to form a Digest of the information relative to the Slave Trade, recently laid on the Table of the House of Commons; and to communicate such Digest, with their Observations thereon, to the Board. This communication was made to the Directors on the 8th of May; and has been printed, by their order, as a Supplement to the Annual Report of the present year. It occupies 180 pages; and is filled with details, the nature and bearing of which are clearly stated, by the Committee themselves, in the following summary of its contents:—

The Committee feel that it will be impossible for any Member of the African Institution to peruse these documents without strong emotions. They exhibit, on the part of our Government, a perpetual and painful struggle against the apathy and negligence (to use the very mildest terms of which the case will admit) of those whom it has been urging, almost without intermission, but hitherto almost in vain, to perform their solemn contracts, to redeem their repeated pledges, and to act up to their public declarations.

If a close scrutiny might be able to discover one or two instances, in which

opportunities of beneficial interferences may have been overlooked, even by our own Government, yet the comparison between its conduct in regard to the Slave Trade and that of the other Members of the Alliance, is too honourable to Great Britain, and too gratifying to the friends of Africa, to be passed without observation.

In other countries, the men in power, with few exceptions, appear to have contented themselves with bare professions, and to have made few or no spontaneous exertions in this cause. Even some of the best disposed among them have appeared rather resentful of complaint, as if it implied a charge of insincerity, than earnest by their conduct to obviate the possibility of such an imputation: nay, instances are not wanting, still judging from appearances, where they have sought rather to excuse criminals, than to discover, to punish, or even to restrain them. And when such are the dispositions manifested by persons in high station, it were folly to indulge any other expectation than that the subaltern agents both abroad and at home should be not only generally supine, but too frequently conniving and corrupt.

In the case of one Power, the Committee find the attempt revived to hide the enormities of its Slave Trade under the miserable pretence of concern for the souls of those, on whose bodily and mental feelings they scruple not to inflict the most grievous of all injuries.

In another, they discover an apparently fixed determination to cling to this flagitious Commerce at all hazards, unless it can wring, from the sympathies of this country toward Africa, a large redeeming price for the blood which it will otherwise deliberately shed, and for the agonies and tortures which it will otherwise deliberately inflict.

By a third, of whom better things might have been expected, the utmost pains have been taken to establish such a limitation of its own solemn engagements, as must fritter away or wholly destroy all the beneficial effects which they were designed to produce, so long as one State in Europe shall be found unprincipled enough to connive at crimes which it has professed to renounce and to punish; or so long as Portugal, persisting in her determination to perpetuate a Trade which she has declared to be a violation of the sacred principles of

religion and humanity, shall be able to supply a human victim from her own possessions in Angola, or to glean man, woman, or child from the interior of Africa.

Of the conduct of a fourth Power, the Committee are unwilling to express themselves in terms that would appropriately convey their feelings. They will, therefore, abstain from the attempt; in the hope, that, in a country where public opinion is not without very considerable influence and where information may be widely diffused, the bare statement of the facts of the case will produce their due effect, both on the Government and the People.

They would only remark, that every one of these Governments, whose subjects, it will be seen, carry on the Slave Trade, almost without disguise, and certainly with impunity, has joined in the unequivocal reprobation of the Traffic, in language as strong as the most sincere detestation could suggest.

It seems important, also, to remark, that while Great Britain has been waging this unequal conflict with the avarice and profligacy of the Traders of so many other States, which have certainly not shewn any extraordinary ardour in repressing the crimes of their own subjects, it has derived but little aid from the reclamations and remonstrances of Austria, Russia, and Prussia: who stand equally pledged with Great Britain, to enforce and execute the solemn sentence pronounced on the Slave Trade, by the Powers of Europe assembled in Congress at Vienna; and to provide that it shall not be rendered abortive, by the arts or the influence of the miscreants who are engaged in carrying it on.

America alone has practically seconded our efforts with cordiality. But even this Power—anxious as the Committee believe her to be in her wishes to destroy this enormous evil, in which too many of her own subjects still participate—is restrained, by certain Constitutional considerations, from that full co-operation which is necessary to its effectual repression. If, however, the report shall be confirmed—that she has, by a Legislative Enactment, stamped the Slave Trade with the brand of piracy; and subjected every citizen of the United States, as well as every foreigner sailing under the American Flag, who shall be engaged in carrying it on, to capital punishment—she will

have elevated her character to a height to which other nations may look with envy; and she will have set an example, which Great Britain, the Committee cannot doubt, will be among the very first to imitate, and which must, sooner or later, become a part of the universal code of the civilized world.

Of the Four Powers referred to in this extract, the first is that of Spain—the second, Portugal—the third, the Netherlands—and the fourth, France. The report that the United States had made the Slave Trade piracy, has been since confirmed.

Since the appearance of the Supplemental Report, Resolutions, and Addresses to His Majesty grounded on the documents contained therein, have been unanimously adopted by both Houses of Parliament—in the House of Lords, on the motion of the Marquis of Lansdowne; and in the House of Commons, on that of Mr. Wilberforce.

These Resolutions and Addresses are in full accordance with the sentiments of the Special Committee above stated, and enter at large and forcibly into the conduct of the European Powers. Of the late proceedings of the American States it is said—

In witnessing the conduct of the Legislature of the United States on this occasion, we are led to reflect, with grateful exultation, on our common origin, and on those common laws and institutions, whose liberal spirit has prompted our American Brethren to be among the very foremost in thus stamping on a Traffic in the persons of our fellow-creatures its just character and designation: and we cannot but express our earnest hopes, that not only we ourselves shall speedily follow so honourable an example, but that the day is not far distant, when, by the general concurrence of all civilized nations, this detestable Traffic shall be pronounced to be piratical, to be an offence against all human kind, which all are entitled and bound by duty to suppress.

The conclusion of the Resolutions of the House of Commons is

worthy of the Representatives of a free and enlightened people:—

While we thus entreat His Majesty, to concert with other Powers the means of carrying into complete effect this great Cause, we are not merely prompted by a sense of what is due to the general obligations of justice and humanity: we cannot but feel, that to Africa we owe a debt, which conscience and honour oblige us to repay; and, though we congratulate His Majesty on the generous zeal which Great Britain has manifested, and the costly sacrifices which she has made, in vindicating, in this instance, the rights and happiness of our fellow-creatures, yet we cannot reflect, without remorse, that we ourselves were too long among the very foremost in carrying on this guilty Commerce.

Since we are now aware of its real character, it becomes us to be earnest and incessant in our endeavours to impress the truth on others who may have been misled by our example. And, as we contributed so largely to prolong the misery and barbarism of the Africans, we should now be proportionably earnest in using the means with which Providence has endowed us, for promoting their civilization and happiness.

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## Continued.

### SWITZERLAND.

BASLE.

#### GERMAN MISSIONARY SOCIETY.

*General Meeting of the Society, and Designation of Missionaries.*

THE formation and objects of this Society were stated at p. 31 of the last "Survey." From a Letter of the Rev. Mr. Blumhardt to Dr. Steinkopff, of the 23d of June, we shall extract an account of its late proceedings.

The Annual Meeting of the Bible Society had been held on the 19th of June; a Sermon having been preached, on the Sunday preceding, in the Minster, or principal Church, by the Rev. Mr. Gessner, of Zurich. The friends, of both Societies arrived in great numbers, many coming twenty or thirty miles, and some as far as 120.

Mr. Blumhardt writes—

On Wednesday Morning, the 20th of June, a Public Examination took place in our Missionary Seminary. For want of room, only those of our friends who came from a considerable distance could be accommodated. The Students were examined in the principal Doctrines of the Christian Faith, in Greek and Hebrew, in the Arabic of the Korân, and in English. The audience expressed both surprise and satisfaction at the progress which they had made.

In the Afternoon, at three o'clock, our Missionary Meeting began in St. Martin's Church. Persons flocked from every quarter, and the Church was quickly filled. After a very interesting Discourse from the Rev. Mr. Von Brunn, on Rev. xiv. 6, 7, I read the Report, containing a mass of cheering information respecting the work of the Lord, within the short period of the last six months of our Missionary Society. The Rev. Mr. La Roche concluded the Meeting with an affecting appeal to the Assembly.

On Thursday Morning, a Meeting for Business was held at the Mission House, which was attended by Deputies from our Auxiliary Societies at Schaffhausen, St. Gall, Zurich, Toggenburg, Bern, Strasburg, Stutgard, Mezingen, Tübingen, and Tuttlingen. A great number of other friends were also present. After several extracts had been read from the Society's correspondence with the distant Societies of Nürnberg, Darmstadt, Barmen, and Bremen, the rules of our Society, and the general plan of the Missions, were submitted and approved, and a vigorous co-operation was promised. The Lord was evidently in the midst of us: not a dry eye was to be seen, and this delightful assembly broke up after the most ardent expressions of praise to God.

In the Afternoon, four of our Brethren took leave, two of whom had been ordained by our Antistes only three days before. On this occasion, they were all furnished with Instructions. Messrs. Werner and Lang proceed to Halle; and Messrs. Dieterich and Zarembo to Petersburg, and from thence to the Black Sea. This was an Afternoon which will not be forgotten by those present. An audience of more than 600 persons, Clergy and Laity, was assembled within and without the

Hall. After prayer, I gave them their Instructions: my Address was listened to with deep attention; Messrs. Dieterich and Lang replying, in affecting farewell speeches, when the Rev. Mr. Von Brunn set them apart for the Missionary Work with the laying on of hands. These were indeed times of refreshing from the presence of the Lord, and we are all convinced that the most blessed fruits will follow: we already, indeed, witness them, in the increased approbation of our Society on the part of our Government, the removal of many prejudices, a general interest excited among the inhabitants of our town, and the cheerful co-operation of our friends in other places.

Two incidents well deserve to be related: A Christian Nobleman sent 1000 Swiss Francs to our departing Missionaries; and a Farmer of Alsace, whose name is not mentioned, sent 200 francs with this short observation—"When I was a Boy, being once employed to sow, an experienced Farmer said to me—'Throw the seed out far, my Lad.' I did so. Since then I have become rich in worldly goods—I therefore think I ought to do the same in spiritual matters."

Mr. Dieterich is the Student mentioned at p. 31 of the "Survey," as being destined for Armenia. He and his companion were to leave Basle at the end of June. The present state of the Turkish Empire may probably obstruct their plan. In reference to their Mission, Mr. Blumhardt writes—

If our British Brethren can do any thing in aid of our exertions in those quarters, we shall bless the Lord: if not, we shall persevere in our endeavours, in humble reliance on Him.

## RUSSIA.

### BIBLE SOCIETY.

#### SEVENTH ANNIVERSARY.

SOME reference to this Anniversary, which took place on the 28th of July last year, will be found at p. 252 of the Number for June. A few particulars are here subjoined from Dr. Henderson's Letters:—



The Seventh Anniversary was held in the Grand Hall of the Tauridian Palace. Our Noble President was supported by the Metropolitans Michael and Barlaam, Count Kotschubey, the Minister of the Interior, the Chancellor of the Kazan University, and several of the most distinguished persons in Church and State. Among others who honoured the assembly with their presence, was a Georgian Prince, who appeared as the representative of that people; and the sight of a number of Military and Naval Officers indicated the interest which the cause has excited in the different departments of the Army and Navy. It was truly animating to witness such a splendid assembly, met in the metropolis of this extensive empire, to celebrate the growing triumphs of the Word of God.

The excellent Speech with which the President opened the business of the day, was listened to with the deepest attention.

After the Report was finished, a view was given, in German, of the progress of Bible Societies in Foreign Parts; and a translation of the same in Russ concluded the business of the day. The Imperial Choristers, who had sung at the opening of the Meeting, now struck up a loud Anthem of Praise to Him, whose glorious attributes are so clearly revealed in the Bible, and into the enjoyment of whose favour it is the grand aim of the Bible Society to bring men of all nations, and kindreds, and people, and tongues. It was impossible for any heart, in unison with the spirit and design of the Sacred Writings, not to feel elevated and delighted by the association of ideas necessarily produced by the interesting scene.

*Speech of Prince Galitzin at the Seventh Anniversary.*

We shall extract from this Address such parts as relate to the progress of the Scriptures in the Russian Empire:—

The influence of the Word of God is conspicuous, in the progress which has been made in its circulation in the different languages and dialects spoken by the tribes of Russia. Even before a certain quarter or nation has attracted the attention of the Committees, (whose watchful care must be extended to so many branches of the Russian Bible  
July, 1821.

Society in such different and distinct parts,) an unexpected Epistle brings the joyful intelligence of the attempts of some zealous friends of the cause, to translate the Gospel of Salvation by Christ into some new tongue or dialect, in which it was unknown before. And yonder, in other districts of our native land, other lovers of the Word of God appear, who carry on an extensive correspondence, with a view to render the reading of the Word more general, and to shew the indispensable necessity of doing so: they order copies, and circulate them; and search out such as are thirsting for that water which floweth unto life everlasting, and sometimes find them even among those on whom the Name of Christ was never named: they make them acquainted with this invaluable Name, and lay open unto them the eternal riches of inexhaustible grace revealed in that Book which they bestow upon them: the hard and unbelieving heart, approaching unwillingly unto this fire of unquenchable and all-penetrating love, is softened, melted down, and made to flow out after this attractive grace. Other co-workers, according to their occupations and abilities, take upon themselves the care of transmitting large supplies of the Sacred Writings from one distant part to another, over mountains, through woods and rivers: expending for this purpose their perishable riches, they prepare for themselves and their neighbours imperishable and everlasting riches. Many thus co-operate to promote the success of one object—every one in proportion to his knowledge, power, and opportunities—each according to the measures of the gift bestowed; for there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.

Our Peasantry, by reading the Scriptures, are made wise unto salvation. Our Warriors, serving on the dry land and on the waters, with great desire and joy seek to possess for themselves the Bible, and do not fail to part with their last farthing to obtain it; stedfastly believing that therein they shall find the way of salvation to their souls. The Young have the first principles of their education grounded on the Word of God, before their minds are prejudiced against it by worldly wisdom. Among

our Clergy, we behold great exertions to increase the knowledge of the Word, by translating it into the different languages of the Natives of Russia, circulating it among them, and collecting subscriptions to aid the funds of the Society. At present, there is hardly a province in the Empire, where the cause of disseminating the Holy Scriptures is not known. From the shores of the Baltic to Kiachta, they are circulated by various ways and means. Copies of them have reached the distant habitations of the Buriats, and the still more distant inhabitants of the shores of Russian North America. On the other hand, the Kirghezes and Persians are supplied with them: the natives around the Caspian and Black Seas are partaking of them: the Georgians and Besarabians are furnished with these silent preachers of salvation.

#### *Committee Meetings.*

In what manner the Meetings of the Committee are attended, will be seen by the following extracts.

Dr. Pinkerton writes from St. Petersburg, Aug. 31, 1820—

Yesterday we had a Meeting of the General Committee, of no ordinary interest, both with regard to the persons present and the business transacted. Our President, Prince Galitzin, the Civil Governor of St. Petersburg; Sherbinin, the Georgian Metropolitan; Varlam, the Archbishop of Ischernigoff; Simion, lately arrived as member of the Holy Synod, the Vicar Bishop of St. Petersburg; Vladimir, with two Archimandrites, and other Clergy; the Catholic Metropolitan, Sestrenzevich Bogust, who is in his ninetieth year; our faithful and most successful Catholic co-labourer Gosner, lately arrived from Dusseldorf; and almost all our Lay Directors—were present at yesterday's meeting.

The information which General Maucalay (in a Letter to me from Constantinople, of the 25th of July) communicates respecting Mr. Jowett's safe arrival in Malta, with the Amharic MS. of the Bible, excited very lively admiration at the liberality and zeal which still continue to characterize all the transactions of the Committee of the British and Foreign Bible Society. Three very interesting Letters from our dear friend Connor, from Rhodes,

Jerusalem, and Aleppo, detailing his useful operations in the Levant, in Palestine, and in Syria, for making the Word of Salvation more generally known in these Apostolic Lands, were listened to with no less admiration and joy.

Of another Meeting, Dr. Henderson writes, Oct. 6, 1820—

Last Thursday, we had our Meeting of the Committee, the interest and respectability of which, I will venture to assert, has not been surpassed by those of any that have yet been held for the purpose of transacting the ordinary business of Bible Societies. Our Noble President filled his usual place, and was supported by three Metropolitans, two Archbishops, two Bishops, two Archimandrites, and several Noblemen and Gentlemen of distinction; the whole meeting amounting to forty-six in number.

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## Western Africa.

### *AFRICAN INSTITUTION.*

We shall extract from the Fifteenth Report all the principal details respecting the Slave Trade, in reference to these its head-quarters.

#### *Extent to which the Slave Trade is carried on.*

The vast extent to which the Slave Trade on the West Coast of Africa continues to be carried on, is proved by accounts received from the River Bonny, dated in July and August, in the last year; from which it appears, that, from March to July in that year, there had usually been in the Bonny from nine to sixteen Slaving Vessels of all descriptions at the same time, each capable of carrying from 309 to 700 Slaves; and that two of these vessels, which were there in March, and had then sailed to the West Indies, had returned in July, and were engaged in their second voyage. During the above period of five or six months, 120 sail of French, Spanish, and Portuguese Vessels had visited the River Bonny for the purpose of procuring Slaves; in consequence of which, the preparation of palm-oil is said to have been totally neglected by the Natives.

An account received from a Gentleman on board the Cyane, an American Sloop of War, which was sent to cruise

on the Coast of Africa, for the purpose of suppressing the American Slave Trade, dated in April last, states, that, since passing the River Sherbro, that vessel had detained ten Slave Ships, four of which were sent in for adjudication; but the others, being well covered by fabricated papers, were given up. The number of vessels engaged in this inhuman traffic, the writer says, was incredible: he supposed that not fewer than 800 sail were on the coast at the date of his Letter, all of them fast sailers, well manned and armed, and many of them owned by Americans, though under foreign flags. The Cyane had been constantly chasing, night and day, since her arrival on the coast; and sometimes had several Slave Ships in sight, at the same time.

The French Slave Traders, not content with reviving the Traffic on the Senegal, have encroached on the Gambia:—

As a further proof that the statement of the cessation of the French Slave Trade at Senegal and its neighbourhood is not correct, it may be added, that when Governor MacCarthy visited Bathurst, in the river Gambia, in the month of August last, on his way to Europe, he learnt, on undoubted authority, that the Slave Trade was at that time carried on with great activity, by various merchants both of Senegal and Goree. These persons were pointed out to him; and it was added, that they had established agents for this purpose at a small village called Albreda, in the river Gambia, about 40 miles above its mouth. Albreda was formerly a French Factory dependent on Goree. By the Treaty of 1783, it will be seen that France relinquished all right to its occupation. Indeed by the terms of that Treaty, which has not since undergone any modification, it clearly appears that the River Gambia was as effectually and unreservedly ceded to Great Britain, as the River Senegal was to France; and, as France would fairly object to our attempting to re-establish ourselves on any part of the Senegal, or even to navigate that river at all, so are we entitled to maintain the same exclusive right of occupation and navigation in respect to the Gambia.

Since the British Establishment of Bathurst was formed on the island of St. Mary's, near the mouth of the river,

no French Vessel has been allowed to enter or leave the river without undergoing an examination. Notwithstanding this restriction, however, a very considerable Slave Trade is carried on, by the French Factors of Albreda, throughout the whole length of the River Gambia: for, although the Authorities at Bathurst do not permit any vessel with Slaves on board to pass that Settlement, yet they are carried in canoes to the left bank of the river; and thence conveyed by land to Cacho or Cazamens, whence they are shipped for the West Indies. By these means the whole of that noble river, which would otherwise be entirely free from this Traffic, is, from one end to the other of its navigable course, exceeding 1000 miles, made the scene of the atrocities of the Slave Trade: and thus not only is the progress of civilization and improvement in that fertile region retarded, and the Natives prevented from pursuing a course of peaceful industry and beneficial intercourse: but wars are excited among them, and the surrounding districts are involved in depredation and blood. Such being the case, it appears to be highly expedient that the British Government should claim the strict execution of the provisions of the Treaty of 1783. This measure is pressed on us, under existing circumstances, by the highest moral considerations; and Great Britain therefore seems bound to vindicate her exclusive right to the navigation of this river, were it only to deliver our suffering fellow-creatures, in that quarter of the Globe from the violence and cupidity of the Slave Traders. This subject the Directors believe is now under discussion between the two Governments.

#### *Extent and Enormities of the French Slave Trade.*

Of the Extent of this Trade, the following extract sufficiently testifies. It is abundantly confirmed by witnesses and documents, brought forward by the Directors:—

In the year 1820, the French Slave Trade had swelled to a more enormous extent than at any former period. During the first six or seven months of that year, the Coast of Africa is described as having actually swarmed with French Slave Ships. A distinguished Officer of the British Navy, who was himself an eye-witness to the fact,

writing on the subject with deliberation, and after his attention had been called to a careful recollection of what he had seen, uses this remarkable expression: "The number of French Slave Ships now on the coast is something incredible."

The Spanish Slave Trade having ceased universally in May 1820, and England possessing by treaty the right of seizing and confiscating Spanish contrabandists, the flag of that nation cannot now be safely employed by Slave Ships. On this account the French Flag is eagerly sought after, not only by Spaniards, but by Americans and Portuguese, in order to protect their criminal traffic; it being the opprobrious distinction of France, that her flag alone can now be safely resorted to for the protection of Slave Ships to the northward of the Equator.

Of the Enormities attending the French Trade, the Directors state Two Cases, the details of which cannot be read without horror. These are the cases of the ships *Le Rodeur* and *La Jeune Estelle*. We shall abstract the particulars of each with as much brevity as practicable. The Report details them more at large, and establishes them on full authority:—

*Le Rodeur* left Havre for the Coast of Africa, and reached her destination the 14th of March 1819, anchoring at Bonny in the River Calabar. The crew, consisting of twenty-two men, enjoyed good health during the outward voyage, and during their stay at Bonny, where they continued till the 6th of April.

They had observed no trace of Ophthalmia among the Natives; and it was not until fifteen days after they had set sail on the return voyage and the vessel was near the Equator, that they perceived the first symptoms of this frightful malady. It was then remarked, that the Negroes, who, to the number of one hundred and sixty, were crowded together in the hold and between the decks, had contracted a considerable redness of the eyes, which spread with singular rapidity. No great attention was, at first, paid to these symptoms; which were thought to be caused only by the want of air in the hold, and by the scarcity of water which had already be-

gun to be felt. At this time, they were limited to eight ounces of water a day for each person; which quantity was afterward reduced to the half of a wine glass. By the advice of the surgeon, the Negroes were brought upon deck in succession, in order that they might breathe a purer air. But it became necessary to abandon this expedient, salutary as it was, because many of those Negroes affected with Nostalgia (i.e. a passionate desire to revisit their native land) threw themselves into the sea, locked in each others' arms!

The disease which had spread itself so rapidly and frightfully among the Africans, soon began to infect all on board. The sufferings of the people and the number of the blind augmented every day; so that the crew were seized with the dread of not being able to make the West Indies, if the only sailor who had hitherto escaped the contagion, and on whom their whole hope rested, should become blind like the rest.

This calamity had actually befallen the *Leon*, a Spanish Vessel, which the *Rodeur* met with on her passage, and the whole of whose crew, having become blind, were under the necessity of altogether abandoning the direction of their ship. They entreated the charitable interference of the *Rodeur*: but the seamen of this vessel could not either quit her to go on board the *Leon* on account of the cargo of Negroes; nor receive the crew of the *Leon* on board the *Rodeur*, in which there was scarcely room for themselves. The difficulty of taking care of so large a number of sick in so confined a space, and the total want of fresh meat and of medicines, made them envy the fate of those who were about to become the victims of a death which seemed to them inevitable, and the consternation was general. The *Leon* has not been since heard of, and in all probability was lost.

The *Rodeur* reached Guadaloupe on the 21st of June, 1819, her crew being in a most deplorable condition. Of the Negroes, thirty-nine had become perfectly blind—twelve had lost an eye—and fourteen were affected with blemishes more or less considerable. Of the Crew, twelve lost their sight entirely, among whom was the Surgeon—five became blind of one eye, one of them being the Captain—and four were partially injured.

It is stated, among other things, that

the Captain caused several of the Negroes who were prevented in the attempt to throw themselves overboard, to be shot and hung, in the hope that the example might deter the rest from a similar conduct. But even this severity proved unavailing; and it became necessary to confine the Slaves entirely to the hold, during the remainder of the voyage. It is further stated, that upward of thirty of the Slaves who became blind were thrown into the sea and drowned; on the principle, that, had they been landed at Guadaloupe, no one would have bought them, and that the proprietors would consequently have incurred the expense of maintaining them without the chance of any return: while, by throwing them overboard, not only was this certain loss avoided, but ground was also laid for a claim on the Underwriters by whom the cargo had been insured; and who are said to have allowed the claim, and made good the value of the Slaves thus destroyed.

At the statement of this case, and particularly of the fact last mentioned, by M. Constant, in the Chamber of Deputies, an expression of horror very naturally pervaded the Assembly.

The other case is as follows:—

The Master of the *La Jeune Estelle*, on the vessel being boarded, on the 4th of March, 1820, by the boats of His Majesty's Ship *Tartar*, commanded by Sir G. Collier, declared that he had been plundered of his Slaves, and that none remained on board. His agitation and alarm, however, excited suspicion; and led to an examination of the vessel's hold. During this examination, a Sailor, who struck a cask which was tightly closed up, heard a faint voice issue from it, as of a creature expiring. The cask was immediately opened, when two Girls, of about twelve or fourteen years of age, in the last stage of suffocation, were found to be inclosed in it; and, by this providential interposition, were probably rescued from a miserable death.

These Girls, when brought on the deck of the *Tartar*, were recognised by a person on board, who had been taken prisoner in another Slave Ship, as having been the property of the Captain of a Schooner belonging to New York. An investigation having taken place, it ap-

peared that this American Contrabandist had died at a place on the coast called Trade Town, leaving behind him fourteen Slaves, of whom these two Girls formed a part; and that, after his death, the Master of the vessel had landed his crew, armed with swords and pistols, and carried these fourteen Slaves on board the *Jeune Estelle*.

With respect to the other twelve, no distinct information could be obtained beyond the assertion of the Master, that he had been plundered of them by a Spanish Pirate: but it was recollected, with horror, by the Officers of the *Tartar*, that when they first began the chase of *La Jeune Estelle*, they had seen several casks floating past them, in which they now suspected that these wretched beings might have been inclosed; having been thrown overboard by this man, to elude the detection of his piratical proceedings. It was now impossible, however, to ascertain the fact, as the chase had led them many leagues to leeward: and even after they had consumed the time, which would have been necessary, by beating to windward, to reach the place where the chase commenced, there were many chances against their again seeing the casks; and not the slightest probability, that any of the Slaves inclosed in them, if they were so inclosed, would be found still alive.

### Sierra Leone.

*Sir G. Collier's Remarks on the Climate.*  
FROM a "Second Annual Report upon the Settlements on the Coast of Africa," by Commodore Sir George R. Collier, recently laid before Parliament, we extract some observations relative to the Climate of Sierra Leone; as all authentic information on this subject is interesting to the Friends of Africa.

The climate of Sierra Leone is, like all other tropical climates, divided into a sickly season, and one not positively so; for it may be considered too much to speak of Sierra Leone as ever absolutely healthful. Nevertheless, the month of December is here hailed with joy and delight by all classes of population, whether Native or Imported, and whether Whites or Blacks.

The mortality, on my last return to

it, I found not by any means such as had been represented: and certainly not what, in the same period, had been experienced at Jamaica, in proportion to its population. Of the Non-commissioned Officers, however, arriving from the West Indies, I believe few escaped; they presumed falsely on what they considered a preparation for the climate of Sierra Leone; and the liberties that they took with their constitutions hastened an event, which great care and attention only can guard against.

Of the crews of the timber-ships visiting Bance Island, many died: for, unaided by that relief, which their Lordships so properly and so liberally afford his Majesty's Ships, by the invaluable services of our Kroomen; and unprotected by those humane laws, which were formerly in force, when exposed to the same climate; in carrying on the Slave Trade, by which the Master was compelled to hire a certain number of Kroomen, or native Africans, to relieve his crew, alike from the effects of the sun as from the pouring rains—the sailor in the Merchant Service is now frequently compelled to work at all hours, on all days, and in all weather; and not furnished, as the King's seaman is, with a blanket-dress, perspiration is suddenly checked by a tornado or the periodical rains: fever is thus generated, and death ensues.

In reference to the mortality among the Americans who visited the Sherbro, Sir George remarks—

From the extraordinary and lamentable mortality, which has attended these trans-atlantic Settlers on the woody and swampy shores of the Sherbro, my argument may be, I think, fairly supported, that, as the land about Sierra Leone shall be cleared of a large portion of its forest and underwood, and of the mangrove which covers the neighbouring marshes and fosters the deadly miasma incidental to all tropical swamps, the Colony will then cease to bear the reproach which it does, of being the untimely grave of all European adventurers.

Indeed I believe, from the observations which I have made in other tropical climates from the same cause, that there are years, when, on a comparison with respect to relative numbers, a greater proportionate mortality will be

found to have occurred at some of our oldest established tropical Colonies, than at our very infant one of Sierra Leone, with all its disadvantages.

*Testimony of Sir G. Collier to the rapid Improvement of the Colony.*

From the Report just quoted we extract, with great pleasure, the following testimony:—

The Colony of Sierra Leone has been so differently represented, so much has been urged against its rising prosperity, and proposals said to have been made for its abandonment, that I consider myself, as an impartial person, the one, from whom opinion and remarks may be expected; and when I declare, that I shall not swerve in any degree from the plain and simple matter of fact, I trust I shall have full credit with their Lordships, for I can have no local interest to bias me in any way.

The continued and increasing improvements of Freetown attracted my particular notice; and added to my respect for the Governor, whose perseverance and indefatigable exertions, though almost unaided and unassisted in the great and laborious duties which he has to perform, had effected more than I had thought possible. For it is not merely to the improvements of Freetown, nor to the comforts of the residents, that Governor MacCarthy's mind is given; but likewise to the general increase of the Colony, by attending to the population from one extremity of this peninsula to the other, by protecting the untutored and ignorant African, and by giving the most patient consideration to his most minute grievances and wants.

In my former Report, I observed, that, in public improvements, the persons under surveillance of the Law, might, I thought, be employed. I was glad to see these people engaged in clearing the ground in the immediate neighbourhood of Freetown, and in removing the grass and indigo from the streets of the town: a measure which, if persevered in with care and attention, cannot fail to be highly beneficial to the general health of the community; for, after a heavy fall of rain, and the sun striking on the ground with its vertical power, the vapours from the vegetable matter overrunning the streets is so perceptible, that, in drawing breath, I have felt

that I was inhaling a vapour, which I could but compare to gas from coal.

I cannot better mark the Rapid Vegetation of Sierra Leone, than by noticing the following circumstance. When at Sierra Leone in January 1819, in an unoccupied lot of ground in Freetown, where two or three small trees had just sprung up (seedlings of the last year), I was induced, from curiosity, to measure and mark them in a particular way. On my return this year, I observed the trees thus marked still standing; but their extraordinary increase made me doubt my own correctness: my initials on the bark, however, removed all doubt: they had grown up large trees, and were at least four times their former diameter.

Stone and Brick Buildings are now succeeding the wooden houses and crazy huts, of which, in former days, Freetown was composed: and the improvement by Bridges of Stone, over the rough and craggy watercourses which the torrents have formed, is very considerable.

A Reservoir is now forming for affording a more ready supply of water to men of war and shipping, without interrupting the demand for the town. This, as in my former Report I observed, was much wanted: still, an additional conductor to this supply from the town must be prepared, if Freetown continues to increase as rapidly as it has done since I have had opportunities of making any observations upon it.

The Defensive Works have been put into an excellent state: and some of the Houses for the accommodation of the various Servants of the Colony are nearly completed; and not only with a marked attention to neatness, but to the personal comforts of individuals destined to occupy them.

The Church, though a work of great labour, is going on with spirit and perseverance; but some time must elapse ere it can be opened. The Barracks of the Officers have been much improved; and a Commissariat-Store is constructing, which will shortly be finished.

Before I conclude my observations on the improved state of Sierra Leone, it is justice only that disposes me to notice the indefatigable exertions of the Chief of the Medical Department, Dr. Nicoll. No part of the establishment of this Colony reflects more credit on

the Heads of Departments, or does more honour to the Mother Country, than the liberal manner in which this branch of public duty is supported in England, and conducted at Sierra Leone. And it is not merely in his professional duties that Dr. Nicoll shews his zeal for the public service: his unwearied researches, as to the localities of the country, its capabilities and productions, as well as a close investigation into the causes of disease, and the best mode of treatment, make his life a most valuable one, and his death or removal would be an irreparable loss to the Colony. Talent and science, industry and application, are in him conspicuously blended.

The comforts and conveniences of the Hospital are very great. The site is well chosen; but the original construction was bad, and the decaying state of the building promises its speedy dissolution. Every repairing seems to be a doubtful remedy: the rot of timber, if not originally well chosen and properly grown, is here increased by the nature of the climate; and, as it seems to me that a new Military Hospital, or the principal parts of a new one, will be necessary, I would suggest, as an experiment, that the supporting pillars, and some other parts, be made of cast iron, prepared and sent from England, which, being frequently painted, would not only prove more durable, but economical.

The incessant employment here given to Mechanics, carpenters and joiners in particular, may be accounted for, in the never-ending demand for houses, and the necessity of getting over certain parts of the work before the setting-in of the periodical rains; so that the price of labour, which to mechanics is generally from three to four shillings a day, rises frequently to something most extraordinary.

There is, however, in my conception, an error in the general construction of many of the Public Works.

From the particularly hilly nature of the ground of this Colony, scarcely twenty houses stand on a level spot: and it frequently happens, that many of the foundations are sapped, or the walls disturbed, from the want of the precaution of having either an underground drain, or a channel cut to lead off the waters which come pouring down the declivities, sapping or destroying the stability of the building. The Hospital,

as well as the Church at Regent's Town, are strong proofs of this.

The manner in which the Public Schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the Scholars proves the aptitude of the African, if moderate pains be taken to instruct him.

I have attended Places of Public Worship in every Quarter of the Globe, and I do most conscientiously declare, never did I witness the Ceremonies of Religion more piously performed, or more devoutly attended to, than in Sierra Leone.

*Provision for Enlisted and Apprenticed Negroes.*

Numbers of the Negroes liberated from Slave Ships were apprenticed, under the provisions of the Abolition Act, for terms not exceeding fourteen years; and others were enlisted into the Black Regiments. The Directors of the African Institution, ever attentive to the interests of the Negroes, became anxious that such a plan should be devised and adopted, as might seem best calculated for the securing the freedom and promoting the welfare of these Negroes, on the expiration of their terms of service. On the 28th of June, Mr. Wilberforce accordingly moved, in the House of Commons, an Address on this subject to His Majesty, which was unanimously carried. This Address states the situation of His Majesty's Subjects of Colour, discharged from Black Regiments or from Apprenticeships, in their exposure to indigence and vice; and prays that provision may be made for their future protection and comfort.

REGENT'S TOWN

(Sierra Leone).

CHURCH MISSIONARY SOCIETY.

*Mr. Morgan's Testimony to the Character of the Christian Negroes.*

MR. THOMAS MORGAN, who in part supplied Mr. Johnson's absence from Regent's Town during

his visit to this country, was requested, on his return home on account of his health, to furnish the Committee with a statement of such facts and circumstances respecting Regent's Town, as might serve to make them better acquainted with the state of the people.

Of his means of knowing their condition, he says—

No day passed, when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly, as I often did, the families of all classes of the Communicants, I could not be deceived as to their actual condition.

From Mr. Morgan's statements we select some testimonies to the Piety, Integrity, Industry, and Docility of the Christian Negroes.

Of their PIETY, Mr. Morgan says—

Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of His Providence, as Children would mark the dealings of a Father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—"We have done something very bad—God is very angry: He is removing all our teachers—by and bye nobody will be left to tell us good. We must pray, my dear Brothers and Sisters: we must look into our own hearts—some bad live there." Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

I was struck, during a Fire which broke out in our House, with the sudden disappearance of the Women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a Divine influence could draw them to God in this trial, to ask His blessing on the exertions of those employed?

While we were replacing the Books, which had been scattered on this occasion, two of the Girls came to us. I



asked what was wanted: "Nothing, Massa," was the reply; "but we come tell you, God hear every time somebody go talk him." "How, my Child," said I, "do you know that God hears His people when they pray?" She said, "Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them Girls and Boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: He hear what Massa say to Him this morning: He no let this house burn too much.'" What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of Family Prayer on others more earnestly. Soon after, the same Girls mentioned their desire for one of the elder Girls to pray with the School Children, before they went to bed, and when they rose in the morning.

The Christian Negroes shew a strong attachment to the simplest views of Religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's Prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof—"If God your Father, that no be like his Child." Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that His Kingdom should come among their Country-people; and others felt that they were rebellious Children, for not doing His will on earth more, as it was done in Heaven. Some wept, to think how He delivered them from temptation and evil: and all, I believe, burned with love, to ascribe to Him the Kingdom of His Love, the Power of His Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the Negroes, but the plainest words of the Redeemer. How much better calculated His language is than any other to reach the heart, may be judged of by this instance, out of many.

July, 1821.

Some remarkable evidences of INTEGRITY occurred on occasion of the Fire above-mentioned:—

In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A Boy, who had got possession of the box which contained the money for paying the Mechanics and Labourers, was found in the garden; parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand.

The INDUSTRY of these Christian Negroes is thus attested by Mr. Morgan:—

Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both Husband and Wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous Brethren.

Of the DOCILITY of the pious Negroes, Mr. Morgan gives the following striking instance:—

On the disbanding of the West-India Regiments sent to the Colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the Negroes to see them. These Regiments had been, several years before, formed of Liberated Negroes; and many of the people were expecting to find Parents, Brothers, and Friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening,

intelligence arrived that on the following morning the Troops would be permitted to land, after Evening Prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at Prayer, the Church was particularly full; and a few words were spoken on the danger to which a Christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feelings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his Brother was come among the soldiers. "Well," said I, "and you wish to see him?" "Yes, Massa! I want to look him, but I no want to go to-day." "Well," I replied, "I want to send to Freetown: if you can find another Communicant, who wishes to go and see the soldiers, I will send you down." After a search of near two hours, he returned with, "Well, Massa, me no see that one what want to go: all them people what belong to Church think 'tis no good for them to run where God say temptation live." Two days elapsed before this poor fellow, whose heart was full of affection to his Brother, went to Freetown to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that Father of the Liberated Negroes, anticipating my request, promised, and kept his promise, that the Brothers should have the privilege of living together.

I know of many similar instances, but this one struck me much. I thought it an example worthy of imitation; and was fully convinced, that while I had known the Gospel longer, I had obeyed it less.

How eminently, indeed, the influence of Religion is displayed in the conduct of these people, none can well conceive who have not been eye-witnesses.

EXTRACTS FROM THE COMMUNICATIONS OF THE REV. W. JOHNSON.

At pp. 12—14 of the "Survey," an abstract was given of the pro-

ceedings at this Station, according to the latest intelligence then received. We shall now state various particulars, derived from Mr. Johnson's Journals and his Letters to the Secretaries, up to a recent period, digested under their proper heads.

*Trials and Supports of the Mission.*

We give extracts on this subject in the order in which they occur in the Journals and Letters, as they express Mr. Johnson's feelings as circumstances varied.

Feb. 22, 1820.—Slept very little during the night. The spiritual state of the people is very much on my mind. Oh! *who is sufficient for these things!* May the Holy Spirit help me, and enable me to build up the people of God in this place in their most holy faith! The following promise comforted my soul—*Fear not, I will help thee.*

March 7.—It pleased God to call me to Europe, last year; and, although I could not see at first, yet, blessed be God! I see now, that it has been good, both for me and my people. It has been, I trust, the means of uniting me more in affection to you: for I must confess that I felt not so much attached to you before, as I do now: and I would entreat you continually to give me advice, and admonish me to patience and perseverance; or, whatever you may think of me, as being out of the way, I beg you will make free and reprove me. Oh, continue to pray for me. I am a poor sinful creature. It often grieves me when I consider what expense my visit to England and to Germany has been; but I trust that it has been altogether for good. Saturday night is always considered by me as a peculiar season. Blessed be God, that I have ever been permitted to attend the Saturday-Evening Prayer Meeting in the Missionary House. Give my Christian Love to all friends who attend on that occasion.

May 3.—May the God of Abraham, of Isaac, and of Jacob be with you, and prosper you in all your undertakings! We continue to remember you and the whole Society, at the Throne of Grace; which, I am fully persuaded, you continue to do on our behalf.

By the time that you receive this, we

shall be in the middle of the Rains, and in the midst of jeopardy; perhaps, no more in the flesh. But let come what will, we are in the Lord's hands. *The Lord is my Shepherd: I shall not want.* Oh, that I may but be useful, while here below! May our Lord Jesus Christ but be glorified! then, whether we live, or whether we die, all is well.

June 2, 1820.—I am almost afraid to ask for more help: for, certainly, very few remain of those that are sent out from time to time. Where are all those who have been sent out since my first arrival in this Colony? How few can render active service, even if they have been spared—afflicted as they are with frequent fevers! But I must not give way to these feelings. The Lord reigneth still: and it is certain that He has begun a great work in Africa, which He will carry on. O Lord! arise and help us!

July 12.—The last Sunday in June, after the Morning Service, I was attacked by fever; and that with such violence, that I was deprived of my senses for several days. It was more, I believe, through the depression of my mind, than from the climate; having attended nothing but sick beds for several weeks. My wife seemed several times near the grave—so did my sister—and then Mr. and Mrs. Lisk fell ill, and many of the people; so that I sometimes did not know to whom I should go first. These trials, with my other engagements, seemed to overpower me. But it pleased my God and Saviour to deliver me again out of my distresses. While I was thus brought very low, my wife and sister got better; and now, through the sovereign mercy of God, enjoy good health.

I have not been able to keep a Journal of late, as my mind has been so engaged with the affairs of the Settlement. I have been, besides, in such a melancholy state of mind, through the weight of afflictions, that I had no inclination to write down what passed.

Nov. 29.—Three Communicants have fallen, and brought disgrace on the Cause of Christ; which has grieved me, and all our sincere people, while it has occasioned others to sneer. These things are very afflictive, especially as two of them were men of good report. These manifest, in every respect, great contrition; but they are, for the pre-

sent, excluded from the Communion of the Church.

Jan. 19, 1821.—Some of the people in our Town have become very wicked. They appear to be hardened. They have lost the fear of man, which, perhaps, restrained them before; and now openly oppose the servants of God: but this drives us together, and shews us more clearly the difference *between him that serveth God, and him that serveth him not.*

The work of mercy, however, notwithstanding the opposition of the enemy, is going on. Thirty Men and Women are under instruction for Baptism. *All things work together for good to them that love God; to them who are the called according to His purpose.*

#### *Diligent Attention to the Means of Grace.*

Besides regular Morning and Evening Family Prayer in the Church, and other Meetings on Week-days, there are Services, of different kinds and suited to various persons, not less than six times on the Sunday. At Six in the morning, a Meeting for Prayer is held in the Church—at half past Ten, Divine Service—from Two to Three, a Meeting for Prayer, at one of the largest houses in town—at Three, Divine Service—at half past Six, Divine Service—and from a quarter past Eight till Nine, one of the Assistants of the Mission assembles the Youths for prayer. In the course of the day, W. Tamba, W. Davis, and David Noah, visit Leicester Mountain and other places, to instruct their countrymen; or attend the sick in the Hospital at Regent's Town.

An account of the manner of spending several Sundays will give a lively idea of the value here put on Divine Ordinances:—

July 23, 1820. *Sunday.*—It has pleased God to give us of late much peace; and the Gospel of the Blessed God makes its progress as usual. This has, I trust, been a day when the unworthy Minister and his flock were much refreshed.

Yesterday and this morning, some conversation had taken place between

me and them; and I found that many laboured under great fears and other spiritual afflictions; which brought to my mind the following passage, on which I preached in the morning—*O Israel! fear not: for I have redeemed thee, I have called thee by thy name: thou art mine.* Isa. xliii. 1.

July 30, 1820: *Sunday*.—The Prayer Meeting in the Church, at Six o'clock in the Morning, was numerously attended. I gave an exhortation on the Lord's Day, shewing the imperfections and interruptions with which we have to struggle, while we meet in this world to worship God; and how great the difference will be, when we shall keep the eternal Sabbath, where no sin, no sorrow, no groans, no cares, no fears, shall interrupt us, and mingle with the songs and praises of our immortal tongues.

Divine Service at half past Ten. I read the prayers as usual, and David Noah responded with the whole congregation: I must confess, when I read some of those beautiful and spiritual prayers, I could have wept. There appeared a holy awe throughout the congregation. I saw one woman, while she repeated the prayers, especially that part—“Lord, have mercy upon us! Christ have mercy upon us!”—weeping bitterly. After the Prayers were read, I preached on Rev. iii. 19—*As many as I love, I rebuke and chasten: be zealous, therefore, and repent.*

In the Afternoon, I expounded, and asked questions on, 1 John iii. 3—10.

In the Evening, I preached on Isa. xliii. 26.

May the Holy Spirit bless his Word, which has been spoken! and all the praise and glory shall be to Father, Son, and Holy Ghost.

Aug. 13. *Sunday*.—I felt very unwell this morning, but could not stay away from Church; which was completely crowded, it being a very fine day. Those who have suffered from illness, have all got better of late. The weather is so favourable, that we scarcely know that we are in the middle of the rainy season. Many strangers were also observed. It was, indeed, a scene, which Prophets and Kings desired to see, but saw it not. What my soul felt when I beheld, I may say, a multitude of people, I cannot express; and all appearing eager to hear the Word of God. I preached on 2 Cor. iv. 17. While

I was preaching, the fever came on; but though my body felt weak, yet my soul was strengthened when speaking of the end and result of our present afflictions, which are but *light* and for a *moment*; and while we *endure* them, we are held up by our Covenant Jehovah, and thus they *work out for us a far more exceeding and eternal weight of glory.*

In the Afternoon, I was very unwell, and could not go to Church. About Four o'clock the fever left me, and I felt quite well again.

In the Evening, I preached on 1 John ii. 29.

The Boys concluded this Holy Day with Prayer Meeting.

W. Tamba kept service at Leicester Mountain, and W. Davis at Bathurst Town.

Aug. 20. *Sunday*.—I preached this morning on Gal. iii. 4. The people were very attentive: and as the weather has been very fine of late, all the people that had been ill have recovered, and were present. After Service, one of the Churchwardens came to me, and said, “When you explained the Law, some people wept; and two men ran away—they could not stand it.” Several expressed joy that the Lord Jesus Christ had delivered them from the curse of the Law.

In the Afternoon, I explained, and asked questions on, Rom. x. 1—11. The Church was as crowded as in the morning.

In the Evening, I preached on Phil. i. 6.

May the Lord bless his Word! My own soul has been refreshed once more. Oh what mercy toward one so vile and so wretched! May the Lord's Name be praised!

Sept. 3. *Sunday*.—It rained very much to-day, yet we had the Church full. Divine Service commenced at Ten, being the first Sunday in the Month. I first married two couple—two Carpenters to two School Girls—all Communicants. When the Girls came to take leave of me, they wept much, conscious of the important step which they were about to take. The whole Congregation seemed to feel affected when the Ceremony was performed, and responded the Service in a very solemn manner. The Brides were dressed in white gowns and black beaver hats; the Men in blue coats, and light waistcoats and trowsers. They made a

very respectable appearance. What a contrast!—when we consider, that, not long since, they were naked, and disfigured by Slave-dealers' chains and Greegrees!

I then proceeded to read the Liturgy; after which I preached on John i. 29—*Behold the Lamb of God, which taketh away the sin of the world*—and then baptized twenty-three Adults and three Infants. Before the administration of the Ordinance, I questioned the Candidates, who stood in a line before the Reading-desk, on Regeneration, Baptism, the Lord's Supper, the Holy Trinity, and the Fall and Recovery of Man. I then explained to them the questions and answers in the Prayer-Book, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost.

Being the First Sunday in the month, I administered the Lord's Supper to nearly 300 Communicants.

I was so much fatigued, that I could not keep Service in the Afternoon.

In the Evening, I preached on 2 Tim. ii. 19. The Church was full again, notwithstanding heavy rains; and blessed be God for His mercy! For my part, I found it good to be there, and I believe the people did the same.

A School Girl, who had hitherto been very careless, was much affected: she wept during the whole Service, and afterward desired to speak to me, with several other people.

Thus another blessed Sabbath has been spent. Oh, that every Sabbath, yea every day and hour, may be spent to the praise and glory of our Redeemer! Amen and Amen!

At the close of another Sunday, Mr. Johnson writes—

Our hearts did sing for joy, while we heard singing and praying on every side. Blessed be the Lord of Hosts, who still carries on the work of grace among us!

#### *Progress of Religion.*

We have extracted from Mr. Johnson's communications, the intimations which occur on this subject, in the order of their dates.

April 11, 1820.—In the evening, I examined, until a late hour, a number of people, who had several times applied for Baptism. I suppose there were fifty in the house; but only sixteen were, at present, received: these I intend to

instruct twice a week. They all gave evidence of the influences of Divine Grace, which were satisfactory to my mind.

April 14.—I instructed the Candidates for Baptism, this evening, in my room. I questioned them on the Fall of Man, Redemption by Jesus Christ, the Trinity, Baptism, the Lord's Supper, &c. Their answers were very satisfactory.

May 5.—The great work which it has pleased God to begin here is still proceeding. There are now Nineteen Candidates for Baptism, whom I instruct once or twice a week, preparatory to that Ordinance and the Lord's Supper. I trust they are partakers of Grace. I have been as careful as I was able in examining them. There are about as many more whom I have yet to examine.

May 20.—The work of the Lord is proceeding. I have divided the Candidates into two classes: the First Class I instruct every Friday Evening, and the Second every Wednesday Evening. The number is now Twenty-three. I should have baptized them to-morrow, as it is Whit-Sunday; but I wish to examine them first before the whole Congregation, for which they are not quite ready.

The last report which I made to his Excellency, of our Schools, is as follows:—

Boys . . . . .	65
Girls . . . . .	64
Men . . . . .	189
Women . . . . .	83
Students in the Seminary . . . . .	25
Domestics in ditto . . . . .	5

Total . . . . . 431

David Noah is still increasing in usefulness: he is indeed a valuable Assistant to me. W. Tamba and W. Davis have been made useful, I trust, to some of the people at Leicester Mountain. One Man from that place attended the Lord's Supper here at the last Administration.

July 12.—On Sunday, the 2d of this month, I baptized Sixteen Adults, among whom were three of the Youths of the Christian Institution. Seven other Candidates have been put off until another time. Many more wish to become Members of the Church of Christ, whom I shall examine this week, and then take under a course of Instruction.

We go on as usual. The Lord continues to own and bless His Word. Divine Worship is numerously and regularly attended.

July 19, 1820.—I have examined those who wished to be baptized, which amount to twenty-four, who are, I trust, under the gracious influence of the Holy Ghost. All praise be to Him!

Nov. 29.—On the First Sunday of this Month I baptized thirty-four Adults and their Children; forty-eight in all. Above 300 were at the Lord's Table. This was a time when my heart rejoiced, and my soul did magnify the Lord my Saviour. Oh, that we may experience many such seasons! Several more have come forth since, desirous of being baptized: about thirty are on trial; some of whom are under a course of instruction.

Feb. 6, 1821.—Last Sunday I baptized sixteen Adults; twelve of Regent's Town, and four of Charlotte; after which we had the Lord's Supper: above 300 attended. Our newly-arrived friends were present, and were much delighted.

*Evidences of the Influence of Divine Grace.*

The Negroes continue to manifest the genuine operations of Divine Grace on the spirit and in the life. Every awakened and feeling heart may here find its own picture—*heart answering to heart*: and it is most instructive and encouraging, to witness the variety of ways, in which it pleases God to work on the minds of His servants; while these operations are felt and recognised as similar to those which take place in themselves, by others of His servants of every colour and in every clime—an unanswerable proof of the genuine nature of this influence, and of the unity of the source from which it proceeds.

It is observable in the following extracts, how much these Christian Negroes make of the Scriptures; and with what simplicity they apply them, as before noticed by Mr. Morgan, to their own particular cases—with frequent reference to what they hear from their Minister.

By familiar expositions, morning and evening, at which numbers attend—by leading them to open

their minds in social meetings—and by frequently visiting them at their habitations—the people are brought to disclose to their Minister the most secret workings of their hearts. They will come sometimes, in succession, for a considerable time, to open their minds to him.

After one occasion of this kind Mr. Johnson writes—

How various are the dealings of God with His people! Some were distressed on account of indwelling sin—others under great darkness and temptations—while some rejoiced, and gave praises to Him *who worketh all in all*.

On another, he says—

At the usual Meeting, I addressed the Communicants on the Lord's Supper—pointed out how necessary self-examination was—proposed some questions—and requested they would put them to themselves when they retired. Some spoke in a very pleasing manner concerning the great things which the Lord had done for them; and how they had been refreshed by hearing the Word of God in the Church, and by reading it at home.

On a third occasion he remarks—

I have had visits paid me, every day, almost from morning to night. Were I to write down all the conversations that have taken place between the people and myself, they would fill a volume.

We shall arrange our extracts on this general head of the Influence of Divine Grace, under some of its most prominent operations observable in the spirit and character of this Christian People.

1. Their acknowledgments of the Gracious Hand of Providence in bringing them from their own country.

These are frequent and striking; and, in making them, they not seldom disclose the pitiable state to which their native countries are reduced by the shameful trafficking in human beings.

On Saturday Evening, a Youth stood up, and said—"When I in my country,

the King die: then the Headman get plenty Slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty Slaves. Me be Slave; but I no belong to the King—I belong to another man. Then my Master take me, and carry me to that place where they went to kill the people: he say, ‘That Boy no good—I will change him for one of them woman that they going to kill.’ He go, and take me; and we come to the place. I see two houses full of Slaves which they going to kill; and my Master change me for one Woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I don’t know what to do. By and bye, them Headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the Bush. I live there three days—I eat grass—I hear when they kill them people—I fear too much—they cry—they scream—Oh too much!—I run out of the Bush, and run to another country (town). The people in that country catch me—they tie my hand—and they send to the Headman of my country, and tell him they catch one of him Slaves. The Headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: He has brought me here by His power.”

2. The manner in which Convictions of Sin are awakened or deepened.

One of the School Girls said to me—“Since yesterday morning, all the sins which I done come before me. I am bad too much. I am afraid I shall die soon, and go to hell. I did not sleep all night. I do not know what to do.” She wept bitterly, and said—“O! poor

me! poor me!” I pointed her to the *Lamb of God which taketh away the sin of the world.*

A Communicant, who had been ill for a considerable time, and appeared to be in a consumption, and expected to die soon, said that he had read the Parable of the Ten Virgins, which distressed his mind much: he wept greatly, and said—“I am afraid I shall stand like the Five Foolish Women. Oh, if I was but sure that the Lord Jesus will keep me in the time when I die!” I spoke to him as God enabled me.

A Woman of the Ebo Tribe seemed much distressed in mind. She could scarcely speak. As some of these people are much agitated when they come to me, and are more open with their fellow-Africans, I sent her to William Tamba. She expressed a wish, however, to be baptized, and said—“Me pray to God the Holy Ghost to take me to Jesus Christ. Me pray to Jesus Christ to take me to the Father.” This declaration surprised me. I asked her a few more questions; but her heart seemed so full that she could not speak. I advised her, therefore, to go to W. Tamba (of whom all seem to be very fond), and tell him her heart, who would tell me again.

Several have begun to write to me when they are in trouble. I will give you a copy of one Note which I received, in the simple language of the writer:—

“Dear Reverend Sir—

“I sent these few lines to you, about my feeling.

“Yesterday morning, you preach Tenth Chapter of John, 9th verse; and, the afternoon, you preach again Twenty-second Psalm, 30th verse. I feel sorry in my heart about the people and myself to-day. When people do bad, and the other people stand over them, and they laugh—oh, when you talk about this, I so sorry—I see how blind, how wicked, and how ignorant, men is; and I say, I know all men ought to pray to God, because God is power all thing, and He hath all the life of men. Therefore, when I remember all these things, I do not know what to do.

“And, in the evening, you preach Fourteenth Chap. Matthew, 12th verse. It talk about the trouble of the disciples of John. All things what be spoken last night, all is my feeling: and some time I told Jesus all my trouble; but as I get up from my kneel, I feel the same thing again: but I only can say, the

Devil and all his Angels, that may try possible they can to tempt God people, but they can do nothing. Oh, I can saw much of my trouble; because if I stand up to complain all what my own heart, it bring bitter things against me: even the people will stop their ears and run away, because my heart bring bitter things against me." He means to say, that, were he to relate the evil thoughts and desires that trouble<sup>d</sup> his heart, the people would stop their ears and run away. "Oh, this time, I tempted too much; and, this time, I see myself wicked more than before.

"Therefore I wish the Lord may enable me, that I may keep close under his footstool. I wish the Holy Ghost may be with you. Therefore remember me in your prayer, because this time I very cast down. And what you be preach last night, it please me. You excuse me, because I do not know how to put the word right; neither I do not know how to write, neither to spell!"

3. It is not unusual with the Negroes, as our Readers know, to describe the Conflicts between Grace and Sin which are common to all real Christians, by their having 'Two Hearts'. An instance or two will strikingly illustrate their use of this appropriate figure:—

One of them said—"Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work:' then one heart say, 'You must go pray Lord Jesus Christ;' and t'other one say, 'No mind what that heart tell you:' then first one say, 'You had better go pray.' So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah! you see, suppose you no been pray, you no feel glad too much.'"

A woman, much distressed, came to me complaining—"Massa! I got two hearts." I begged her to explain what she meant. She replied—"One heart—new heart—tell me of all the bad things me been doing in my country, and since me been here. Same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me, 'Never mind! God no look you—God look White people—he no look Black people—he no look you.' But

my new heart tell me, 'Suppose you no pray—you die—you go to hell:' and then I want to go to pray: then old heart tell me, 'You go work first—make fire—cook rice:'—and then when I done work, I forget to pray; and so these two hearts trouble me too much, and I don't know what to do." I read to her the Seventh Chapter to the Romans. When I came to the Apostle's exclamation, *Oh, wretched man that I am!*—"That me!" said she: "me feel the very same thing." I then explained the following words—*I thank God through Jesus Christ our Lord*, and pointed her to Christ. She has since walked worthy of the Gospel.

#### 4. Their acknowledgments of Divine Forbearance and Mercy.

One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live: he gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meet me everywhere, and then I must come back to the Lord Jesus Christ, for He only gives me rest."

Another said—"Massa! God do keep me, for true. I have now been past three years in the Church"—meaning a Communicant. "Sometimes I have run away from the Lord Jesus Christ, but He no run away from me: He hold me fast. When I run, He send trouble after me. As He bring back Jonah, so He bring me back many times. I no run like Jonah, but heart run more like Jonah. One time I get so much trouble, and my sins so much plague me, that I want to hang myself; but, blessed be the Lord! He no let me do so. I wish, that time, that I no hear the Word of God at all—it plague me so. Ah, Massa! first time when you talk to us about trouble, I hear it; but I don't think that trouble can come so much. I cannot tell you how much trouble I been have—sometimes I no sleep at all. Them words which you preach last night comfort me much. I see now that all them trouble I bring myself. The Lord wanted me, but I did not want Him. When I consider, I wonder that God has keep me so long. Oh, what mercy! I see He will not leave



me. When I look back, I have comfort."

### 5. A Watchful Jealousy over the State of their Hearts.

After Service, one day, some Young Women, who are still in the School, followed me into the piazza, and desired to speak to me. One said—"Massa! what you now say about having peace with one another, troubles me very much." She began to weep, and could say no more. Another then said—"Massa! we have too much trouble in the School-House. Them Girls that no serve God trouble us too much: we have no peace with them. We beg you, Massa, to tell us what we must do. We want to sit down by ourselves, to read and pray sometimes; but we cannot—them other Girls make too much noise; and some of them would do us bad, but they fear you. And now so much rain live there, we cannot go into the bush; and that make us feel sorry. Last Sunday, you say you fear people neglect prayer, and now them feel cold in them heart. Massa! for my part, I stand that fashion. Sometimes I kneel down to pray, and then my heart so cold, and then somebody come and disturb me." Another then began to speak for some length, in much the same way. I gave them advice, and they left me weeping.

A Communicant thus opened his heart to me—"I no sabby how I stand, this time. I fear too much. I think I no live in the right way. I no sabby what to do. My heart plague me too much. My heart stand the same like two persons—one do bad, the other do good—one like to pray, the other no like to pray. Sometimes me so sorry for myself, I don't know what to do; and sometimes when you preach me get comfort, but sometimes me get sorrow too much for myself. I don't know if Christians stand that fashion. I want to talk to you plenty time; but just when I go, something tell me—"No use for you to go and tell Massa." Here I interfered, and told him, that he in some measure was right, as I could not help him: I might give him advice, which was all I could do; and I would now advise him to go with all his troubles to the Lord Jesus Christ, who only was able, and, at the same time, willing to deliver him. He said—"Me think, this time, me have nothing to do  
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with the Lord Jesus Christ." I spoke to him as the Lord enabled me; and may the Holy Spirit, the Blessed Comforter, comfort him!

After Prayer, one morning, at which the Church was nearly filled, I was followed by a Woman, who is a Communicant, into my house. She there gave free course to the fullness of her heart. After she had wept bitterly for some time, she said—"The Lord has loved me so much, and that make me cry. My Father was killed in war, and my Mother die; and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me, because I was so small; and then they wanted to kill me, but the Lord helped me." Wept again. "I feel all them words in my heart which you talk last night. You shew us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me; and what hurt me and make me sorry is, because I love him so little." Wept again very much. "Yesterday, when I go to the Lord's Table, I feel so cold—that make me sorry very much." I endeavoured to comfort her, and she went away, weeping bitterly.

Another instance of this Jealousy over the Heart discovers a Simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32—34.

In calling at one of the houses, I found two Women (both Communicants) at needle-work. The house was neat and clean. A clean bench was immediately put down, and I was intreated to sit. One of the Women had been lately married to a decent and serious Young Man. I asked how she got on now. She said—"I think not so well as before. Beforetime I go to prayer, nobody hinder me—I live by myself in this house—I have no trouble: when I go to Church, I was glad—nobody hinder me; and the Word which I hear was sweet too much. Sometimes people ask me, 'Why you no get married?' I no answer, but I know I have peace too much: my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that, by and bye, people would say I do bad; and I was sorry too much.

That same time my Husband send one man, and he ask me, if I willing to marry. I don't know what to say; but I think I must say Yes. Well, I say Yes; and, soon after, we got married. Me got plenty trouble this time. My Husband he is a good man, but me have trouble about him. Every time me think about the Lord Jesus Christ, my Husband come in my mind; and so I stand, when I live in the Church. Sometimes I think it would be better for me if I was not married: then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do. I hear you preach, but I can't feel it: only Sunday before last, when you preach in the morning, it was just as if you talk all the time to me—me hold my face down, and cry too much. Oh them words make me glad too much."—The text was, Isaiah xliii. 1.

#### 6. Of their Faith and Patience under Afflictions, many edifying examples occur.

Of the second of the Young Women mentioned in the last extract, Mr. Johnson says—

The next Woman then spake, after some advice had been given to the former, and said—"Massa! me been very sick; and that time when you come and see me, I think I cannot live much longer. But you see, Massa, the Lord has spared me; and now I can thank Him for His mercy. Beforetime I was always fraid, when I got a little sick—I was fraid to die: but, this time, I was glad too much. I suppose I been die, I live in heaven now with the Lord Jesus Christ. Them words you talk yesterday in the Church, about God punish Him people because He love them, them words true—them just fit me—that true word. God make me sick, because me great sinner; and because me fraid to die, He take away my fear, because He love me."

In visiting the people at a very unhealthy time, I was happy to find the sick, in general, much resigned to the will of God. One man said—"I trust I am one of His people; and as I am His, He can punish me: because, when a man have a child, and that child do bad, he whip that child; so God punish me, because me do bad. Beforetime, when some people sick a little, I think they

no sick; but I do wrong in that: now I am sick, God shew me this, that I was wrong, and He shew me how bad me be this time. But I trust in Jesus Christ—He help me."

While going along the street, some Women called after me, and said a man was sick in the house which I then passed. I turned in, and found the man lying on a mat and blanket. When he perceived me, he lifted himself up, though very weak. (He and his wife are Communicants.) He told me that he was taken ill last week, on the same day when he buried his only child. He said—"Massa! God punish me this time; but suppose I no belong to Him, He would not do so. Last week He take my little Boy, and the same day me get sick too. Suppose, Massa, me have child, and me love that child, and that child do bad, I whip that child: why? because I love it. So God do with me. I do too much sin, and now God punish me." Wept. "Oh that the Lord Jesus Christ may pardon my sin!" I then interrupted him, and brought forth such passages as came to my mind, and which I thought would comfort him in his distress.

#### 7. Love to the Souls of their Relatives.

At one of our Meetings on Saturday Evenings, one man said—"I have felt very glad since last Sunday Morning, When you preach, you talk to me all the time: what you said was, what I felt, which make me glad too much. But when you at last talk to the wicked, I wanted to cry—my heart turn in me for my poor Wife: she come always to Church, but she no believe—she still careless. I do not know what to do with her: sometimes when I look at her, I could cry—I cannot keep water out of my eyes—I grieved very much for my Wife. Oh, I wish God may teach her!"

After Family Prayer, one day, I perceived several Women with Children sitting by the Church-door. I heard them complaining and telling one another their troubles. When I was perceived, silence was immediately observed. I joined them.

One began to complain of her Husband, that he did never pray. When she begged him to pray with her, the answer immediately was, "Don't bodder me. I wont pray wid you. If I want to pray, I can do it for myself." More-

over, she said, that since he had learned to read the Bible, she thought he was worse. Sometimes he would read in the Bible; and when she feared and wept because of the words which she heard him read, he would laugh and mock. She was troubled very much on his behalf, and she begged me to speak to him, and tell him of his danger. I told her that I did speak to him almost every evening in School; and, as he attended to hear the Word of God, there was great reason to believe that, one day or other, he would be called by Divine Grace; and that she should continue to pray for him. She said she did pray for him, and had prayed for him; but she thought the more she prayed for him, the worse he got. When she drew nigh the Lord's Table last month, she saw many Women with their Husbands there, but was afraid that that would never be the case with her. I spoke to her of the sufferings of Jesus; and exhorted her to take up the Cross and follow him. She wept much.

### 8. The Power of Religion, in recovering and securing Domestic Happiness.

Another Woman (one of those last spoken of) began then to tell me that she was also in great trouble. She had not taken any food for two days: she could do nothing but weep: her Husband appeared to dislike her: he had behaved very roughly to her since Monday. At this I was rather surprised, for both are Communicants; and have lived very comfortably together, to my knowledge. I went to the Man, who was in School at the time; and asked him what was the matter between him and his Wife. He said that he had reprov'd her, because she had not got the dinner ready when he came home with two men who work with him; and, since that time, she had not spoken to him. If he had asked any thing of her, she had not answered him. Before she was brought to bed, she had always got the dinner ready for him and the two men. I inquired further into the matter, and found that he required his wife to beat rice and cook it; which certainly must be too much for a Woman who has an infant to take care of. I reproved him, and explained the unreasonableness of his behaviour to him: he expressed great sorrow immediately. I went again to his Wife, and told her what I had spoken to her Husband, and

found that they both were wrong. She also said that she was wrong, and would do so no more: she would always speak when her Husband spoke to her. I then called the Man, and sent them both home; and told them to kneel down and pray together, as soon as they got home, which they promised to do. They both appeared exceedingly glad and happy; and thanked me, over and over again, for bringing them together again in peace.

The next Woman (of the same party) spoke in a different manner. She said that she was glad too much, because she and her Husband lived in peace together. He did now pray with her, and his whole conduct was changed, and he expressed a great desire to become a Communicant. He wished to come every day and speak to me, but he was afraid. He had attempted to come, but fear had kept him back. She concluded by saying, with tears, "Oh, Massa! I am glad too much!"

In visiting a sick Communicant, his Wife, who was formerly in our School, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended Public Worship—and lived in peace with their neighbours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The Man answered—"Sometimes I say a word which my Wife no like, or my Wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

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## South Africa.

### Capt of Good Hope.

#### AFRICAN INSTITUTION.

*Measures for procuring the Abolition of the State of Slavery.*

THE following extracts from the Fifteenth Report of the Institution will shew what a vigilant eye the Directors turn toward every scene where their exertions are likely to be productive of benefit toward Enslaved Man:—

In the course of the last year, the Board having been informed that some Slaves were employed in the New Set-

lements forming at the Cape of Good Hope and that more were likely to be so engaged, and there not appearing to be any laws or regulations in force for the prevention of this evil, they represented the matter to Earl Bathurst; and received an answer from his Lordship, stating, that the lands, on which it was intended to settle the emigrants recently despatched from this country to the Cape, formed part of the Uitenhage District of that Colony, of which certain portions have, at former times, been already settled and cultivated. That cultivation has been principally carried on by means of hired Hottentots, of free condition; but as there are on different farms a few Slaves, principally artificers, who have been long attached to them, it did not appear practicable altogether to prohibit the employment of them in the District in question. But, although Slave-labour within the District was resorted to only in a very small degree, and Lord Bathurst could not entertain any apprehension, from the very high price of such labour in the Colony compared with the labour of Free Hottentots, that the former could generally be resorted to with any prospect of advantage; yet, in order to obviate the possibility of such an occurrence, his Lordship undertook to give an instruction to the Governor of the Cape of Good Hope, to make the cultivation of land by free labour a condition of all grants in future to be made in that part of the Colony.

Fearing, however, that the condition of such grants might be neglected or forgotten in this, as has frequently happened in other Colonies, the Directors have thought it absolutely necessary to obtain a Parliamentary Prohibition of the State of Slavery in the New Settlements in Southern Africa, in conformity with the precedent already established at Sierra Leone; and as a measure due to the principles of the Abolition, and to the consistency as well as to the justice and honour of this country. They have, therefore, requested Mr. Wilberforce, and Mr. William Smith, to prepare, and move for leave to bring into the House of Commons, a Bill or Bills for this purpose.

Of the measures by which the gradual Abolition of Slavery in Ceylon was secured, we gave some account at pp. 126 & 127 of our

Volume for 1817. The example has been followed at Bencoolen and at the Malaccas. In reference to these last steps, the Report states—

With a view to the adoption of a similar measure of enlightened benevolence for the gradual Abolition of Slavery at the Cape of Good Hope, the Directors have been led to appoint a Committee, for the express purpose of endeavouring to prevail upon the Settlers there, to follow the highly honourable example set by their friends and countrymen in Ceylon and Malacca, in adopting regulations with a view to the eventual extermination of Slavery.

Measures conducive to the same end have also been adopted in the Island of St. Helena.

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### African Islands.

#### *State of the Slave Trade.*

THE Fifteenth Report of the African Institution contains the following information on this subject:—

The Directors have learnt, that, during the last year, a different system has been adopted, by the employment of smaller vessels, for the suppression of the Slave Trade at the Isle of France, which has been attended with the most beneficial results; and that, by this means, as well as by the great exertions of Governor Farquhar, the Slave Trade has been greatly diminished, if not entirely suppressed, at the Mauritius.

It is also said, that, through the influence of that Gentleman, the Chief of Madagascar has been induced to adopt decisive measures to prevent the sale of Slaves by his subjects. The Directors look anxiously for details on this subject.

It has been a source of great satisfaction to them to learn, that the Governor of the Isle of Bourbon, General Mylius, has been cordially disposed to concur with the Governor of the Isle of France, in such measures as were likely to tend to the effectual suppression of the Slave Trade in those seas.

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### Eastern Africa.

#### *AFRICAN INSTITUTION.*

#### *State of the Slave Trade.*

It is remarked, in the Fifteenth Report, in reference to this coast—

A considerable Slave Trade appears to be carried on along the whole extent of the Eastern Coast of Africa, to the northward of the British Possessions.

The Directors have recently been favoured with a very interesting Memoir on this subject, containing detailed information respecting that branch of this trade which is carried on at Zanzibar or Zaquebar, an island situated on the Eastern Coast of Africa, in the latitude of between 5 deg. 40 min. and 6 deg. 30 min. S., and the longitude of 39 deg. 46 min. E.

This Memoir has led the Directors to adopt such measures for the purpose of remedying the evils which it has brought to their view, as they are not without hopes may lead to a favourable result.

The Directors laid the Memoir in question before the Court of Directors of the East-India Company; and received from that body the strongest assurances of co-operation with them in the destruction of the Trade.

The Directors add—

Their expectation of seeing some beneficial change effected in this quarter, is increased by the circumstance, that Captain Thompson, a Member of this Institution, having been left at Ras el Kymr on the Persian Gulph with a body of troops, to act as the British Political Agent with the Arabian Tribes in that neighbourhood, negotiated a Treaty with them, in the month of January 1820; in which, with an honourable zeal for the interests of humanity, he obtained the insertion of the following article—

“The carrying off of Slaves, men, women, or children, from the Coasts of Africa or elsewhere, and the transporting them in vessels, is plunder and piracy, and the friendly Arabs shall do nothing of this nature.”

This is probably the first instance of the Slave Trade being designated as piracy in any public treaty.

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## India within the Ganges.

CALCUTTA.

SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL.

*Laying of the Foundation-Stone of  
the Mission College.*

FROM the Quarterly Circular of

Missionary Intelligence, published by the Calcutta Corresponding Committee of the Church Missionary Society, we extract a report on this subject which will be read with great pleasure:—

Although the following account of laying the foundation-stone of the Mission College has appeared in all the Calcutta Newspapers, it deserves to be noticed as one of the most important pieces of Missionary Intelligence connected with the Propagation of Christianity in this country.

“The preparations for commencing the Mission College having been completed, the Lord Bishop of Calcutta repaired, at an early hour on Friday morning the 15th inst. (December), to the College Ground near the Botanic Garden, where he was honoured with the company of the Hon. J. Stuart, the Hon. J. Adam, Major General Harwicke, Mr. and Mrs. Udny, and a numerous and highly respectable Assembly of Ladies and Gentlemen, including the Archdeacon and Clergy, collected to witness the interesting ceremony of laying the foundation-stone. When the company were sufficiently assembled, the Bishop delivered first,

“A Prayer, for a blessing on the work then to be taken in hand; and for Divine guidance and support to the Professors, Students, the Missionaries, and all who may in any way be connected with the Institution; that they may severally be enabled to discharge their appointed duties, and especially be preserved from all Heresies, and Divisions, and Party views; an adherence to Primitive Truth and Apostolical Order, joined to holiness of life and unwearied labours of love, being the best evidences that God is with them, and the surest pledge of His blessing.

“Next, A Thanksgiving for the Christian Zeal displayed in the present age: more especially—for the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; for His Majesty’s Most Gracious Letter, authorising them to collect the contributions of the charitable throughout England; for the munificent aid received from other Religious Societies and Public Bodies; for the liberality of the Supreme Government of India; and for every manifestation of goodwill to the work; praying that the same may be continued, and that the Almighty may raise up to the Institution a long succession of Benefactors, whose memory shall be blessed for ever.

“Then, A Prayer for the Church of

England, in whose Christian Zeal the Institution has originated: and, therein, for His Most Gracious Majesty, King George, and all the Royal Family; for all orders of the Clergy, and for the Congregations committed to their charge; for the Honourable the East-India Company; for the Most Noble the Marquis of Hastings, and the Members of Council; for the Judges of the Supreme Court, for the Magistracy, and for the People; that all of these may endeavour to advance the happiness of the Natives of this country, and that no habitual deviations from Evangelical Holiness in those who profess the Faith of Christ may do dishonour to their holy calling; for all who may be called and sent to preach to the Heathen; and finally, for the persons then assembled, that a participation in such works of Charity might tend to engage them more deeply and sincerely in the service of the Lord. This part of the Devotions was concluded with the Lord's Prayer.

"The following Inscription, engraved upon a Brass Plate, was then read by the Rev. J. Hawtayne, the Bishop's Chaplain:

INDIVIDUÆ · ET · BENEDICTÆ · TRINITATI · GLORIA  
COLLEGI · MISSIONARI  
SOCIETATIS · DE · PROPAGANDO · AFUD · EXTEROS  
EVANGELIO  
EPISCOPALIS · AUTEM · NUNCUPANDI · PRIMUM · LAPIDEM  
POSUIT  
THOMAS · FANSHAW · EPISCOPUS · CALCUTTENSIS  
PRECIBUS · ADJUVANTE · ARCHIDIACONO  
CÆTEROQUE · CLERO  
RESPONDENTE · ET · FAVENTE · CORONA · DIE · XV · DECEM ·  
ANNO · SALUTIS · MDCCCXX  
BRITANNIARUM · REGIS · GEORGI · IV · PRIMO  
PRINCIPS · ILLE · AUGUSTISSIMUS  
QUUM · REGENTIS · MUNERE · FUNGERETUR · LITERAS  
SOCIETATI · BENIGNE · CONCESSIT  
QUIBUS · FIORUM · ELEMOSYNAS  
PER · ANGLIAM · UNIVERSAM · PETERE · LICERET  
HOS · IN · USUS · ERIGENDAS  
IN · EODEM · VIR · NOBILISSIMUS  
FRANCISCUS · MARCHIO · DE · HASTINGS  
REBUS · INDICIS · FELICITER · PRÆPOSITUS  
AGRI · SEXAGINTA · BIGAS · BENGALENSES  
AD · RIPAM · GANGETIS · PROPE · CALCUTTAM  
NOMINE · CÆTUS · HONORABILIS · MERCATORUM  
ANGLICORUM  
CHARTULIS · ASSIGNAVIT  
SOCIETAS · VERO · DE · PROMOVENDA  
DOCTRINA · CHRISTIANA · PARTICIPES · CONSILII · FACTA  
GRANDEM · EST · LARGITA · PECUNIAM  
ILLA · ITIDEM · MISSIONARIA  
CUI · NOMEN · AB · ECCLESIA · DUCTUM  
NE · TALI · TANTOQUE · DEESSET · INCEPTO  
PAB · MUNUS · ULTRO · DETULIT  
CHRISTI · NON · SINE · NUMINE  
LÆTA · HÆC · NUISSE · PRIMORDIA  
CREDANT · AGNOSCANT · POSTERI · AMEN.

"The Plate was then deposited, and the Stone was laid by the Bishop, assisted by Mr. Jones the Architect, the Bishop pronouncing—

"In the Name of the Father, the Son, and the Holy Ghost, One God, Blessed for ever, I lay this, the Foundation-Stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College near Calcutta."

"His Lordship then proceeded: 'O Father Almighty, through whose aid we have now commenced this work of Charity, we bless Thee that we have lived to this day. O prosper the work to its conclusion: and grant, that so many of us, as Thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising Thy Name, and in adoring Thy mercy, and in supplicating Thy favour to this House evermore, through Jesus Christ our Lord! Amen!'

"The Assembly were then dismissed with the Bishop's Blessing."

The College, we learn, will consist of three piles of Buildings in the plain Gothic style, disposed in a quadrangular form, the fourth side being open to the River. The principal pile will comprise a Chapel to the East, divided by a tower from the Hall and Library on the west; and the wings, or side buildings, will form dwellings for the Professors, with Lecture-rooms and Dormitories for the Students; the whole being calculated to combine comfort and convenience with an elegant simplicity.

## India beyond the Ganges.

### MALACCAS.

#### *Measures for the Abolition of Slavery.*

FROM the Fifteenth Report of the African Institution, we extract information on this subject which will give satisfaction to our Readers:—

The Subscribers will recollect, with pleasure, the success which, some years ago, attended the efforts made in the Island of Ceylon, for the gradual Abolition of the State of Slavery. Similar proceedings, the Directors are happy to state, have taken place at the Malaccas.

The Dutch Governor of these islands,

J. S. Timmerman Thyssen, has followed the example so laudably set by the British Authorities in Ceylon, in laying a foundation for the Abolition of Slavery throughout his Government.

In a Speech which Governor Thyssen delivered on the 6th December 1819, the Anniversary of the birth of the Crown Prince of the Netherlands, he observes, that he had seriously investigated the state of the Slaves at Malacca; and that all who had been clandestinely imported, while the English held the place, had been liberated, and that those legally owned had been registered: and as no Slaves, he observes, can henceforth be imported, the degrading epithet of Slave will soon cease to exist there, and men will no longer be brought to the market like brute beasts.

The Governor adds, that he had selected the Birth-day of his Prince, on which to propose that the Anniversary of it should be celebrated at Malacca, by an engagement on the part of its inhabitants, that Slave-Children born there on that day, and thenceforward, should no longer be considered as Slaves, but as free born; and at liberty, after they shall have attained the age of sixteen years, to serve wherever they may choose.

The Governor, in furtherance of his benevolent project, presented such an engagement signed by himself, to be kept open till the close of the year 1819, for the signature of all those who might be inclined to approve of this proposal.

This Gentleman's humane and praiseworthy example has been followed by all the Members of the College of Justice; by all the Officers of the Government, Civil as well as Military; by the Missionaries connected with the Anglo-Chinese College; and by the chief Inhabitants of Malacca.

The Dutch Governor has also turned his attention to the case of those debtors, who, agreeably to a practice which exists at Malacca, had bound themselves with their children to their creditors, until their debts should be liquidated; an event in many cases impossible, as the debtors are allowed only food and clothes for their labour; and thus not only the original debtors, but their offspring, have been frequently reduced to a state of interminable slavery.

## Indian Archipelago.

### SUMATRA.

#### *Measures for the Abolition of Slavery.*

FROM the same Report we quote similar information with regard to Sumatra:—

It will gratify the Meeting to be informed, that Sir Stamford Raffles, the enlightened Governor of the Island of Sumatra, has recently taken very decisive steps for the total suppression of the Slave Trade, and the ultimate Abolition of Slavery itself, within the British Territory in that Island.

A system of Slave-debtors has long prevailed in Sumatra, as well as the Malaccas; for the ultimate Abolition of which, also, Sir Stamford has taken measures.

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### West Indies.

#### *Prevalence of the French Slave Trade.*

FROM the Fourteenth Report of the African Institution, we stated, at pp. 489 & 490 of the last Volume, the prevalence of the French Slave Trade in the West Indies. The Appendix to the Fifteenth Report contains statements which prove the continuance of this Trade. On these the Directors observe—

The statements thus made are confirmed by the circumstances developed in the case of a French Slave Ship called the Sylph; detained by his Majesty's sloop Redwing, Captain Hunn; and brought into Sierra Leone, on the 10th of February 1819, with 364 Slaves on board. From the examinations which took place on that occasion, it appeared, that, when Captain Hunn fell in with the Sylph, in latitude 7 deg. 60 min. North, and longitude 16 deg. 30 min. West, she had been fifty-one days at sea from Bonny, where she had taken in 388 Slaves: twenty died before her detention, and four afterward. It also appeared, that she was bound to Guadaloupe, where the traffic in Slaves was stated to be carried on with scarcely any reserve. Vessels having such cargoes on board, were said to land them on the beach, to leeward of Point-a-Pitre, the capital of the island, whither the ships afterward proceeded; and having

reported themselves as coming from the coast of Africa with ivory and other African produce, there landed the small quantity of these articles which they might have collected.

It was distinctly affirmed by the Minister of the French Marine, in a Speech made to the Chamber of Deputies in the month of June last, that the Slave Trade had then ceased at Senegal, yet, on the 4th of October last, a vessel was found by an Officer of the Customs to have made in the night time the harbour of St. John's in Antigua, which vessel proved to be a French Brig called *La Louise*, of the burthen of 120 tons, having on board 128 Slaves, bound from Senegal to Guadaloupe, for which island Antigua was mistaken. Her Negroes were in a miserable condition, when landed; but they soon recovered, when taken care of and well

fed and clothed. They were generally young, chiefly females, two of whom had infants at the breast; and another, after being brought on shore, was delivered of still-born twins. This ship was consigned to two Slave-factors of Guadaloupe, and has been condemned at Antigua.

Letters received from the Bahamas lead the Directors to fear, that the regulations with respect to slave-mariners and domestics, contained in the Act of the 46th Geo. III. cap. 52, open a wide door to fraud. Their correspondent informs them, that many Slaves have, to his knowledge, been sent as mariners or domestics, in British Vessels, bound to the United States, and have never returned; and there seems reason to believe, that a still greater number have been carried off in American Vessels trading to the Bahamas.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From June 21, to July 20, 1821.

ASSOCIATIONS.		Present.		Total.		COLLECTIONS.		Present.		Total.	
		<i>L. s. d.</i>		<i>L. s. d.</i>		<i>L. s. d.</i>		<i>L. s. d.</i>		<i>L. s. d.</i>	
Aylesbury		5	16	0	11	3	Billingsley, Mr., collected				
Basingstoke		4	0	0	166	13	at Missionary Prayer Meeting,	5	0	0	20
Blackheath (Ladies)		9	2	11	675	8	White Horse Street,				
Bodmin		27	15	4	111	9	Stepney				
Bunny, Bradmore, & Rud- ington		30	7	6	95	2	Gorham, Miss, St. Neots	2	0	0	18
Carlisle (School Fund &c.)		50	1	0	1580	15	J. H.	0	16	0	0
Clapham (Ladies)		52	13	0	2045	4	Hill, Rev. John, Oxford	23	0	0	429
Devon & Exeter (St. Ha- therleigh—16l. 1s. Dut- mouth—22l. 19s. 8d. Tor- quay)		101	10	0	2687	10	Ladies at Hay, Brecon	9	9	0	15
Godstone (Surrey)		3	18	0	27	11	Lake, Rev. Edward, Wor- cester (St. School Fund)	20	0	0	187
Guernsey		332	3	8	1169	17	Lock, Miss, Oxford	1	1	0	35
Ikenstridge (Somerset)		5	0	0	54	18	Murray, Mrs. Chelsea	2	15	6	20
Hitchin		29	4	11	42	9	Parker, Mr. C. W., Strand	0	13	0	1
Huddersfield		185	0	0	1784	13	Parker, Mr. John, Islington	3	10	4	3
Hull & East Riding		52	3	7	4878	6	Reader, Miss, Broadwindsor	2	14	0	2
Morden (Surrey)		7	6	3	108	2	Saunders, Mr. George, Hook- norton	5	0	0	13
Northampton & Creaton (from Creaton Branch)		194	0	2	1058	17					
Nottingham		40	3	4	1660	18					
Nuneham & Baldon (Oxon)		2	3	0	53	19					
Percy Chapel		76	4	0	2348	10					
Portsea		14	0	8	888	8					
Queen Square Chapel		20	0	0	721	14					
Richmond (Surrey)		20	0	0	340	0					
St. Antholin's, Watling Street,		7	3	2	283	2					
Savoy Chapel (German)		7	8	6	24	17					
Sevenoaks (Ladies)		16	14	0	35	14					
Staines and its Vicinity		50	0	0	145	1					
Staffordshire (North)		150	0	0	1324	2					
Stone (Bucks)		10	15	1	31	6					
Suffolk (18l. 6s. 2d. Stow- market)		40	0	0	3282	9					
Titchmarsh (Northamptonsh.)		25	0	0	121	16					
Wellington (Somerset)		17	10	0	276	4					
York		98	4	9	4210	13					

## ERRATA.

Page 260, col. 2, l. 33—for *statement*, read *statements*.  
— 264, for 7l. 10s. Total of Contributions by Mr. Williamson, read 9l. 15s.  
In the List of Engravings at the back of the Title of the last Volume, the reference to the "Ten Hijadoe Avatars" should be to p. 268, not to p. 158.



# Missionary Register.

AUGUST, 1821.

## Proceedings and Intelligence.

### United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

COMPENDIUM OF THE SOCIETY.

AT pp. 420 and 421 of our last Volume, we gave an abstract of the Annual Compendium, issued at Midsummer of that year; and shall here notice the chief points of that for the present year, corrected up to June the 30th.

#### *Number of Societies.*

The Auxiliaries last reported were 265, and the Branches 364: including those in connexion with the Hibernian Bible Society, they now amount to 270 Auxiliaries and 412 Branches, forming a total of 682.

The Bible Societies of the Continent of Europe were stated by us at 66; but that number included, in point of fact, the Asiatic Societies. These and the four African Societies remain the same. Some increase has taken place in those of America.

#### *Issues of the Scriptures.*

The Societies in Foreign Parts, which are aided by the British and Foreign Bible Society, have increased their issue of Bibles from 547,320 to 789,045, and that of Testaments from 588,200 to 721,376—making a total of 1,460,421; and being an augmentation, in the course of the year, of 191,725 Bibles and 133,176 Testaments.

August, 1821.

The two Roman-Catholic Clergymen who have engaged so actively in the circulation of the Scriptures, have published, in addition to the above, more than 480,000 copies of the German New Testament.

The total number of Bibles issued on account of the Society has increased from 1,152,434 to 1,307,044; and that of Testaments from 1,704,857 to 1,963,118—being an increase, during the year, of 154,610 Bibles, and 258,261 Testaments; and making a total of 3,270,162 copies.

To these totals may be added 235,000 Bibles and Testaments, in French, German, Swedish, and Danish, which, it is estimated, have been published on the Continent, at an expense of about 35,000*l.* to the Society.

If all these totals be added together, it will be found that the Society has distributed or assisted to distribute, since its formation, not less than FIVE MILLION, FOUR HUNDRED AND FORTY-FIVE THOUSAND, FIVE HUNDRED AND EIGHTY-THREE copies of the Sacred Scriptures of the Old and New Testament.

#### *Total Expenditure.*

The Expenditure to the end of the Society's Sixteenth Year was 828,687*l.* 17*s.* That of the Seventeenth Year having been 79,560*l.* 13*s.* 6*d.*, the total Expenditure amounts to 908,248*l.* 10*s.* 6*d.*

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## CHURCH MISSIONARY SOCIETY.

*Fourth Anniversary of the Guernsey Association.*

THE Rev. Messrs. Garnsey and Cox, having attended the Anniversary of the Weymouth Association, as stated in our last Number, proceeded, at the request of the Committee, on a visit to the Channel Islands.

The Annual Meeting of the Guernsey Association was held on Friday, the 6th of July, at Rossetti's Rooms. In the unavoidable absence of Sir James Saumarez the President, the Chair was taken by John Poore, Esq. Resolutions were moved and seconded, respectively—by the Rev. W. Chepmell, and the Rev. T. R. Garnsey—by the Rev. Richard Potenger, and the Rev. J. Merry—by Frederick Price, Esq. and the Rev. T. Brock—by the Rev. G. Valpy, and the Rev. Peter Maingy—by the Rev. Robert Cox, and the Rev. W. Guille—and by the Rev. P. Bellenger, and the Rev. R. Cox. The sum of 16*l.* 5*s.* was collected.

We extract the following from among the Resolutions, as worthy of imitation:—

—That this Meeting cannot but rejoice at the continued increase, both of the Means and the Success of the Society; and, while rejoicing, it would also give Thanks to Him, who is thus, through His blessing, hastening that day, when all nations shall see the Salvation of God.

—That this Meeting humbly offers up its last Year's Contributions to that God, from whom it acknowledges that all things come, and of whose own it has therefore only given Him; and further promises to renew its exertions for the making known of that Gospel, by which alone He can be honoured and the Nations of the earth saved.

—That this Meeting, feeling how necessary it is, that a Report, not only of its Liberality, but of its Faith and Obedience, should be carried to those to whom it desires to send the glad tidings of Salvation, fervently prays that each

individual among us may adorn the Gospel in all things.

Sermons, in French, were preached, preparatory to the Meeting, in the Churches of St. Peter du Bois, the Forest, and St. Martin, and in Trinity Chapel; when upward of 32*l.* was collected. On Sunday, the 8th, two Sermons were preached, by the Rev. Robert Cox, at St. James's Church: the Collections were nearly 60*l.*

The sum of 493*l.* 19*s.* 7*d.* had been raised during the year, exceeding that of the year preceding by nearly 200*l.*

*First Anniversary of the Jersey Association.*

The Meeting, on this occasion, took place at the Concert Room, St. Helier's, on Wednesday, the 25th of July; the Rev. George Balleine in the Chair.

The Report was read in French; and Addresses were delivered, either in French or English, by the following Gentlemen, on proposing or seconding Resolutions:—the Rev. G. Mourant (French), and the Rev. Richard Potenger—the Rev. T. R. Garnsey, and the Rev. G. Valpy—the Rev. Robert Cox, and the Rev. Philip Filleul (French)—the Rev. J. Merry, and the Rev. W. C. Gallichan (French)—and P. Marrett, Esq., and the Rev. R. Cox. At the close of the Meeting, after a very appropriate Address in French, the Chairman proposed a Vote of Thanks to the Rev. Philip Filleul, for a Work which he has recently published, entitled "Defence des Missions."

Sermons were preached—by Mr. Garnsey, at St. Peter's and St. Aubin's; by Mr. Cox, at St. Aubin's; and by the Rev. G. Mourant, in French, at St. Peter's.

The sum of 27*l.* 1*s.* was collected.

*Sermons in Norfolk.*

The Assistant Secretary, at the request of the Norfolk Association, visited this county; and preached

for the Society, on Monday the 30th of July at Field Dalling, on Tuesday the 31st at Brinningham, on Wednesday the 1st of August at Little Dereham, on Thursday the 2d at Thornham, on Friday the 3d at Great Massingham, on Saturday the 4th at Walpole St. Peter, and on Sunday the 5th at both the Church and the Chapel at Lynn, and at Grimstone in the Evening. On Monday the 6th, he attended a Meeting of the Ladies' Association at Norwich; and on Wednesday the 7th, preached at Happisburgh. The Collections amounted to nearly 100*l.* Many other Churches might have been occupied, if the time which could be spared for visiting this County could have been enlarged.

*First Anniversary of the Staines Association.*

On Sunday, the 5th of August, Two Sermons were preached, in the Parish Church of Staines, by the Hon. and Rev. G. T. Noel.

On Monday, the First Annual Meeting of the Association took place at the Bush Inn; Colonel Wood, M.P. President of the Association, in the Chair. From the Report, it appeared that a Ladies' Association had been formed, and that the Contributors amounted to about 400. Resolutions were moved and seconded, respectively—by the Rev. T. Mortimer, and the Rev. W. Russell—by the Rev. Robert Govett, Vicar, and the Rev. Dr. Thorpe—by the Rev. C. Jeram, and Sir John Gibbons, Bart.—by the Hon. and Rev. G. T. Noel, and Mr. Chapman—and by John Thornton, Esq. and the Hon. and Rev. G. T. Noel.

The Collections amounted to about 52*l.* The Contributions of the First Year were nearly 160*l.*

*First Anniversary of the Worcester Association.*

The Assistant Secretary preached at St. Martin's Church, on Sun-

day, August the 12th: the Congregation of St. Clement's had recently contributed largely to the erection of a new Church; but several members of it, wishing that the Anniversary should not pass over without a Collection at this Church, one nearly as large as last year was made on the moment, after a Sermon preached by the Rev. J. Davies.

The Meeting was held in the Town Hall, on Monday the 13th; the Rev. Digby Smith, Rector of St. Martin's, in the Chair. The Resolutions were proposed and seconded as follows—by the Rev. John Cawood, and the Assistant Secretary—by the Rev. Mr. Morgan, and the Rev. T. R. Garnsey—by the Rev. J. Davies, and Mr. Palmer—by the Rev. James Scholefield, and Mr. Wigley—by Captain Sherwood, and the Rev. Mr. Bell. The Collections and Contributions exceeded 60*l.*

*Seventh Anniversary of the Birmingham Association.*

On Sunday, August the 12th, the Rev. T. R. Garnsey preached at St Mary's in the Morning, and at West Bromwich in the Afternoon; and the Rev. James Scholefield at Moseley in the Morning, and at St. James's, Ashted, in the Afternoon.

Mr. Garnsey and Mr. Scholefield having attended the Meeting at Worcester on Monday, returned from thence, with the Assistant Secretary, to assist at the Annual Meeting at Birmingham. This was held in the Music Hall, on Tuesday the 14th, the Right Hon. Lord Calthorpe in the Chair. Resolutions were severally made and seconded—by Woolrych Whitmore, Esq. M.P. and the Rev. Charles Townsend—by the Assistant Secretary, and the Rev. W. Spooner—by A. S. Lillingstone, Esq. and the Rev. T. R. Garnsey—by the Rev. Samuel Lowe, and the Rev. James Scholefield—and by Richard Spooner, Esq. and the Rev. Edmund

Palmer. There being no motion of Thanks to the Secretary of the Association (the Rev. Edward Burn), the Rev. W. Spooner unexpectedly rose and proposed thanks to him, which was cordially adopted by the whole Meeting, in a manner which testified its affectionate sense of the assistance rendered by him to the Society, and of his labours as a Clergyman in this large town. Much interest was given to this Meeting by the Addresses of the Noble Chairman and Mr. Whitmore.

The Collections amounted to about 140*l.*

*Sixth Anniversary of the Bewdley Association.*

Sermons were preached, on Sunday the 12th of August, by the Rev. John Cawood and the Assistant Secretary, at Bewdley; and by the Rev. J. Allen at Arley; and, on the preceding Sunday, by the Rev. Edward Whieldon at Dowles.

The Meeting was held in the School Room, on Wednesday the 15th; the Rev. John Cawood in the Chair. Motions were proposed as follows:—by G. Custance, Esq. and the Assistant Secretary—by the Rev. Morgan Davies, and the Rev. T. R. Garnsey—by Captain Gordon, and the Rev. J. Allen—by the Rev. Edward Whieldon, and the Rev. James Scholefield.

The Collections and Subscriptions amounted to nearly 70*l.*

A Meeting of the Collectors and Weekly Contributors took place in the Evening.

*Second Anniversary of the Dudley Association.*

The Meeting was held in the Large School Room, on Thursday the 16th of August; T. Wainwright, Esq. in the Chair. The Meeting was addressed by the Rev. Messrs. Howell, Powell, Edwards, Bickersteth, Lowe, Garnsey, B. Maddock, Scholefield, and Theodosius, and by Mr. Roberts. There was a very

full Meeting of the Labouring Classes in the Evening, which was addressed by the Deputation from the Parent Society, and by the Rev. Mr. Robinson and Mr. Wainwright. Collections, 10*l.* 10*s.*

*First Anniversary of the Hamstall Ridware and Yoxall Ladies' Association.*

Considerable contributions have been raised for the Society in these Parishes, and an Association formed: but no Public Meeting had been held, till the present; which took place in the Rectory School Room at Yoxall, on Friday, August the 17th.

The Rev. Edward Cooper was in the Chair; and about fourteen Clergymen attended at the Meeting, which was addressed by the Assistant Secretary, the Rev. T. R. Garnsey, the Rev. James Scholefield, and the Rev. Thomas Gisborne.

The sum of 21*l.* 10*s.* was contributed at the doors. Sermons were preached, in connexion with this Association, by the Assistant Secretary, on Sunday the 19th, at Mavesyn Ridware, Abbots Bromley, and Hamstall Ridware.

*Anniversary of the Chobham Association.*

On Tuesday Evening, August the 7th, was held, in the Parish Church of Chobham, in Surrey, the Anniversary of the Association for that village and its vicinity. Addresses were delivered to an audience of between four and five hundred persons—by the Rev. William Russell, Rector of Shepperton; the Rev. Robert Govett, Vicar, and the Rev. James Hearne, Curate, of Staines; John Thornton, Esq. Treasurer of the Parent Institution; the Hon. and Rev. Gerard Thomas Noel, Vicar of Rainham; and the Rev. Charles Jerram, Vicar of Chobham. The Collection after the Meeting was 19*l.* 11*s.* 9*d.* The Association had raised during the year about 56*l.*

*Death of the Rev. Benedict La Roche.*

It is with much regret that we have learnt the death of this young Missionary. He embarked, as our Readers have been informed, with other Labourers, for Calcutta, in February of last year, on board the Ajax. It was intended that he should proceed to Benares; but the death of the Rev. Mr. Schroeter, at Titalya, gave occasion to a change in his destination. Government accepted the offer of his services, to prosecute the plans with respect to the Thibet Language, which had been successfully entered on by Mr. Schroeter: but his health declining, his return to Europe became necessary. He embarked, in consequence, on board the "James Sibbald," Captain Forbes, under the very kind and friendly care of Dr. Ramsay, who was himself returning home on account of health. The following extract of a Letter, addressed from Gravesend, on the 13th of August, by Dr. Ramsay to the Secretary, will be read, by the Members of the Society, with mingled emotions of sorrow and of thankfulness:—

A painful duty has devolved on me, that of letting you know of the death of one of your Missionaries and my dear friend, the Rev. Benedict La Roche.

He was taken ill soon after his departure from England; and was indisposed on his arrival at Calcutta, where he grew worse. When I arrived there in November last, he seemed to have some confirmed malady in the liver. I attended him at the house of our friend Mr. Thomason, where we were both living, assisted by Dr. M'Whirter, one of our first medical men there. We were both of opinion that a return to Europe was necessary for him; and, as ill health obliged me also to return home, the Corresponding Committee of your Society begged me to take charge of him.

For some time, he derived benefit from the voyage; and, about the period of our arrival at the Cape, he was really, I would almost say, looking well. At St. Helena, he was able to ride on

horseback over a great part of the Island; but, immediately on leaving that place, he had a relapse, which was attended with dysenteric symptoms. He grew worse as we approached England; and, three days ago, at the mouth of the River, it pleased our Heavenly Father to take his spirit to himself.

Oh! my dear Sir, I have never witnessed a more delightful departure—never have I seen more strikingly evidenced the power of the Gospel. I very early gave him my opinion that he might not recover: he received it with joy; and said that he had often desired to depart and to be with Christ, and that now the intimation was sweet to him. He talked, and he melted as he talked, of the blessedness of the righteous, and of the peace of the believer in Jesus. He was patient—he was humble—he was resigned—and he was thankful. Every day I had occasion to admire the lively exercise of some Christian Graces.

There was only one day which he passed uncomfortably, when the Enemy seemed to have been permitted to disturb him. He complained of having no comfort—no light—that he felt as if forsaken of God—that although he knew "in his head" that all was well, yet his heart was filled with doubts and fears. I told him not to be cast down; for, although we might not be sensible of His presence, yet that Christ was ever near us—ever waiting to comfort—and that His hand was now stretched out to help us. I shall never forget what followed. He looked up, as in an ecstasy, and cried out, the tears streaming from his eyes, "Oh it is good, it is good—that has done me good." After that day of distress, all was peace and hope. He is a great loss to the Society and to the Church. He was a most indefatigable Student; and his attainments in various languages were very considerable. He seemed to have a particular talent for the acquisition of them; and, had it pleased God, might have been very useful in the translation of the Scriptures.

May all your Missionaries have the same spirit; and may the same grace rest on them all!

A few days before his death, Mr. La Roche remarked that he had been ordained, on the 9th of August, two years before, and seemed to hope that he might be translated

to a better life on that day. About twelve o'clock on that night, or very early on the morning of the 10th, his spirit departed as in a gentle sleep; and there remained on his countenance a sweet and heavenly smile. The body was sent to the Quarantine Station, off Gravesend; and, having been released on the report of the Medical Officer, was brought to Gravesend, and delivered to his maternal uncle, Daniel Eckenstein, Esq. of Mark Lane. The remains were deposited, on Monday the 13th of August, in the Burial Ground at Gravesend, attended by

Mr. Eckenstein, Dr. Ramsay, and Captain Young.

## UNITED BRETHREN.

*Daily Words and Doctrinal Texts, for the Year 1832.*

IN our last Volume, pp. 378—380, we copied the List of Daily Words from the Old Testament and of Doctrinal Texts from the New, which the Brethren circulated for the use of their Church in the present year. We now copy the List published by them for the Year 1822.

## JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Hab. 3. 19.	Matt. 28. 30.
2	Pa. 12. 6.	John 15. 13.
3	Pa. 23. 4.	John 17. 23.
4	Is. 53. 12.	John 14. 27.
5	Pa. 24. 1.	Phil. 3. 8, 9.
vi	Jer. 3. 25.	Acts 10. 34, 35.
7	Deut. 3. 24.	Acts 13. 48.
8	Gen. 49. 10.	John 3. 35.
9	Job 28. 28.	John 90. 31.
10	Is. 53. 4.	Matt. 9. 4.
11	Is. 64. 5.	Matt. 8. 20.
12	Gen. 2. 16, 17.	John 1. 18.
xiii	Jer. 32. 27.	John 10. 10.
14	Hos. 1. 10.	Matt. 17. 5.
15	Nah. 1. 3.	Matt. 10. 38.
16	Pa. 25. 5.	John 4. 34.
17	Pa. 37. 31.	Matt. 10. 34, 33.
18	Job 1. 21.	Rom. 1. 16.
19	1 Sam. 2. 9.	Acts 2. 37.
xx	Is. 50. 10.	Matt. 7. 21.
21	Pa. 25. 6.	1 Thes. 2. 12.
22	Sol. Song. 8. 10.	Acts 4. 19, 20.
23	Exod. 24. 28.	Gal. 5. 13.
24	Is. 58. 10.	John 14. 21.
25	Deut. 26. 15.	Rev. 19. 9.
26	Jer. 18. 6.	Matt. 5. 11.
xxvii	Pa. 80. 14, 15.	Gal. 1. 15, 16.
28	Is. 49. 4.	John 9. 25.
29	Prov. 18. 10.	John 6. 25.
30	Pa. 105. 8.	Matt. 16. 17.
31	Jer. 32. 41.	Acts 16. 31.

## FEBRUARY.

1	Is. 44. 22.	1 Cor. 4. 16.
2	Gen. 29. 2, 3.	John 14. 23.
iii	Pa. 25. 23.	John 7. 37.
4	Pa. 65. 30.	Heb. 4. 16.
5	Dan. 9. 20.	Acts 19. 90.
6	Zeph. 3. 10.	Rom. 3. 22.
7	Pa. 45. 10, 11.	1 Cor. 15. 2.
8	Pa. 48. 10.	John 15. 18.
9	Pa. 54. 4.	1 Cor. 13. 4.
x	Lament. 2. 26.	1 Tim. 4. 8.
11	Is. 52. 8.	Titus 3. 3.
12	Is. 26. 7.	Matt. 6. 21.
13	Sol. Song. 5. 10.	Col. 1. 23.
14	Is. 32. 6.	Rom. 12. 9.
15	Ex. 20. 19.	John 14. 14.
16	Is. 55. 6.	John 3. 17.
xxvii	Joel. 21. 45.	John 19. 32.
18	Is. 66. 12.	John 15. 9.
19	Pa. 81. 13, 14.	Matt. 16. 24.
20	Deut. 12. 3.	1 Cor. 3. 7.
21	Pa. 105. 5.	1 Tim. 1. 6.
22	Pa. 107. 9.	Luke 17. 10.

Day.	Daily Words.	Doct. Texts.
23	Is. 43. 6, 7.	1 Cor. 3. 19.
xxiv	Pa. 126. 3.	1 Pet. 2. 24.
25	Pa. 69. 4.	Rev. 7. 9, 10.
26	Pa. 126. 6.	1 Cor. 4. 7.
27	Zech. 9. 11.	John 8. 47.
28	Pa. 92. 2, 3.	1 Cor. 12. 26.

## MARCH.

1	Is. 53. 12.	John 15. 16.
2	Joel 2. 29.	John 6. 68.
iii	Is. 62. 12.	John 15. 1, 2.
4	Is. 61. 10.	Eph. 5. 20.
5	Pa. 17. 5.	Gal. 3. 27.
6	Hos. 3. 4, 5.	Matt. 18. 20.
7	Zeph. 3. 12.	Matt. 23. 39.
8	Pa. 3. 3.	Matt. 10. 37.
9	Pa. 67. 1.	Matt. 10. 19, 20.
x	Job 9. 2, 3.	Heb. 12. 1.
11	Is. 56. 1.	Matt. 24. 42.
12	Pa. 69. 18.	Rom. 5. 5.
13	Is. 49. 2.	John 17. 2.
14	Job 5. 12.	Matt. 25. 34.
15	Pa. 33. 13, 14.	Matt. 11. 5.
16	Pa. 110. 2.	Matt. 14. 19.
xxvii	Pa. 57. 7.	1 John 4. 19.
18	Pa. 22. 22.	Matt. 13. 18.
19	Pa. 48. 9.	John 17. 24.
20	Pa. 37. 23.	John 10. 17.
21	Pa. 118. 18.	Mark 14. 64.
22	Pa. 129. 9.	John 12. 27.
23	Pa. 124. 8.	Heb. 4. 15.
xxiv	Pa. 75. 1.	John 10. 15.
25	Ezek. 11. 19, 20.	Luke 1. 78.
26	Num. 10. 32.	John 1. 14.
27	Gen. 5. 22.	John 10. 16.
28	Pa. 77. 5.	Matt. 25. 31, 32.
29	Pa. 97. 1.	John 11. 9.
30	Neh. 6. 16.	Luke 9. 20, 31.
xxxi	Is. 95. 1.	Luke 12. 49, 50.

## APRIL.

1	Job 5. 15, 16.	Matt. 20. 26.
2	Pa. 103. 13.	Luke 1. 71.
3	Deut. 5. 28, 29.	1 Pet. 2. 24.
4	Is. 65. 9.	Luke 22. 44.
5	Is. 54. 4.	John 1. 29.
6	Pa. 34. 19.	John 8. 51.
vii	Ezek. 24. 21.	John 5. 26.
8	Pa. 22. 6, 7.	John 21. 7.
9	Deut. 29. 18.	Rom. 6. 5.
10	Deut. 4. 7.	John 16. 28.
11	Pa. 123. 14.	Acts 1. 3.
12	Pa. 129. 7.	Mark 9. 24.
13	Pa. 89. 2.	John 14. 15.
xiv	Pa. 126. 1.	Heb. 12. 20, 21.
15	Jer. 31. 2.	John 15. 18.

Day.	Daily Words.	Doct. Texts.
16	Zeph. 3. 12.	Eph. 1. 4.
17	Pa. 2. 8.	Acts 10. 26.
18	Pa. 60. 6.	John 17. 4.
19	Pa. 123. 8.	Acts 4. 33.
20	Gen. 12. 2.	John 4. 24.
xxi	Jer. 17. 9.	1 Cor. 5. 12.
22	Pa. 22. 14.	Rev. 4. 5.
23	Exod. 14. 12.	John 21. 17.
24	Prov. 16. 18.	John 6. 44.
25	Is. 26. 1.	Acts 5. 29, 31.
26	Is. 51. 3.	John 12. 38.
27	Is. 60. 11.	1 John 3. 16.
xxviii	Lament. 3. 22.	John 10. 14.
29	1 Kings 10. 7.	John 5. 6.
30	Is. 37. 16.	1 Cor. 5. 4.

## MAY.

1	Pa. 84. 3.	John 14. 9.
2	Pa. 14. 7.	Luke 19. 40.
3	Pa. 116. 17.	John 9. 21.
4	Pa. 104. 31.	John 15. 10.
5	1 Chron. 20. 17.	John 13. 1.
6	Is. 9. 6.	1 Cor. 7. 10.
7	Jer. 7. 23.	1 Cor. 4. 8.
8	Gen. 26. 28.	Rom. 8. 28.
9	Is. 58. 6, 7.	John 17. 18.
10	Pa. 45. 7.	Acts 9. 16.
11	Is. 53. 12.	John 12. 34.
xii	Is. 62. 11.	John 21. 17.
13	Lavit. 19. 2.	Rom. 6. 19.
14	1 Kings 7. 9.	John 17. 14.
15	Pa. 91. 1, 2.	Acts 1. 8.
16	1 Sam. 2. 8.	Matt. 28. 18.
17	Pa. 28. 7.	John 14. 2, 3.
18	Pa. 119. 16.	John 15. 8.
xix	Joel. 5. 14.	Acts 2. 36.
20	Is. 68. 13.	John 5. 38, 40.
21	1 Chron. 20. 13.	Heb. 6. 18, 19.
22	Is. 45. 19.	John 6. 64, 65.
23	Gen. 8. 1.	John 6. 69.
24	Is. 6. 8.	John 16. 20.
25	Pa. 19. 7.	John 17. 13.
xxvi	Pa. 92. 13, 14.	Gal. 4. 6.
27	Pa. 45. 4.	John 11. 51, 52.
28	Pa. 94. 18.	Rom. 8. 11.
29	Zech. 12. 1.	John 12. 28.
30	Pa. 56. 7, 8.	John 14. 18.
31	1 Sam. 12. 13.	Matt. 9. 6.

## JUNE.

1	Pa. 50. 7.	John 6. 45.
ii	Is. 52. 9.	John 17. 3.
3	Joel. 1. 8.	Luke 6. 46.
4	Is. 99. 18.	1 Pet. 3. 14.
5	Is. 42. 18.	Eph. 5. 1.
6	Jer. 3. 23.	John 14. 27.

Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
7	Pa. 118. 5.	Matt. 5. 13.	16	Jer. 30. 20.	John 16. 24.	24	Pa. 9. 1.	Matt. 7. 24.
8	Pa. 85. 7.	John 5. 22, 23.	17	Jer. 30. 7.	Luke 2. 51.	25	Judges. 5. 31.	Matt. 7. 7.
ix	Pa. 26. 3.	Matt. 5. 16.	xviii	Sol. Song. 5. 2.	John 15. 6.	26	Is. 37. 31.	Matt. 6. 13.
10	1 Sam. 16. 7.	Acts 5. 41.	19	Is. 25. 9.	Matt. 6. 19.	xvii	Pa. 94. 9.	Matt. 8. 8.
11	Jer. 23. 23.	Acts 10. 42.	20	Is. 57. 19.	John 6. 39.	28	Zeph. 3. 15.	John 3. 19.
12	Is. 49. 1.	John 6. 54.	21	Prov. 30. 5.	Acts 17. 30.	29	Is. 51. 16.	Col. 3. 13.
13	Pa. 28. 15.	1 Tim. 2. 3, 4.	22	Eccles. 7. 29.	John 15. 3.	30	Lament. 3. 58.	Col. 2. 8.
14	Is. 28. 19.	Acts 7. 55, 56.	23	Hab. 2. 3.	John 15. 5.	31	Pa. 77. 11, 12.	Acts 18. 9.
15	Pa. 143. 10.	John 17. 12.	24	Is. 43. 4.	Acts 18. 10.	<b>NOVEMBER.</b>		
xvi	Pa. 40. 8.	Eph. 5. 25—27.	25	Pa. 106. 3.	1 John 2. 3.	1	Pa. 142. 5.	1 Pet. 1. 8.
17	Is. 12. 3.	Acts 5. 28, 39.	26	Is. 63. 9.	John 12. 46.	2	Pa. 18. 36.	Phil. 1. 23.
18	Pa. 94. 14.	2 Tim. 2. 19.	27	Pa. 8. 5.	John 15. 7.	iii	Gen. 39. 5.	John 16. 33.
19	Is. 61. 8.	Matt. 5. 14.	28	Ezek. 36. 36.	John 9. 4.	4	Jer. 10. 16.	Matt. 9. 26.
20	Is. 50. 2.	John 17. 11.	29	Is. 28. 29.	Eph. 3. 16, 17.	5	Is. 9. 6.	Matt. 9. 12.
21	Is. 9. 6.	John 10. 4.	30	Pa. 2. 6.	John 1. 17.	6	Jer. 17. 13.	Luke 23. 43.
22	Jer. 31. 14.	John 6. 51.	31	Levit. 19. 17.	John 16. 27.	7	Pa. 81. 8.	1 Cor. 6. 15.
xix	Is. 30. 20.	1 John 5. 12.	<b>SEPTEMBER.</b>			8	Gen. 32. 10.	Matt. 10. 22.
23	Deut. 32. 3.	Matt. 18. 3.	1	Pa. 105. 1.	Matt. 11. 29.	9	Exod. 28. 29.	John 6. 51.
24	Zeph. 3. 17.	Acts 4. 29.	2	Mal. 3. 18.	Acts 16. 14.	x	Is. 61. 1, 2, 3.	Col. 1. 10.
25	Pa. 45. 2.	John 8. 31, 32.	3	Joel 1. 13, 14.	Matt. 6. 11.	11	Is. 53. 3.	Matt. 7. 3.
26	Levit. 20. 24.	John 4. 20.	4	Pa. 139. 1, 2.	Mark 4. 11.	12	Pa. 145. 4.	1 John 3. 2.
27	Pa. 102. 24.	John 6. 37.	5	Pa. 8. 1.	John 9. 35.	13	Is. 44. 24.	John 13. 12.
28	Is. 11. 5.	John 3. 35.	6	Jer. 5. 24.	Phil. 1. 10, 11.	14	1 Kings 19. 18.	Heb. 3. 1.
xxx	Is. 65. 8.	Matt. 11. 25, 26.	7	2 Chron. 20. 20.	Matt. 5. 15.	15	Zech. 4. 7.	John 15. 4.
<b>JULY.</b>			viii	Pa. 139. 4.	1 Pet. 1. 13.	16	Gen. 1. 1.	Matt. 10. 30, 31.
1	Is. 60. 14.	Acts 20. 32.	9	Micah 4. 2.	John 11. 40.	xvii	Pa. 46. 4, 5.	1 John 3. 6.
2	Pa. 105. 41.	Eph. 2. 22.	10	Is. 54. 2, 3.	1 Pet. 1. 18, 19.	18	Pa. 16. 9.	Matt. 13. 16.
3	2 Kings 5. 15.	Matt. 11. 28.	11	Is. 8. 14, 15.	1 John 4. 17.	19	Prov. 16. 25.	John 14. 20.
4	Is. 38. 5.	John 17. 6.	12	Is. 40. 99.	Luke 1. 78, 79.	20	Is. 49. 17.	Matt. 13. 25.
5	Pa. 139. 12.	John 15. 20.	13	Pa. 91. 4.	John 12. 47.	21	Pa. 72. 15.	Luke 17. 17, 18.
6	Is. 60. 3.	Acts 21. 13.	14	Hagg. 1. 8.	John 6. 32, 33.	22	Exod. 40. 34.	John 15. 14.
vii	Deut. 28. 8.	John 3. 6.	xv	Is. 53. 10.	John 17. 19.	23	Is. 1. 26.	Matt. 24. 14.
8	Pa. 60. 11.	Matt. 6. 12.	16	Levit. 26. 9.	Matt. 23. 8.	xxiv	Gen. 6. 8.	John 4. 42.
9	Pa. 76. 1.	John 15. 5.	17	Is. 51. 1.	Matt. 9. 38.	25	Mal. 3. 17.	Matt. 24. 35.
10	Habak. 2. 4.	1 John 3. 8.	18	Jer. 6. 16.	Luke 15. 2.	26	Is. 12. 5.	Luke 14. 17.
11	Ezek. 22. 30.	Luke 10. 42.	19	Exod. 34. 7.	John 3. 16.	27	Pa. 115. 14.	1 Tim. 1. 13.
12	Is. 9. 6.	John 16. 23.	20	Gen. 2. 3.	Matt. 5. 9.	28	Pa. 87. 3.	Matt. 23. 37.
13	Is. 63. 4.	Rev. 16. 7.	21	Is. 58. 14.	John 14. 6.	29	Is. 52. 6.	John 17. 15.
xiv	Pa. 119. 58.	Acts 10. 43.	xxii	Pa. 95. 11.	Phil. 2. 9, 10.	30	Ezek. 37. 5.	John 7. 46.
15	Deut. 15. 11.	Luke 12. 8, 9.	23	Pa. 22. 16.	1 Cor. 6. 11.	<b>DECEMBER.</b>		
16	Judg. 6. 13.	Rev. 2. 10.	24	Pa. 111. 3.	2 Tim. 4. 3, 4.	1	Pa. 119. 18.	Matt. 1. 23.
17	Pa. 18. 19.	Rom. 10. 10.	25	Pa. 119. 63.	John 12. 48.	2	Is. 24. 15.	John 17. 22.
18	1 Kings 6. 12.	John 6. 63.	26	Jer. 32. 17.	1 Cor. 15. 25.	3	Lament. 3. 39.	Matt. 16. 15.
19	Pa. 102. 14.	Eph. 9. 10.	27	Exod. 33. 11.	Gal. 1. 8.	4	Pa. 3. 8.	John 8. 58.
20	Pa. 119. 80.	Matt. 16. 18.	28	Is. 44. 26.	1 Thess. 5. 9.	5	Jer. 39. 11.	1 Tim. 2. 5, 6.
xxi	Is. 65. 16.	Rom. 8. 1.	xxix	Zech. 9. 10.	Heb. 1. 6.	6	Pa. 47. 5.	Col. 1. 16.
22	Joel 2. 17.	Matt. 18. 27.	30	Micah 7. 8.	Rev. 2. 23.	7	Is. 58. 1.	John 6. 55.
23	Pa. 119. 162.	John 15. 11.	<b>OCTOBER.</b>			viii	Micah 7. 11.	Matt. 24. 30.
24	Hagg. 2. 9.	Matt. 5. 6.	1	Exod. 20. 24.	Phil. 4. 5, 6.	9	Ruth 2. 4.	Mark 16. 16.
25	Exod. 15. 3.	Matt. 6. 33.	2	Nehem. 8. 10.	Matt. 4. 10.	10	Zeph. 2. 11.	Luke 17. 20.
26	Zech. 3. 4.	Matt. 13. 44.	3	Eccles. 12. 14.	John 3. 14, 15.	11	Gen. 35. 3.	Rev. 21. 6.
27	Is. 66. 19.	John 6. 37.	4	Pa. 68. 7, 8.	John 11. 25.	12	Prov. 21. 2.	2 Cor. 5. 17.
xxviii	Pa. 86. 6.	John 10. 27, 28.	5	Num. 23. 23.	Acts 8. 1, 4.	13	Nahum 1. 7.	1 Pet. 5. 1.
29	Sol. Song. 7. 10.	John 6. 27.	6	Pa. 63. 4.	John 5. 14.	14	Is. 60. 4.	Luke 11. 28.
30	Micah 7. 7.	Matt. 7. 7.	7	Pa. 138. 6.	Acts 2. 47.	xv	Pa. 40. 6, 7.	Matt. 13. 45, 46.
31	Is. 24. 23.	Matt. 5. 3.	8	Sol. Song. 3. 4.	Mark 4. 9.	16	Pa. 96. 1, 2.	Rom. 8. 32.
1	Deut. 3. 24.	Luke 6. 37.	9	Is. 29. 22.	John 20. 28.	17	Pa. 113. 5, 6.	1 Cor. 10. 31.
2	Hosea 13. 4.	Mark 5. 4.	10	Jer. 17. 17.	Matt. 25. 1.	18	Exod. 29. 45.	Matt. 11. 30.
3	Pa. 68. 9.	Mark 14. 28.	11	Pa. 42. 8.	2 Cor. 5. 1.	19	Pa. 89. 16.	Matt. 15. 32.
iv	Pa. 89. 14.	John 13. 17.	12	Is. 42. 12.	Luke 6. 56.	20	Jer. 30. 11.	Luke 22. 61, 62.
5	Is. 37. 35.	John 10. 28.	xiii	Is. 53. 5.	John 6. 19.	21	Pa. 45. 2.	John 20. 29.
6	Num. 11. 29.	1 John 1. 8.	14	Jer. 14. 21.	Luke 17. 4.	xxii	Pa. 116. 9.	Luke 12. 36.
7	Is. 44. 11.	John 4. 14.	15	Deut. 32. 35.	John 10. 29.	23	Jer. 17. 13.	Heb. 4. 12.
8	Deut. 8. 18.	Eph. 4. 32.	16	1 Chron. 28. 9.	Matt. 6. 8.	24	Is. 46. 10.	John 1. 9, 10.
9	Pa. 104. 33.	Heb. 10. 24.	17	Pa. 17. 15.	John 8. 12.	25	1 Kings 18. 36.	Luke 1. 68.
10	Is. 40. 6, 8.	Matt. 5. 7.	18	Pa. 24. 1.	Matt. 6. 10.	26	Pa. 18. 46.	Phil. 2. 6, 7.
xi	Exra 10. 11.	Matt. 5. 23, 24.	19	Micah 4. 5.	John 16. 22.	27	Pa. 9. 18.	Heb. 1. 10.
12	1 Sam. 12. 22.	Acts 9. 31.	xx	1 Sam. 17. 32.	Luke 24. 32.	28	Pa. 33. 21.	1 John 4. 10.
13	Ps. 33. 11.	John 17. 20, 21.	21	Is. 62. 11.	Matt. 6. 14, 15.	xxix	Pa. 12. 5.	Luke 15. 4.
14	1 Sam. 11. 13.	Matt. 14. 27.	22	Is. 45. 11, 12.	Matt. 6. 34.	30	Exod. 15. 1.	2 Thess. 3. 5.
15	Prov. 14. 32.	1 Cor. 1. 8.	23	Pa. 110. 3.	Mark 10. 24.	31	Jer. 33. 8.	2 Thess. 3. 3.

## HIBERNIAN SOCIETY.

## FIFTEENTH REPORT.

IN our notice of the Fifteenth Anniversary of the Society, at p. 191 of the Number for May, we

reported the relief of the Funds, by some liberal Contributions and a large Legacy, from the embarrassment under which they had laboured. On this subject, the Committee remark—

In directing the attention of this Meeting to that coincidence of circumstances which has produced a change so auspicious, the Committee cannot but notice the rapidity with which the Society commends itself to the approbation of enlightened men of all religious persuasions. The plans of the Institution are so simple, and, at the same time, so efficient, that to examine, is to approve them: and the truth is, that every one who undertakes the task of surveying the well-adjusted machinery of this Society, must arrive at the conclusion, that it is adapted, in a peculiar manner, to the diversified elements, intellectual and moral, which compose the Irish Character. Rising superior, as it does, to all party and sectarian considerations, it cherishes a Patriotism untainted by unworthy, or even inferior, motives—distributes, with unsparing hand, the pure Word of God—and imparts to thousands an ability to read its hallowed contents: thus leaving the light of Heaven to irradiate the darkened mind; and to chase away those mists and fogs, which a gloomy and long-cherished Superstition never fails to create.

The interest felt in the Society by the Irish themselves is evidently on the increase; the subscriptions raised in that country, during the year, exceeding those of the preceding year by at least 200/.

As, however, the Income of the Society is yet much short of its wants, the Committee press earnestly for an increased support to its designs.

*Circulation of the Scriptures.*

Since the year 1812, the Society has distributed, chiefly among the Roman-Catholic Poor of Ireland, 6000 Bibles and 60,000 Testaments.

The British and Foreign Bible Society has made a Grant to the Institution of 1000 Bibles and 10,000 Testaments.

*State of the Schools.*

By a comparison of the following List with that of the preceding year, printed at p. 430 of our last Volume, it will be found that there has been an increase of five Schools;

but a diminution of Scholars, those of the Fourteenth Year having been 58,202.

Counties.	Schools.	Scholars.
Sligo . . . . .	57	4645
Leitrim . . . . .	50	4693
Fermanagh . . . . .	61	5463
Donegal . . . . .	61	4960
Cavan . . . . .	44	4540
Mayo . . . . .	29	2318
Galway . . . . .	24	2383
Tyrone . . . . .	81	10554
Clare . . . . .	17	2542
Longford . . . . .	9	933
Monaghan . . . . .	40	4041
Roscommon . . . . .	13	1558
Armagh . . . . .	4	396
Kerry . . . . .	2	184
Queen's . . . . .	1	145
Derry . . . . .	4	482
Westmeath . . . . .	2	190
Cork . . . . .	22	3103
Down . . . . .	1	150
Sunday Schools in Counties		
Sligo, Cavan, Leitrim, and		
Roscommon . . . . .	12	1240
	534	54520

In reference to the Schools, the Committee remark—

Persecution has, as in former years, employed her many engines of terror and annoyance; but, in a patient, yet resolute, discharge of duty, your Committee have looked on, and seen the salvation of God.

Opposition to a great and good cause will ultimately produce an effect, the reverse of that which is intended. "I still hope," says a Dignitary of the Irish Church, in reference to recent hostilities, "that this storm may cause the Society to strike its roots deeper, and that it may promote eventually its extension and utility." Indeed, your Committee may confidently assert, that this has been the case; for, during a year of unexampled pressure, they have been enabled to extend their exertions into three new Counties, viz. Down and Derry, in the Province of Ulster; and Westmeath, in that of Leinster: and they have also increased the number of their Schools from 549 to 534. It is true the number of Pupils has been reduced from 58,202 to 54,520; but, that the reduction is so small, to use the language of a correspondent, "is justly a matter of triumph, when it is considered that the fiery ordeal, which all



our Schools, a very few excepted, have had to pass through within the year, has been of such a nature, that, had it taken place at a much earlier period, all our tens of thousands would have perished; and we should have found it difficult to preserve that fractional number, the loss of which only we now have to deplore."

The general progress of the Children, and their thirst after Scriptural Knowledge, open to the minds of the Committee a source of unalloyed gratification. Indeed, it may be asserted, with truth, that there is not a spot, within the sphere of the Society's movements, where an earnest desire to possess the Sacred Oracles has not been excited.

*Improving State of the Adult Population.*

To the remark last quoted, the Committee add—

Nor is this feeling restricted to the Children of the different Schools, but has found its way to the hearts of many of the Adult Population of the country.

The Inspectors of the Schools, who are also employed as Readers of the Scriptures in villages, are received, in their labours of love, with an interest approaching to enthusiasm; and it is delightful to mark the effects, which, in many well-authenticated cases, are produced by the reading of the Holy Scriptures.

Of one of these men and his labours, an account is given, which is, in substance, as follows:—

His Irish Testament is his constant companion. In the parish where he resides, there is but one Protestant Family. Until the erection of the Society's School, a single copy of the Holy Scriptures could not be found within the many square miles of its circumference. How incalculable the importance of the change, which has been effected by the introduction of a single School into this barbarous district! There are now, blessed be God! scattered over this extensive parish, upward of three hundred readers of the Holy Scriptures, all taught by this man, and all supplied with a Testament and many with a Bible.

Of the general influence of these Labourers, it is said—

So great has been the impression produced by the labours of these Scrip-  
*Aug. 1821.*

ture Readers, that the Adult Inhabitants, in many parts of Ireland, are now soliciting, with earnestness, the assistance of your Institution, to enable them, in common with their little ones, to examine the contents of a Volume, which has already given an impulse to the moral energies of their nature, to which, during a life of superstition and crime, they have been utter strangers.

This has induced your Committee greatly to augment their exertions, on behalf of the Adult Population of Ireland, by opening Evening Schools, for the accommodation of those whose circumstances in life would preclude them from giving their attendance during the hours of labour.

*Evidences of the Good Effects of the Society's Exertions.*

The whole history of the Society's labours has satisfied your Committee of two particulars—first, that the great cause of Ireland's degradation, is, the concealment of the Holy Scriptures from the great mass of the people: and, secondly, that wherever the Word of the Lord has *free course*, there also it is *glorified*; and there the chains of ignorance, superstition, and vice, are burst asunder.

The Committee refer to the details given in the Appendix, for evidence

—that many a useful life, and many a happy death, have been the result of the establishment of the Society—that it is a powerful engine, bearing with irresistible force on the kingdom of darkness—that it is everywhere transforming the moral waste into a garden, *which the Lord himself hath watered*—and that it is hastening the reign of knowledge, of freedom, and of sanctity, among a people who have been sighing, for ages, after these blessings of the Reformation.

We extract from the Appendix some of the most striking testimonies to the blessing of God on the Society's labours.

Of one place, a Correspondent writes—

Some years since, nothing was to be seen here but profaneness—the Lord's Day profaned by every description of wickedness, by all classes of its inhabitants. But how great is the change! No longer are the Children to be seen

running to behold the idle and depraved sports of the older inhabitants: but you now see them, clean and orderly, with their little books under their arms, going to or returning from School; or, in the evening, sitting at their doors, committing to memory their tasks for the ensuing day. There are no public scenes of wickedness to be seen here now, so great is the change which religious instruction has wrought, if not in the heart, at least in the external conduct.

Another Correspondent says—

Old persons, whom I met with in my travels, say that a great change has taken place in the sentiments, and a general reformation in the conduct of the people, in consequence of the circulation of the Holy Scriptures. "When I was young," said an Old Man, "I saw nothing but bad examples; and joined myself in horse-races, dances, foot-ball, and every evil work, on the Sabbath-day; and there was no remorse of conscience in the promoters of these things, so that Church and Mass were attended at the usual hour. But, now, the language of Heaven proceeds from almost every mouth—the Scriptures are their theme—aged parents learn, on Sabbath-Days, the lessons and tasks given their Children on the week-days—the Children instruct the Father and Mother, and the Parents ask for an explanation of what they read. *The old things have indeed passed away, and all things are become new.*"

One of the persons employed as Public Readers of the Irish Scriptures states—

I was really surprised to see the knowledge and clear views which both Old and Young have of the Scriptures. Surely the Lord is among them, and is doing wonders in this once barren wilderness through the instrumentality of the Society, as they themselves acknowledge with thankfulness. The change wrought on the minds and in the conduct of the people is so evident, that it excites the admiration of the aged, who were acquainted with the former state of the country. They remark, that some extraordinary power accompanies the reading of the Scriptures, and causes this great reformation on the minds of the people, to which they were heretofore strangers. I heard an Old Man observe—"In my time, some of

the Children were so averse to learning, that their Parents were under the necessity of compelling them to go to school; but, now, they are so eager for learning, that they can scarcely wait for their breakfast; and, while at home, you will hardly see the Testament a minute out of their hands, but find them engaged in committing their tasks to memory: and, indeed, it is delightful to listen to these Children reading the Word of God, instead of their fighting and quarrelling one with another."

Another of the Irish Readers writes—

I rejoice to witness, in my travels from day to day, the success which attends the reading of the Word of God. I visited about 120 Schools during the time I was in this part of the country, and beheld, in all, evidence that the finger of God wrought among them, and that instruction afforded the Children made them dutiful to their Parents and orderly in their general conduct.

To the benefits arising from Adult Evening Schools one Correspondent bears this testimony:—

I am happy that the Committee appreciate so justly the importance of the Night Schools for the Adults, and the labours of the Sunday and Irish Readers. Our Day Schools apply to the rising generation; and convey into the minds of those, who are preparing for an entrance into the world, those principles which will, it is hoped, arrest the progress of that system which has hitherto retarded the career of moral improvement among the great mass of the population here: while the Night Schools and the labours of the Village Readers apply to the adult population of all ages, even to the hoary head; for Grandfathers of a numerous posterity attend the Night Schools; and Men and Women, of all ages, attend with delight to the wonders which the Book of God brings to their ears, through the Readers employed by the Society.

Of one of the Evening Schools, a Visitor writes—

Fifty-eight were present; viz. one grandfather, seven fathers, twenty-nine other adults, and twenty-one lads.—Forty-two of the persons on the roll are Protestants, and twenty-five Catholics; the whole of whom manifest a great de-

sire for instruction and to obtain the Holy Scriptures.

Of another Evening School, a Visitor says—

I never beheld such a beautiful sight as I did here. Seventy-one adults were present, the youngest of them about sixteen, and some as old as sixty: they consist of both sexes; and, from their answers to the questions put to them, and the love and zeal which they manifest, hopes are entertained of the real conversion of many of them. We stopped till late at night, being employed in reading and searching the Scriptures. At parting, each of them requested that I would return their sincere thanks to the Society for the instruction which they received. An Old Man, in the name of them all, spoke as follows—“Give our love and thanks to the Society, for what they have done for us. I remember the time when there was not the least spark of religion in all this country: all were involved in ignorance, and there were none to shew us the way of peace: we had no Bibles or Testaments to direct us, and none to pity us, until the Society began to labour among us; and they gave us plenty of Bibles and Testaments; and, by the instrumentality of these books, our feet are fixed on the rock of ages, which can never be moved. Glory be to God, and many thanks to them!”

Scenes like the following are truly interesting:—

Your heart would rejoice to behold what I often see in my travels. In a village, where, until lately, the Scriptures were unknown, I found an Old Man, nearly one hundred years old, sitting on a large stool, with a Bible in his hand, and many of his neighbours, who after their labour had come to hear him read. Two Grandchildren were at his knee, instructing him; and, as the poor old man went on reading in a faltering manner, the Children would occasionally correct him, saying, “Grandfather, that is not the word: this is the word.”

We shall close these extracts with a striking instance of the practical influence of the Scriptures:—

A family, who had held a large farm, for some years, at a very trifling rent, yet, through idleness and sloth, re-

mained in the greatest poverty. A Bible found its way into their habitation, and also two Testaments, by means of the Children attending the Free School. These books proved the greatest blessing. The Bible is read on the Sabbath and at leisure hours, and the Children are reading the Testament in committing their daily tasks to memory; so that the Scriptures are constantly the subject of conversation. Both the young and old of the family are become careful and industrious. These people, who were once the objects of pity, are now the subjects of admiration to all around them; and are *diligent in business, fervent in spirit, serving the Lord*. Their ground, which, for hundreds of years back, was waste and barren, producing nothing but heath and rushes, is now reclaimed and cultivated: instead of their former poverty and nakedness, their bodies are comfortably fed and clothed; and, what is infinitely better, I hope their souls are also fed with heavenly food, and clothed with the righteousness of Christ.

#### BRITISH INDIA SOCIETY.

In our Number for May, pp. 198—200, an abstract was given of the proceedings at the Formation of this Institution. The Committee have since issued a Circular, from which we extract the following view of the

#### *Grounds and Objects of the Society.*

The Reasons for establishing such an Institution are principally to be found in the actual state of society in British India and the adjacent countries. “The deplorable want of moral and intellectual cultivation” (to quote the words of the last Report of the Calcutta School-Book Society) prevailing in India, has already led to the formation of Establishments in that country, which it will be the great object of this Institution to foster and encourage.

As an Auxiliary to the Local Societies, now or hereafter to be established in India, and not with an intention to originate or take the lead in any measure of improvement, however apparently desirable in itself, this Society presents its claims to the patronage and support of the British Nation.

The wish expressed by the Natives themselves to improve the existing

Schools and provide the rising generation with better means of instruction in European Knowledge and Literature, and their declared solicitude to obtain encouragement, aid, and support for this purpose from the Parent State, as well as from the Local Government and the British residing among them, afford the strongest argument in favour of the formation of this Society.

The Committee cannot, however, refrain from adverting to the obligation which this Country has incurred, as expressed in a solemn Act of the Legislature, "to promote the interests and happiness of the Native Inhabitants of the British Dominions, in India:" and when it is remembered that our Empire has now been extended over a population of not less, perhaps, than a Hundred Millions of People, whose well-being depends in a great degree on the watchful care which is bestowed on them, we cannot fail to perceive and to acknowledge that a duty is imposed on the British Government and the British Public, which, although calculated to discourage from its magnitude, cannot be neglected without reproach to our National Character.

We have already witnessed the formation of School-Book and School Societies for the various ranks of the community at the different Presidencies of British India, which have in view "the introduction of useful knowledge and moral improvement," two of the objects specifically pointed out by the Legislature; and these Institutions have received the sanction and patronage of the highest Local Authorities. The zeal and assiduity of our European fellow-subjects on the spot, in founding and conducting these Societies, have been rewarded by the willing co-operation and grateful acknowledgment of the Natives themselves; and the British Public has received the gratifying intelligence\*, that, at the Presidency of Fort William, in Bengal, a body of the most respectable Hindoo Inhabitants have, of their own accord, established a College, the primary object of which is, "the tuition of the sons of respectable Hindoos in the English and Indian Languages, and in the Literature and Science of Europe and Asia."

\* Communicated, with other interesting information, in Letters from Sir Edward Hyde East, his Majesty's Chief Justice at Calcutta, extracts from which have been already printed and circulated in this country.

The preceding considerations, and the express application for encouragement and support, personally communicated by two Gentlemen recently returned from India, on the part of the Native Managers of the Hindoo College and the Committee (partly Native) who conduct the business of the Calcutta School-Book and School Societies, appear to warrant a confident expectation that a Society formed in England with the exclusive design of improving the Education, Morals, and Character of the Natives of British India and parts adjacent, by countenancing and assisting the Local Institutions now or hereafter to be established for this beneficent purpose, will be productive of substantial and important benefit. The British-India Society has accordingly been founded on this basis; and its object is strictly to co-operate with our fellow-subjects in Asia, in providing for them the means of a more enlarged and efficient system of Education, which may combine the diffusion of European Knowledge and Literature with instruction in the principles of Good Morals.

For this purpose, it will be a primary object to assist in improving the existing Village Schools; of the tuition given in which, it has been stated on the highest authority, that "the general, the sad defect of this education, is, that the inculcation of MORAL PRINCIPLE forms no part of it †." To supply this defect, the attention of the Calcutta and Madras School-Book Societies, and of the Education Society at Bombay, is expressly directed "to the providing suitable books of instruction for the use of Native Schools;" and to aid them in the prosecution of this design, will be one of the first measures to be adopted by the British-India Society.

It is also proposed, as soon as the contributions to the funds of the Society may admit of it, to assist the Calcutta Hindoo College in carrying into effect a part of its original plan, which has not yet been executed, from the want of sufficient pecuniary resources; namely, the establishment of an Academy for giving instruction "in History, Geography, Chronology, Astronomy, Mathematics, and the other Sciences." For this purpose, it is desirable that a philo-

† "Judicial Minute" of the Governor General, Marquis Hastings, on the Administration of Justice in Bengal, dated "On the River Ganges, 2d Oct. 1815," and ordered to be printed by the House of Commons, 1st July, 1819.

sophical apparatus should be sent out to the College; and it may be hoped, that, with this assistance, the Native Founders and Patrons of the Vidyálaya (or College) will readily supply the salary of a Lecturer, for the accomplishment of so material a part of their laudable Institution.

The further operations of the Society must necessarily depend on the extent of the confidence which it may acquire, and of the funds which may be placed at its disposal. From the liberality of the design, and the importance of the proposed end, it may be hoped that the public support will be considerable; and, in that case, it will be consistent with its simple but comprehensive object, to encourage the translation of useful books on an extensive scale—to assist in forming a body of Native Translators; some of whom may be encouraged to visit England, and be instructed in the English language, sciences, and literature—to send out European Professors and Teachers to India—to carry into full effect the resolution for supplying the several Local Institutions, which have the same design in view, with money, books, medical and chemical instruction, philosophical and surgical instruments, &c.—and, generally, to adopt all other practicable means of introducing into the Schools and Seminaries of India and parts adjacent, the most approved Systems of Literary and Moral Instruction; such as may appear best calculated to enlighten the understanding, elevate the character, and meliorate the condition of every class of the Native Inhabitants, whether Hindoo, Mussulman, or Christian, whether aboriginal or the offspring of Europeans, whose lively gratitude will doubtless be excited toward their benefactors, and whose increased attachment to the Parent State may be anticipated as the natural and certain result of these exertions on their behalf.

If any additional argument in favour of the present design were necessary, the important "Judicial Minute" of the Governor General of India, already referred to, might be largely quoted; but the Committee will content itself with a single additional extract. After adverting to the existing condition of India, His Excellency observed—"In looking for a remedy to these evils, the *Moral and Intellectual Improvement of*

*the Natives will necessarily form a prominent feature of any plan which may arise from the above suggestions; and I have therefore not failed to turn my most solicitous attention to THE IMPORTANT OBJECT OF PUBLIC EDUCATION. As the public money would be ill appropriated in merely providing gratuitous access to that quantum of Education which is already attainable, any intervention of Government, either by superintendence or by contribution, should be directed to THE IMPROVEMENT OF EXISTING TUITION, AND TO THE DIFFUSION OF IT TO PLACES AND PERSONS NOW OUT OF ITS REACH. In the infancy of the British Administration in this country, it was perhaps a matter of necessity to confine our legislation to the primary principle of justice. The lapse of half a century, and the operation of that principle, have produced a new state of society, which calls for a more enlarged and liberal policy. The Moral Duties require encouragement—the Arts, which adorn and embellish life, will follow in ordinary course. It is for the credit of the British Name that this beneficial alteration should arise under British Sway. To be the source of blessings to the immense population of India, is an ambition worthy of our country. In proportion as we have found intellect sterile here, the obligation is the stronger on us to cultivate it. The field is noble—May we till it worthily!"*

This Committee would be most unwilling to weaken the effect of such an enlightened and patriotic appeal to the best feelings of our nature, as this of the present Governor General of India. They desire only to add, that the valuable Local Institutions already referred to, had their origin in the three successive years, which followed that in which the above document was written: and that it is in aid of such, and similar Institutions, that the patronage and contributions of the British Public are now most earnestly solicited.

The Committee, in conclusion, avail themselves of the expressive language of the Calcutta School-Book Society, on its Third Anniversary Meeting, 11th October, 1820:—"The Three Presidencies are combined for the dissemination of useful knowledge in this interesting country. Your Committee will conclude, by expressing their fervent hope, that the concerted measures of

these Societies may be progressively beneficial, and may advance with accelerated effect toward the important object of meliorating the character and condition of the Native Population of India!"

## Western Africa.

### GLOUCESTER.

(Sierra Leone).

#### CHURCH MISSIONARY SOCIETY.

OUR Readers will rejoice to find, by the communications which we shall lay before them, that the gracious influence which is manifested at Regent's Town, continues to accompany the Labourers in other parts of the Colony.

#### *State and Progress of the Schools.*

We shall extract some notices on this subject from Mr. Düring's Journal, in the order in which they occur.

*March, 1820.*—Oh that I had a fellow helper, to share with me in my duties, particularly in the Day and Evening Schools! Though the people are so far in order, yet they might be better, if more time could be devoted to instructing the rising generation in the day. It often causes me great grief, to see their anxiety for learning, and myself unable, through other duties, to do justice to the spirit of inquiry which has manifested itself, particularly this season, in both old and young.

*April 18.*—I was much delighted at the eagerness which manifested itself among the Scholars, in the Evening School. I observed, with pleasure, the First Class perfect a lesson of words of three syllables, in spelling and reading, in the space of five minutes: the Second, who spell words of two syllables, had nearly done; and the Third, who spell words of five letters, had finished in ten minutes: whereas, last year, some of them were not able to perfect one single lesson in the space of two hours.

*May 10.*—In the School, as the First Class were reading John xvii. 14—17, being desirous to know whether they understood what they were reading, I questioned them. Having gone through the four verses which they were reading, a Lad, who is always very serious in his deportment, asked me what the

word *sanctify* meant. While I was explaining it, and making some remarks on the subject of sanctification—as that the Holy Spirit sanctifies the servants of God, by the means of His Word, on account of Christ's righteousness and intercession—the whole School stopped. I asked the Teachers why they did not go on. Their reply was, "We all want to hear that." The greatest order and diligence, however, were observed after.

*June 7.*—Went to the Girls' School, as usual on Wednesdays, to speak to them on Scriptural subjects. I addressed them on John iii. 3, which the First Class were just then reading. They were very attentive, and some were much affected.

At the Evening Service, I explained the difference between the Moral Law and the Gospel, from Gal. iv. 21—31. After Service, I attended the Evening School, where I was much delighted with the eagerness of the Adults to learn to read.

*Oct. 20.*—The Schools have advanced so far, that I am not ashamed to take any stranger into them. Many of the people, who were averse to instruction last year, desire to be admitted.

It must be particularly gratifying to every well-wisher of Africa, to see those people, who, but a short time ago, were reduced to a level with the brute (that is, sold in the market), now, by their desire to learn to read the Word of God, shew that they are men who feel that they have immortal souls. The conduct of two of my School Boys will bear witness to this. They had been both put apprentice to a Tailor, who works here for Government. About two months since, one of them had had some quarrel with one of his fellows, on account of which he ran away to his country people. He was absent three days. On the third day, in the evening, when I had done with all my work, and was on the point of going to bed, he came back, and earnestly begged me to forgive him. I then asked him why he absented himself so long; and why he came back again without being fetched. "Master," he said, "that School fetch me. Suppose me can go School no more, that make me afraid—me know nothing, if I no go to School and learn." I told him I would have him no more in my School—he might go where he liked: if he would go to another Town, I would send him there with his fine character.

His reply to this was—"Master, we can't leave this School. Suppose, Master, you whip me, or put me in black-hole, that right—you do me good—me run away for nothing: but me can't go away from this School here."

The other case, which occurred this week, is similar to the above, but more striking, as the Boy is much younger.

The fact is, that the attachment of the Boys, in particular, to the School, is such, that I have the greatest trouble with them, at times, to keep them from it, when I require of them some work which they are able to do.

*Monthly Missionary Prayer Meetings.*

At these Meetings, some of the more judicious and pious of the Negroes pour out their hearts in fervent prayer for the salvation of their countrymen. We quote a few notices of these Meetings from Mr. Düring's Journal:—

*April 20, 1820.*—Had, this evening, our Monthly Missionary Prayer Meeting. Two of the Christians prayed. Their prayers, though simple and in broken language, were most earnest for the diffusion of the Gospel among their benighted countrymen, but particularly among those with whom they lived. The whole was very affecting. They brought their mites afterward with great cheerfulness. I was very much refreshed. Is not this the beginning of Ethiopia stretching forth her hands unto God?

*May 8.*—At our Monthly Prayer Meeting, the prayers offered up for the coming of Christ's Kingdom were truly edifying. I could heartily say "Amen" to every petition, simple as they were. Afterward, all brought their subscriptions with cheerfulness and simplicity; and, what was most pleasing to me, all were very anxious to see his or her name marked down.

*June 5.*—We held our Monthly Prayer Meeting. The Prayers offered up, though simple, were very striking; and I trust they were made a blessing to many by that God who hears and answers prayer. The Subscribers afterward were so eager in paying, that I was quite wearied by them; while they cried from all sides—"Massa! take mine first." I begged them to have patience; but the more I begged, the more they pressed upon me. I was at

last quite exhausted, but could not help being pleased with their simplicity and zeal for that glorious cause by which they themselves are benefitted.

*Vain Excuses of a Backslider.*

The usual trials of the Christian Ministry begin to be felt among these newly-gathered Congregations. Mr. Düring states the following case, under date of June, 1820:—

Met this morning with a man whom I baptized on Easter-Day, 1819; but whom, on account of his profligate conduct, I was compelled to excommunicate in September last. The following conversation took place:—

On his using some very light and improper words, I said, addressing him by his name, "The Word of God declares that there is no peace to the wicked. If you have a conscience left, you must feel a little hell within you. I should not wish to be in your place, no, not for ten thousand worlds."

"Plenty people worse pass me."

"I don't think so. All the town call you very wicked; and every one shuns your company as a bad catching sickness."

"Well, suppose me go hell, plenty people can go there too; because plenty people more bad than me."

"This is a wretched excuse. While you say that others are greater sinners than you, you confess that you are a sinner, though, as you suppose, not so bad as others; but the Bible leaves no excuse for the least of sinners, when it plainly declares that *the wrath of God is revealed from Heaven against ALL ungodliness and unrighteousness of men*. This plainly shews that there is no excuse for you, or any one that is of your opinion; but that the least, as well as the greatest sinner, is on the way which will end in everlasting destruction. You comfort yourself with the thought that plenty people can go to hell as well as you. Suppose you, and plenty people besides, were shut up in a large house, out of which it was impossible for any to escape, and that house was set on fire, would it comfort you because plenty people perish with you in the devouring flames? So the Wicked in torment, all and every one of them, when they shall see the end of their own folly, and shall be

filled with the terrors of the Almighty, and complain with the rich man in the Gospel, *I am tormented in this flame, and shall say one to another, Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?* yet this all will not comfort them, but will aggravate their torment."

I asked several more questions, but received no answer. I then addressed him more closely; and dwelt, for a short time, on his reprobate conduct, by which he made himself to be abhorred of old and young, and which contempt he justly deserved as a backslider—"But," said I, "there is still hope for you, as there is nothing impossible with the Lord; for He can give you repentance, as He did to David and to Peter: but you may be well assured, if you go on in that awful way which will end with your ruin, nothing remains for you, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."

Most of the time that I was speaking to him, the perspiration streaming from his body and his trembling like a person in an ague-fit filled me with awe; so that I was completely overcome, and compelled to leave the wretched man.

#### *Course and Effects of Mr. Düring's Ministry.*

It will be seen by the following extracts from Mr. Düring's Journal, what advantage he derives from the Meetings held on Saturday Evenings with his Communicants. He has not only the satisfaction of seeing, on these occasions, the influence of the Word of God on the people, but he is much directed in the course of his Ministry among them; and often, when dejected in mind or wearied in body, he is strengthened and animated for his labours.

*April 1, 1820. Saturday.*—In the evening, we had our usual meeting, which was a blessed meeting indeed! Having on the preceding Friday preached, in the morning, from Eph. ii. 14, and, in the evening, from John xix. 30, the effects of these two Discourses were manifest in many of my Black Brethren. I was greatly encouraged by them.

*April 2. Easter Day.*—Preached in the forenoon from 1 Cor. xv. 20, on the Resurrection of Christ from the dead. He arose,

1. As the Almighty God—
2. As the Surety of His People—
3. As their Representative—
4. As their Forerunner—

In the application, I spoke rather warmly on the comforts which the Children of God continually draw from the Resurrection of Christ. Many were much affected. Administered the Lord's Supper afterward, which was very solemn and truly refreshing.

In the Afternoon, I catechized the Children on the Resurrection of the Dead, from John v. 25, 26. After I had addressed them a while on the subject, I asked who they were that should rise unto life eternal. A Woman, who has long been under great doubts and fears, answered, "They that have done good." A Boy asked who they particularly were, that could do good works. *Ans.* "Those that believe." "But," said I, "cannot man do good, unless he believes?" The Woman answered, "No! Without the Lord Jesus, we cannot do good things."

In the evening, I preached from John xi. 25, 26. After Service, the above-mentioned Woman, with several others, came to my house rejoicing. The Woman said, "In the Morning Church, all my heart laugh. That same time we kneel down to Sacrament, my heart say, From the top of my head to the bottom of my foot, there nothing but all sin, sin. But, Massa, that same time me remember, *Behold the Lamb of God that taketh away the sin of the world;* and when you read, *God so loved the world,* &c. O Massa! my heart want to break—water run my eyes. O Massa! me don't know what to do." She was so much affected that she could say no more. The others were nearly the same.

*April 7.*—I have been all the week past in awful darkness of mind, in doubts and fears. O Lord, give me what thou seest I stand in need of, lest I preach to others, and become myself a castaway at last!

*April 8. Saturday.*—I was revived very much, through the simplicity of my Black Brethren, at our Weekly Meeting. One Man said, "I have had plenty trouble in my heart this week; because when I look upon myself, I am



vexed with my own heart. Massa, suppose me can do it, I will run away from it: and when I see I can do nothing, but sin come in my heart like big cloud, something say, *O wretched man that I am!*" I asked who had taught him to see and feel his real state by nature. His reply was, "God the Holy Ghost"—"and this," he said, "make me very glad; for something tell me, the Lord Jesus Christ will help me, poor sinner, at last from all my sins."

Another man said, "I believe I am bad pass every body. Massa, my eyes look sin—and the things of this world, my heart like it: my hand do bad—my heart like it: my foot willing to walk the broad road to hell—my heart like it too. When I see all this, I fear I never shall be saved; but when I troubled so, something tell me, Remember what the Lord Jesus Christ done to save poor lost sinner. Massa, a long time ago, you preach from them word what Lord Jesus Christ say, *I am-come to seek and to save that which is lost.* Me remember that time you say, 'Suppose a man's sins should pass the sins of all men together, and that man believe in the Lord Jesus Christ, he shall be pardoned and made clean through the blood of Christ, which cleanseth from all sin.' That make my heart glad; all trouble go away from me." I preached on that subject about nine months ago.

M. A. (the Woman mentioned on the 2d) came forward, and said that she had been much troubled since last Sunday: "But," she added, "when me remember what you said, that the Lord Jesus rise from the dead as the Surety of His people, all my heart feel glad again." She desired to hear that again; and, being very importunate, I consented.

A Lad of about seventeen came next, and said, "Massa, since you have preached about the Holy Ghost, my heart more glad than before that time; because my heart say that true: we cannot sabby God, we cannot come to the Lord Jesus Christ, if the Holy Ghost no teach we." In the latter end of February and nearly all the month of March, I had preached on Tuesday and Friday Evenings, on the Divinity and Offices of the Holy Spirit; having been forcibly struck, one day, with John xiv. 26. & xvi. 13—15. These Discourses, though delivered in great

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weakness and fear, have had a powerful effect on many of our Christians; and I trust that they have been as *bread cast upon the waters, which will be found after many days.*

April 9, 1820. *Sunday.*—Our place of Worship was unusually crowded four times to-day. The eagerness for the Word, and the order and regularity observed throughout the day, were a great comfort and encouragement to me. I have every reason to bless God for coming to Africa. May the Great Head of the Church evermore cause the brightness of His countenance to shine on all His works!

April 15. *Saturday.*—Had our Prayer Meeting, as usual. Was much edified and strengthened by the remarks of my Black Brethren; and by seeing, that, in a great measure, my feeble efforts had had the desired effect. The blessed truths of the Gospel shone brightly in their influence on the conduct of several, who, through their ungodly neighbours, had been brought into great trials; particularly one Man, who, from the time of his conversion till now, has suffered extremely from his own Wife, so that he is a pattern among them of patience and meekness. He affected me very much.

April 20.—Very much cast down with doubts and fears, arising from the corrupt workings of nature, till near evening; when, as I was reading the Bible, I was forcibly struck with Jerem. xxxi. 3. *I have loved thee with an everlasting love.* Doubts and fears vanished, and light broke in on my soul. I preached, in the evening, on the subject: our Place of Prayer was crowded, and a profound silence observed.

April 22.—Felt unwell all day; and, in consequence, very gloomy. I was, however, much cheered up by my dear Black Brethren, who all had been greatly blessed by my unworthy instrumentality.

April 25.—I preached, in the evening, on 2 Cor. iv. 17, 18; whereby I intended to comfort my people under trouble and affliction; and, indeed, I was greatly comforted myself, through the power of the Word. Several were much affected. May the Lord continue and extend His blessing to many poor Africans!

April 29. *Saturday.*—In the evening, as usual, I was surrounded by my Brethren here; and was very much

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comforted by their sincerity, and the effect of the Word. God's free love dwelt still on the minds of several. M. A. was struck very much with Rom. ix. 20. "True," she said, "what we poor sinners do before to please the Lord! God love we before we know Him, and He bless we before we ask Him. Poor me! I can't answer one question before God—no—me nothing, nothing at all! Suppose the Lord send me to hell this time, that all what me deserve."

May 5, 1820.—Was much cast down, on account of the awful consequences of sin in two persons, who, for some time, counted themselves in the number of Communicants; but who, in consequence of their inconsistent life, were excommunicated.—I preached in the evening, on Pa. li. 17. The Place of Worship was unusually full, and I trust that my trial in the day-time was sanctified in the evening.

May 6. *Saturday*.—Was very much strengthened by my dear Black Brethren. One man said, "Massa, what you say four weeks ago, live in my heart all this week." Last Sacrament Sunday, in the afternoon, when speaking to the Children, I compared sin to a large tree, the roots of which go very deep into the ground, and which can never be completely found when digged after. "Yea," said he, "sin live too deep in my heart; and when me hear people say their heart good, me fear, but something tell me they no sabby; and then me thank the Lord Jesus Christ, that he teach me to see all this."

M. A. said, "Massa, last Sunday you tell me all that live in my heart. True, true, me proud—me know nothing at all—my heart is all unbelief, and sometime me can't trust the Lord. Oh, that trouble me—that same thing what one man pray, so my heart stand (meaning, that was the feeling of her heart), *Lord! I believe: help Thou mine unbelief!*"

May 13. *Saturday*.—I was very low the greatest part of the day; but was much cheered up and edified, in the evening, by the state and feelings of some of my people, particularly those of two women.

One of them said—"Last Sunday me go Church; and that same word you talk first, *Lord I am not worthy, strike my heart too much. My heart begin*

talk to me:—'That true—me no fit to sit here, and hear the Word of the Lord Jesus Christ, because my sins pass all other people.' But, Massa, when you preach, my heart feel glad little bit: but, that same time we sing before Sacrament, my heart was full; and, when we receive bread, my heart fit to break—no more—water run out of my eyes."

M. A. was tempted to stay away from Sacrament, on account of her having committed, as she thought, an unpardonable sin. I asked her, if she could tell that sin before all. She said, "Yea." She then went on, saying, "Last week, one evening, me pray—'O Lord! please make my heart clean from all sin.' When me done pray, something tell me, 'You command God.' Oh, this trouble me. Then that same thing tell me, 'If you take the Lord's Supper, you eat and drink your own damnation.' But me must come. Suppose me no come, what me poor sinner can do! Me come—me kneel down—my heart sink—me pray, 'Lord Jesus! have mercy on me, and save me, or else I perish!' My heart get up again—me begin feel glad; and when me remember the love of Jesus, that make Him to seek and save poor lost sinners, all my trouble go away from me, and all that afternoon me think me live no more in this world."

June 1.—Got out of bed again, for the first time, after nine days' painful confinement. I could not bear to stay at home, but went to the Place of Worship with great difficulty. The Congregation was unusually numerous. The joy that beamed in every countenance, and the sympathizing looks which met mine, compelled me to muster up all my remaining strength to feed the hungry of Christ's flock, though it was almost too much for my feelings and frame.

I addressed them on Prov. xiv. 32; and, to my great surprise, spoke three-quarters of an hour. The whole Service was very solemn: all was a dead silence, as if every one took the Word to himself with great eagerness. Several cheeks bedewed with tears had such a powerful effect upon my feelings and weak frame, that I was obliged to pause several times.

June 3. *Saturday*.—The pains which I endured in my late illness were, this evening, abundantly recompensed. Since I have been among this people I have not spent a more blessed evening; and I think my sickness has been sanctified

both to them and myself. In their state of mind during my absence from them, I discovered that degree of mutual love, which before I could not have imagined.

One man said, "When you sick, me troubled very much, because me think that our fault. When me go prayer, me no see Minister to tell me true Gospel—me feel sorrow—me think again, 'Sin of all we people too great; that is the reason God take Minister from us.' But, Massa, when me see you first time again stand in your place, O Massa! me want to thank the Lord Jesus Christ for keep you, but my heart full—no more—cry, cry, come upon me."

While they were left without an Instructor, for more than a week, they fed on what they had heard before. A Discourse on Whitsunday Morning, particularly, had had a very powerful effect on most of them. M. A. whom I have so frequently mentioned before, rehearsed a considerable part of it. She said, "Massa, my heart no feel sorrow no more: me think me, and all people me see, live no more in this world, but in heaven. In that evening, when you talk of blessed Bible Book, my heart same again—me feel glad. O Massa! suppose me have 20l., me want to buy Bibles for poor people. After you done, Massa, me want to come to you, and tell you what great things Lord Jesus done for me poor sinner: but me say, 'Never mind—Massa too tired this evening—me go to-morrow.' That next day me go: but people tell me, 'Massa sick too much.' Oh poor me! then my heart feel sorrow—me go home—me pray that Lord Jesus take sick from you—me feel glad again. Every time me want to feel sorrow for you (meaning when she was sorry), me pray that Lord Jesus may help you, and always that last Sunday make me glad again." Several others said it had been the same with them. May the Lord Jesus evermore make me, unworthy dust, a blessing to them!

June 6, 1820.—Began this evening to expound part of the First Chapter of the Epistle to the Ephesians, which I intend, through the blessing and grace of God, to continue on Tuesday and Friday Evenings.

June 9.—Was unwell all day; and, on account of a remarkable stupidity

which attended my indisposition, could do nothing the greatest part of the day. However, I was able to execute my plan of expounding the Epistle to the Ephesians. On account of the Rains, I thought I should have scarcely any hearers, but found the Place of Worship as full as if it had been fair weather.

June 10. *Saturday*.—Being in the same state of indisposition as yesterday, I tried every means of recovery; but all was ineffectual, until the meeting together of my Black Brethren, when all vanished. One of the men mentioned April the 8th, spoke in a most affecting manner. Having been sick nearly a fortnight, he said—"Me think all my sickness which the Lord put upon me, is all for my sin: but my heart say, 'Never mind all this: soon, soon, me die:' and me remember the words, *And God shall wipe away all tears from their eyes; and there shall be no more pain.* I know God love me for sake of Lord Jesus Christ. All my trouble is my wicked heart: but suppose me die, that shall die too; then me shall be free from all trouble."

M. A. said—"Me troubled since last Christmas—me only feel glad two times: no more—but THAT me no deserve. No! Suppose the Lord will send me to hell, that only fit for me; because me tell lie; me rob God; me deny the Lord Jesus, same like Peter." I interrupted her by a gentle reproof, for continually turning the worst against herself. She has an extraordinary tenderness of conscience, as have several others; which constantly compels me to be careful in what I say. As sure as I address the unconverted, they will rank themselves among them.

June 11. *Sunday*.—Preached, in the Morning, on Matt. xxv. 10. After speaking on the parable at large, I shewed,

1. The awful state of Professors and Hypocrites, who are void of saving faith in Christ.

2. The happy state of the true followers of Jesus, who, through the grace and influence of the Holy Spirit, are prepared to enter in with the Bridegroom.

The weakness of my body, from my late illness, prevented me keeping service in the Afternoon. The people met, however, for Prayer-Meeting, which was much attended, as well as the Morning Service.

I preached, in the Evening, on 2 Cor. v. 17; and shewed,

1. What it means to be in Christ.
2. What it is to be a New Creature.

I illustrated the whole subject by the 3000 converted on the Day of Pentecost, under the preaching of St. Peter; and the conversion of Saul of Tarsus, of Cornelius the Centurion, of Lydia, and of the Jailer at Philippi. The Congregation were as attentive when I concluded as when I began. I observed several strangers all the day, some of whom were much affected during the Evening Service. May the Lord evermore make His Holy Word effectual to all that hear it! and may it be like the seed sown, which, in due time, springs up and brings forth the peaceable fruits of righteousness, to the praise of His glory!

*June 17, 1820. Saturday.*—At our usual Meeting, most of those that spoke complained very much of their sinful hearts; and several doubted whether they were truly converted. One of them said, "Massa, what you say last Sunday Morning about the Ten Virgins, strike me very much. When me go home from Church, me take my Testament—me look on that place again—me read: then something tell me, me stand same fashion like them foolish Virgins; because me no have oil in the vessel." I interrupted him, by asking what he meant by not having oil in his vessel. He replied, "Massa, me fear that the grace of God no live in my heart. Suppose me have grace in heart, I think me can't have all that trouble."

#### *General State of the Mission.*

Toward the close of the last Rainy Season, in the beginning of October, Mr. Düring thus writes, with thankful exultation—

With grateful feelings, I embrace the present opportunity of addressing you, at the end of a season which generally is dreaded, through past experience: but—thanks be to our Heavenly Father for His sparing mercy!—I need not address you on subjects which are distressing, but on such as must awaken joy and gratitude in every Christian's breast.

I am greatly at a loss where or how to begin to state what great things the Lord hath done for us. Shall I begin with General Blessings in which we all

share?—then my gratitude is called forth—my very soul breaks forth in songs of praise to our God, from whom all our spiritual and temporal blessings flow: or with Personal Mercies?—then I am compelled to exclaim with Jacob, "I am not worthy of the least of all thy mercies!" O Lord, when I consider that I passed the Ocean as a poor creature, desiring no more but to be made instrumental to some poor African soul, and that I, at this moment, have the happiness to meet with Thirty-six at the Communion Table—I am lost in wonder and adoration!

When, as has been the case these two weeks past, I was not able to preach to the people under my care, on account of other duties, more than twice every week, beside Sunday, they seem to be like lost Sheep, having no Shepherd. When I go to the Church at the time of Evening Prayer, under such circumstances, sadness appears to vanish, and joy to come in its place.

The general conduct of the people in this village is such, that I am often surprised to see the indolent and barbarous African turn active, and become a man of feeling both toward himself and others. When I have seen some of the women, with their infants tied on their backs, planting or weeding their little farms; and others in the market selling the produce of their labour, or else busy in their immediate household affairs—it has often worked so on my feelings, that tears of joy have started from my eyes, and I could hardly persuade myself that these are Liberated Negroes!

From the Reports of our different Stations in the Colony, it will strikingly appear to you, my Dear Sirs, that Ethiopia begins to stretch out her hands unto God. Much more might perhaps be said, was it not for the fear of exaggeration, which causes timidity with most of us, in affirming things which would stand the test of strict examination. Every one of us is more or less blind, with respect to many things in his own station: it is only a judicious stranger that can be a competent judge in this matter.

In conclusion, I cannot but express my thankfulness, for the peace which we enjoy together. Concord and harmony prevail more and more among us. None but He who hears and answers prayer could have eradicated former discords.

Our Meetings are no longer distressing, but such that nothing could keep me from them but sickness; and this, it is evident, is the case with all. It is only under such circumstances that our Mission is prosperous. May the Lord continue his wonted favours, and hasten the fulness of the Gentiles' coming in, and the salvation of his people Israel!

### CHARLOTTE.

(Sierra Leone.)

#### CHURCH MISSIONARY SOCIETY.

##### *Formation of a Missionary Association.*

OF the Sunday preceding the formation of an Association among the Negroes of this Town in support of the Society, Mr. Taylor writes —

One Old Man came in just as I was about to begin Service, and, as I had before mentioned the intention of forming an Association, he brought two Coppers; but I told him to keep them till after Service. A little while after, while we were singing, another came in from the other end of the Town, and put down his two Coppers on the table before me: I let them lie there, as a willing offering before the Lord from a poor African.

After Service, a Collection was made at the door; when almost all, as they went out, gave something — some six Coppers (3*d.*) — some four Coppers (2*d.*) — some two Coppers (1*d.*) — and those who had none promised to give some when they had it. Some said that they "no been sabby good" — they had not well understood that they were to give then: I told them another time would do, when they had the money. When the Men and Boys were all gone, the Women and Girls were ready with their Coppers. Several Boys and Girls of the School, who I thought had not one Copper for themselves, gave two Coppers for the Cause of Christ. Some Men said — "Stop, Massa, we sabby look money by-and-bye." [We shall soon have some money to give.] In the morning was collected 5*s.* 3*d.* — all in copper.

In the Afternoon, I read and explained the Sixth Chapter of St. Matthew; and afterward collected 1*s.* 7*d.* in copper. Some of the Girls came forward again, who gave in the morning.

In the Evening, I explained the

Seventh Chapter of St. Matthew; and afterward three Women and one Man came, each with two Coppers, without any mention having been made of the subject.

Thus ended this day — one of the most delightful to me that I ever experienced! I have been much refreshed by seeing the people so eager to give of their substance, though small, for the glory of God. In the whole, we collected 7*s.* 2*d.*; which, considering the situation of the people who gave it, was more than I could expect. To God be all the glory, whose is the gold and the silver: and, may we not add, the copper?

The Collections and Donations previous to the Meeting amounted to 1*l.* 0*s.* 1½*d.* Oh, that the Lord would cause it to return with a double blessing on the heads of the people, and His shall be the glory!

The Meeting was held on the 15th of March, of last year. Mr. Taylor thus speaks of it: —

Family Prayer, in the morning, as usual. In the afternoon, held a Meeting in my house, for the formation of a Missionary Association. The house was crowded, and many people were in the piazza. All were very attentive. There were present the Rev. W. Johnson, the Rev. H. Düring, Mr. Bull, and the Christian Natives — William Tamba, William Davis, David Noah, Thomas Hardy, Josiah Yeamsy, and Mark Joseph Tamba; by whom the Meeting was severally addressed, and with good effect. William Davis, after having spoken in English, addressed his country-people in the Bassa Language. It made my heart glad to see Africans hearing in their own tongue, the wonderful works of God, although I could not understand a single word. I look forward with joyful anticipation, that the Lord of all mercy and grace will finally call a people for Himself in this place.

Many Strangers from Gloucester and Regent's Towns, with the Society's Institution Youths, attended.

I ended the business, by telling them, whose heart said they must give, to give; but those who did not wish were not compelled to it, but it was left to every one's will to decide the matter. The Meeting was begun and concluded, by singing a Hymn and Prayer. We collected 1*l.* 8*s.*

About two years ago, I learn from

the Rev. H. Döring, that he visited this Town, when it was, in every sense, a miserable place: but now the Wilderness begins to blossom as the Rose—such is the influence of the Gospel of Christ! It not only improves the spiritual condition, but the temporal also: for *Godliness is profitable unto all things; having promise of the life that now is, as well as of that which is to come.*

*Eager Desire of the Negroes to learn.*

An instance or two will shew the eagerness with which the people desire instruction:—

One morning, when my Wife was hearing a Class of Girls, one of them burst out crying, as if her heart would break. My Wife asked what made her cry so much; but her heart was too full to give an answer. In the afternoon, while she was at work by the side of my Wife, she asked her what made her cry in the morning: she answered—“Because me can't remember,” alluding to her book.

A Man came to me, one evening, after Prayer, with a Card in his hand—“Oh do, Massa,” said he, “do—me beggee you, do.” I asked him what I should do for him. He said—“Do learn me two lines to-night: me want to sabby book very much.”

*Indications of Religious Feeling.*

Of the Man just mentioned, Mr. Taylor says—

After a little time, I entered into conversation with him about the concerns of his soul. I asked him how he felt in his heart. “Oh, Massa!” said he, “my heart trouble me: big stone live there.” I asked him what was the matter that made his heart trouble him so much; and whether he did not, like other people, think himself very good: for he attends regularly on the Means of Grace, and, I believe, lives in a habit of prayer: he does not thieve, curse, or swear; and I said this to prove him. He answered—“Oh, Massa! suppose somebody say me good, he curse me too much—me tell lie, me tief, me do all what bad, me tieve from God that what belong to him”—meaning himself. What a practical comment on those words, *Ye are bought with a price; therefore, glorify God in your body and in your Spirit, which are His* I pointed him to Jesus with his stony heart; and

assured him, that He had said, He would take away the heart of stone, and give the heart of flesh.

Of one of his Candidates for Baptism, Mr. Taylor writes—

He has a clear view of his own utter unworthiness in the sight of God. Being unable, from an attack of fever, to keep Service one Sunday, this man came to me, several times in the day, and was very sorry that I was ill. I asked him if he prayed for me. He said, “Yes,” and kneeled down immediately by the bed-side, and prayed silently; but, I trust, heard by Him, whose ears are always open when sinners pray.

My Wife being ill, a little time after, this man came to see her, and appeared much affected on account of her illness, which brought to his mind an illness that he had while in a Slave Factory. He is overwhelmed with astonishment at the mercy of God displayed in bringing him hither, and expresses his entire hope in Jesus for salvation; but, like others of God's servants, he is sometimes in darkness. The following are some of his remarks, uttered in broken English—“What's the matter God bring me here! Plenty people, what been strong past me, die in the ship. Me been poor too much, but God bring me here to hear His Word. Sometimes me heart glad—sometimes he no glad: but me sabby, suppose Jesus Christ no save me, me can't save myself, because me been do bad too much; but Jesus Christ die for save sinners.”

Others also are under serious concern for the salvation of their souls.

*Discouragements.*

Mr. Taylor writes, in reference to some circumstances which had disquieted him—

We have of late enjoyed outward quiet: but the Great Enemy seems to be stirring up evil among us.

Yesterday, a man beat his wife (who was pregnant) unmercifully, which caused her to miscarry in the night. To-day another, through quarreling with his wife, let their child drop into the fire, which burnt it severely.—This happened just as we were ringing the bell for Evening Prayer, and unfitted me for so sacred a service: but this was not all; for when I kept the

Evening School, I found two men intoxicated in the room, whom I ordered out immediately. These things much discouraged me. I was ready to exclaim, *Surely I am labouring in vain, and spending my strength for nought!* But, Lord, give me more patience and perseverance, that I may still press forward, that Thy strength may be perfected in my weakness; and Thine shall be the glory!

### REGENT'S TOWN.

(Sierra Leone.)

#### CHURCH MISSIONARY SOCIETY.

*Labours of one of the Native Assistants of the Mission.*

We extract the following passages from the Journal of one of the Native Assistants of the Mission, who reside at Regent's Town, and visit from thence, particularly on Sundays, those neighbouring places where their services may be most wanted. These labours among their Countrymen, in different parts of the Colony, shew the beginning of that system of Instruction by Natives, which it will please God, we trust, greatly to enlarge. This Labourer mentions, in various cases, the heads of his conversations with his Countrymen, which we give in their native simplicity.—His anxiety for his own Salvation while he is calling others to Christ, will be remarked with great satisfaction.

The employment of one Sunday is thus described:—

I went to see my country people. First, I came to Calloy Place. I asked them how their hearts felt. One of them told me—"My heart is good." I asked him, "How you know that your heart is good?" He said, "Because we do no bad to any body." Then I said to them, "Every one of us is bad! God says that fornicators, murderers, adulterers, liars, and such as curse, and work on the Lord's Day, all shall go to hell. Are you free from all these things?" Not one of them answered a word. Again, I told them, "If you not look to God, and pray to Him, and believe in Him, the word

that I tell you to-day, shall be a witness against you in the Day of Judgment." Only six men and three women attended.

I went to Mamaroo Place. I saw five men and three women. One of them told me—"We no do bad." Then I said, "Oh, my countrymen, you say that you are good and you do no bad; but you beat rice on Sunday—is that good? You tell lie—is that good?" And I told them, "What I tell you to-day will be a witness against you all: for God will ask you in the Day of Judgment, if you have not heard His words. Oh de, countrymen, try to pray to God. The Lord brought us from a long country: many of us come together; but how many are now dead, and God preserved us until now." After that, not one of them answered me a word.

Then I went to Sippo Place. I saw two men and two women. I said to them, "What is the reason you come to sit down in the bush; and you left the Town, where you may hear the Word of God, and learn to pray to Him to save your souls? What will you do when you die?" The woman said, that I come to get something. The man said, "We no do bad." I said, "You are blind. How can you say, 'I do no bad,' and you steal, and you do all other bad things in your heart: when you do these things, man cannot see it; but God seeth into the hearts of men."

Then I went to Dick's Place. One man and one girl were there: the man been sick a very long time. I talk to him in his own country tongue, but he give me no answer. After that, I went away; and when I came a little way in the bush, I met Dick. I told him, that Mr. Johnson send me to tell every body about the Lord Jesus Christ; that if they not believe in Him, and pray to Him, if they die without Him, they must be punished for ever.

Then I went on to another place. I met one man and one woman. The man got bad sickness. I talked with him. He said, "I hear what you say: it is true; but I cannot walk." I say, "If you not able to go to Church, you think God not live here?" He give me no answer. I asked him if he could pray. He answered, "Yes." I asked him again—"How your heart feel when you pray?" He gave me no answer. I told him, "Now you are sick, and

you know not God : if God is willing to cut off your life to-night, where shall you go ? to Hell or to Heaven ?" He gave me no answer. Then I said to him, " Pray to the Lord Jesus Christ for His grace, and for pardon of your sins." He said, " Yea."

Then I went to Nebyo Place. I met five men and four women there. I told them the Word of God. One of the women told me, that all the people went away one by one.

Then I went home to Regent's Town by half-past six o'clock : but my heart was full of sorrow for my countrymen ; but I pray to God for them, that He may be pleased to turn them from their sins unto the Lord.

Of another Sunday it is said—

In the morning I went to Tongeh Place, about seven o'clock. I called the people together. I saw eight men and six women. I asked them, " Where is the Headman ?" They said, " He is not here." Then I asked them again, " Where are all the people ?" They said, " Some are gone to Freetown, and some are in the Farm." I said to them—" I come to tell you God's Word." They said, " Tell us." Then I read to them the Eighteenth Chapter of Revelations, 8th to 11th verses ; and I told them, that if they died without the Lord Jesus Christ, they must hear Him say, " I know you not : depart from me." Then I told them, " God is a merciful God : if any man does bad, and hear His Word, and leave off all the bad things which he have done, and pray to Him for pardon of his sins, and believe on Him, he shall be saved." I asked them if they were glad for their Children to learn God's Book : not one give me an answer. I asked them again how their hearts felt : neither said they any word. Then I said, " What I tell you to-day, it is a witness against you all." One of them said, " The Headman is not here, therefore we can say nothing ; but if the Headman come back, I will tell him : then if you come again, we will give the answer." Then said I unto them—" If God say, ' To-day you must die,' will you say, ' Because the Headman not here, stop till the Headman come back ?'" but they gave no answer. Again I asked them if they were glad for any body to go there to teach their Children God's Book. One of them asked me, who send men to

teach Black People God's Book. I answered, " God sent them to tell every body, and to teach them, that they might leave off their bad works, and that He will come again to judge ; and if you hear His Word, and you do not leave off the bad things, the word which I tell you it shall be witness against you in that day : when He shall come to judge the world, you shall have to answer for it."

Then I went to Passanda Place, and told the people the same words ; but the people were in the bush at work : only three men and three women were present. The men told me—" We never do bad to any." Then I said, " You see all the people have gone to work on the Sabbath Day, while God says that every body shall rest on that day, and pray to Him, and serve Him. When you die, you go to be punished." Then he said, " If the people come to-night, I will tell them."

Then I passed Passah Town. I saw three men and two women : I told them the same words.

A week or ten days were passed by this Native Assistant at Hastings, to supply the temporary want of a regular Instructor. Some newly-arrived Negroes were there, who did not understand him. His anxiety for them, and especially for himself, is very observable:—

Feb. 26, 1820.—I went to Hastings, in the night. I read to them the Sixteenth Chapter of St. Mark. I talk to them about preaching the Gospel to every body. *He, that believeth and is baptized, shall be saved; but he, that believeth not, shall be damned.*

Feb. 27. Sunday.—In the morning, I saw about thirty or forty people. I read to them one chapter : then I prayed. At ten o'clock I saw more people : I read to them Deut. the Twenty-seventh ; and then I prayed. After prayer, I read Exod. xx. 7. and told them about the Commandments of the Lord. About three o'clock in the afternoon, I read to them the Sixth Chapter of John, and I prayed. After prayer I spoke to them on the same Chapter, 6th and 7th verses. At seven o'clock, I read to them the Thirteenth of Mark ; then I prayed. After prayer I talked to them on the same Chapter, 32d to 37th verses. Many people came, about forty or fifty ;



but many did not understand when I talked: but I told all the people that could understand their country tongue, to tell them about the Lord; and that if they did not tell them, in the Day of Judgment they should answer for it. Oh may the Lord open their ears to hear the Word of God.

Again: if I remember what Mr. Johnson said—that we may call upon God, “Lord! Lord!” and our hearts be far from God, when I talk to the people, my heart says within me, that I tell the people about Salvation, but my own soul shall be lost. When I remember the Thirteenth Chapter of Ezekiel, 3d verse—*Thus saith the Lord: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing.*—when I remember this, my fear and trouble is great. Then I begin to cry—“O Lord my God! how shall my soul escape the damnation of Hell! O my God! my Lord! for thy Son’s sake, forgive me that I have done against thee!”

Feb. 28, 1820.—In the evening I read to the people, 1 John ii. 23; and when I had talked to the people, I sat down to consider if I had told them the truth. My heart answered, “Yes.” But, for myself, if I remember the words which Mr. Johnson said, then my eyes are full of tears, and my enemies are against me, and say, “It is no use, because the Man of God hath said the same word unto you, that you call on the Lord, ‘Lord! Lord!’ and you do not the things which He hath commanded you to do.”

Feb. 29.—In the evening I spoke to them on Isaiah lv. 1—7. While I spoke to them, my heart was glad; but, as soon as I had done, the same word came into my mind—“No use for me”—but to Thee I look, O Lord my God!

March 1.—In the evening I read to the people, John x. 10—18. I spoke to them about the Good Shepherd; that Christ is the Good Shepherd, and that He laid down His life for the Sheep; and the other Sheep He must bring, and they shall hear His voice. Oh may the Lord our God carry this in our hearts, by His grace, for Christ’s sake, our Lord! Amen. But, for myself, I see my heart is far away from God, because that same word is in my mind still.

March 2.—I spoke to them on Matt. i. 21, about the saving His people from their sins; but I was so sorry for some

of the people, because they did not understand what I said. But I did tell the people that did understand their country tongue to tell them; but I know not whether they did tell them or not. Then I told them again, if they did not, God would ask them in that Day, when they should answer for it.

March 3.—I had bad pain in my head. I read one little blue book. I think they took that word from Revelation, which say unto me—*Whosoever was not found written in the Book of Life, was cast into the lake of fire.* Then the same word which Mr. Johnson said came to my mind, and my heart said—“Now you are sick, and every book you read is against you—no use for you.” I remember the first place where God did open my eyes: but my faith is weak, and my desires gone from me, and my iniquities are so great. “But, O Lord my God! Thou hast said, *Call upon me in the day of trouble:* and hast Thou not moreover said, *Come unto me, all ye that labour, and I will give you rest?* Lord! hear me; for I cry with tears. Look not on my sins; but for Thy Dear Son, Jesus Christ’s, sake, wash away all my sins, and save me.”

March 4.—I spoke to them on Matt. v. 42—48: but when I done talking to the people, there was one Mandingo Man cursing and swearing all night. I was so sorry for the man; for he did not know what he did: and about eight or nine o’clock in the night, his wife took her coats and set them on fire, because the man was drunk: then he troubled the woman. I told her, but she would not hear: then I went to the man and told him, but he would not hear.

March 5. Sunday.—In the morning, I read the Sixth Chapter of John to the people, and prayed. At ten o’clock, I read the Third of Genesis, and prayed: after prayer, I talked to them on Gen. ii. 19—25. At three o’clock, I read to them the Twenty-fifth Chapter of Matthew: then I prayed: after prayer, I talked to them on the same Chapter. In the evening, I read to them the First Chapter of Genesis: then I prayed: after prayer, I spoke to them on Matt. xiii. 38—45: then I prayed, and said—“O Lord my God! look down on these poor people; for they do not hear what I say to them: but, if Thou wilt, Thou canst make them hear. O Lord, hear our prayer, through Jesus Christ our Lord. Amen! And may

the grace of our Saviour Christ be with us all ! Amen."

March 6, 1820.—In the evening, I talked to them on Matt. vi. 9—15; but many of the poor people did not understand what I spoke to them. If I prayed, every one sat still; but when I said Amen, every one got up and said, "Far far e mar mar"—that is, "Thank Master, thank Master." I was so sorry for them, because they gave thanks to man, and not thanks to God. But, O Lord, don't look upon their deeds; but for thy Son, Jesus Christ's sake, save them; and bring them to Thy everlasting kingdom, through Jesus Christ our Lord ! Amen.

On occasion of addressing his countrymen at Wilberforce, he says—

I saw thirty-five Men, besides the Mason Boys. I spoke to them on Eccles. xi. 9. I talked to them in their own country language; but some were laughing. Then I said unto them, "You that laugh now, shall cry by and bye; but you that cry now, shall laugh."

In the morning very few people came. Then I remember my country-people, who are far from the Word of God; and the people which are near to the Word of God are so bad. But, O Lord, Thou knowest, that, if a man stands up and talks from morning till night, without the blessing of the Holy Ghost, can he do any good by his talking? No, no ! Not for our good talking, nor for our deed, but for thy Son's sake, save us and our country-people !

We shall close these extracts with another expression of the fervent love of this Native Christian to his countrymen :—

My desires, my wishes, my wants, are, to serve God with my whole heart, and to pray to him as I ought, through Jesus Christ our Lord. Amen. Oh, that I could better read and understand the Bible, that I might be able to tell my country-people about the Lord Jesus, and to make myself known to them as Joseph made himself known to his Brethren ! Oh, may the Lord supply all my wants, through Jesus Christ our Lord ! Amen.

*Journal of a Visit, by the Rev. W. Johnson, to the Banana and Plantain Islands.*

The Bananas lie west-by-south from Kent, between four and five miles distant. The Plantains are

about forty miles further to the south-east, and lie three miles west of the main. These Islands belong to the family of the Caulkers, Native Chiefs of more enlightened views than most others.

Mr. Thomas Caulker, the Headman at the Bananas, has lately transferred those Islands to the British Crown. From the Sierra Leone Gazette of the 21st of October, we learn that the Acting Governor of the Colony, Captain Grant, had proceeded, a few days before, for the purpose of carrying into effect the final arrangements for occupying the Bananas, as one of His Majesty's African Possessions, and a Dependency of the Colony of Sierra Leone. The compensations to persons claiming certain rights, for the transfer of those rights so far as it was necessary to take them into the hands of Government, were satisfactorily adjusted. The principal Chiefs, the Family of the Caulkers, though long established on this coast, have gladly ranked themselves as British Subjects, and count it their honour "to have that distinction recognised," to use the words of the Sierra Leone Gazette, "in the signal merit of having abandoned and abolished the Slave Trade, and being ready to give their best assistance to the advancement of the blessings of Civilization and Christianity among their African Brethren."

From the following Journal of a Visit by Mr. Johnson, accompanied by various Natives, much encouragement may be derived to the extension of the Society's exertions in these quarters.

Oct. 17, 1820.—Left Regent's Town, this morning, accompanied by William Tamba; and by John Johnson, W. Gannon, David Johnson, John Attarra, John Hopkins, and Henry Martyn, all Youths of the Society's Seminary—to embark in a canoe at Freetown. Sailed, about five o'clock in the afternoon, and cleared Cape Sierra Leone before night.

Oct. 18.—Having suffered much during the night and the whole of the

day by contrary winds, we went on shore in the afternoon, at a place called Tongeh, only five miles from Regent's Town. We proceeded on foot along the sand-beach, till we came to a grove of trees, where we halted. Read a Chapter, and prayed; when, I trust, we all experienced the presence of our gracious Saviour. As we had been much annoyed with bad language (which the canoe-men thought they had a right to make use of, saying, it was canoe-fashion), we found this spot of retirement peculiarly refreshing.

We then proceeded further, determined rather to walk, than hear bad language; and reached, late, a place called Mama, the Village where we lodged two years ago, when that beloved friend, the late Mr. Cates, was with us. The people appeared happy to see us again, and gave us the same house as we before occupied.

After we had refreshed ourselves, we called the people together; when W. Tamba addressed them in the Sherbro Tongue: they were very attentive. Tamba, at the conclusion, told them, that we would now kneel down and pray for them. They all knelt down with us; and, after Prayer, went very quietly to their houses; which was very remarkable, as Africans generally make a great noise during those nights when the moon shines: but not a word was heard. *We thanked God*, who had brought us to this place, and favoured us with that opportunity which we could not have enjoyed had we remained in the canoe, *and took courage.*

Oct. 19, 1820.—After we had committed ourselves to the care and protection of our Lord and Saviour, and had paid our host, we resumed our march along the sand-beach, till we came to a large creek, through which we swam with some difficulty. After we had got safely across, we saw two sharks in pursuit of some fish. This brought serious reflections to our minds—*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*

We walked again along the sand-beach; and arrived at York, a new Settlement of Disbanded Soldiers, about ten o'clock, A.M.; but, as it was then low water, we thought it best not to hesitate, but to get across the Whale River, which we found quite passable.

About four miles from Kent we arrived at another creek, which appeared quite shallow. We pulled off our shoes and stockings, and waded through. When I got near the other side, I sunk, on a sudden, as high as my arm-pits in quick-sands. Tamba, who was on the other side, caught me by the hand and pulled me out. Having left my other clothing in the canoe, I was obliged to proceed in my wet and sandy clothes; which proved almost too much for me. I became, at last, so fatigued, that, by the time I arrived at Kent, my strength was exhausted; but, through the mercy of God, I received no injury.

Oct. 20.—Went, in the afternoon, to a few small hamlets in the neighbourhood of Kent. Found a man who had formerly lived at Regent's Town: being very superstitious, he had withdrawn to a place where he could live in the practice of his country-fashion. I took one of his greegrees; and, cutting the leather open in which it was sewed, found that it was merely a piece of paper which had been wrapped round a cake of Windsor Soap: the stamp of the manufacturer was on the paper, with the inscription "Genuine Windsor Soap." I exposed this strange charm to my companions, and a hearty laugh ensued. The poor fellow was quite confounded; and when I explained to him his folly, he said, the greegree was good, because he had bought it of a Mandingo-Man for 1s. 3d., and the Man, (a Mahomedan) had told him that it was good very much. Seeing that we could not convince him of his error, one of our boys put it into the fire; which closed the dispute.

We returned to Kent; and in the evening, I addressed the people of that place on Matt. vii. 21—23.

Oct. 21.—Several people made application for baptism; and others desired to be lawfully married. The Acting Governor being at the Bananas to-day, I took the opportunity, and applied for a licence to marry such people of York and Kent as were properly qualified. The Governor granted my request, and sent a licence for that purpose.

In the evening, after Family Prayer, I conversed with such as were desirous of being baptized. I found that some were totally ignorant, while a few gave evidence of a Work of Grace having been begun in their hearts; who are to

be taken under a course of instruction : at a future period I intend to visit Kent again, and then baptize them.

*Oct. 22, 1820. Sunday.*—Early this morning, we held a Prayer Meeting. The people present seemed somewhat surprised, when they heard two of their countrymen pray.

At half-past ten o'clock, Divine Worship was held. There were about 200 people present. I married eleven couple ; and, after the Liturgy had been read, I preached on Rom. viii. 14.

In the evening, I preached on Luke v. 12. The people appeared very attentive.

*Oct. 23.*—At Family Prayer, I married five couple more, who came yesterday from York, but were too late.

I was informed that both Mr. George Caulker and Mr. Thomas Caulker were at the Bananas ; and sailed immediately, to have an interview with them.

The Governor came to an understanding, last week, with these Chiefs. A party of soldiers took possession of the Islands on Saturday. A Settlement is to be formed on them.

We reached the Bananas about ten o'clock, *A. M.* Mr. George Caulker is a man of good understanding, which he manifested in every respect. I led the conversation about his Translation of the Scriptures into the Sherbro Tongue, which Mr. Nyländer has already reported. He said that he had translated the Book of Genesis, part of the Liturgy, and some Hymns. He observed the Rules which Mr. Nyländer had laid down. There is a material difference between the Bullom and the Sherbro Tongues. I introduced John Johnson as one who could read Bullom. Mr. G. Caulker said that he might soon learn Sherbro, as it was formed on the same principles as the Bullom, and especially as he already understood a little Sherbro. Mr. G. Caulker believes that the Bullom and Sherbro Tongues had formerly been one ; but both are now so mixed with words of neighbouring Tongues, that the difference is so great that not many of the Bulloms can speak or understand Sherbro. The Bullom King only, and such as have frequently travelled that way, can understand it.

I inquired whether he had printed any of his Translations. He said that the printer in Freetown had printed a few Hymns for him, but was not able

to do any thing else. I then told him, that, if he had any thing ready for the press, I would take it upon myself to send it to England to the Society, which, I was sure, would render him, in that respect, every assistance. He said he would get some ready, and send it.

I further asked, whether he would allow us to send any of those Youths, who were now in the Seminary, when they had finished their Studies, to travel or settle in his Territory, and preach, or teach his people, the Gospel of the Lord Jesus Christ. As Mr. Thomas Caulker, the uncle of Mr. George Caulker, is the principal Chief, Mr. George Caulker spoke to him, in the Sherbro Tongue, on the subject ; and then answered, that they thought it a very good plan to prepare Native Teachers, and that any of them might go to their people, whenever we were pleased to send them ; and that they would always protect them. I introduced the other Youths ; both Chiefs seemed much pleased ; and said that their people now kept Sunday, but, as they had no persons to teach them, they had made it a Palaver Day.

William Tamba was next introduced, and was recognised by Mr. Thomas Caulker, who knew him when in the Slave Trade on the Plantains. I told the Chiefs that Tamba had now become a Christian, and was desirous of being employed to teach his countrymen, and that he was now under a course of instruction. They seemed much pleased. I also told them, that Tamba, perhaps, would visit them and their towns and villages, during the present dry season. They wished that he might be sent. I promised that he should visit their country once, at least, this present dry season, and address the people in the Sherbro Tongue ; and that he should go to every village and hamlet, and tell the people of the things which concern their peace : to which the Chiefs fully agreed.

After we had refreshed ourselves, we re-entered the canoe, and felt thankful for the favourable interview which we had had with these two Chiefs ; whose territory begins on the borders of the Colony, and is considerably extensive.

We left the Bananas about one o'clock, *P. M.* ; and stood east by south, for a river called Ribbee, which is about sixteen miles from the Bananas. We reached the mouth of this river about six

o'clock; and, after rowing till about nine, we came to a Village called by the name of the river, Ribbec. It being dark when we landed, the people seemed rather alarmed; but Tamba having addressed them in Sherbro, they came and shook hands with us, and received us in a very friendly manner. They gave us a house to lodge in, and sold us some fowls and rice. Being late, we could not assemble the people; but had prayer among ourselves, and retired to rest; but the mosquitos hindered us from enjoying that blessing.

Oct. 24, 1820.—Rose early this morning, and, as soon as possible, collected the people. The Headman was very old. He and the people listened with attention, and appeared to be much pleased with what Tamba told them. When he had done speaking, they proceeded, in their country-fashion, to talk Palaver. I observed the old Headman counting on his fingers, and explaining to his people something of importance. I asked Tamba what they were talking about; who told me, that he had spoken to them, at the conclusion, about keeping Sunday. We left them, and retired to our house—read the Sixtieth Chapter of Isaiah, and prayed: after which we took a walk round the place, and found it larger than we at first conceived. Greegrees and Devils' Houses were seen in every direction. Oh, that the Lord may have mercy on these benighted people! May His glory rise upon them, and dispel the gross darkness that has covered them!

After breakfast, about nine o'clock, we re-entered our canoe: sailed down the river, and came to the mouth about twelve o'clock; whence we steered south for the Plantains, about twenty-four miles distant. Saw the Islands about three o'clock: the land being very low, we could not see them before. About eight o'clock, we passed the Camaranca River: being dark, we ran upon a sand-bank.

Oct. 25.—We got off the sand-bank about eleven o'clock last night: the moon, rising about the same time, enabled us to proceed. Reached the Plantains about seven o'clock this morning. Mr. George Caulker, the Chief, had not returned from the Bananas.

This Settlement has much the appearance of an European Residence. There are, I suppose, about 200 inhabitants on the Island. Tamba, who has

lived here, knew many of the people. The point on the main, opposite to the Island, is called Tassa Point. There, all the Chiefs of the Family of the Caulkers are buried; and, when any serious or family dispute arises, they assemble at that place, and talk the Palaver over the graves of their Ancestors.

We were kindly received by the younger Brother of Mr. George Caulker.

After breakfast, we went in search of the lime-trees which were planted by the late Rev. John Newton, when he was wandering like a lost sheep over this island. We found that they had been cut down; but saw the trunk of one from which new branches had shot forth, but there was no fruit.

Mr. Thomas Caulker, the principal Chief, resides in the Camaranca River, which we crossed last night. There are six other Towns up that river, all under his authority.

I found some very useful Books in the Library of Mr. G. Caulker, which had been well used; with a Hymn Book, some Translations from which I found in print; and as several of the Hymns in that book were composed by the late Rev. John Newton, it is probable that some of his Hymns are now sung, in the Sherbro Tongue, on the very spot where he in ignorance wandered, and planted lime-trees for his amusement!

As it was my wish to be at Regent's Town on the following Sunday, we could not wait till the arrival of Mr. G. Caulker, but again entered the canoe about eleven o'clock, A.M., and steered for Kent.

In the evening, we held a Prayer Meeting in the canoe, it being the time when the people at Regent's Town assemble for the same purpose.

Oct. 26.—Having toiled and rowed against the wind all night, we at length reached Kent, at eight o'clock this morning. Sailed again, at eleven; and got past False Cape about nine o'clock in the evening, when a most tremendous tornado came from the mountains, and continued about four hours. It blew with great violence, and the lightning and thunder were truly awful: the rain came down in torrents: and the whole created so much confusion in the canoe, that the men did not know what they were doing. One let the anchor go, but it did not reach the bottom; and thus our prospect

became very precarious, as we were not far from some rocks. Tamba begged me to give him the command of the canoe, as the Captain appeared quite at a loss. I granted his request; he got the anchor up again, and went before the wind till it abated. The wind changed again; and, about five o'clock, on Friday Morning, we landed at Tongeh, five miles from Regent's Town. Having been wet all night, I changed my clothing, and proceeded to Regent's Town; which place we reached about half-past seven o'clock. Much joy was manifested on both sides, when we beheld each other again in safety. May our Heavenly Father be praised for His mercy toward us, during this short Journey, and bless our feeble endeavours, for Jesus' sake!

*Visit of William Tamba to the Sherbro.*

In reference to this Visit, Mr. Johnson writes, Nov. 29, 1820—

I send my Journal, which will give you some further information respecting Mr. George Caulker, and the Translation of the Scriptures into the Sherbro Tongue; with what led me to send William Tamba to visit the territory of the Caulkers.

Tamba left Regent's Town on the 6th of this month, in company with one youth (John Cates) whom he wished to take with him.

At Kent, he hired a small canoe for five weeks, with which he will be able to go up all the creeks and rivers.

I have given directions to Tamba to keep a Journal; and to visit every Town, Village, and Hamlet in the territory of the Caulkers, and expound to the inhabitants the Scriptures in the Sherbro Tongue. He was anxious to go, yet entered on the Mission with much fear. May the Lord be with him—support him under every difficulty—and open, through his instrumentality, an effectual way for the Gospel! Long have we prayed for the extension of the Gospel in the interior of Africa, and we have now reason to believe that our Saviour has heard our petitions. May we give Him all the praise and glory!

We shall have great pleasure in laying hereafter before our Readers the interesting Journal kept by William Tamba during this visit.

**SHERBRO.**

*AMERICAN COLONIZATION SOCIETY.*

In our Number for May, p. 201, we stated the arrival of a Second Body of Settlers, to carry on the designs of the Society and of the American Government; with the advice which Mr. Johnson had given them, to choose a spot further distant from Sierra Leone than the Sherbro. The same advice had been given, by the persons of first consideration in the Colony; and will, doubtless, be acted on by the Settlers.

From the Journal of the Rev. Daniel Coker, on whom the charge of the First Settlers devolved, and which is printed in the Baltimore Paper—from the Fourth Report of the Society, which has just reached us—and from the Sierra-Leone Gazettes, a series of which up to the month of June are now before us—we shall extract the chief points of intelligence on the subject.

*Distress of the First Settlers.*

A general view of their distresses was given at pp. 338 and 339 of our last volume. Mr. Coker, under whose care the survivors fell, exerted himself to accomplish the objects of the Society and Government. He is a man of colour from Baltimore, and was a Preacher among the Methodists in America.

Several of the party having died, and others falling ill, it was determined that Mr. Coker should proceed to Johnny (Yohnny, or Yonie), on the Sherbro Island, to deliver a Letter from the Society to King Sherbro and other Chiefs; and to ask permission to remove the people to the Bagroo, to the spot fixed on by Messrs. Mills and Burgess. On the 20th of April he left Campelar, where the Settlers had landed, and reached Johnny the next day.

Kong Couber was absent from Johnny when Mr. Coker arrived. A messenger was despatched for King

Fara to come to the Palaver, he laying claim to the land on the Bagroo: Fara made this summons known to his Headman, who determined that, before the king could attend, a pitcher of rum must be sent "to wet the graves of their fathers, that they might give them success in the Palaver."

After waiting several days, no Fara appeared, nor did Kong Couber return. Deaths were increasing among the people at Campelar—nine had departed in nine days!

On the 26th, Kong Couber appeared. He was open and friendly; though still on his guard, as if apprehensive of deception. Fara still delaying, though repeated messages were sent to him: on the 28th, word was brought that one of his Headmen would not consent to his coming, unless two more bottles of rum were sent; these, however, being refused, and the refusal accompanied by a reproachful message, he made his appearance the next day; but no Palaver could be held till Somano, Safah, and other Chiefs, arrived.

The Reader will find some account of these Natives, and of the land for which the Settlers were now negotiating, at pp. 160—165 of our last Volume.

After various delays, it was agreed that the people should be removed to a more healthy place, till the matter could be finally adjusted; but as Superwill, the Headman on the Bagroo, must be consulted with respect to their settling on that river, it would be necessary to proceed thither for that purpose.

A conveyance to the Bagroo could not be procured; and delay after delay occurred in assembling the Palaver. Mr. Coker writes—

*May 4, 1820.*—It seems impossible to do any thing of importance with this people, without ardent spirits. Oh the evil of the Slave Trade! When will the time come, when the evil of this in-

human commerce shall not be witnessed in the deplorable situation of these children of nature and degradation? My belief is, that it will cause Colonizing Societies, Philanthropists, and Missionaries, much exertion. Since I have been waiting at Johnny for this Palaver, to convene, I have often been ready to say, "there is no confidence to be placed in a word that they say." But who is to be blamed? In a very great degree the Slave Traders, who have so often deceived them, that they have no confidence in a White Man's word; so that they are, in this respect, treading in their steps.

A Palaver was, at length, held on the 6th of May; presents were given, and much friendship professed: but all proved abortive. The visit to the Bagroo was attended with as little effect, as Superwill was absent from home. The Headmen at Johnny agreed to see Superwill and the other Headmen on the Bagroo, and to adjust the business on behalf of the Settlers. The survivors were, after much delay, removed to Johnny.

In this manner the months of the Rainy Season were lingered through. An offer of a temporary retreat in Sierra Leone was made by the Governor, but Mr. Coker thought it right to continue in the Sherbro till advices should be received from America. The arrival, in October, of the U. S. ships, the John Adams and the Cyane, proved a great relief and encouragement to the Settlers.

The John Adams, Captain Wadsworth, reached Sierra Leone on the 8th of October. Captain Wadsworth writes to the Secretary of the American Navy—

At this place I found the Schooner *Augusta*, a vessel purchased by the late United States' Agent, Mr. Bacon; and Mr. Daniel Coker, the only surviving Agent of the establishment at Sherbro. From him I learned the death of Mr. Bacon and Mr. Bankson, the Agents of the United States—of Mr. Crozer, the Agent of the Colonization Society—and of Midshipman Townsend and six men

belonging to the United-States ship *Cyane*—with that of several of the Black Emigrants. The situation of the survivors was extremely unpleasant and precarious. The bad faith and avaricious disposition of the Natives prevented their getting the land on the Bagroo River, which had been bargained and partly paid for,—and the injuries and insults which they had received from them since the death of the Agents, together with their not hearing from the United States,—had almost determined them to abandon their situation, and retire to Sierra Leone; the Governor of that Colony having promised an armed force, which could probably be necessary for the removal of such stores and provisions as remain.

Deeming it of importance to the final success of the Settlement, as well as to the establishment of an Agency on the coast for the reception of Liberated Slaves, I advised Mr. Coker to persevere; and not to abandon the claims which he has on the Chiefs, until he should receive assistance and instructions from the United States.

To encourage and assist him, as well as to obtain better and correct information, I sent two Midshipmen and a boat's crew of ten men on board the Schooner *Augusta*, to proceed with Mr. Coker to Sherbro.

On the 15th of October, the *John Adams* sailed for the Rio Pongas, and fell in, on the 18th, with the *Cyane*, Captain Trenchard. Having run the *Cyane* into Sierra Leone, Captain Trenchard writes to the Secretary of the American Navy—

I despatched a boat, under the command of Lieutenant Mervin, assisted by Surgeon Dix, with orders to proceed to the Island of Sherbro, and obtain all the information in their power. On the evening of the 27th of October, they returned, accompanied by the Rev. Daniel Coker, Acting Agent of the Colony, from whom I learnt that a spirit of insubordination and disagreement had manifested itself among the Colonists on their passage out, and had continued to increase notwithstanding the unremitting efforts of Mr. Bacon and the other Agents to controul and pacify them; and that, on the death of Mr. Bacon, they fell into total disorder,

openly declaring that they knew no authority and would not be controuled, stealing and pilfering whenever an opportunity offered, and threatening the Acting Agent if he attempted to restrain them. The Natives, observing their disunion and feuds, instigated by cupidity and avarice, took advantage of their ignorance and disagreement, and would not assist them or afford them any relief. In addition to this, sickness soon made its appearance among them, and carried off their Physician, with those sent from the *Cyane* to assist them, and about one-third of their own number. Of the survivors, some continued where they were; and others left the place, and went to Sierra Leone, as fancy or inclination led them. The Acting Agent, Mr. Croker, apprehending violence from those who remained, contemplated removing with the schooners and stores to Sierra Leone, until he should receive advice from the United States.

The Board states, in reference to this subject—

Both these Gentlemen (Lieutenant Mervin and Dr. Dix) concur in speaking in very favourable terms of Mr. Coker, and of the measures which he has used for preserving the property and people under his charge; and we regret that it appears, from their statements, that so many of the people are refractory and averse to his authority. No further progress had been made in the negotiation for lands; and, from some unexpected disappointments, we have reason to apprehend that that object will not be attained, until the arrival of Another Agent and additional means. These Gentlemen represent the people to be, at present, quite healthy; and the situation of Yonie, where they left them, such as to render the recurrence of disease improbable.

The Board gratefully acknowledge the assistance rendered to the Settlers in their distress. On this subject the Report states—

The Board have to express their thanks to the former and present Governor of Sierra Leone (Sir Charles Mac Carthy; and Captain Grant, the Acting Governor during his Excellency's absence) for the interest which they have manifested in the views of this Institution, and the aid which they have kindly



proffered to the agents and people at Sherbro.

Nor can they conclude without declaring their obligations to the Commanders, Officers, and Crews of the Ships Cyane and John Adams, lately employed on the African Station. They have deserved the thanks of every friend of humanity, by their benevolent exertions to relieve, advise, and comfort the distressed Settlers at Sherbro.

*Encouragements to Perseverance in pursuit of the Society's Object.*

In reference to the intelligence received from the Western Coast of Africa, it is stated in the Report—

The Board felt confirmed, by these communications, in their former impressions of the practicability of the original design of making a safe and prosperous Settlement on that Coast of Africa. Far more inauspicious circumstances have marked the commencement of most New Settlements; and, in our own country, several of the most powerful and populous States in the Union were compelled to struggle against greater losses by disease, and against greater and more numerous difficulties.

It is now known to be the intention of our Government, to keep a Ship of War continually upon the African Coast, for the suppression of the Slave Trade. The advantages of such an arrangement to a New Settlement in a strange land are obvious; and cannot fail greatly to contribute to the order and comfort, as well as to the security of such an establishment.

It is added, in the Appendix—

The intelligence received from the Rev. Daniel Coker, of the State of the American Colony of Free People of Colour, now on the Coast of Africa, is calculated to restore the hopes of the friends of both Continents.

The total loss does not exceed twenty-five persons—three White, and twenty-two Coloured. Of these, twenty-one died in the first month, through the unhealthiness of the spot selected for their temporary abode, and the influence of causes not likely to occur a second time. Sixty yet survive, and were left in health by the John Adams, after passing through the rainy, which is the unhealthy, season of Africa.

Mr. Coker imputes their past suffer-

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ings to the treachery of one of his own men, and the perfidy of a pretended friend.

Mr. Coker writes from Sierra Leone, under date of Sept. 25, 1820, a short time before the arrival of the John Adams and the Cyane—

Oh, Sir, with what anxious wishes do I cast my eyes toward the Cape, and with what eagerness do I look out for the flag of that country which gave me birth! When I look at the prosperous condition of Freetown, and then cast my eyes at Kissey Town, at Leicester Mountain, at Regent's Town, and at Capé Shilling, it causes my heart to pant for the day that America shall have a foothold on this Continent.

This Colony has had its great difficulties, but it now blooms. Our people's minds seem to be turning toward it; but they wish, with all their hearts, for the establishment of our Colony; but doubts begin to arise in the minds of some; and I have but few comforters among them. But I have not yet lost my confidence in Government or the Society; and, above all, in my God.

I will hazard the assertion, that every exertion which America makes to better the situation and stop the bleeding wounds of Africa, will cause her to rise more resplendent in her national character; and to meet the approbation of every good and great man at home and abroad, and, above all, the approbation of that God who holds in His hands the destiny of nations.

*Appointment of the Second Body of Settlers.*

The Report states—

Messrs. Winn and Bacon have been lately appointed Agents by the Government, for taking out some Captured Africans, and the necessary labourers and articles, in execution of the Act of Congress of March 1819.

The Board having been permitted to send out one of their Agents and some articles in the same vessel, Mr. Christopher Wiltberger, jun. will proceed in the Nautilus with the United States' Agents, that vessel having been taken up for the purpose. The Agent will be instructed to make an attempt to procure the lands on the Bagroo; and, if disappointed there, to make immediately some other suitable selection.

2 X

The arrival of these Agents at Sierra Leone, with the addition of the Rev. Joseph R. Andrus, was stated at p. 201 of the Number for May.

*Ineligibility of the Sherbro as a Site for an American Settlement.*

The delays which the First Body of Settlers encountered, have given time for a more full comparison of the advantages and disadvantages attending an American Settlement in any part of the Sherbro. We stated, in the Number for May, Mr. Johnson's advice to such of the Agents, arrived by the *Nautilus*, as consulted him on the subject. These Gentlemen and their associates received the same advice from the Authorities and other principal persons in the Colony. The idea of settling in the Sherbro has been, in consequence, abandoned; and that upon grounds which the American Government and the Colonization Society will doubtless fully approve.

We shall state the reasons, on which the necessity of a Site more distant from Sierra Leone than the Sherbro has been urged; as the measure adopted thereon will probably be the means of preventing incalculable evils, and of securing great benefits to Africa.

In Sir George Collier's "Second Annual Report on the Settlements on the Coast of Africa," laid before Parliament, this intelligent Officer speaks decisively on the point. Of the choice of the Sherbro by the Settlers, he remarks—

Had they traced the coast, from north to south and thence east to west, they could not have fixed on a spot every way so unsuited to their purposes as the River Sherbro. Every disadvantage, which it appears possible to enumerate, can be produced against its success: and scarcely any other benefit, than that the landing may be more convenient for boats, is to be offered in its favour; and the distance which the ship must anchor off would, I presume, even destroy the value of this advantage.

Cape Mount, or Mesurado, would have held out different prospects, and would also have removed those feelings of jealousy so naturally excited from choosing a spot so closely connected with Sierra Leone. If ever the Sherbro shall become more healthful, it can only be useful to Sierra Leone.

Of the further advantages of a more distant Site, Sir George thus speaks—

Had America, who, excepting Great Britain, appears more in earnest than any other nation, established her lately-attempted Settlement at Cape Mesurado, or even at Cape Mount, she would at least have secured a more healthful, and by far more convenient spot than her late ill-chosen one in the Sherbro: and an establishment by America, either at Cape Mount or Cape Mesurado, would have afforded to the Friends of Humanity the most rational hopes, that, in the immediate neighbourhood of the American Colony, the demand for Slaves would have been checked—and thus a Settlement would have been formed, useful to the purposes of future civilization; and which, from its actual, though distant, intercourse with the frontiers of Gaman and Ashantee, would have opened the line for lucrative speculation to the American Merchant, and with the additional advantage of doing so without interfering in any way with the increasing prosperity of the British Colony of Sierra Leone.

Indeed, an American Establishment at either of the points which I have mentioned, with one by the British at Cape Palmas, would have formed a sufficiently connecting link to have realized the hopes of the Philanthropist—that Christianity would have been soon propagated North, South, and East, and Slavery gradually abolished.

I however trust, that it is not too late for America to remove the remnant of her Establishment to one of the places recommended; or else the Sherbro will only become a rendezvous for the Contrabandist and Slave Trader, to the injury of Sierra Leone, and the probable source of future disputes between the two countries.

From an able article in the *Sierra-Leone Gazette*, evidently written by one entitled to be heard on the subject, we extract some

passages which shew, that, while the leading Colonists adopted the same sentiments as Sir G. Collier in reference to the site of the intended Settlement, they were actuated by the most just and honourable views of the interests and efficiency of both Settlements.

In speaking of the sensation excited in the Colony, by the direction which had been given of the views of the first Agents of the Society to the Sherbro, it is said—

It was not a sensation of hostility: for the voluntary removal of a part of the Coloured Population of the United States, situated unfavourably for itself and obnoxiously for the rest of the people at home, to a situation in which it may be established with greater benefit and satisfaction to those removed, and with more ease and advantage to those from whom they would be separated, was a thing so reasonable, that no motive of hostility could be found in it: on the contrary, there were considerations connected with such a measure coinciding so nearly with the principles on which this Settlement was founded, with the objects to which it has been devoted, and with the character and dispositions to which it has been formed and habituated in the progress of its growth, that, in a general view, we could not regard the design without feelings of approbation and good-will.

We could not hope to civilize all Africa; or to gain over the whole of the population of this vast continent to Civilization and Christianity by the means and efforts of this Colony alone, nor yet by the aid of the other British Settlements on the coast. That other nations should devote themselves to the same work of good, and perform a portion of what we were compelled to leave undone, must have been matter of gratification; and that those who undertook the task should have been a people of kindred origin—uniting like ourselves all the powerful impulses of freedom, religion, and humanity, in the deliverance of the much-wronged Children of Africa from corporeal bondage and mental darkness—was a source of multiplied sympathies of the most affectionate nature.

A people so constituted and so disposed, were, next to the British People, or even equally with the British People,

entitled to undertake an ample portion of this Sacred Charge, and bound in duty to take it upon them. They were, moreover, especially qualified to execute the task with success—possessing, in their extended commercial naval intercourse, the means of supporting and nourishing an Infant Settlement through its labours and struggles, and of supplying the various wants incident to such a state of things—possessing also, in their powerful and gallant military navy, the means of protecting the weakness of that infancy; and of repressing the criminal and dangerous competition of the Slave Trade, and the malignant and treacherous hostility resulting from the intrigues of the Slave Dealers with the neighbouring Natives.

The Colony of Sierra Leone could not, therefore, regard with any sensation like hostility, the project of a Settlement of American Coloured People to be formed in Africa, on principles and views similar to those that inspired and directed the establishment of this Colony itself—a project, suggested and confirmed by the auspicious progress of the Institutions of this Colony, which the friends and promoters of African Colonization in America had farther complimented, by enjoining their Agents to inspect them particularly with their own eyes, in order more effectually to take instruction from them.

What then was the sensation to which we advert? It will be already understood, that it was a strong sensation, and by no means agreeable. It was a sensation of uneasiness—of alarm—of apprehension. Why, it was asked, will the American Society of Colonization or its Agents—professing, and no doubt sincerely feeling, approbation and sympathy for the objects of this Colony, and satisfaction at the progress that has been made in the accomplishment of these objects—desire to place a Settlement of their own, of the same nature and character, so inconveniently near? A very short time, it is to be reasonably hoped, would carry the beneficent influence of this Colony over all the districts of the Sherbro; many of which our out-settlements already touch, while we are connected with nearly all the others by reciprocal interests and constant intercourse of trade between them and the merchants of Freetown. Is Africa so limited in openings favourable for the reception of Colonies, and for the intro-

duction of Civilization and Christianity into the interior of its continent, as to render it necessary that those who are emulous of participating in these noble enterprises and labours should set themselves down on the skirts of those whom they are desirous to assist and to imitate? A year—a month—a day, may bring the two Settlements in contact; and no sooner will they be in contact than they will be in collision.

After stating, with great force, the inevitable evils of such collision, it is added—

The pursuits to which the Colony of Sierra Leone is devoted, as well as those of the Society for Colonizing the Coloured People of the United States of America, are of a nature which ought to exclude all competition, but that which tends to the promotion of the common objects in view—that, in which each seeks to surpass the other, without checking or impeding any participator in the beneficent career.

*Determination of the Agents to choose another Site.*

In the Sierra-Leone Gazette of the 21st of April, it is stated, in reference to the Second Body of Agents—

The principal Gentlemen to whose care and direction the Settlers were committed, sought, a few days after their arrival, an interview with the Colonial Authorities, at which His Honour the Acting Governor and some of the Members of the Council of Administration for the Colony assisted.

At this Meeting, the American Gentlemen explained their objects fully; making a candid communication of their Instructions and of all their views and objects. This frankness they used expressly in the confidence of the most amicable dispositions on the part of those to whom they addressed themselves. Their confidence was declared to be founded, as well on the very friendly interest taken in the American Plans of Colonization by the British Government from the outset, as on congeniality of character and of objects between the Colony and the proposed American Settlement. Due consideration was also bestowed on the kind offices and the favourable dispositions, shewn by the Colonial Authorities to their American Co-operators on the

coast, for the two-fold objects, of suppressing the Slave Trade, and of civilizing Africa, by the formation of Stations of Free People qualified for the purpose.

These candid and friendly declarations were answered with corresponding friendship and frankness. The objections, which had early existed in the minds of all reflecting persons in the Colony against the establishment of an American Settlement in the Sherbro, were freely avowed and fairly stated. They were objections which would be felt equally by every American sincerely disposed to the improvement of Africa.

After enumerating the objections, the chief of which we have before stated, it is added—

On all these grounds, or nearly these—coinciding with the representations already sent forth, through this Gazette, for general consideration in the Colony, in America, and in England—coinciding, also, with the sentiments freely declared to the Commanders and Officers of the American Ships of War that visited the Colony, who appeared to feel the reasoning to be equally forcible for their side as for ours—the American Agents were satisfied that it would not be expedient to place their intended Settlement in the Sherbro. They resolved, therefore, to send their Colonial Schooner, with a select party, down the coast toward Cape Mount and Cape Mesurado, to make choice of a new and more eligible Station for their establishment.

*Temporary Location of the Settlers in Sierra Leone.*

From the same Number of the Sierra-Leone Gazette, we extract the following information on this subject:—

Perceiving that the year was too far advanced to admit the clearing of ground and the erection of houses, in any newly-acquired Settlement, before the inset of the Rains, the Agents requested to know if they could be accommodated, on terms which may afterward be adjusted, with the portion of land within this Colony, which might be necessary for purposes of residence and cultivation in the interval, prior to the choice of a place, and the approach of the time for proceeding to the formation of their Settlements.

To this requisition a satisfactory answer was given; and His Honour the Acting Governor, in pursuance of the disposition, in which all the Members of the Council concurred with him, to give the best accommodation which the Colony could afford, visited several places apparently the most eligible; but some ground of objection, arising from inconvenience of water or lowness of situation or some other cause, prevented, for a time, the choice of any.

At length it was proposed to the Gentlemen having charge of the House and Lands of the late Assistant-Commissary-General Le Fevre, at Foura Bay, to let those Houses and Lands for the year. An arrangement was, in consequence, made; in virtue of which the American Agents are now in possession of that place, upon an equitable rent. Their Colonists are well housed; and they have ample measures of land, clear and ready for cultivation.

The Schooner may be soon expected, on her return from the voyage of selection down the coast. Those on board her will then join their companions at Foura-Bay Farm, and remain until the opening of the dry season shall invite them to proceed to fix themselves at the place of their ultimate destination; which place and its inhabitants, we trust, will ever be on terms of mutual friendship, and in the constant interchange of kind offices, with this Colony.

### South Africa.

#### LONDON MISSIONARY SOCIETY.

JOURNEY OF THE REV. J. CAMPBELL. SOME particulars of Mr. Campbell's late Journey north of the Colony were given at pp. 18, 104, and 105 of the present Volume. In an Address, delivered by him at the Annual Meeting of the Society, which has been since published, he gave some further details, which we shall here extract:—

#### At Lattakoo—

In about two months after leaving Cape Town, I reached Lattakoo. I found Mateebe, the King, in good health. He said I had fulfilled my engagement in sending him Missionaries, and he had fulfilled his, in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his Subjects; but

of this I cannot yet speak. God works not always in haste: He tries the patience and faith of this Society there, as He did at Otaheite.

At a public meeting of the chief Captains of the nation, they resolved to relinquish all offensive wars: and we see a respect for the Word of God, attendance on the Morning and Evening Service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

When I left Cape Town, I had no thought of exploring new fields higher up in Africa; but, in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them.

On arriving at that city, I was astonished to find the King of one of those very countries on a visit to the King of Lattakoo: such an occurrence is very rare. His name is Coshee, the King of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is apprehensive of losing the traffic of the Colony, in consequence of the Mission at Lattakoo. I stated to the two Kings what I wished to do, and asked their advice. Coshee looked significantly at Mateebe, as if he had said, "Speak your mind first." The answer was noble, and, I believe, disinterested: he said, "I will never oppose the progress of the Word of God." These were the very words. Coshee appeared to be pleased, but said he could give no opinion unless he were in the midst of his Captains in the city of Mashow. Accordingly, we made preparations for our journey. Coshee had left Lattakoo a considerable time before we went.

#### Among the Red Caffres—

The first nation which we visited, was the Red Caffres. I had heard that they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of, a waggon, or of any thing drawn by animals. The Chiefs and Captains, and almost all the people, painted red, rushed out of the town and the fields, and

apparently full of wrath; but they received us kindly, marched back at the head of our waggons, and directed us to halt in the middle of the town. They had two Kings, or Governors. I had a meeting with them and the principal people; when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The Younger King is about forty, the Elder about sixty. The Young King, whose name is Mahabraleway, said they had much need of the Word of God, for they had enemies on all sides of them: they would like to have teachers sent them. That was the mind of the Elder King also, and of the Chief Captains; and the whole body formally consented to it: and if you could behold the misery of those wretched people, you could not but send them the Word of God, which alone can make them happy.

*At Mashow—*

The next nation was the Mashows; the King of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African Town which I had seen. It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coashee, and with his uncle Lonally. I had a general meeting with the Captains, several of whom spoke. At last a venerable old man, I suppose eighty years of age, rose up. Every eye was fixed upon him: he was evidently the Abithophel of that nation; and the counsel which he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly, the whole assembly gave their concurrence, and they treated us with no small kindness.

*At Kurreechane—*

About seven days higher up from Mashow, is the Marootzee Country. The chief city is on a mountain: the name of it is Kurreechane. My waggons were descending into a valley between me and the hill on which it is built: the inhabitants saw the waggons coming, and you cannot conceive the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the waggons brought into the centre of the city. We did

not distrust them, nor shew any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition.

I found that the Old King was dead. His brother, Laquillan, was Regent; for the eldest son being but a minor, could not take the reins of government. Respecting the object of my visit, at a kind of formal meeting, when Laquillan heard that White Men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he told Makkabba (the murderer, I fear, of Cowan) that he was glad of it, and that Makkabba said, he was not glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Laquillan.

Laquillan could give no answer till he called a meeting of his Chief Captains. This took place on the 10th of May. To this general assembly of the Captains of the Marootzee Nation, they came from different parts; and sat down in rows, in their best attire, the finest leopard-skin clothes which they had, with their spears and battle-axes. Each rose up regularly, and gave a yell, as an intimation of his intention to speak. I had an interpreter by my side, and he whispered what they said: there was much good sense in their speeches. The Meeting lasted three or four hours, and was conducted with great regularity. Every speaker, at the conclusion of his speech, gave his opinion that it would be wise and proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

*Visits other Towns—*

I returned by the same way; and, from Lattakoo, I visited, in a western direction, a number of towns: every one of them would be glad to receive Teachers. There is a general impression on the minds of the people, that great benefits would result from the instruction of White Men. They had never seen White Men; but you would be astonished to find with what celerity intelligence travels among them.

*Instance of the Power of Divine Grace.*

I will mention one of the greatest acts of Christian Friendship, that ever fell

under my notice. Africaner, of whom you have often heard, was the man of whom I was most afraid when in that country before, in consequence of the multitude of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian Faith. Africaner, as an act of kindness to Br. Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, travelled, with his people, a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoo. Formerly, he had gone as far to attack Berend. On this occasion, Africaner and Berend met together in my tent, and united in singing praises to the God of Peace—together bowing their knees at the Throne of Grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from my eyes. Oh, my friends, after the conversion of Africaner and Berend, let a man be as wicked as he may, despair not of his conversion, for the Grace of God is infinite.

## MADAGASCAR.

### *Abolition of the Slave Trade.*

Ours Readers have been already apprised (see p. 198 of the Number for May) that the Slave Trade of Madagascar has been abolished. From communications transmitted to the Directors of the London Missionary Society, by the Society's Missionary, the Rev. David Jones, we shall now extract the principal particulars of this auspicious event.

His Excellency Governor Farquhar having prepared the way for a Mission on the subject to Radama (King of Ova, but who now styles himself King of Madagascar), sent Mr. Hastie, as his Commissioner, to the Court of this Prince. His object was to conclude a Treaty for the entire Abolition of the Slave Trade throughout Madagascar.

We extract the following account of their reception at the Court of

Radama, and of the conclusion of the Treaty:—

On the 16th of September, they commenced their journey from Tamatave to Tananarive, nearly 300 miles inland; and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly forty miles in extent. Some of the rivers which they crossed were so deep, that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, "I never saw in North Wales mountains and roads so difficult to pass as some of these."

In the course of their journey, they met groupes of the Natives, who were on their way to Tamatave to be sold to the Slave Dealers, many of whom reside there, and from whence they are exported. "It was dreadful," says Mr. Jones, "to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market: some were Children, between six and eight years of age, separated from their Parents for ever. My heart ached to witness the inhuman scene. If such a number of Slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic."

On Tuesday, October 3, they arrived, about noon, at the foot of the lofty hill on which Tananarive, the residence of the King, is situated, where they waited to know his pleasure. They were soon informed; by two persons dressed as field-officers, that the King would receive them at four in the afternoon. After this, the two Princes, who had been at Mauritius for education, came to visit Mr. Hastie, who had been their tutor. The King's Secretary then advanced; and informed them, that his Majesty rejoiced at their arrival. On beginning to ascend the hill, a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the courtyard of the Palace, the drums beat, and the King came forward to receive them. He seated Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them,

the King expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, where they slept that night. The King came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse that was sent among others.

In several conferences held with Mr. Hastie, the proposed Treaty was fully considered; when it appeared that the great difficulty in the way of its conclusion, was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in Slaves. Mr. Hastie stated, fully and forcibly, the evils of the Slave Trade, and the real advantages which his subjects would obtain by its abolition. The King afterward consulted his Ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the King resolved, at all events, to sign the Treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts; ten at the Mauritius, and ten in England.

The moment arrived which was to decide the welfare of millions. A Proclamation, abolishing the Slave Trade, was published; and freedom was hailed by thousands with transports of joy.

In reference to this Treaty, Mr. Jones writes to Charles Telfair, Esq. at Mauritius, under date of Oct. 14, 1820—

A final stop is now put to the Slave Traffic; and the whole has been conducted by Radama in such a manner as leaves no room to doubt his sincerity. Had his Excellency Governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the Treaty was agreed on—the Proclamation issued—the British Flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British Nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any which he ever before witnessed; being himself the author of a Treaty pregnant with so many blessings. When I went out to see the Union Flag, and all the people looking at it with smiles in their

countenances, my heart was filled with joy, and my eyes with tears.

He adds, at the beginning of November—

The King is extremely watchful lest any Slaves should be sold; and, notwithstanding all the efforts and cunning of the Slave-merchants, they have not been able to buy one.

*Wide Opening for Christian Teachers.*

Mr. Jones writes, in reference to the Treaty—

It appears to me that Radama values the article which relates to the instruction of his people, more than any other part of the equivalent. He has their education and civilization so much at heart, that I am persuaded he would not have agreed to the Treaty on any other terms.

I consider this article as likely to contribute much to the honour of the British Nation, and toward the christianizing and civilization of millions of people. A wide door for Christianity and Civilization has been opened, and that of Slavery, I trust, bolted for ever. A powerful Monarch has become the patronizer of Christian Missionaries and of Artificers, instead of Dealers in Slaves, who were to be dragged out of their native country.

So intent, indeed, did Radama appear on the improvement of his subjects, that, in the course of conversation, he said—

If your Government will instruct my people, I am theirs for ever!

To Mrs. Telfair, Mr. Jones writes, on the 18th October—

The Mother of Radama came to our house last Saturday Morning; and, on conversing with her upon the advantages to be derived from instructing the people, she remarked, very sensibly, that she would never agree to a Treaty where money was to be the main object, but that she would support the plan proposed with all her might.

A selection of young persons for England, and others for Mauritius, was made to-day; and the people entered into a high discussion, as to who should have the King's permission, and the honour, to send their children to be instructed. One man said that he would give 3000 dollars for permission to send his child. "Well," said the King,



"give me 1500 dollars, and he shall go." The man hesitated a little, and then answered that he would give that sum. "Well," rejoined the King, "as you are in earnest, and sincere in your request, he shall go for nothing." The place was, on Saturday, crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction.

Mr. Jones writes to Mr. Telfair, at the beginning of November—

The Roman-Catholic Priest at St. Denis, in the Island of Bourbon, has written a very flattering Letter to the King, asking his permission to send Missionaries to teach his subjects the Roman-Catholic Religion; and informing him that some were at Bourbon ready to come over, provided his Majesty would give them his royal permission. The King wrote an answer, refusing his permission, in the strongest terms; saying, that he had entered into an alliance with the British Nation, and consequently wished to have British Protestant Missionaries to instruct his subjects, to whom he would give his permission, as well as protection throughout his dominions.

Of the state of Civilization among the Natives, Mr. Jones writes—

I used to speak many things respecting the inhabitants of Madagascar, which some deemed incredible; but, I assure you, instead of speaking too much, I have not spoken enough concerning them.

Their houses are built exceedingly neat and convenient—are high and very airy, and supported by strong timbers, resembling the masts of a ship. The apartments of the Royal Palace are ornamented with silver mirrors; and are, in neatness, equal to any rooms that I have seen in the Government House, at Port Louis.

King Radama is exceedingly kind and affable; and is far from being the man that some have described him to be. He appears to possess great talents, and fit to be a King. He speaks the Madecasse and French Creole, and a little of the English. He is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver.

The advantages which are likely to accrue from the continuation of the  
Aug. 1821.

Treaty between the English and Radama, in respect to the christianizing and civilizing of the Malegaches, will be incalculable; and will confer immortal honour on his Excellency Governor Farquhar.

Of the extent of the field now opening before Christian Labourers, Mr. Telfair says—

Were this a narrow field, like Colonies in general, the means appropriated to it should be proportionally small; but, on the map of this Hemisphere, Madagascar is far from insignificant in point of extent; and still less so is it, in the moral view of its redundant population, in the estimation of the few who have learned to appreciate its latent powers and capabilities.

Governor Farquhar, after expressing his high esteem for Mr. Jones's character, which enabled him to extend to him all that assistance and countenance which were necessary to his progress, writes to the Directors of the London Missionary Society, under date of Jan. 3, 1821—

I consider his residence at the Court of Radama as a proof and security of the good faith of that Sovereign, for the full performance, on his part, and on that of his subjects, of the Articles of that important Treaty which I have once more, and, I trust, finally concluded with him, for the entire extinction of the Slave Traffic for ever, through the whole of his extensive dominions.

I may add, that, in my opinion, never was so boundless and favourable a field thrown open to your pious labours—a people without any national religion, or superstitions of consequence to combat—consisting of above four millions of souls, ready, as well as capable, of receiving instruction; under the will of a Monarch, who is as eager to obtain it for them as you can be to grant it.

These calls for exertion will, doubtless, be obeyed by British Christians. This Island has, for some time, attracted the attention of several Societies. Under the head "Madagascar," in the Surveys for 1818, 1819, 1820, and 1821, the Reader will find various details on this subject.

**Miscellanies.****HINDOO MYTHOLOGY.**

*THE PRINCIPAL GODS OF THE HINDOOS IDENTIFIED WITH THOSE OF THE GREEKS AND ROMANS.*

In the last Volume, pp. 410—416, and 454—456, we traced, chiefly from the Writings of Sir W. Jones and Mr. Faber, the Identification of Saturn with the Indian God Menu, and both of them with Noah—and that of Jupiter with the Brahm, and Brahma, Vishnoo, and Siva of the Hindoos; and these with Adam and his triple offspring, and with Neah and his triple offspring.

We shall now pursue the parallel: and shall shew the resemblance of Krishna, an Incarnate Deity, of the first rank among the Hindoos, to the Apollo of the Greeks and Romans; and shall also trace such parts of his story as may seem to have been grounded on the Facts and Truths of Divine Revelation.

**THE APOLLO OF THE GREEKS AND ROMANS IDENTIFIED WITH THE HINDOO KRISHNA.**

(With an Engraving of Krishna.)

From Sir W. Jones's Essay, we collect the following particulars of the Hindoo Krishna:—

According to the Indians, he passed a life of a most extraordinary and incomprehensible nature. He was the son of Devaci by Vasudeva: but his birth was concealed, through fear of the tyrant Cansa, to whom it had been predicted that a child born at that time in that family would destroy him: he was fostered, therefore, by an honest herdsman and his wife. In their family were a multitude of young Gopas or Cowherds, and Gopis or Milkmaids, who were his playfellows during his infancy. In his early youth, he selected Nine Damsels as his favourites, with whom he passed his hours in dancing and playing on his flute.

Krishna was not less heroic than lovely; and, when a boy, slew the terrible serpent Kaliya, with a number of giants and monsters.

The resemblance of this God to Apollo is thus traced, among other particulars, by Sir William:—

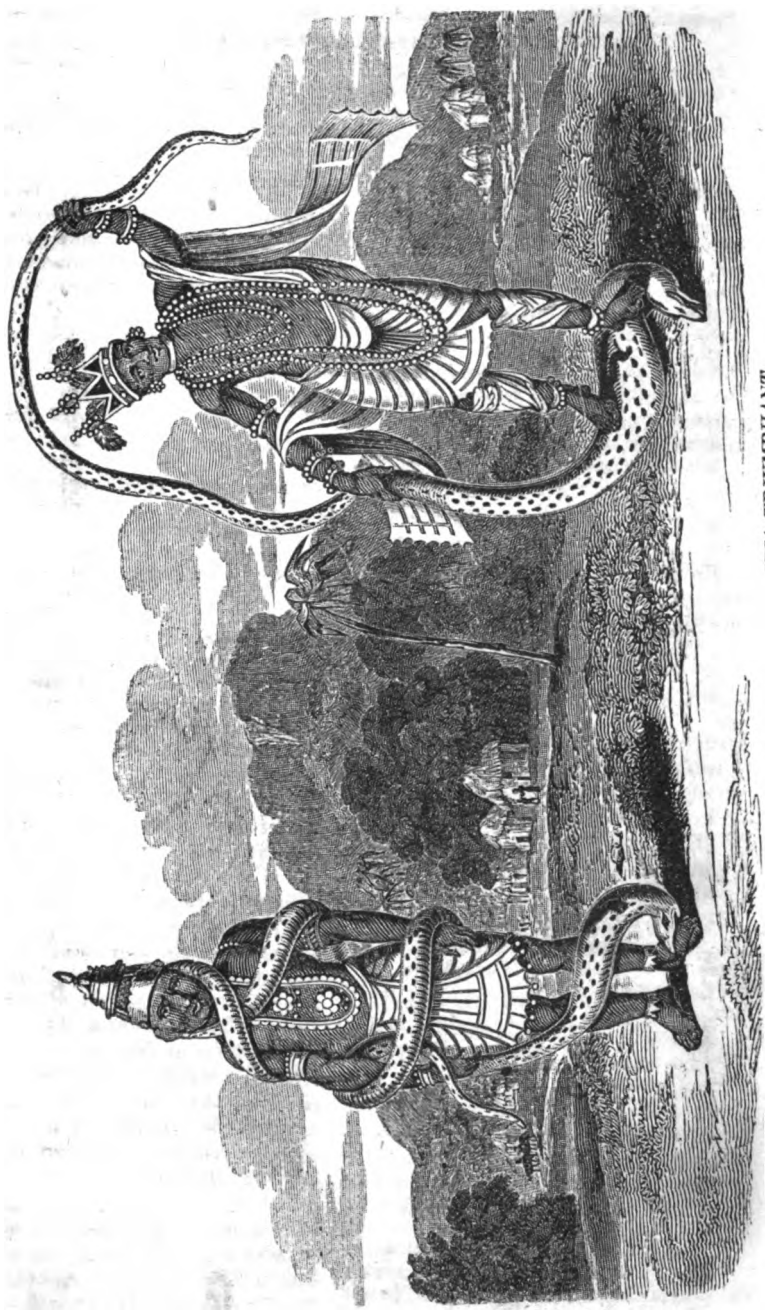
In this picture it is impossible not to discover, at the first glance, the features of Apollo, surnamed *Nomios*, or the "Pastoral," in Greece; and *Opifer*, in Italy—who fed the herds of Admetus, and slew the serpent Python. *Govinda* (a name of Krishna) may be translated *Nomios*; as *Cesava* is *Crimitus*, or "with fine hair;" but whether *Gopala*, or the

"Herdsman," has any relation to Apollo, let our Etymologists determine. Colonel Vallancey, whose learned inquiries into the ancient literature of Ireland are highly interesting, assures me, that Krishna, in Irish, means the Sun; and we find Apollo and Sol considered by the Roman Poets as the same Deity.

The connection of this subject with Divine Revelation merits serious attention. In the application, indeed, of the Heathen Mythology to the Characters and Facts of the Sacred Scriptures, much caution is required.

A resemblance has been supposed to exist between the Life of Krishna and that of our Blessed Saviour. Sir W. Jones, while he enforces caution on the general subject, considers this resemblance as a "singular fact," which must not be suffered to pass unnoticed. He gives the following outline of the Life of Krishna:—

That the name of Krishna and the general outline of his story were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly; yet the celebrated poem, entitled *Bhagavat*, which contains a prolix account of his life, is filled with narratives of a most extraordinary kind, but strangely variegated



**KRISHNA SUFFERING, AND KRISHNA TRIUMPHANT.**



and intermixed with poetical decorations: the incarnate Deity of the Sanscrit Romance was cradled, as it informs us, among Herdsmen; but it adds, that he was educated among them, and passed his youth in playing with a party of milk-maids—a tyrant, at the time of his birth, ordered all new-born males to be slain; yet this wonderful babe was preserved by biting the breast, instead of sucking the poisoned nipple, of a nurse commissioned to kill him—he performed amazing, but ridiculous miracles, in his infancy—he saved multitudes, partly by his arms, and partly by his miraculous powers—he raised the dead, by descending for that purpose to the lowest regions—he was the meekest and best-tempered of beings; washed the feet of the Brahmins, and preached very nobly, indeed, and sublimely, but always in their favour—he was pure and chaste in reality, but exhibited an appearance of excessive libertinism—he was benevolent and tender; yet fomented and conducted a terrible war.

Sir William adds—

This motley story must induce an opinion, that the Spurious Gospels, which abounded in the first ages of Christianity, had been brought to India, and the wildest parts of them repeated to the Hindoos, who engrafted them on the old fable of Cæsava, the Apollo of Greece.

But a resemblance of Krishna to our Saviour has been traced, which has reference to the most remote antiquity; and is grounded on the primæval declaration of Christ's Sufferings and Victory—*It shall bruise thy head, and thou shalt bruise his heel.*

The fable in the story of Krishna which is supposed to refer to this sublime subject is related by Mr. Ward, at pp. 138—140 of the First Volume of his Hindoo Mythology. Krishna overcame the serpent Kaliya, but was wounded in the combat.

This conflict is a common subject in the casts and pictures of the Hindoos: see Plates 60 and 62 of Moor's Hindoo Pantheon. Krishna is there seen treading on the head of the Serpent.

M. Sonnerat gives the following relation of this combat:—

The monster was so venomous, that the wind which passed over him carried death to all on whom it blew. Krishna leaped into the river, to attack the Serpent; when it darted on him, encircled him in its folds, and strove to stifle him: but, disembarassing himself from the monster, he seized it by the tail; and, fixing his foot on its head, crushed it.

M. Sonnerat adds—

It is in memory of this event, that, in the Temples of Vishnoo, which are dedicated to this Incarnation, Krishna is represented with his body encircled by a cobra capella, which bites his foot; while he is painted, in another picture, as dancing on the head of this same monster. His followers have commonly these two pictures in their houses.

The figures in the accompanying Engraving were derived from M. Sonnerat, who copied them from the walls of an ancient Pagoda.

Mr. Moor, however, says that he never met with an image or picture of Krishna, in which the Serpent is represented as biting his foot.

Mr. Maurice has entered largely into the Life of Krishna. After two Introductory Chapters on the subject (the Second and Third of his Fourth Book), he gives the Life of Krishna, translated from the Bhavagat Pooran and the Mahabarat, and occupying from p. 323 to p. 479 of his Second Volume. He remarks—

There is exhibited, in the Life of this Indian Deity, such a strange mixture of the Sublime and the Puerile, as for a long time excited in my mind a great degree of doubt, whether I should publish it in this collective form, or give an abridgement of it, inserting only the most remarkable facts. An impious parallel, however, having been recently attempted to be drawn, by a celebrated French Writer, between the Life and Miracles of Krishna and those of Christ, between which there are certainly to be traced very striking lines of resemblance—and well there may, if, as Sir William Jones was of opinion, and as I sincerely believe, there are, in the

**Bhagavat**, interpolations from the Spurious Gospels, which might, in the earliest seras of Christianity, have found their way to India—I conceived myself bound by duty to give it unabridged, to avoid the suspicion of purposed mutilation to serve a favourite system.

Those parts of the Life of Krishna which have been paralleled with some of the leading events of the Life of our Saviour, and which are considered by Sir W. Jones as interpolations from the Spurious Gospels, are thus enumerated by Mr. Maurice:—

His miraculous birth at midnight—the chorus of Devatas, that saluted with hymns the Divine Infant as soon as born—his being cradled among shepherds, to whom were first made known those stupendous feats that stamped his character with divinity—his being carried away by night, and concealed in a region remote from the scene of his birth, from fear of the tyrant Cansa, whose destroyer it was predicted he would prove; and who, therefore, ordered all the male children born at that period to be slain—his battle, in his infancy, with the dire envenomed serpent Kaliya, and crushing his head with his foot—his miracles, in succeeding life—his raising the dead—his descending to Hades; and his return to Vaicantha, the proper paradise of Vishnoo.

All these circumstances of similarity (he adds) are certainly very surprising; and, on any other hypothesis than that offered by Sir W. Jones, at first sight, seem very difficult to be solved.

Mr. Maurice considers, however, the Life of Krishna to be a mixture of Mythology and of History; and traces the resemblance, therefore, between his Life and that of our Blessed Saviour, in part at least, to an earlier source than that of the Spurious Gospels:—

It appears to me (he writes), that the Hindoos, idolizing some eminent character of antiquity, distinguished, in the early annals of their nation, by heroic fortitude and exalted piety, have applied to that character those ancient traditional accounts of an Incarnate God, or, as they not improperly term it, an Avatar, which had been delivered down to them from their an-

cestors, the virtuous Noachide, to descend, amidst the darkness and ignorance of succeeding ages, at once to reform and instruct mankind.

We have the more solid reason to affirm this of the Avatar of Krishna, because it is allowed to be the most illustrious of them all: since we have learned, that, in the seven preceding Avatars, the Deity brought only an *ansa*, or portion of his divinity; but, in the Eighth, he descended in all the plenitude of the godhead, and was Vishnoo himself in a human form.

With reference to the great subject of our Engraving, Mr. Maurice says—

In the contest of Krishna with the great serpent Kaliya, circumstances occur, which, since the story is in great part mythological, irresistibly impel me to believe, that, in that, as in many other portions of this surprising legend, there is a reference intended to some traditional accounts, descended down to the Indians from the Patriarchs, and current in Asia, of the FALL OF MAN, and the consequent well-known denunciation against the Serpentine Tempter. From the earliest post-diluvian age to that in which the Messiah appeared, together with the traditions which so expressly recorded the Fall of the Human Race from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, (some of which have perished in the lapse of time, but many of which remain incontestable proofs of the fact here asserted,) there appears, I say, to have prevailed, from generation to generation, throughout all the regions of the Higher Asia, an uniform belief, that, in the course of revolving ages, there should arise a Sacred Personage, a mighty Deliverer of Mankind from the thralldom of sin and of death.

In fact, the memory of the grand original promise—that the Seed of the Woman should eventually crush the Serpent—was carefully preserved in the breasts of the Asiatics. It entered deeply into their symbolic superstitions; and was engraved aloft, amidst their mythologic sculptures. Everywhere was to be seen a God contending with his adversary, an envenomed Serpent: Osiris, Hercules, Krishna, and Apollo, are beheld alternately to aim at the slimy

monster the victorious javelin, or wield the destroying club. The astronomers of Assyria exalted to the Sphere, the mysterious emblem; on the northern division of which, conspicuously may be seen the foot of the celestial Hercules about to trample on the head of the Dragon; while the Brahmins of India consecrated the image in the noblest of their Avatars.

After pursuing this subject in one of the Chapters introductory to the Life of Krishna, Mr. Maurice thus sums up the evidence which he has adduced, and draws his conclusion:—

Having now, I flatter myself, in the course of this investigation, by a train of very impressive evidence, deduced from various and distant quarters, established as far as the nature of that evidence would allow, three important points—first, the existence of certain Primæval Traditions relative to a future Mediator, widely dispersed over all the Gentile World; secondly, that, if there be truth in History, the Persian Zeratusht, the disciple of Daniel, 520 years before the Christian Æra, visited the Brachmanes, in their woody recesses, fraught with all the treasures of the Jewish Learning, and acquainted with the express predictions, on the same subject, of their most venerated Prophets; and, thirdly, that the Pagan Oracles themselves, both dead and living, were in perfect unison with those predictions—I might be justified in here closing the present chapter; and leaving it to the Reader's candid decision, how far I have been warranted by facts in concluding, that, from these various sources, combined with certain historical fragments, concerning the feats of some ancient Hero of their nation, equally celebrated for bravery and piety, the Brahmins formed the motley character and history of Krishna; and, in fact, on that ground, founded the first idea of a heavenly Avatar.

This is the broad, and, indeed, the only safe and solid basis for the argument respecting Krishna's life and miracles to rest upon; for, however happy and ingenious, as it certainly is, may be the conjecture of Sir William Jones, concerning the interpolation of the Brahmin records from the Apocryphal Gospels, it still affords but a partial explanation of the difficulty.

Many of the mythological sculptures

of Hindoostan, that relate to the events in the history of this Avatar, more immediately interesting to the Christian World, being of an age undoubtedly anterior to the Christian Æra, while those sculptures remain unanswerable testimonies of the facts recorded, the assertion, unaided by these collateral proofs, rather strengthens than obviates the objection of the sceptic. Thus the sculptured figures, copied by Sonnerat from one of their oldest pagodas—the one of which represents Krishna dancing on the crushed head of the Serpent; and the other, the same personage entangled in its enormous folds, to mark the arduousness of the contest, while the enraged reptile is seen biting his foot; together with the history of the fact annexed—could never derive their origin from any information contained in the spurious Gospels; but exhibit an illustrious proof of the truth of the Christian Religion, from a more ancient and authentic source.

Mr. Maurice exhibits (pp. 909—322 of Vol. II.) various parallel facts and passages in the Life of Krishna, the Spurious Gospels, and the Korân, so striking in their general features of resemblance, as to prove that both the Brahmins and the Arabian Impostor had recourse to those Spurious Gospels for the fabrication of their respective systems.

A learned Friend in Ireland, who first called our attention to this subject, and furnished us with the Drawing from which the Engraving was made, has the following natural supposition of the manner in which these Figures may have had their origin in the East:—

We may suppose the Grandson or Great-grandson of Noah, when settling in Hindoostan, to teach his children and children's children that gracious promise, from which he and they might die in hope that a Deliverer was to come, who would save them from all the misery which the Serpent and the Fall had brought on them; and that, as Writing was not then invented, he used Sculpture for keeping up among his offspring the memorial of these precious promises, and left these figures for that purpose: and it may well increase our solicitude to be the means

of converting the Hindoos to the True Faith, when we reflect that their first progenitors and ours walked with God in the exercise of the same Faith; and in the same view of a Reconciled Father, who was, in a Promised Redeemer, forgiving iniquity, transgression, and sin.

The same Friend asks—

May we not suppose Figures of this nature to have been first formed in the pious family of Seth, when they separated from the Cainites, and took, of course, every measure to preserve the True Faith among them; as it is reported by Josephus, that Seth raised up pillars and put inscriptions on them. Noah, and his family in the East, might, after the Flood, adopt this practice. While Nimrod began to apostatize, and Chaldea to be corrupted, Persia and India seem to have been still kept pure.

He further remarks—

There does not seem to be any figure of the Ten Avatars at all like these: whence I am led to conclude that the

Avatars, or Descents of Vishnoo, are parts of a different and later system. They appear to have been formed as Memorials of the Flood and other events. The two Figures seem to be more ancient than any thing related in the Sanscrit Books, or contained in these Avatars. As the Jews threw out of their system of an expected Messiah and King the idea of his previous suffering, the later-Hindoos seem to have done the same in regard to the original tradition and prophecy of a Redeemer: and to have made a fabulous story of Krishna, supposed to have come among them; and in whose life, like those of the Grecian and Roman Deities, are to be found some traces of more noble qualities mixed with others of a meaner kind.

This view of these Figures may well confirm and enliven our own faith in the Holy Scriptures, when we see how the traditions of an ancient nation agree with the Written Word.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21, to August 20, 1821.

ASSOCIATIONS.	Presen. L. s. d.	Total. L. s. d.
Aldwinkle (Northamptonsh.)	10 5 0	131 6 8
Bentlck Chapel	301 3 6	285 11 0
Birmingham	40 15 0	498 15 3
Blackfriars	1 4 0	298 4 8
Blanford	50 0 0	684 14 1
Bridgwater	35 0 0	35 0 0
Bristol	700 0 0	1826 13 0
Chester, City & County	50 0 0	1170 19 7
Chichester	63 17 6	379 16 0
Colchester & East Essex (84. School Fund)	359 0 0	3073 9 10
Devon & Exeter (incl. 182. 5d. from Teignmouth, and 104. 182. 6d. from Dartmouth)	147 10 11	3035 1 9
Derbyshire	100 0 0	2078 10 4
Epsom	98 2 8	300 0 1
Gleatworth (Lincolnshire)	18 9 10	86 13 8
Henley-upon-Thames	30 0 0	137 19 6
Hull & East Riding	50 0 0	4833 6 4
Jersey	10 0 0	893 1 10
Iver (Bucks.)	80 4 7	297 9 10
Knoyte, East, (Wilts.)	13 5 0	13 5 0
Manchester & East Lancashire	345 7 0	2491 13 0
Newcastle-upon-Tyne	30 0 0	1029 14 0
Northampton & Creaton	31 10 3	1050 7 4
North Shields	22 19 7	84 19 10
Norfolk and Norwich	400 0 0	6757 16 1
Percy Chapel	40 17 9	1069 8 4
Saxby (Lincolnshire)	10 10 6	30 4 1
Staines and its Vicinity	50 0 0	145 1 0
Wainfleet (Lincolnshire)	10 5 6	14 8 1
Welwyn (Herts.)	6 0 0	84 0 0
West Malling (Kent)	5 5 1	95 4 7
Weymouth	100 0 0	100 0 0
Worcester (Ladies)	16 2 8	798 16 1
Yeovil	150 0 0	709 14 8
York	925 5 4	6436 18 6

COLLECTIONS.	Presen. L. s. d.	Total. L. s. d.
Agg. Mr. John, Evesham	18 1 0	40 3 0
Babington, Mrs. S. New Millman Street	1 11 0	1 11 0
Brandram, Rev. And. from Bromley, Beckenham, Penge, and Bydenham	7 0 0	929 3 7
Heinburg, Baron De, Hanover	10 0 0	10 0 0
Sawkins, Mrs. Foots Cray	3 0 0	44 19 0
White, George, Esq. Chatham	6 19 0	30 12 1

BENEFACTION.

Rev. Hugh Pearson, D.D. Brighton . . . 10 10 0

CONGREGATIONAL COLLECTIONS.

At Haverford West, by Rev. James }  
Thomas, Vicar of St. Mary's } 17 7 3  
At Talgarth & Bronllys, Brecon, by Rev. }  
H. Berkin } 6 13 6

SCHOOL FUND.

Anonymous, For Elizabeth Caswood - Fifth Year - 5 0 0

Colchester and East-Essex Association,

For Samuel Green - Fourth Year,  
Maria Pemberton - Fourth Year,  
Thomas King - Fifth Year,  
Robert Storry - Fifth Year,  
John Essex Bull - Fifth Year,  
Nathaniel Marsh - Fifth Year,  
Peter Colchester - Fifth Year, 65 0  
James Dakins - Fifth Year,  
Henrietta York - Fifth Year,  
Maria Marsh - Fifth Year,  
M. J. Halward - Fifth Year,  
Austen Marsh - Sixth Year,  
Miriam Sherriff - Sixth Year,

ERRATA.

Page 73, col. 2. l. 23. for Madras, read Bangalore.  
— 108, col. 2. l. 69. for Christopher Neale, Esq. read Cornelius Neale, Esq.



# Missionary Register.

SEPTEMBER, 1821.

## Proceedings and Intelligence.

### United Kingdom.

SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL.

REPORT FOR THE YEAR 1820.

*Receipts and Payments.*

THE Receipts of the Year have been as follows:—

	L.	s.	d.
Benefactions, Legacies, and Subscriptions . . .	1458	15	0
Dividends, Rents, and Annuities . . . . .	4264	6	2
Grant from Parliament, in aid of Expenses in the North-American Colonies . . . . .	11,512	10	0
	17,235	11	2

The Payments were as follows:—

	L.	s.	d.
Salaries and Gratuities to Missionaries . . . . .	14,265	16	1
Salaries to Schoolmasters, Pensions . . . . .	820	8	4
	702	10	0
Exhibitions to Scholars at the College and Academy in Nova Scotia . .	455	0	0
Books sent abroad . . . .	344	0	2
Salaries, Printing, and Incidentals . . . . .	939	10	0
	17,527	4	7

The preceding statements respect the General Account of the Society.

From a separate statement in reference to the East-India College, it appears that Collections and Dividends, appropriated to that object, have amounted to 3123*l.* 15*s.* 4*d.*; and that the Payments, for half-a-year's Salaries to the two Professors, with Books, Passage-money, and Incidentals, have been 1498*l.* 13*s.* 6*d.*

Sept. 1821.

The Grant of 5000*l.* to the Bishop of Calcutta, for the erection of the College, was paid by the sale of 6453*l.*, 3½ per Cents, being part of the Stock purchased with the Collections made under the authority of the King's Letter.

*Appointment of Professors to the East-India College.*

On this subject, which we noticed at p. 277 of our last Volume, the Board state—

Since the publication of the last Report, the Society have received two Letters from the Lord Bishop of Calcutta, announcing the favourable progress which has been made in furtherance of the views of the Society; and though no intelligence has been received of the actual commencement of the buildings for the reception of the Professors and Students, yet every necessary preparation has been made for securing to the Society the legal possession of the ground on which it is proposed to erect the College. His Lordship's Letters, addressed to the Society, will put the public in possession of all the proceedings which have taken place in India; and it is with infinite pleasure that the Society are enabled to announce, that two Gentlemen, of very superior attainments and exemplary characters, sailed from England last August, to fill the situation of Principal and Junior Professor of the College; an arrangement which will enable the Bishop to enter upon the arduous duties so readily undertaken by his Lordship, at the earliest possible period, and carry into execution the ultimate views of the Society, for the Propagation of the Gospel throughout the Peninsula of India.

The Foreign Transactions of the Year will be further noticed, under

the heads of *Calcutta* and *British America*, in subsequent parts of this Number.

ANNUAL SERMON.

The Annual Sermon was preached before the Society, at the Church of St. Mary-le-Bow, on Friday, the 16th of February, by the Bishop of Peterborough, from Rom. x. 14. The Bishop assigns the following

*Reasons for not entering earlier on the East-India Mission.*

The Propagation of the Gospel throughout our Dominions in the East, is now become a material portion of the Society's labours; and though the plans, which have been adopted for this purpose, are not yet brought to maturity, they are equally judicious and comprehensive.

But before we proceed on this subject, it may not be improper to obviate an objection which has been frequently made, and to answer the question, why the exertions, which we are now making in the East, have not been made before.

Missionaries from other quarters have long been employed in that country. To say nothing of the Romish Missionaries, whose object was rather the extension of the Papal Power, than the Propagation of the Christian Religion, the Danes and the Dutch sent Missionaries to the East above a hundred years ago. The Mission which was established at Tranquebar in 1706, by Frederick IV. of Denmark, attained the greatest celebrity: and this Mission, with the various branches which grew out of it, was materially promoted by the encouragement and contributions of our Sister Society, the Society for Promoting Christian Knowledge. It would be foreign to our present purpose to enter at large into the pious labours of Missionaries, in which our Society, as a body, did not partake. Nor would it be proper, on this occasion, to notice the Societies which have been formed in later times for the same laudable purpose, in any other way than in terms of general commendation. Our present object is confined to the vindication of our own Society from the charge of having so long delayed to send Missionaries to the East.

In the first place, be it observed, that, however desirous we might have been

to render our labours more extensively useful, we have, till lately, been circumscribed by the Inadequacy of our Means: for though, beside the Annual Subscriptions of the Members who compose the Society, it has property in the Funds, and derives still greater aid from an Annual Grant of the Legislature, its revenue has been only sufficient for the maintenance of the Missions in North America: nor would it be possible to employ, on Missions in the East, any part of the Grant, which is made by the Legislature, as it is made for the express purpose of aiding the Missions in our American Colonies. But the King's Letter, granted two years ago, which authorised the Parochial Clergy throughout the kingdom to preach in aid of the Society and make Collections in their respective Parishes, has enabled us to undertake, on a comprehensive scale, a Missionary Establishment for the East Indies. And it is devoutly to be wished, that the pious work so auspiciously begun, may never fail for want of future support.

But, beside the impediments heretofore presented by the inadequacy of our means, we should have laboured under difficulties of another description, if we had attempted, many years ago, what we are now attempting with every prospect of success. It is true, that our Dominions in the East have long been sufficiently extensive, and our power sufficiently established, to give protection to any Missionaries which might be sent to that country. And numerous Missionaries have, with a laudable and pious zeal, availed themselves of the protection so afforded. But POLITICAL protection is not the only matter for consideration in a Society constituted like this. We must consider also the importance, and even the necessity of some ECCLESIASTICAL superintendance.

After shewing the advantages of this Superintendance (which, when it is exercised in accordance with those Scriptural Principles and in that Paternal Spirit which our Church prescribes to those who **RULE** in her name, never fails to knit the hearts of men to her benignant authority) the Bishop adds—

Let no one however infer, from these general remarks, that where such advan-

tages are wanting, there is no prospect of success. We have splendid examples of Missionaries, who have been every thing for themselves; and who deserve to be recorded as benefactors of the human race. But we are now concerned, not with any single Missionary, endowed with extraordinary talents, and placed in extraordinary circumstances: we are concerned only with the question, whether it is not advisable, that Missionaries in general should be placed under the controul of some Ecclesiastical Authority in the countries to which they are sent to preach.

The Missionaries employed by our Society in North America are placed under the jurisdiction of the Bishops of Quebec and Nova Scotia: but no such advantage existed in the East before the appointment of a Bishop of Calcutta; an appointment which took place only a few years ago, and of which we are now only beginning to feel the beneficial effects.

The period, therefore, which our Society has selected for the commencement of Missions to the East, has been selected with great judgment. Even if we had been able to commence the pious work at an earlier period, we could not have commenced it with the same prospect of success.

Another quotation from his Lordship's Sermon will be found under the head of *Calcutta*.

#### NATIONAL EDUCATION SOCIETY.

##### *Tenth Anniversary.*

THE Tenth Annual Meeting of the Society was held, on the 6th of July, at the Central School; His Grace the Archbishop of Canterbury, President of the Society, in the Chair.

The Bishops of London, St. David's, Bangor, Gloucester, Llandaff, and Exeter, were present; with the Deans of Chester and Chichester, the Archdeacons of Colchester and Middlesex, Lord Kenyon, Sir James Langham, Bart., Sir Robert Peel, Bart. M.P., the Hon. Mr. Justice Park, Mr. Wilberforce, and a numerous body of Clergy and Laity.

The Secretary, the Rev. Dr. Walmsley, read the Report. Of

this we shall give an abstract, when it is put into circulation.

The Treasurer stated that a Legacy of 5000*l.* 3 per Cents. had been left to the Society, by the late James Hayes, Esq.; and noticed a liberal gift, by Sir James Langham, for the establishment of a fund to perpetuate the Central School.

#### CHURCH MISSIONARY SOCIETY.

##### *Fifth Anniversary of the Derbyshire Association: with the Anniversaries of its Branches.*

ON Monday, the 20th of August, the Fourth Annual Meeting of the *Ashbourne* Branch was held, in the Chancel of the Church, Sir Matthew Blakiston, Bart. in the Chair; and was addressed by the Assistant Secretary of the Society, by the Rev. Messrs. Hake, Garnsey, Sim, Phillipps, Scholefield, and Shipley, and by Edward Radford, Esq.—Mr. Garnsey had preached, on the preceding Sunday, at *Ashbourne*, *Austerfield*, and *Ellaston*.—Upward of 60*l.* was contributed.

On Tuesday Evening, the 21st, a Meeting was held at *Duffield*, in the School Room, Henry Cox, Esq. in the Chair; and was addressed by the Assistant Secretary, and the Rev. Messrs. Scholefield, Garnsey, Phillipps, and Wawn.

The Fifth Annual Meeting of the County Association took place, in the Old Assembly Room in Derby, on Wednesday, the 22d of August; Sir Matthew Blakiston, Bart. in the Chair. The Report was read by the Secretary, Henry Cox, Esq.; and Resolutions were severally moved and seconded as follows:—by J. D. Cooper, Esq. and the Assistant Secretary; the Rev. Edward Unwin, and the Rev. T. R. Garnsey; the Rev. J. D. Wawn, and the Rev. E. M. T. Phillipps; the Rev. Henry Sim, and the Rev. J. Scholefield; William Evans, Esq. M.P. and the Rev. Walter Shirley. Nearly 50*l.* was collected at the doors.

On Thursday Evening, the 23d, the Annual Meeting of the Branch at *Stanton-le-Dale* took place, W. Gray, Esq. in the Chair. The Rev. Messrs. Hey, Wawn, Garnsey, Scholefield, and Brey, the Assistant Secretary, and Messrs. Burnside and Henry Smith, addressed the Meeting. The Collection amounted to upward of 20*l*.

At *Matlock*, on the 24th, the Annual Meeting of the Branch Association of that place was held in the School Room, Edward Radford, Esq. in the Chair; and was addressed by the Chairman, by the Assistant Secretary of the Society, and by the Rev. Messrs. Sim, Wawn, Godfrey, Garnsey, and Scholefield. Upward of 15*l*. was collected.

These labours in Derbyshire were closed by Sermons, on Sunday the 26th, preached by the Assistant Secretary, at St. Werburgh's, St. Peter's, and St. Michael's, in Derby. The Collections were about 55*l*.—making the whole amount of Contributions in Derbyshire, on this occasion, upward of 200*l*.

*Fourth Anniversary of the Tamworth Association.*

Sermons were preached, on this occasion—by the Reverend James Scholefield, on Sunday the 19th of August, at Tamworth and Atherstone; on the 26th, at Barr Chapel and Aldridge; on the 27th, at Measham; and on the 31st at Wigginton—by the Rev. T. R. Garnsey, on the 26th at Sutton Coldfield and Shenstone; and on the 29th at Packington—and by the Assistant Secretary, on Monday the 27th at Walton, and on Thursday the 30th at Croxall.

The Annual Meeting was held in the large Chancel of the Parish Church, Tamworth, on Tuesday, August the 28th; the Rev. Francis Blick, Vicar, in the Chair. Motions were severally made and seconded—by the Rev. R. W. Lloyd,

and the Assistant Secretary; the Rev. Cyprian Thompson, and the Rev. T. R. Garnsey; the Rev. Edward Blick, and the Rev. James Scholefield; and Colonel Dickinson, and the Rev. E. S. Bunting.

The Collections amounted to about 160*l*.

*Formation of Cove Association.*

On Friday, August the 24th, at a Meeting held at Cove, near Cork, an Association was formed in aid of the Hibernian Auxiliary of the Society; the Rev. Francis Kirchhoffer in the Chair.

A Deputation from the Committee of the Cork Association assisted at the Meeting. The Rev. William Hallaran having introduced the subject, the Rev. Henry Irwin entered at large into the Society's Proceedings, and was followed by other Gentlemen. These Addresses were very warmly received by an attentive audience.

*President,*

John Smith Barry, Esq.

*Vice-President,*

Savage French, Esq.

*Treasurer and Secretary,*

Rev. Francis Kirchhoffer.

*Third Anniversary of the Berkshire Association.*

This Meeting was held in the Town Hall, Reading, on Tuesday, the 11th of September; Sir Claudius Stephen Hunter, Bart. in the Chair.

From the Report, it appeared that 515*l*. had been remitted to the Society within the preceding year.

Resolutions were moved or seconded, by H. P. Sperling, Esq., the Assistant Secretary of the Society, Charles Sawyer, Esq., the Rev. J. B. Sumner, the Rev. S. Maddock, the Rev. W. Sawyer (Missionary to India), D. Mackinnon, Esq., the Rev. Theophilus Reichard (Missionary to India), the Rev. W. Hancock, M. Annesley, Esq., the Hon. and Rev. Robert Leslie Melville, and the Rev. Dr.

Thorpe. The Collection amounted to 44*l.* 3*s.* 6*d.*

In the Evening, another Meeting was held for the purpose of receiving a Report from the Reading Ladies' Association, which was addressed by the Deputation from the Parent Society, the Rev. R. B. Fisher, the Rev. G. Knight, and the Rev. G. Hulme; when 4*l.* 15*s.* was collected at the doors. This minor Institution has contributed 100*l.* within the last year.

*Formation of the South-Bucks Association.*

Associations have been formed in different parts of Buckinghamshire, which have contributed about 2000 guineas to the Society. The chief part of these Associations lying in the southern half of the County, it was thought desirable to unite them together in an Association which should embrace that division.

A Meeting was held for this purpose, in the Town Hall, at High Wycombe, on Tuesday the 18th of September. The President of the Society, Lord Gambier, was requested to take the Chair on this occasion.

His Lordship having opened the Meeting, and the Assistant Secretary of the Society having stated its Object and Proceedings, Resolutions were severally moved and seconded—by the Rev. Edward Neale, and the Rev. Edward Ward—by the Rev. Mr. Joyce, and the Rev. Richard Marks—by the Rev. Mr. Ridley, and the Rev. C. Bridges—by David Chambers, Esq. and the Rev. Robert Pym—by the Hon. and Rev. Robert L. Melville, and the Rev. George Hulme—by James Stephen, Esq. (one of the Vice-Presidents of the Parent Society) and Dr. Slater—by the Rev. Henry Raikes, and Harry Baker, Esq.—and by the Rev. T. G. Tyndale, and the Rev. Thomas Mortimer.

The Meeting was also addressed by the Rev. William Sawyer, proceeding as a Missionary to India.

More than Thirty Clergymen were present on this occasion. The sum contributed was about 82*l.*

*President,*

Right Hon. Lord Grenville.

*Vice-Presidents :*

Right Hon. Lord Gambier,

Right Hon. Earl Temple,

Right Hon. John Sullivan,

Sir George Nugent, Bart.

Hon. Robert Smith,

Hon. Thomas Windsor,

Robert Bird, Esq.

David Chambers, Esq.

John Drummond, Esq.

John Norris, Esq.

*Treasurers,*

Rev. E. Neale and Robert Wheeler, Esq.

*Secretary,*

Rev. Thomas Boys.

This Association, though formed more particularly for the Southern part of Buckinghamshire, will gladly co-operate with Associations in every part of the County, until circumstances shall favour the formation of an Association for the other half.

*Return of the Rev. James Connor from the Mediterranean.*

It was stated at p. 34 of the last Survey, that Mr. Connor was about to return home for a season. He came by way of Greece and Italy, and thence through Geneva and Paris; becoming personally acquainted, as he passed along, with many individuals interested in the diffusion of Christian Knowledge in the Mediterranean, and observing with an attentive eye the religious state of the countries which he traversed.

Mr. Connor left Constantinople on the evening of the 15th of February, on board a Tiniote Brig, and landed at Tino on the 25th; where, after being detained four days by boisterous weather, he hired an open boat, which landed him at Athens on the 3d of March. Leaving Athens on the 14th, Mr. Connor proceeded, by way of Thebes, to Lebadca; and thence, by

way of Castri (the ancient Delphi) to Gallixioli, a considerable town and port on the Gulph of Corinth: hiring at this place a boat for Patras, he landed there on the 23d. On the 26th he sailed for Corfu, and arrived at its Lazaretto on the 31st, where he staid in quarantine till the 9th of April. Leaving Corfu on the 23d, he reached Ancona, after a passage of eight days, on the 31st, and was immediately ordered into an eighteen days' quarantine.

During this quarantine, the Earl of Guildford arriving from Corfu, and entering the Lazaretto, Mr. Connor writes—

From his Lordship I first received the distressing intelligence of the murder of the Patriarch Gregory and other Dignitaries at Constantinople. Lamented Gregory!—my heart ached as I listened to the account of his death. He was, indeed, a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was—'What news from the Bible Society? How does it go on?' I sat some time with him the day before my departure from Constantinople; and, as I bade him farewell, he expressed his hope to see me again ere long.

News daily arriving of the increasing disturbances in Turkey, it appeared obvious that Mr. Connor's absence from Constantinople would be necessarily much longer than he had intended or wished. He determined, therefore, to spend some time at Rome. Being freed from quarantine on the 18th of May, he reached Rome on the 25th. After purchasing, in that city, for the Society, various productions of the Propaganda Press, he left it on the 18th of June, and proceeded to Florence and Milan; and, crossing the Simplon, arrived at Geneva on the 20th of July. At Geneva he had much profitable intercourse with some excellent men, to whom the Letters which he carried intro-

duced him. Having rested here for some time, with a view among other things to perfect himself in the knowledge of French, he left that city on the 29th of August; and, after spending a few days in Paris, in which he visited Baron de Sacy and Professor Kieffer, he reached London on the 10th of September.

*Meeting, in London, of Messrs. Jowett and Connor with Dr. Pinkerton.*

Dr. Pinkerton having visited this country from St. Petersburg, at the request of the Committee of the British and Foreign Bible Society, Mr. Connor and he had great pleasure in meeting together, and recounting what had passed since their separation near Constantinople: see p. 30 of our last Volume. Mr. Jowett, who had retired, for a little time, into Norfolk, to recruit his strength, gladly came up to London to meet his fellow-labourer Mr. Connor; and to confer with Dr. Pinkerton, for the sake of meeting with whom in the Mediterranean he had in vain, in the latter part of 1819, gone round, several hundred miles, to Smyrna, in his way from Alexandria to Malta: see p. 28 of our last Volume.

These cordial fellow-labourers, whose attention has been particularly called to the state of the Greek Church, and who feel a peculiar degree of interest in the present condition of that people, rejoiced to confer together, and to strengthen one another's hands in the work to which they have devoted themselves. Dr. Pinkerton is now returned to his labours: and, in due time, Mr. Jowett and Mr. Connor will, it may be hoped, resume theirs, refreshed and re-animated by their visit home; and having awakened, by the Divine blessing, in the breasts of others, a determination to co-operate with them in the promising scene of their labours.

*Arrival of Four Lutheran Missionaries from Basle.*

Four Missionaries, who have been educated in the Seminary at Basle, are come over to this country, in order, after perfecting their knowledge of English, and learning the National System of Education, to proceed to the West-Africa and India Missions of the Society.

The Rev. Jacob Maisch and the Rev. Theophilus Reichard, natives of Würtemberg, are to proceed to India; and the Rev. Charles William Beckauer, from Saxony, and the Rev. G. Emanuel W. Metzger, from Würtemberg, are destined to Sierra Leone.

These Young Men entered the Seminary at Basle in October 1818; and were admitted to Lutheran Ordination, on the 5th of August, in the Cathedral of Stutgard, in the presence of the Royal Family of Würtemberg and of a Congregation of more than 4000 persons.

The interest which the King of Würtemberg takes in the Missionary Cause, is feelingly depicted in a Letter from Mr. Blumhardt to Dr. Steinkopff, dated in August, of which the following is an extract:—

During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavour on my part, I was called no less than four times to the Royal Palace. The King did this entirely at the suggestion of his own mind; and I passed in conversation with him one of the happiest hours of my life. He inquired, in so condescending a manner, into the state of the Missionary Society, that all embarrassment on my side instantly vanished. He attentively listened to my recital of its history and operations. The chief points of His Majesty's inquiries referred to the rise of our Missionary Seminary, the Christian Principles therein inculcated, our plan of Education, the number of Students, and the conduct of the young Würtembergers admitted into it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported; assuring me, at

the same time, in the most explicit manner, that he would embrace every opportunity of evincing his heartfelt concern for the success of this work of the Lord.

In an Official Letter, signed by the revered Monarch himself, he commissioned me to assure our Committee of his sincere interest in the Society's progress, and that he would omit no occasion of testifying his good-will toward it.

It may be easily conceived from this statement, with what pleasure His Majesty would witness the solemn dedication of three of his subjects, in the Cathedral Church of his kingdom, to the service of Christ among the Heathen.

LONDON MISSIONARY SOCIETY.

TWENTY-SEVENTH REPORT.

*Foreign Proceedings.*

THE Missions of the Society are surveyed in the following order:—*South Seas, Ultra Ganges, East Indies, Russia, Greek Mission, Africa, and the West Indies.*

Some part of the information contained under these heads has already appeared in our pages: all further particulars of importance will be extracted in the present or future Numbers of this Volume, or will be given under their respective heads in the next Annual Survey.

In reference to the Missions of the Society, the Directors observe—

On a review of the Foreign Transactions, the Directors feel themselves called upon to congratulate the Members of the Society on the solid and important benefits, which, in so many parts of the world, are effecting, by the instrumentality of its numerous Missions; as well as on account of the New Fields of Missionary Labour which are presenting themselves to the Society, under circumstances of a very promising nature. But the statements present ground for thankfulness, as well as of congratulation; and the Directors desire to unite with this Meeting, and with the Members of the Society at large, in presenting to the throne of the Most High, devout acknowledgments for the prosperity with which He continues to

crown the labours of this Society, together with supplications for His future countenance and favour.

*Deputation to the South-Sea Mission.*

We noticed, at p. 236 of the Number for June, the Departure of the Rev. Daniel Tyerman and George Bennett, Esq. as a Deputation to visit the South-Sea Mission of the Society. On this subject, it is said—

In the last Report, the Directors expressed their deep regret, that they had not been enabled to send out to the South Seas a Deputation of two or three respectable and well-qualified individuals—a measure which had some considerable time before been resolved upon, as likely to be attended with various useful results; not only in relation to the success and permanency of the Missions already established, and the extension of the blessings of Christianity to other islands, but also in respect to the personal welfare of the Missionaries themselves and the comfort and education of their families.

After expressing their entire satisfaction in the character and views of Mr. Tyerman and Mr. Bennett, the Directors add—

And here it is incumbent on the Directors to state to this Meeting the distinguished kindness and liberality of Alexander Birnie, Esq. one of their own body, who has provided for the Deputation and the individuals who accompany them, a free passage, together with very ample accommodation in one of his own vessels, viz. the Tuscan, Captain Stavers, who sails direct for the Islands, by way of Cape Horn.

The Deputation go forth followed by the best wishes of multitudes; assured that the prayers of this Society, and of all who take a lively interest in the evangelization of the Heathen, will continually ascend to the Throne of Grace and Power, on their behalf; that they may be safely conveyed over the mighty waters, preserved in health, directed and sustained in the discharge of their important services, and brought again to their native land, to gladden the hearts and gratify the laudable curiosity of British Christians, with a report of what their eyes shall have seen, and their ears

heard, and their hearts felt, among the Islanders of the Great South Sea.

It is intended that the Deputation, after residing for a time in the South-Sea Islands, should return by way of China, visit Dr. Morrison at Canton, and from thence proceed, by Malacca and the East Indies, to England; availing themselves of opportunities of visiting the Brethren at the Society's most important Stations in that part of the world.

It is proper to mention in this place, that a Deputation from the Society has waited upon His Excellency Major-General Sir Thomas Brisbane, lately appointed Governor of the Colony of New South Wales, who received them with much cordiality; and assured them, that he should be ready to do whatever may be in his power to promote the welfare and prosperity of the Society's Missions in the South Seas, in the success of which he feels a lively interest.

*State of the Seminary.*

Of the visit of the Annual Deputation to the Seminary at Gosport, under the Rev. Dr. Bogue and his Son Mr. David Bogue, the Directors say—

From the evidences that came before them, the Deputation express the conviction which they entertain of “the consistent character and promising talents of the Young Men; of their enlightened, ardent, and humble piety; of their temperate and regulated zeal; of their application to study; of their respect to their Tutors; of their mutual brotherly love; of their affectionate attachment to the Missionary Cause—in short, of their possessing qualifications, which afford a reasonable prospect, under the Divine blessing, that in them the designs of the Society will be answered.”

*Labourers sent out during the Year.*

During the past year have proceeded from the Seminary at Gosport—

Mr. Miram Chambers . . . Appointed to Bellary.  
Mr. David Griffiths . . . Madagascar.  
Mr. James Humphreys, Malacca.  
Mr. Thomas Jones . . . the South Seas.

Mr. Richard Knill has also proceeded to St. Petersburg, with an ultimate view to Siberia; and Mr. W. H. Bankhead to Calcutta.



Mr. Elijah Armitage, manufacturer, and Mr. Thomas Blossom, artisan, have also been sent out to the South Seas, to assist more particularly in the civil concerns of the Mission.

*Income of the Year.*

Of the Receipts—23,697*l.* 4*s.* 7*d.* arose from Contributions of various kinds; 817*l.* 10*s.* 8*d.* from Legacies; and 1659*l.* 9*s.* from Dividends—making the total, as stated at p. 195 in our account of the Anniversary, of 26,174*l.* 4*s.* 3*d.*

*Expenditure of the Year.*

The Disbursements consisted of the following particulars:—

	£.	s.	d.
Missions . . . . .	21,790	8	10
Students . . . . .	2,950	6	10
Publications . . . . .	1,593	7	0
Charges of Management . . . . .	2,156	15	5
	<u>27,790</u>	<u>17</u>	<u>1</u>

Of the Expenditure on account of Missions, the following are the items:—

	£.	s.	d.
South Seas . . . . .	3913	15	6
Ultra Ganges . . . . .	3776	3	1
East Indies . . . . .	5759	5	4
Russia . . . . .	1098	6	1
Greek Mission . . . . .	470	0	2
Africa, and the Islands . . . . .	8738	13	4
West Indies, with Guiana, . . . . .	2449	5	4
North America . . . . .	200	0	0
Continent of Europe . . . . .	385	0	0
	<u>21,790</u>	<u>8</u>	<u>10</u>

The Publications included 5500 Annual Reports, 15,000 Abstracts of the same, 5950 Sermons at the Anniversary, 16,619 Quarterly Chronicle, 168,750 Quarterly Sketches, 24,000 Addresses, and 12,000 Monthly Chronicle.

In the Charges of Management are included Travelling Expenses, Salaries, Rent, and Incidentals.

*Remarks on the State of the Funds.*

The above statement, including, as it does, a progressive augmentation in the Expenditure above the Income, especially when viewed in connexion with the increase of Missionary Stations and the annual addition to the number of

Missionaries, sufficiently points out to this Meeting the imperious necessity for the exercise, on the part of the Members of the Society, of wisdom in planning, and vigour and constancy in executing, measures well adapted to augment its permanent revenue. But, after the numerous and liberal proofs already given by the various Congregations and Auxiliary Institutions in connexion with it, of pious, enlightened, and active zeal in its support, the Directors cannot doubt, that their future exertions and liberality will be regulated by a due regard to the continual extension of its operations, and to the favourable openings, which, from time to time, may present themselves for the establishment of New Missions.

*Importance of promoting Weekly Contributions.*

The Directors contemplate with peculiar satisfaction the efforts, which, from year to year, are made by JUVENILE and PENNY-A-WEEK SOCIETIES, in common with other Auxiliary Institutions, in connexion with the Society; and beg leave, on the present occasion, to recommend to the attention of its Members their vast importance, as highly-productive sources of regular and permanent income.

To excite a lively interest in the minds of those, who usually compose the Societies now particularly contemplated, in the promotion of benevolent undertakings, is indirectly to confer on them various social and personal benefits; while the contribution of their weekly pence, for such purposes, is, in numerous cases, infinitely more than compensated by the immediate moral and religious results.

The Society have now, for several years, published a QUARTERLY PAPER, or SKETCH, with a view to promote the formation and extension of Juvenile and Penny-a-week Societies; and the number of these Papers issued every Quarter amounts at present to upward of 40,000. These SKETCHES are designed to be given to each subscriber of one penny per week: and were the quarterly issue, to persons so entitled, to amount to 100,000 Sketches, the portion of revenue accruing annually to the Society, from this source alone, would exceed the sum of 20,000*l.* excluding the expenses incurred by the publication of the Sketches. The simple statement

of this result, it is presumed, will sufficiently justify the present recommendation of the Directors, as to the importance of promoting the increase and extension of Juvenile and Penny-a-week Societies.

*Conclusion.*

The Directors consider the cultivation of Christian Affection, by the Societies instituted for promoting the Salvation of the Heathen, as presenting to such Societies strong ground to hope that their operations for this purpose will eventually be crowned with success. They conclude their Report with the following forcible appeal on this subject, and on the necessity of importunate Prayer:—

Our Lord, who was Himself the first and most illustrious Christian Missionary, has pointed out the intimate connexion which subsists between the union of Christians and the acknowledgment of his Messiahship by mankind at large. In words familiar to us all, He thus intercedes, at once for the Church and for the World—*That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, THAT the world may believe that Thou hast sent me.* Here the moral connexion to which we have adverted, is established by the highest authority, and on the most solemn occasion.

The history of the Church at Thessalonica presents us with a practical illustration of the principle. The Thessalonians, among other evangelical virtues for which they were renowned, were particularly distinguished by the exercise of MUTUAL LOVE (the very bond of Christian Unity), insomuch that the Apostle Paul seems to hesitate as to the necessity of enforcing on them the practice of this duty:—*As touching brotherly love, says he, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And, indeed, ye do it toward all the brethren which are in all Macedonia.* Now it is to these very Thessalonians that the Apostle Paul addresses the following language—FROM YOU SOUNDED OUT THE WORD OF THE LORD, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.

In reference, then, to the future success of the important undertakings in which we are engaged, as well as on less general grounds, may it be our study, Christian Brethren, to cultivate more diligently the spirit of Christian Love and Unity, not only toward the members of our own particular body, but also toward the members of similar and kindred Institutions, as well as Christians in general. Having begun in this spirit, let us proceed in this spirit; and, as the Apostle exhorts the Thessalonians, who were already distinguished for its exercise, so may we also *increase more and more.*

It is with much satisfaction, that the Directors, in this place, advert to the spirit of cordial good-will and friendly co-operation already manifested by the Conductors, Members, and Missionaries of the various Missionary Societies, as well as the Conductors and Members of kindred Institutions, both in this and other countries, toward one another; not only as being an indication of improvement in the general temper of the great Christian Community, but, in concurrence with what has been already remarked, as an encouraging presage also to the respective Societies of success in their several distinct lines of operation, as well as a pledge of the ultimate triumph of the Sacred Cause in which they are respectively engaged. It is possible indeed that there may exist a spirit of rivalry among us; but then it is a rivalry like that of the angels, who strive which shall best promote the cause of God—a rivalry that occasions no disorder, provokes no envy, and incurs no guilt.

In conclusion, Dear Brethren, the Directors beg leave to direct your attention to the high and indispensable importance of Prayer in connexion with Missionary Efforts. If this duty be neglected, in vain do we wisely plan, or vigorously execute, or liberally bestow, or promptly avail ourselves of new openings for Missionary Exertions. On the constancy and fervency of our Prayers for the Divine Direction and Influence, will depend much of the spirit of faith and love, with which, individually, we shall act, while fulfilling our respective duties, in the furtherance of this great and blessed undertaking; and, according to the degree in which the spirit of ardent and importunate supplication prevails among the

mass of Christians who support such Institutions (including particularly the individuals who have the immediate management of their concerns, and those who labour, under their direction, in foreign climes), are we authorised to expect that their career will be successful, and the final results glorious. May the God of all Grace mercifully vouchsafe this spirit to every Member of this and of every similar Society! Amen!

SCOTTISH MISSIONARY SOCIETY.

*Third Anniversary.*

PREPARATORY to the Third Annual Meeting of the Society, Sermons were preached, in Edinburgh, on Wednesday the 16th of May: the first, in the Morning, by the Rev. Dr. Peddie, at Bristo-Street Chapel, from Rev. xiv. 6; and the second, in the Evening, by the Rev. Mr. Greig, of Leslie, in St. George's Church, from Ps. cii. 13.

The Meeting was held in the Assembly Rooms, in George Street, on Friday the 18th of May; George Ross, Esq. the President of the Society, in the Chair. An Abstract of the Report having been read by the Secretary, Resolutions were moved and seconded, respectively—by Sir Gregory H. B. Way; and the Rev. Dr. Dewar, of Glasgow—by G. Buchan, Esq. of Kelsoe; and the Rev. James Kirkwood—and by John Campbell, Esq. of Carbrook; and G. Lyon, Esq. of Glenogle.

It was then moved by the Rev. Henry Grey, and resolved unanimously—

That we acknowledge with gratitude the liberality of the Society's friends at home, and any appearances of good visible at our Missionary Stations abroad; and, encouraged by such blessings, and looking forward to still more prosperous days, we earnestly urge on all the friends of the Society to add to their personal exertions their Prayers for a greater effusion of the Holy Spirit, that the wilderness may become a fruitful field, and the desert rejoice and blossom as the rose.

Western Africa.

SHERBRO.

CHURCH MISSIONARY SOCIETY.

*Journal of the Visit of William Tamba.*

We promised, at p. 334 of our last Number, to lay this Journal before our Readers. It will give them pleasure to see the course pursued by this Native Christian, in endeavouring to benefit his countrymen—the attention with which he was almost everywhere listened to—and the earnest desire of further instruction, which was, in various instances, manifested.

The parts of Scripture which he read and explained to the people, were well selected to introduce to them the great topics of Divine Revelation—the Creation and Fall of Man; the nature and sanctions of the Holy Law of God; the Vanity of Idols; the free Invitations and gracious Provisions and Promises of the Gospel; and the Character and Work of the Redeemer.

He closes almost every day's statement with a short prayer for a blessing, many of which we have omitted, to avoid repetitions.

*Nov. 6, 1820.*—About five o'clock in the evening, I and John Cates walked from Regent's Town to Passantah Place, where we stopped all night. Saw seven men and women, beside children, that evening. Read to them the Fifth Chapter of Matthew. I could not talk to them in their language, as they are Susoos: but I spoke to one of my countrymen, who told them again. They went to their houses, and one Old Man prayed to Mahomed. Then I went to him, and said unto him, "What God do you pray to?" He said, "To Mahomed." I asked him, "What did Mahomed do for you? or, what has he made?" He did not answer. Again I asked him, "Did Mahomed say unto you, 'Call not the women and children to prayer?' or did he say they have no souls?" He said, "The women pray in their houses, and the children have no understanding." I said, "Do you think

that they cannot die?" He said, "Yes, they die; but God will save them because they are young." I asked again if they did no sin. He did not answer. May the Lord give them ears to hear, and hearts to receive the Word, through Jesus Christ our Lord! Amen.

Nov. 7, 1820.—In the morning we passed on to Tongeh. I saw a few people. I spoke to them; but they gave me no answer.

I went on again to a little place. Saw six men and women. Spoke to them; they were attentive.

Then I went to another town. Saw one woman; she was sick. I told her to pray to the Lord Jesus Christ. She said, yes, she would.

After that, I passed through five small towns; but all the people were in their farms, or had gone to Freetown. Saw only two or three in each of them. Spoke to them: they were attentive. May grace break their hearts! May the Holy Ghost lead them to the Sun of Righteousness! Amen.

About five o'clock in the evening, I came to York.

Nov. 8.—This morning, about eight o'clock, about fifty men and only one woman came together. I read to them the Fifth Chapter of Matthew. They were very attentive. When I had spoken to them, I concluded in prayer. Oh that the Lord may open their hearts, that they may receive the Word of the Lord, who is blessed for ever! Amen.

After that I went on to Kent, or Cape Shilling.

Nov. 10.—About eleven o'clock this morning, I went from Kent, in a small canoe, and reached the Plantains about twelve o'clock in the night. Mr. G. Caulker was not at home; the people said he was gone to Tortoise Island.

Nov. 11.—About nine o'clock we set off in the canoe again. The sea was very quiet. Then I remembered the word of the Lord, *In the world ye shall have tribulation; but in me ye shall have peace.* When I considered this, and saw that I had no trouble, though I had come some distance, I was afraid: I doubted, because I had no trouble.

Nov. 12. Sunday.—We reached Tortoise Island about four o'clock this morning. Mr. G. Caulker sent a boy to call the Headman; he told him to bring the people together. At ten

o'clock Mr. G. Caulker called all his people together too. He read the Prayers in the Sherbro Tongue; and after that, he told me to talk to the people, and not be ashamed. Then I read the 115th Psalm, and spoke much about their gregrees and country-fashions. They were attentive. After Prayer, the Children said the Catechism by heart in the Sherbro Tongue. It made me glad to hear the Children read the Word of God in their own tongue. May the Lord give them understanding, for Christ's sake!

At noon, we went to Muttoo, the town on the island. I saw four men, four women, and some children. Read to them the First Chapter of Genesis. Told them about the Creation, and about the Lord Jesus Christ. They were attentive.

Nov. 13.—We went to another island, called Kilby. Saw ten men and women, and some children. I read to them the Twentieth Chapter of Exodus, and explained the Commandments: they were attentive. May the Lord give them faith to believe in Christ!

From that island I went to another, called Footoo. I saw eleven men and women, beside children. Read and explained to them the Second Chapter of Revelation. After that they asked me, "What shall we do, because we have nobody to teach us how to pray, and to tell us the way of God? We understood what you said, and we are glad; but if you go away, we shall soon forget what you said." Then I said unto them, "Pray to God to teach you, and to shew you all your sins: don't forget to pray night and day."

After that I went into a house; but my heart was not pleased, because I do not know whether the Lord has sent me to speak the Word. O Lord, Thou knowest all things: Thou knowest that I am afraid: Thou hast commanded us to ask, and we shall receive. I ask, O Lord! be pleased to bless and help me, through Jesus Christ our Lord!

Then we went to Jellah, another small island, about five o'clock, where we stopped all night. About seven o'clock, I called the people together. I saw forty-nine men and women, beside thirty-nine children. I read and explained to them the Third Chapter of Genesis. I talked in Sherbro first, then

in Cosso. The people were very attentive. When I had done, every one prayed for himself; and afterward I heard some pray in their houses. I heard one voice saying, "O Lord, we no sabby you. O Lord, we have broke thy Law. Teach us, O Lord, and save us! We know nothing what is good, but bad. O Lord, forgive us all the bad we done; and teach us! Amen." O that the Lord our God may give them hearts to receive His Word, and faith to believe, through Jesus Christ our Lord! Amen.

*Nov. 14, 1820.*—We went this morning to Jenkin Island, to Treesana; where we stopped all day, because the people were all in their farms. At six o'clock in the evening they came home, and I called them together. I saw eighty-two men and women, beside children. I read and explained to them the First Chapter of John. They were very attentive; and when I had done, an Old Man said to me, "We are glad to hear this word." Then all the people said, "Yes, yes: these words are good for our souls." Then one Old Man said, "For myself, I am very old: my life is in the hand of God: I know not what time God will take it away. I will look to God, let him do what he will. But, William Tamba," said the Old Man, "I am blind, I cannot see. Cut some holes in a piece of board, that I may know when it is Sunday. I will count them holes every morning, that we may not forget." Then I took a board, and cut seven holes in it, and gave it to him. May the Holy Spirit teach them, and us all! Amen.

*Nov. 15.*—In the morning, I asked them: to shew me another town; but they would not let me go. At last I got away, and went to another town, where I had been on Sunday. It was about twelve o'clock. The people came together; called me, and said, "We want to hear more from you about our souls." Twenty-eight men were present: all the women and children were in their farms. I read and explained to them the Third Chapter of Genesis: they were very attentive. May the Lord help them to believe, through Jesus Christ our Lord! Amen.

Then we went away, and came to Mr. G. Caulker, at Tortoise Island. We stopped at that place all night.

*Nov. 16.*—Mr. Caulker told me to go to the Plantains, and stop till he

came; but I told him I did not like to stop in one place two or three days. He said, "Go and pass Thomas Caulker's Place, in the Camaranca River." Then we went into the canoe, about seven o'clock in the morning, and reached the Plantains about three o'clock in the afternoon. We stopped there that night. In the evening, I read and explained to the people the 115th Psalm. Only the children and four men were attentive, but the others were careless. After the Service, the Children sung a Hymn in Sherbro, and I concluded in Prayer.

One man, who came to work in the canoe, grieved me much: he went from house to house, cursing and swearing, and wanted to fight. Oh, this is great trouble for me, because he came with me. O Lord, wilt Thou let me die with shame? O Lord, help me! Thou wilt not suffer Thy children to see evil. Fear and trouble are upon me, but to Thee I look; for Thou art my hiding-place: help me, through Christ Jesus my Saviour! Amen.

*Nov. 17.*—At ten o'clock in the morning, we set out from the Plantains, to the Camaranca River. Came to a place in the river, called Tecfan, about nine o'clock at night.

*Nov. 18.*—In the morning, I explained to nine men and women the Twentieth Chapter of Exodus. Spoke to them in Cosso. All the people were very attentive, and glad to hear the Word of God. Oh that the Lord may help them to hear the Word, and give them faith to believe, and depend upon the blood of Jesus Christ! Amen.

At eleven o'clock we went in the canoe again up the river. Came to Bombah, about two o'clock in the afternoon. The man who did so bad at the Plantains, did so still. I called him on one side, to speak to him; but he would not hear me: Oh, this is great trouble to me! but I will look to Him, who is able to help me.

In the evening, Mr. Thomas Caulker called the people together. I saw 196 men and women, beside children. I read and explained to them the Twentieth Chapter of Exodus: they were all very attentive to hear the Word. After Service, Mr. Caulker spoke to the people, and said, "Men, Women, Boys, and Girls! every one of you heard what the Book of God said. I beg you all, do let us leave off all the bad things, which God has commanded us to leave off: and

let us try to pray to God; yes, to that Lord who died for us." Then he turned to me and said, "I have heard what you said, and I hope that God will bless the Word to my soul: and may God bless you, and the good people that have sent you! and may the good people of God send you every time, to come and tell us the Word." Those words made me glad. O may the Lord help them, through Jesus Christ our Lord! Amen.

*Nov. 19, 1820. Sunday.*—Mr. Thomas Caulker told me that I should go to his Sister, to another town, which is called Bombertokee. I went there: forty-nine men and women came together. I read and explained to them the Seventh Chapter of Matthew: they were all attentive. After Service, Mr. Caulker's Sister, an old woman, said the following words: "I am an old woman. I know not what time God will take me away. I am glad to hear this Word before I die. May God bless you, and that Word which you talk, and all the people of God!" Then I answered her and said, "Look to the Lord Jesus Christ; for He is merciful. You are old, and drawing nigh to the grave: pray night and day, that God the Spirit may bring all your sins to your remembrance, and lead you to the Lord Jesus Christ."

*Nov. 20.*—We came again to Mr. Thomas Caulker's. From that place I went back again, to a place called Sama. There we stopped all night.

*Nov. 21.*—Called the people together: saw twenty-five men and women, beside children. Read and explained to them the Twentieth Chapter of Exodus: they were attentive.

Then I went to a place called Jandoo. I saw fifty-nine men and women, beside children. Read and explained to them the First Chapter of Genesis. I told them how God made man in his own likeness—how man fell—and that Jesus Christ had come to bring man back again to God: they were attentive.

*Nov. 22.*—Went to the Plantains. Mr. Caulker was not at home. We went away again, to a place called Yorney. Spoke to forty-five men and women, beside children. Read and explained to them the Twentieth Chapter of Exodus: but the people were not attentive. O Lord our God, look not upon their sins; but, for thy Son's sake, have mercy upon them. They are blind—open their eyes, and shew them their

sins, through Jesus Christ our Lord! Amen.

*Nov. 23.*—I went to a place called Bando, by land. In the evening, spoke to sixty men and women. Read and explained to them the Third Chapter of Genesis: spoke about the fall of man; but God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. They were very attentive. May the Lord be with them! Amen.

*Nov. 24.*—I went to Tumba: saw thirty-four men and women: read to them the Sixth Chapter of John: shewed them how the Lord Jesus Christ died for sinners: they were attentive. Then I went to Treesana: spoke to twenty-nine men and women, on the Twentieth Chapter of Exodus: they were glad to hear: afterwards I read the Third Chapter of Genesis. After that I came back again to Yorney: some people came to my house, and asked me questions about what I had said before to them. O Lord, be pleased to give them ears to hear, and faith to believe, for Christ's sake! Amen.

*Nov. 25.*—Went to Tassow, by land. In the evening, saw thirty men and women: read and explained to them the 115th Psalm; and afterwards spoke to them again on the Twentieth Chapter of Exodus: they were glad to hear.

Went, the same day, to Devcoah. Spoke to thirteen men and women, on the First Chapter of Genesis: they were all glad to hear the Word.

*Nov. 26. Sunday.*—Went, this morning, to Fagabey: spoke to eight men and women. From that place I went to Sangah, where I spoke to thirteen men and women: read and explained to them the Twentieth Chapter of Exodus: they were very attentive to hear; but I was afraid that I had not told them good, and I cried unto God and said, "O Lord, thou knowest all things! thou knowest that neither my prayer, nor my reading, nor my talking, can do them any good, except Thou bleesest the Word to them: therefore, O Lord, bless the Word to them, through Jesus Christ our Lord! Amen."

Then I went back to Yorney, where I stopped all night. The people came to my house, and asked me many questions, and I told them the Word of God.

*Nov. 27, 1820.*—Went to the Plantains. Mr. Caulker had not come yet. In the evening, I kept Prayer with the people, and read a chapter, and explained it.

*Nov. 28.*—Went to a place called Moneh; but, before I went, I kept Morning Prayer with the people on the Plantains, and read and explained a chapter: the people were most of them present, and were very attentive. When I came to Moneh, I spoke to twenty-nine men and women on the Twentieth Chapter of Exodus: they were very glad to hear the Word of God.

From that place I went to Inculuny. I saw twenty-five men and women: read and explained to them the Fifth Chapter of the First Epistle of John. I told them about the Commandments of God, and then of the Saviour's death, and for what He died. They were very attentive, and glad to hear the Word of our Saviour.

*Nov. 29.*—Went to a place called Tambe. In the evening, sixty-nine men and women came together: read the Twentieth Chapter of Exodus, and explained it: they were attentive.

*Nov. 30.*—I went, by land, to Bem-bala, but saw only four men: the other people were in their Farms. I told the men that I would come again to-morrow, and tell them good words: they said they would call the people together.

Then I went to another place, called the same, Bem-bala. In the evening, fifty men and women came together, beside children. I read and explained to them the First Chapter of Genesis: they were glad to hear. May the Lord teach them and me! Amen.

*Dec. 1.*—Went back to that other town, where I was yesterday, called Bem-bala: forty-five men and women came together, beside children. Read and explained to them the Twenty-eighth Chapter of Matthew, and afterwards the Twentieth Chapter of Exodus: the people were all very attentive.

*Dec. 2.*—Went to a place called Samee, where I was with Mr. Cates, two years ago: the people knew me. They had kept Sunday all the time, but had made a mistake: they had Sunday on Saturday. They asked me why I did not come sooner. I told them, I had no time, but should come soon again now: they begged me to come again soon. I spoke to them the Word of

God, and they were very attentive. May God help them! Amen.

*Dec. 3. Sunday.*—We were in the canoe all night, and came this morning to the Plantains. Mr. Caulker had been home, but was gone again to Free-town. Kept Service with the people, at ten o'clock in the morning, and at three o'clock in the afternoon. Read and explained, in the morning, the Fifty-fifth of Isaiah; and, in the afternoon, the Sixth of St. John. The people were very attentive. The Children sung a hymn, every time, in Sherbro; and I concluded in prayer.

After the Service in the afternoon, the people came to my house, one after the other, and asked me questions: they came to me till about twelve o'clock in the night. They said that they had done all them bad things, which I had talked about; and they wanted to know what they must do to be saved. Some of them were afraid very much: I told them to believe in the Lord Jesus Christ, and then they should be saved; and leave off them bad country-fashions. They did come so much, that I could get no sleep.

*Dec. 4.*—Saw very few people at Family Prayer, this morning: the men were all gone in the canoes for rice, and to catch tortoises; only the women were at prayer. Read and explained the Seventh Chapter of Matthew: they were all attentive.

Went from the Plantains, to-day, to a river called Gabur. We came into the river about two o'clock, and in the evening to a town called Gonolaw: thirty-nine men and women came together. I read and explained to them the Twentieth Chapter of Exodus. When I had done speaking, they said, "We are guilty." Then I read to them the Sixth Chapter of St. John's Gospel; and shewed that Jesus Christ, the Son of God, died for the guilty: He gave himself to save sinners. They were very attentive to hear this.

*Dec. 5.*—Went to Candin: we stopped there all day. In the evening, fifty-five men and women came to hear the Word. Read and explained to them the Twentieth Chapter of Exodus: they were attentive to hear. After I had done, they asked me some questions: they said, "You say that God send you to tell us about our sinful state—what is the matter God let us fall into sin?" I opened the Bible, and

read and explained to them the Third Chapter of Genesis, and told them how sin came upon all men: we, according to that, are born in sin. They answered not a word; but were glad when I told them about the Lord Jesus Christ our Saviour. O may the grace of our Lord Jesus Christ be with us! Amen.

Dec. 6, 1820.—Went to Fose, where we stopped all day. The people came together about seven o'clock: I saw fifty-nine men and women, beside children. Read and explained to them the Twentieth Chapter of Exodus: they were attentive. Then I saw a gregree with two faces. I wanted to buy him; but they wanted too much money: they asked me one pound sterling. I wanted to lay hold of him, but they would not let me: they said it would kill me. I said, "Let me try;" but they would not let me try: they said it would kill me.

Dec. 7.—From that place I went to Maley: fifteen men and women came together. Read and explained to them the Third Chapter of Genesis: they were glad to hear.

From that place I went to Puluneh; at which place we stopped all day. At six o'clock in the evening I saw seventy-nine men and women, beside children. I read and explained the First Chapter of John: they were silent, and very attentive. Many came to me in the night, and asked many questions, and I talked to them. Some said, "How can we be saved!" I told them to believe in the Son of God, and they should be saved.

Dec. 8.—Went to a large town, called Gabou. In the evening I saw 109 men and women, beside children. I read and explained to them the First Chapter of Genesis: they were all very attentive, and glad to hear the Word of God. Then they asked me about the Commandments of God. I read and explained the Twentieth Chapter of Exodus to them: they were very attentive. May the Holy Ghost point them to the Lord Jesus Christ our Saviour! Amen.

After that I went to a town called Wally. Read, and explained, to fifty-six men and women, the Twentieth Chapter of Exodus. Then they asked me some questions, and I read to them the First Chapter of Genesis: they were very attentive. The Headman was not at home.

After I had done speaking, some peo-

ple had tied up some salt, which they were going to sell in the country. Before they went away, they went to the gregree-house, and offered a sacrifice: they took a fowl and some rice, and did eat half, and took the other half, and put it on the stone and some bones in the gregree-house, and then went, one by one, and prayed—"Help us, when we go trading: open the way for us: give us good look, and bring us back again:"—and then they took some of the dirt which was in some shells in the gregree-house, and rubbed it before their heads. After that the Headman came home. I told him why I was come, and then told him what I had seen the people do. He said, "God give White Man book, and He give us gregrees; and on them gregrees we depend, and call upon God to help our gregrees to help us again." Then I asked him if he ever saw the gregrees do any thing for them: "You made them—how can a thing help you, that you made yourself?" He said, "Yes, they help us. Suppose my child, father, or mother sick, we take fowl and rice, and cook it, and put it on the gregrees, and then they get well." I said, "Can the gregrees save your souls?" He said, "No: God save them." Then I said, "I tell you God has no pleasure in them things you do." I read to him the 115th Psalm, and explained the same, and concluded, saying, "If you do not leave off these things, and serve the True and Living God, the words which you have now heard will be witness against you in the day when you die." He said, "God made me, and made the gregrees—I will not leave off my country-fashion: but go tell the man which sent you, that I am glad to hear the Word of God; but the women and gregrees I will not let go; nor will I leave off selling Slaves, for who will work for me when I get old?" I told him to shew me a gregree that had made Slaves. He said there was no gregree that had made them. I asked again, "Who made them?" He said, "God." I then read the First Chapter of Genesis, and the Second and Third, and told him how God made man—that he made one man and one woman, not one man and six or ten women; and that God made only one man, and not one man and twenty slaves. He could not answer, only said it was hard to leave off country-fashion.



*Dec. 9, 1820.*—Went back again to Gabou, that large place.

*Dec. 10. Sunday.*—About twelve o'clock, 179 men and women, beside children, came to hear the Word of God. I read and explained to them the Fifth Chapter of Matthew: they were all very attentive.

The Headman asked me, "Who wrote this Book?" "The man of God, Moses; and others."—He did not answer.

Then some people said, "Mandingo man live here: he have God's Book." I said, "Call him, and let me see who he is." Then the man came. I asked him if he was a Mandingo man. He said, "Yes."—"You know book?" "Yea."—He said, "Where you come from?" I said, "From Sierra Leone."—He said, "What you come to do?" I said, "To tell the people about the True God."—He said, "You only come to make the people fools. That is not God's Book. God's Book came from the East, but you come from the West: your book is Devil's Book."—I said, "Where is your book? Go and fetch it. Let us see which is God's Book." He said, "It is in the house: I will not go and fetch it."—I said, "Who made your book?" He said, "Mahomed."—"What good thing did Mahomed?" He said, "Tell me your God's Name first." I said, "Jesus Christ, the Son of God; who is over all, God blessed for ever: Amen." He did not answer.—I said, "Did you ever hear of a man having that name?" He said, "No, because it is a bad name."—I said, "Mahomed is a man's name; but the name of Jesus Christ is a Name above all names."—He said, "Mahomed is God's name: he is God." I said, "Can Mahomed be God, who was a thief, and robbed and plundered and made himself big?" When he heard that, he got angry, got up, and walked out of the door.—I said, "Stop, I have not done yet; don't be angry." I opened the Bible, and read the Fifth of Matthew, 44, 45; explained it, and asked him if Mahomed commanded the same. He said nothing. I then said, "Mahomed tells you to fight them that fight you, and to keep many women: and why do you make gregrees and sell them? I come to tell the people God's Word, for nothing; but you come and make gregrees, and sell them; and so get your living." He was very angry, and could not answer;

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but spake very much in his own country-tongue. I think he cursed me much. Then the people laughed at him, and told him to go away—they wanted to hear me about my God: He would not go. Then the Headman said, "Take him away, before he gets mad." Then the people laid hold of him, and took him away.

Then I said, "I am sorry for that man: and suppose you like to hear him, I don't want to hinder you." Then the Headman said, "We never saw a man come and tell us them things: we are glad to hear you, and we will try to do these things you tell us." He asked me further, when I wanted to go. I said, "To-day, because one town close by—I must go and tell the people the same thing." He said, "Tell the man who send you, that we are glad to hear that word; and, if he is willing, we want to send our children to him; and if you like, you shall take one now, that they may learn the Word of God, and tell us. Tell the man that send you, to send you again soon, and other people, to tell us the Word of God." I said that I had no orders to bring children, but I would let him know when I came again. He said, "Good bye;" and begged me to come again soon.

About two o'clock I went away, and came to a place called Foolsy; where we stopped all night. Saw forty-two men and women, beside children. Read to them the Fifth Chapter of St. Matthew: they were very attentive to hear.

*Dec. 11.*—Went, this morning, to Conolloh: there I stopped; but we could not sleep, so much musquitos there. Only a few people were there—all were out. The Headman, whose name was John, a Mulatto man, said he was glad I had come—he would try to make Sunday. He spoke good English, and said he would tell the people.

In the night, their Devil came. The moon shone. He danced much; and the people got up, and danced about him.

About one o'clock, we got up, and went into the canoe.

*Dec. 12.*—We came to-day to the Plantains, about ten o'clock. Mr. Caulker was not come home yet.

*Dec. 17. Sunday.*—Mr. Caulker, who had come home, read Prayers about ten o'clock, and the children sung a hymn in Sherbro: then Mr. Caulker told

me to speak to the people. I read and explained the Eleventh Chapter of Ecclesiastes: first I spoke in English, and then in Sherbro. They were attentive: forty-nine men and women were present.

At seven o'clock in the evening, Mr. Caulker read the Prayers, and the Children sung a Hymn in Sherbro. He did not ask me to speak to-night.

Dec. 18, 1820.—About two o'clock, this morning, we set off for Cape Shilling; but went first to Ribbee. We came to that place about nine o'clock in the evening. We had no water, and nothing to eat, and had been all day without it: the canoe-men drank some water in the river, which was half-salt: but the Lord helped us. May His grace be with us always! Amen.

Dec. 19.—Saw Banna Cangerah, the Headman of the River. He does not live at Ribbee, but lives further up. He called the people together, and I spoke to them on the Fifty-fifth Chapter of Isaiah: they were attentive. I told the Headman that I wanted to go up the river, to the place where he lived; but he said, "No; you must stop till you come again, when I am at home." He asked me what was the man's name who sent me. I told him, Mr. Johnson. He said he was going to Sierra Leone, and he would go to Regent's Town and see him.

Dec. 20.—Went up another river, called the Ta. Went to Baba, where we were two years ago. The people knew me: they told me to stop all night. I spoke, in the evening, to thirty-two men and women: read and explained the Fifty-fifth Chapter of Isaiah: they were glad to hear. May the grace of the Lord Jesus Christ be with them and us! Amen.

Dec. 21.—I went by land to Incaher: saw twenty-eight men and women. Read and explained the Twentieth Chapter of Exodus: after that I read and explained the Fifty-fifth Chapter of Isaiah: they were glad to hear the Word.

Dec. 22.—Came back to Baba; and, from that place, to Yeaba. Spoke on the Twentieth Chapter of Exodus to twenty-three people. From that place I went to Punch: spoke to the people, and then went on to Tumbo: spoke to thirty-seven men and women about the Third Chapter of Genesis. Then I went to Majan: saw twenty-three people: read

and explained the Seventh Chapter of Matthew. From that place I went to Kent.

Dec. 23.—Left Kent for Regent's Town: walked all night, and got to Regent's Town on Sunday Morning, five o'clock.

Praise and glory be to God, who has brought me back again! Oh may He bless the Word to my poor Country-people! May the Holy Spirit teach them, and bless it to their hearts! May He give them faith, through Jesus Christ our Lord! Amen.

*Mr. G. Caulker's Testimony respecting William Tamba's Visit.*

In a Letter of Dec. 17, 1820, Mr. George Caulker bears the following testimony to the manner in which William Tamba executed his Mission:—

I have the pleasure of giving you these few lines by William Tamba; who has exerted himself, with a great deal of credit on his part, and much to my satisfaction: he intends from here to go to you, by Ribbee and Barbara. Could the Society spare him again before the Rains, before the people be lulled again to sleep? as they are much led now to see the meaning of a Sabbath-day.

Tamba has behaved in a most Christian manner, all the time he has been here; and has given the Enemies of Religion no room for scandal.

*Opening for a Missionary in the Sherbro.*

The preceding Journal, with that of Mr. Johnson printed at pp. 330—334 of the last Number, sufficiently attest the readiness of the people, in the parts visited, to receive instruction; and the favour of the Native Chiefs, who have the controul of that portion of the Sherbro Country.

Mr. George Caulker is himself, as has been seen, rendering the most important service to his Countrymen, by his Translation of the Scriptures and the Liturgy into the Native Tongue. A copy of the Morning and Evening Service, in Sherbro, has been sent home; an Edition of which has just left the press, and will be forwarded without delay to Africa.

Mr. Nyländer, who, from his long residence among the Bulloms, at Yongroo Pomoh, feels deeply interested in the progress of Christianity among the Bullom and Sherbro People, writes on this subject, Jan. 15, 1821—

Mr. Caulker wishes his brother Stephen to go home, and establish a School at his place, and thereby to prepare the way for any Missionary that may be sent thither. He requested me very particularly to represent it to the Society, and ask them to send a Missionary as soon as possible, to whom he would render every assistance in his power, which indeed he has done to William Tamba already.

The Committee are taking measures for sending a Missionary to this quarter.

#### GRAND BASSA.

##### AMERICAN COLONIZATION SOCIETY.

##### *Purchase of Land for a Colony, at St. John's River.*

At p. 201 of our last Number, we stated the intention of the American Agents to proceed down the Coast; and that they were to be accompanied by William Tamba and William Davis, two of the Church Missionary Society's Native Teachers. By Despatches just arrived, we learn that they have succeeded in their object.

Mr. Andrus and Mr. Bacon, with their two Native Friends, left Sierra Leone, in a Schooner, on the 22d of March. On the 1st of April, they reached the Bassa Country. The old King, John, who received Mr. Cates very cordially on his visit to these parts, was dead. He had been succeeded by King Ben. On the 12th of April, King Ben and the Headmen held a Palaver with their Visitors; when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other

articles. The King's Son accompanied the Agents to Sierra Leone. William Tamba, on the return of the Schooner, was put on shore at the Plantains, and proceeded on another Journey among the Sherbro People.

The following extract of a Letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27, 1821, states some of the interesting circumstances under which the negotiation was brought to a successful termination:—

Last night, I was agreeably surprised at the sight of Mr. Bacon, who has been down the Coast to the Bassa Country. William Davis also returned; and they were accompanied by the King's Son of that Country. William Tamba is gone again on a visit to the Sherbro People.

The Missionaries have succeeded in obtaining land: they have a sufficient quantity to begin a Colony in the Bassa Country. It appears that the King of that Country is in earnest, or he would not have sent his Son; which may be taken as a token of his sincerity, in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country: and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a Special Meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the Missionaries would not have received land. William Davis produced the agreement which the King had made with Mr. Cates, and which opened the way immediately.

The people were in the Evening School when William Davis and the Prince arrived. I took the Prince to the School House; and, had our Friends in England seen the sight, they would have wept for joy. His Countrymen, who were standing in their respective Classes, left them without asking leave, surrounded the Son of their King, shook hands with him in the most affectionate manner, and inquired after their rela-

tives. Some leaped for joy when they heard that their Parents were alive: and the prospect of the Gospel soon sounding in their ears, caused such sensations as cannot well be described. David Noah heard that his Father and Brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him: the Mistress of his last Master (who sold him to the Portuguese), when she saw him, ran toward him, and fell round his neck and wept: he heard also that his Mother was alive; but she was too far in the interior to enable him to pay her a visit this time: he, however, sent her a present, and word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before. Is this not a Joseph's case? Oh how wonderful are the ways of the Lord!

The Missionaries have agreed to settle on the shores of the Bassa Country, in the beginning of next Dry Season.

The Journey of Mr. Cates, referred to in this extract, was noticed at pp. 18 and 20 of the Survey prefixed to our last Volume: and, at pp. 134 and 135 of that Volume, was given an Engraving of the Devil of the Bassas; with some explanation from the Journal of Mr. Cates, printed in the Third Appendix to the Twentieth Report of the Church Missionary Society.

It was the intention of that Society, to embrace the first opportunity of entering on the promising field among the Bassa People, which Mr. Cates's visit had opened. The Society will greatly rejoice that American Christians have gained a footing there; and that its own previous researches and labours have led, in any measure, to the attainment of their object. The New Colony will serve as a point of support to the exertions of Native, as well as of American and

English Christians, to diffuse the Light of the Gospel on these shores.

As these circumstances have given new interest to Mr. Cates's proceedings with the inhabitants of the country where the American Settlement is to be formed, we shall extract from his Journal the chief particulars which occurred:—

*March 6, 1819.*—At six o'clock, we proceeded to a small town at the bar of St. John's River. Davis read a few verses of the Second Chapter of Isaiah, and addressed the people. They were attentive and willing to hear; but could say nothing as to the probability of a person being allowed to settle among them as a Teacher.

At two o'clock, we procured a canoe, and crossed the river in search of John White, the Headman, who was to conduct us to King John. After walking about three miles on the sand-beach, we arrived at a town of Kroomen and Fishermen. Here we learnt that John White's Town was some miles further on, but that he was gone to King John's Town to attend the funeral of a deceased Headman. We set off, therefore, for the King's Town.

We had not gone far, before a man came after us from John White, saying that he would meet us at a small town in the way. We proceeded thither, and found him waiting. He conducted us to King John's Town.

King John's Town is about six miles from the sand-beach, in a fertile country. The soil appears good; and though now in the midst of the Dry Season, there is plenty of grass to support the numerous cattle which graze round the town. The houses are generally circular, the roofs commencing at about three feet from the ground: many of them are carried up, in a conical shape, to the height of twenty or twenty-five feet; the top being defended by a turf of earth, on which a plant resembling house-leek grows. They are better built than any that we have lately seen. Mud walls and matted floors are common.

Our arrival was soon noised abroad; when men, women, and children ran together to look at the White Man. I was sitting in a large Palaver House, which in less than ten minutes was so filled with people, that the heat became

quite oppressive; while the noise was such, that a Stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards' distance, to survey both back and front, as we would do a chained wild-beast.

The approach of the King was now announced. Some mats were spread; and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The King is a feeble old man; but possesses his faculties much better than I expected. He was dressed in a long robe of country-cloth, made in the Mandingo style; and had on his head a scarlet and blue cloth cap, ornamented with vandyke and tassels. By the help of a staff, he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the King, that if he would then assemble his people, we would read the Book which we had brought, and talk to them about it. He cheerfully assented; and after a little more conversation respecting the places which we had visited, whence we came, and the doctrine that we taught, he went away.

The people then began to express their opinions about us. That we should have walked from Sierra Leone, seemed almost incredible: and, in order to get rid of this difficulty, one man stated it to be his opinion, that I came down from heaven; which he thought, of course, a shorter journey.

The King supplied us with a house; and, soon after, sent a large bowl of beef and soup; but as it had too large a portion of palm-oil for my taste, the men enjoyed the benefit of it. In an open shed, near the house appropriated

to our use, was the unburied body of the deceased Headman, as they reported. Before we began our Meeting for Prayer, the people had assembled at this shed, with drums and horns, howling and dancing in the extravagant manner which we had before witnessed. I expected that we should scarcely be able to hear the voice of prayer for their noise: but, before the first Hymn was finished, they heard us, and left their dancing to come and look at us: nor did they begin any more during the night, to my great comfort.

*March 7, 1819. Sunday.*—The King sent word, that, by eight o'clock, he wanted to hear our Book. I went, therefore, with Tamba and Davis. We found him seated on a leopard's skin, on a mat on the ground, in a small court surrounded with houses, which were connected by mud walls, and through which there were three entrances. His head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together. There did not appear less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with us, and the doors were shut. I read part of the Eighteenth Chapter of St. Matthew, and addressed them; Davis repeating, in Bassa, what I said. They were very attentive; and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their own so far elevated above them. Having concluded, I told the King that I should like, in the forenoon, to speak to his people more publicly, in some place where all who wished might attend. He said, he was willing, and should be glad himself to be present.

I had not long returned to the house, before the King followed me; and having ordered his people to catch a small bull, he presented it to me, begging that I would accept it, and order one of my people to kill it. I thanked him; but said, as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined: it being Sunday, I did not like that the men should be so employed. All, however, would not avail, but take part I must. The King therefore ordered his people

to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of attaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised.

It was twelve o'clock before we were ready for Morning Service, which we held in the Palaver House. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the King came; when between two and three hundred persons seated themselves around, and were silent beyond what I could have expected from such untutored people.

We began by singing part of the Nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these Services to them. I then read the Second Chapter of Genesis; and spoke briefly on the Creation of Man in a state of happiness, and contrasted it with his present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice, he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the Word of God; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and meant that what we said was very good. As soon as silence was restored, Davis finished his Discourse; and, after singing the Hundred and Seventeenth Psalm, and praying, we concluded the Service; promising to meet them again before night, as they seemed still disposed to hear.

At five o'clock, we had Afternoon Service. I read the Third Chapter of Genesis; and explained to them the Fall of Man, and the curse of God incurred thereby; and then, directing them to Jesus as the all-sufficient Saviour, concluded with Prayer. They were quite willing to hear, and professed to approve what was said. The

poor old King, especially, seemed desirous that himself and his people should have instruction.

*March 8, 1819.*—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The King came early this morning, to ask after my health; and to tell me that he liked the proposal which I had made, of sending William Davis to teach them.

Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The King begged hard that I would stay till all his Headmen should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again.

*March 9.*—My head being much worse, I was obliged to keep my bed almost all the morning. About one o'clock I made an attempt to read to the people, but was unable to sit, and had to leave Davis to conclude.

*March 10.*—I continued very unwell most part of the day; but toward night was a little better. I took the opportunity of going to the King, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a Teacher among them. He requested that I would leave him a Book, to state what I had told him: with this I complied, and took down his answer in a Book for myself.

I then told the King that I purposed to set out home in the morning, to which he agreed. I had first thought of going to the next river; but, finding that King John's territory extended thither, as well as to a considerable distance northward, and as I had now seen most of the Headmen from thence, who all approved of our plan, I thought it unnecessary to prolong the journey.

There is abundant room for as many Teachers as we can send them, and there appears a great disposition to receive them.

*March 11.*—The King came early to see me, and bid me farewell.

Soon after seven o'clock, we left his town, on our way back, having repeated

our mutual desire for the instruction of the Bassa Country.

It is stated in a New-York Paper of August the 20th, that the Tract of Land purchased by the American Agents is estimated at between thirty and forty miles square. It is situated on St. John's River, about the 6th Degree of North Latitude. It is said to be healthy and fertile—lying high—and producing rice of an excellent quality, with all kinds of tropical grains and fruits, and very good coffee, cotton, and tobacco. The water is good, and the river furnishes the best fish and oysters. The purchase has been effected, it is said, on the most advantageous terms; the cost, in America, of the annual supply of articles agreed for in return for the land being about 300 dollars.

*Return of Mr. Bacon, and Death of Mr. Andrus.*

We regret to state that the Settlers have encountered another trial, in the death of the Rev. J. R. Andrus, and the return of Mr. Bacon. Mr. Andrus had it in contemplation to return to America, in order to state to the Government and the Society his views of the measures which seemed necessary for the well-being and prosperity of the Colony. The plan was, however, changed, on the day previous to his intended departure; the ill health, as it appears, of Mr. Bacon, rendering it necessary that he should return to America. Mr. Bacon accordingly left Sierra Leone, on the 16th of June, in an English Vessel bound for Barbadoes; whence he proceeded to Martinique, and thence reached New York on the 19th of August. In the mean while, his late Associate, Mr. Andrus, had sickened and died. He was buried on Sunday, the 29th of July—"a great loss," says Mr. Johnson, "humanly speaking, to the Cause of Africa."

## India within the Ganges.

### CALCUTTA.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

*Objects in view in the Establishment of the Mission College.*

We extract, on this subject, the close of the Sermon, preached before the Society at its last Anniversary.

The Mission College at Calcutta is designed, not only for the reception of Missionaries sent by the Society from this country, but also for the instruction of such of the Natives as are willing to avail themselves of its advantages.

Thus the Missionaries sent from this country will have an opportunity of learning, before they enter on their respective duties, the languages which are spoken in the places where they are destined to preach. They will learn also the situation, the disposition, the attachments, the prejudices, of their future hearers; with the several degrees of civilization which they have attained. To combat, with any prospect of success, against religious prejudices and religious establishments, which are dear to the Natives, and in their minds have been rendered venerable by a long succession of ages, it is necessary, on the one hand, to abstain from every open and direct affront to their belief; and, on the other, to present the Truths of Christianity in such a manner as is best adapted to their comprehension, as is most likely to engage their attention, and, finally, to obtain their assent. Now, a Mission College, established in the country where the Missionaries are destined to preach, and provided with Instructors duly qualified in their several departments, affords the most effectual means of teaching the Student Missionaries, both the things which they should do, and the things which they should avoid.

The Instruction of the Natives is another very important branch of the Mission College. If the instruction thus offered to the Youth of that country were confined to the elements of GENERAL knowledge, they would still derive from it very great advantage, even in a religious view; since the more their understandings are cultivated, the better will they be prepared for the

reception of Divine Truths. But they will not always remain in a state of mere preparation: the Doctrines of Christianity will be gradually unfolded to them, till at length their education will become altogether a CHRISTIAN education: from Natives, so educated, we may obtain a most useful supply of Catechists and Schoolmasters; who placed, as it were, between the English Missionary and the Native Pagan, will become the means of conciliation and union between persons, whom diversity of language, diversity of manners, and, above all, a diversity in the modes of thinking and reasoning, have placed at such a distance from each other, that, without some connecting link, they can hardly be brought into mutual operation. Nor is this the only benefit to be expected from the Education of the Natives: the more intelligent may, in time, be qualified to become Missionaries themselves: when they have acquired a competent knowledge of the Doctrine and Discipline of the Church, they may be worthy of admission to the Sacred Rite of Ordination, for which an opportunity is now afforded by the presence of an English Bishop at Calcutta: and when Natives of India, receiving a Christian Education, become worthy of admission to the Christian Ministry and then undertake the task of converting their Pagan Brethren, the influence of such Missionaries must be incalculably great in the Propagation of the Gospel.

Such are the plans which are now in progress for the Conversion of the Heathen in our Eastern Dominions. May God Almighty give His blessing on the pious work so favourably begun! And may no exertions be wanting, either on our parts or on the parts of our Missionaries, to bring it, under the same Divine Blessing, toward a successful conclusion! Let us pray, that we may *stand fast in one spirit, with one mind, striving together for the faith of the Gospel*. And when Christianity is once established, throughout the countries to which our labours are now directed, *in the unity of the Spirit and the bond of peace*, we may then confidently hope, that it will gradually spread throughout the other kingdoms of Asia, till at length *the fulness of the Gentiles shall come, and the kingdoms of this world become the Kingdom of the Lord and of His Christ*.

*Proceedings and Views of the Bishop of Calcutta with reference to the College.*

Some particulars respecting the College were given at p. 48 of the present Volume; and, at pp. 301 and 302, the circumstances attending the laying of the foundation-stone. From the Society's Report for 1820, we shall now extract such parts of two Letters on this subject, addressed by the Bishop to the Secretary, as have not been anticipated in our pages:—

REVEREND SIR— Calcutta, Nov. 30, 1819.

I have to acknowledge the receipt, on the 16th instant, of your Letter of the 22d of May last; in which you convey to me the Resolutions of the Society on the subject of my Letter of the 16th of November, 1818; and while I admit the satisfaction which I have derived on public grounds from the ready adoption of a plan, which, being framed with a view to the advancement of true religion, will, it is hoped, have the blessing of God, I am bound, in justice to my personal feelings, to acknowledge the high honour conferred on me by the Society's unequivocal expression of their favourable opinion and confidence. It is also highly gratifying to me to learn from another quarter, that the Society for Promoting Christian Knowledge, to whom, in conformity with your Second Resolution, the plan was submitted, have as cordially approved it; and voted, in like manner, 5000*l.* in furtherance of the object.

I have now the pleasure to acquaint you, for the information of the Society, that, through the favour and distinguished liberality of his Excellency the Marquis of Hastings, I have obtained, from the Supreme Government, a piece of land as a site, which, in reference to the purpose contemplated, is not surpassed by any other whatever: in truth, it is the spot to which my attention was strongly directed, before I had ventured to indulge the hope of obtaining it.

The papers inclosed will convey to you some idea of its locality and form. It has not yet been accurately surveyed, but it will be found, I believe, to contain about twenty English acres: its distance from Calcutta is hardly three miles; and yet, by being on the oppo-



site side of the river, which is much wider than the Thames at Westminster, but without any bridge, the College will afford to the Students all the privacy and retirement which can be desired: at the same time, it will be a conspicuous object, presenting itself to the notice of our countrymen on their first approach to this capital. I have every reason to hope that the situation will be found healthy: that side of the river is generally preferred; and the College grounds will be open to the south, the river in that reach lying nearly east and west. The benefit of this position will be evident, when it is recollected, that, during the hot season, from March to September or October, the wind blows constantly from the southward. Close adjoining, to the westward, is the Hon. Company's Botanic Garden: and to its beautiful and shady walks on the banks of the river, the Professors will, no doubt, have free access; with the further advantage, in case of sudden illness, of medical aid close at hand, in the Superintendent of the Garden. Nor is it, perhaps, to be altogether disregarded in an Establishment of this sort, that the scenery is such as to gratify and soothe the mind: directly in front of the College will be a fine expanse of water, on which vessels are continually passing to or from Calcutta; and, on the opposite bank, is the line of villas which adorn the Garden Reach. It may also be expected, that the College Chapel will afford an opportunity of attending the Service of the Church, to several of the residents on that side of the water, who are at present precluded from it by the difficulty of crossing the river: they will still, indeed, be at some distance; but by many, it may be hoped, this will not be regarded.

But while I congratulate the Society on this highly prosperous commencement, I must inform you, that the sum, which I mentioned in my Letter of the 16th November 1818, as probably sufficient for the erection of the College, is found, on inquiry, which I could not so properly make at that period, to be inadequate, although I am not yet enabled to state precisely what will be required. I have, however, requested an eminent architect to furnish me with an estimate; and I will take care that economy be observed, so far as may be compatible with the objects proposed, and the permanent interests of the Insti-

Sept. 1821.

tution. I do not conceive it to be advisable, that the buildings should be on the narrow scale which might answer, perhaps, for a mere beginning, when we consider how extensive is the field of operation contemplated; nor would any thing which disappointed the public expectation, or seemed unworthy of the national effort, to which, in great measure, the Institution will owe its origin, be found to prefer a powerful claim to future support. I do not, indeed, consider the first expense of the buildings to be so much an object of calculation and solicitude, as the perpetual maintenance of the Establishment in vigour and activity: and when the College shall have been completed on a liberal scale, and its objects shall be generally known and justly appreciated, donations and legacies will, we may trust, come in to the aid of any funds already possessed for its support, and enable it to become a Seminary for Missions to every part of India.

My views, indeed, of the usefulness of the Establishment have not at all contracted, since I had the honour of proposing it. In order to its realizing these views, it must be capable of educating pupils, not only from the provinces within this Archdeaconry, where Hindoostanee and Bengalee are the languages principally used: but also, in due time, from districts where the Tamul, the Telooگوو, the Mahratta, the Cingalese, and perhaps the Malay, and one or two others, are respectively vernacular; that is to say, from almost every part of the Continent and Islands of Asia subject to British Authority, as contemplated in the King's Letter. But this will require resident Moonshes, from the several districts; who shall be competent to teach their respective languages to English Missionaries, during their residence in College, before they proceed to their Stations; and also to assist the Professors in conveying instruction to Pupils brought from the same countries, as well as in making translations for the use of the inhabitants. But this supposes buildings, co-extensive with the objects of the Institution: the Moonshes must, in time, be numerous; and the Students must be as many as may be required to keep up a supply of Native Missionaries, Catechists, and Schoolmasters, for all the Stations which we may be enabled to support.

Our Printing Establishment must also, after a time, be considerable; and it will form a very important department of our labours. A difficulty, indeed, is sometimes found in the want of proper channels for the distribution of what is printed; but, in this respect, we shall possess pre-eminent advantages. Independently of our Missionaries, &c. we may look to the co-operation of the District Committees of the Society for Promoting Christian Knowledge, established at the three Presidencies and at Colombo; and, more recently, at Prince of Wales's Island, in the Straits of Malacca: so that every part of India and the Islands is within the sphere of their agency; and, in co-operating with the College in the distribution of works issuing from its press, they would materially increase their own efficiency. An application from the Bombay Committee to the Society has actually been made, in reference to the expediency of printing books in the native languages. The several Committees might have Oriental Publications from the College, on reduced terms, in the same manner that they purchase English Books and Tracts from the Society in London. The Committees would thus be subsidiary to the College, and the College to the Committees. The expenditure in the printing department would thus also be lightened; and it might perhaps be even further reduced, by taking in printing, for which the customary price would be paid.

Considerable funds will obviously be requisite for carrying on such extensive operations: but when it is seen, that funds alone are wanting to give life and energy, in all its parts, to a comprehensive system—of which, however, the objects, and bearings, and mutual dependency, are easily understood—I should hope that public patronage would be granted to the full extent required.

It is my purpose, with the blessing of God, to commence the building as soon as possible: and although a considerable period, perhaps a year and a half, must elapse before the fabric can be completed; I would be permitted to observe, that it is of the highest importance that no time be lost in selecting and sending out fit persons to act as Professors: and I will add, that even should two of them be already on their passage, they will not arrive too soon: even then, the College will be ready to receive Students quite

as soon as the Professors shall be competently acquainted with the native languages more immediately in use, and at all at leisure to attend to the instruction of their pupils. And with respect to the Third Professor, though the business of the College may begin before his arrival, he will be absolutely requisite before it can be carried on to any great extent. On this part, indeed, of the plan, I may not have been sufficiently explicit; and it may be thought that Three Clergymen can hardly be requisite for the instruction of ten, or even thirty pupils, if that number shall ever be required. It is not, however, merely in the instruction of Pupils that the employment of the Professors will consist; though even this will make it necessary that one or other of the three shall possess some acquaintance with every language used in the College: but the Professors will further be called upon to give much of their time to the business of translations; and the Senior will be much occupied in correspondence with Missionaries, in receiving their reports, and in arranging the details for transmission to England: besides that all of them would probably be required to give some attention to the press, in those languages in which they were conversant, even though an intelligent superintendant had the general management of the whole.

Upon the selection of the Professors, I have nothing to add to the remarks offered in my former Letter: it is only to repeat, in substance, what I then submitted to the Society, to observe, that upon the ability, the zeal, and the piety of these persons, every thing, under Providence, will depend.

REVEREND SIR— Calcutta, Aug. 25th, 1830.

I inclose, for the satisfaction of the Society, a Copy of a Grant of Land from the Governor-General in Council, in the name and on the behalf of the Hon. East-India Company, for the site of the Mission College. The expense will be about 10,000*l.*: the same quantity of building would in England cost considerably more. One cause of delay, has been my endeavour to reduce the expense; but I have found it impossible, consistently with the durability of the fabric and the extensive operations holden out to the public in the King's Letter: less, in fact, than is now pro-

posed would be very impolitic in the present circumstances of India.

The person with whom I am about to contract, has the reputation of being the ablest builder in Bengal; and a Military Gentleman, one of the Inspectors of Government Buildings, will from time to time report to me on the progress and execution of the work: greater precaution, therefore, is not possible.

The Buildings will contain accommodation for three Professors, married; one (newly arrived) Missionary, married; one Missionary, unmarried; and twenty Students; and proportionally more Students, if any of the Professors and all the Missionaries be single men. One or two rooms may also be appointed for Lectures. A range of Offices will be detached. The Printing-house is not included; but it will not be immediately required: there will be room in College, to carry on the printing, for a year or two probably, after the College is opened. The appearance of the whole from the river will be very striking; and such as the first Collegiate Institution founded in this country ought to exhibit.

It is not easy for the Society to estimate too highly, with reference to the object, the value of the land (about twenty acres) of which the Grant is inclosed. In point of situation, it is every thing that could be desired; and the builder assures me, that a firmer and drier spot is no where to be met with. The Kharana mentioned in the Grant is a quit-rent to the Government, of little amount, and certain. The clauses of resumption, the Society will perceive to be reasonable, and necessary on the part of the Company; and they cannot operate, except in circumstances which would render the estate no longer of any use to the Society.

I rejoice to hear that the contributions, raised by the King's Letter, have been so considerable; and I have no doubt, that when the College is actually built and known to be in operation, it will find abundant support.

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CHURCH MISSIONARY SOCIETY.

ANNUAL SERMON.

FROM the Third Report of the Calcutta Corresponding Committee and the Sermon prefixed to it, with copies of Quarterly Circulars now issued by the Committee and which

began in March of last year, we shall make, as we have an opportunity, such extracts as will bring before our Readers the most important details of the Society's Calcutta and North-India Mission.

The Annual Sermon was preached at the Old Church, in Calcutta, on Whit-Sunday, 1820, by the Rev. Thomas Robertson, M. A. Chaplain to the Station of Dum-Dum, from Dan. ii. 44.

*The Awful State of the Heathen.*

In calling on his hearers for support to the Society, Mr. Robertson thus appeals to them as eye-witnesses of the wretched condition of the Heathen among whom they live:—

We have great cause to be thankful for the enlarged spirit of liberality which has gone abroad. God has opened the hearts of the Christian Public: so that, even in times of unexampled distress, the riches of their liberality have abounded; and, we trust, will yet abound more and more. Europe knows only by report the forlorn state of the Heathen; and yet she opens wide her hand, on every occasion in which the glory of God or the welfare of man is concerned. Shall we have less commiseration, who are eye-witnesses of the guilt and misery of an idolatrous people?

Our friends at home may be deluded with flattering tales of Heathen virtue and happiness; but you cannot be deceived. You know that a people without Christ is in a state of deplorable wretchedness; not only from what you read in the Word of God, but from what you witness every day. To say that they are poor, or that they are starving for want of the bread that perisheth, would, with much reason, excite your compassion: with what feelings then ought you to view their spiritual poverty and wretchedness! They are without God, without Christ, and without hope in the world. Unenlightened by the Word of God, they are exposed to every species of imposition and delusion, by which life is rendered a burden in this world; while a total unfitness of soul seems to darken our hope with respect to the next.

Idolatry is truly a monster deserving unqualified reprobation: her garments are rolled in blood: she is supported by

hypocrisy on the one hand, and by ignorance on the other: she is made a subservient slave to rapacious wickedness; and has been a greater source of calamity to the human race, than all the wars which ambition ever waged. Under the influence of a miserable delusion, thousands become their own tormentors; and think to obtain fellowship with God, by rendering themselves unfit for communion with men. Humanity grows pale at the cruelties which Superstition inflicts on her votaries, or turns away with disgust from the vices which follow in her train.

In attempting to convey the Gospel to India, we propose, not only the temporal, but the eternal interests of more than seventy millions of people. We hope to rescue miserable men from the delusion of sacrificing their comfort and their lives to the cupidity and falsehood of a people, who triumph in the ruin and degradation of their fellow-men. We would rescue the widow from the burning pile, on which the living and the dead are consumed together: we would waken the sympathies of nature, and give to man an interest in the happiness of man.

*The Gospel the only Remedy for the Evils of Heathenism.*

The Preacher asks—

Of what avail will just and equal Laws be, or the exertions of an enlightened Government, to repress the outrages of the wicked, if you do not teach them the knowledge of the True God and Jesus Christ? Christianity is the best antidote against evils of every kind. It is indeed the only one! You can devise no other means of amending the corruptness of the heart: Satan has fortified himself too strongly, to be dispossessed by any thing, except the power of Christ! *Jesus I know, and Paul I know*, said the Evil Spirit to them—who vainly strove to cast him out—but who were ye?

Nothing is more frequent among us than complaints of falsehood, dishonesty, and ingratitude: these are charges reiterated daily. Shall we then indulge impatience and wrath only, against men who know not the Lord, and who have never yet been taught the path of Christian Duty? These whom we distrust, as being destitute of all upright and honest principle, are not beyond the purifying influence of that blood which

cleanseth from all sin. Christ came into the world to save the chief of sinners; and he can make the Eastern World as much a pattern of truth and godliness to Europe, as the best part of Europe is now to it.

Heathenism is a system, which the Philanthropist, as well as the Christian, must wish to see abolished: for, spiritually considered, it destroys the souls of men; and, temporally, it is pregnant with every species of calamity to mankind. You know that it inverts or weakens every moral principle—that it deadens the sensibility of our nature—and habituates the eye to scenes, which eradicate from the heart all feelings of tenderness and pity.

You have lately heard of four hundred persons being crushed to death by the crowd, as they hastened to wash away their sins, at a sacred spot in the Ganges. What year has not something frightful to record of Idolatry! nay, what month passes in which humanity does not receive a deep wound!

*Encouragement from the Increase of Christian Zeal.*

But we trust (Mr. Robertson adds), that we shall soon know of these things by report only! They will become tales of other times: so that, like the Druidical temples of our native land, a few rude stones only will confirm the record of history that such things once were. When these events shall come to pass, we cannot presume to determine; but we may hope that the time draweth nigh. Much may be inferred from the spirit and devotion, which, during the last few years, have been excited. It is easy to wake up the bad passions of men—to excite them permanently to good, is a work superhuman! Thus, a spark will devour a whole city; but years of labour will scarcely restore it to its former grandeur. If Peter the Hermit had preached repentance, and that Christians should turn from their vanities to serve the living God, he would have discovered the difference between pleading for holiness and exciting a crusade.

It is a remarkable feature in the present times, that all ranks of people have risen, as from sleep, to life and activity in the Cause of God. From the cottage to the throne, there has been one general movement, under the influence of one Spirit, to promote the honour of God and the good of men. Kings and Princes

now stand forward as *nursing fathers* to the Church, and publicly call on their subjects to aid in Missionary Work.

By what power, then, has the Christian World been roused to take part in every good work? Who has called forth the zeal of Bible and Missionary Societies? Who has put it into the hearts of numerous Young Men, to forget their own people and their father's house, out of love to Christ and the Heathen? This thing, if it had been of man, would have come to nought before this; for religious zeal, unsupported by the grace of God, is transient as a morning cloud.

I infer from this, that the time is approaching, when God will give repentance to the Gentiles, and fill the earth with glory. Happy will he be, who shall see the Kingdom fully established; and, I may add, happy are all, who, in the least degree, contribute to the advent of this blessed day. The handful of corn which you now sow, may shake like Libanus: the aid which you give, may, with the Divine blessing, be the outward means of converting sinners from the evil of their way, and of saving many souls alive. The sacrifices which you may make for the furtherance of the Gospel, will be abundantly repaid in the gratitude of the people: *the blessing of them who are ready to perish will come upon you; and you will reap the satisfaction of having caused the widow's heart to sing for joy.*

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*Proceedings of Abdool Meseeh.*

A visit of Abdool Meseeh to Calcutta, and the employment on which he had there entered, were briefly stated at p. 50 of the Survey. We now communicate further particulars respecting him, premising that he received Lutheran Ordination on the 9d of October.

The Corresponding Committee of the Society, in their Third Report, bear the following testimony to this Native Labourer:—

Abdool Meseeh continues to fulfil the utmost expectations of the Committee; and the testimony borne to the excellency of his general deportment, is such as the friends of religion would desire. Having left Agra at the invitation of the Committee, with a view to benefit his health by change of

air, he is now in Calcutta. On arriving in March last, he without delay sought out a house convenient for the Native Christian Population, where he holds Public Worship in Hindoostanee three times a week; and numbers of the Native Christians attend.

A friend of the Society has, for several years, laboured in a quiet way to impart Christian Knowledge to these neglected Christians; and his labours have been attended with the happiest effects, in many cases. Understanding, for the most part, only a corrupt Portuguese dialect or Bengalee, no adequate means of instruction has as yet been provided for this class of Christians. Debased as too many of them are in their habits, and overwhelmed as a great proportion of them is with disease and poverty, no class of the Calcutta Population claims more strongly the attention of the Christian Public; and the Committee hope that the beginning thus publicly made by Abdool Meseeh for the instruction of this class particularly, may be followed up by future Missionaries, and be productive of spiritual good to many.

Mr. Corrie writes, in May of last year:—

The most remarkable event, at this time, is the arrival in Calcutta of dear Abdool Meseeh. He is come among us with improved health, from the change of air; and with an improved character of piety and zeal. The Schoolmaster at Agra lamented his departure much; and our Friends, in every quarter where he has been, bear testimony to his Christian Character. He has a placid serenity and peace depicted in his countenance; which has struck our Friends here much: as, before, he had a strong shade of melancholy and anxiety depicted in his fine countenance.

We are purposing to send the Committee a portrait of him, done by an eminent artist. His spiritual portrait you will discern, in that he voluntarily left our house, for a little dwelling in the midst of the town, where he could assemble the poor Native Christians for Divine Worship.

After describing this class of persons, Mr. Corrie adds—

I fear Abdool will not like to remain here. Climate, and distance from former connections, and language, are all against

his staying; but I hope some other may be raised up to carry on this work.

The Committee having requested the communication of such particulars respecting Abdool as might be thought interesting, Mr. Corrie answers, in September last—

The circumstance of his being about to be ordained, will speak sufficiently for his Christian Character; while the same wisdom and decision which appear in his former Journals, still appear in all his conduct.

Being, some time since, up at Delhi, the King expressed a desire to see him; and, by the messenger who carried his message, sent a present. Abdool begged to know when the King would have him attend. In the mean time, the King's Molwee, or Confessor, represented the ill effect which it might produce to the interests of Islam, should His Majesty seem to favour Abdool. On this the King sent word, that, on a certain day, he should go to worship at the tomb of one of his ancestors out of the city, where he desired Abdool would be in waiting. Our Brother, however, conceiving, as he says, that the civil respect which he must, of necessity, pay to the King, might have been, by the spectators, construed into bowing down at the grave of the dead, declined the honour of being introduced to the King, under such circumstances,

A short time ago, Abdool was going along one of the principal streets of Calcutta, when a Gentleman, seeing him pass, sent to invite him in, with a view to his speaking to the servants on the subject of religion. The servants, on being assembled, appeared very reluctant to hear. Abdool had no hope of doing them good, while so much displeasure was expressed in their countenances. To gain their favourable attention, therefore, he began with saying, that they were well aware how God had given the English the supreme authority in the land; and that they must confess, that, on the whole, they were a blessing to the country. "You have heard," said he, "for instance, how the English have imported Grain, and given it gratis to the farmers who would take it; requiring only a similar quantity of seed in return: so that, in some places, where advantage had been taken of this liberality, instead of one peck, they now grow ten." One of the servants an-

swered, Yes, he had heard so; and it was, doubtless, very kind on the part of Government. "And," continued Abdool, "you have also heard how the English have imported Horses, and given them to respectable landholders; requiring only that they should be allowed to purchase such colts, at a good price, as were suited for the cavalry." Another servant said, Yes, he knew that; and, doubtless, the benefit to the country would be great. "Well," said Abdool, "in all this you must acknowledge the kindness of the English to their subjects. Having felt these advantages themselves, they wish to communicate them."—"Yes," said one of the servants, "it is, no doubt, very kind of them."—"Well," said Abdool, "your Master, having tasted the good fruit of the Gospel, is anxious that you also should share in it; but, I perceive, you are not pleased at being called in, and, therefore, against your will I will not detain you, or force you to hear." On this, one of them said, that, as they were brought together, they would rather he should read a portion of the Gospel to them: on which he began; and the effect was, that, in the following week, as he was again passing the house, two of them came running after him, to beg he would come in, and explain to them some more of the Gospel.

Abdool is anxious to return to the Upper Provinces, where he has passed most of his life; and professes his intention of itinerating much more than he did before. I have no doubt his journey has done him good in body and mind; and he has begun a work here, which I hope will go on.

When I found that Abdool's mind was not for remaining here, I sent for Nicholas from Chunar; who is arrived, and will be introduced by Abdool to many interesting little circles of usefulness, which have opened by degrees to our dear friend. Nicholas, from acquaintance with English, can consult Commentators and improve himself in Christian Knowledge, and is disposed to do so. He yesterday officiated in Abdool's Congregation; and the good Old Man told me this morning, that Nicholas far excels him in intelligence and manner also.

I have told you, that a Portrait of Abdool is preparing for the Church Mission House. I wish it could reach you by your next Anniversary; but the artist is full

of business, and requires Abdool to sit once more. The picture is much admired: it is said to be a perfect face, with most benevolent and expressive features.

We are sorry, to learn that the "Bulmer," by which the Portrait of Abdool Messeeh was forwarded, has been nearly wrecked, and was to be abandoned at Sadras. What remained of the cargo, was to be sent on in another ship. Nothing has yet been heard of the Portrait of Abdool.

### SERAMPORE.

#### BAPTIST MISSIONARY SOCIETY.

THE Seventh Memoir on the Translations of the Scriptures by the Missionaries at Serampore has lately appeared. This Memoir is thus introduced:—

Nearly five years have elapsed since the Serampore Brethren published their last Memoir respecting the progress made in the Translations; and they now feel themselves compelled to lay the state of these Translations before the Public, in the hope of obtaining that aid, which they find themselves under the imperious necessity of soliciting, for the sake of carrying them forward. In these circumstances, therefore, they feel it their duty to submit to the various Bible Societies in Europe and America, to the Christian Public at large, and to every one in particular who feels interested in the Scriptures being given to the Heathen, a concise view of what has been already done, and of the advantages possessed for accomplishing the rest under the blessing of Him who has hitherto so graciously smiled on their humble attempts.

Twenty-six years have elapsed since the commencement of the first of these Translations—that in the Bengalee Language; and sixteen, since they submitted to the Public their plan of extending them to the various Languages of India. Circumstances, therefore, enable them now to judge, with a degree of certainty, relative to this work; particularly as in this period their attempts to introduce the Gospel into various provinces of India have made them better acquainted therewith, as well as impressed them more deeply with the importance of the work.

A view is given, in this Memoir, of the Progress made in the Translations—of the Importance of the undertaking—and of the Advantages afforded for carrying it forward; and it closes with a statement of the Funds, and an Appeal in support of the design.

We shall lay all the chief parts of this Memoir before our Readers; but must, in the present Number, confine ourselves to the statement of the

#### PROGRESS MADE IN THE TRANSLATIONS.

The last details published on this subject by the Society were printed at pp. 54—58 of our Volume for 1819; and a more recent general summary was extracted from the Report of 1820, at p. 53 of the last Survey.

The comparative Progress of the Translations at the dates of the Sixth and Seventh Memoirs is thus stated by the Missionaries:—

In their last Memoir, it was stated that the whole of the Sacred Scriptures were published in two of the Languages of India, and the New Testament in SEVEN of them. They now have the happiness of stating, that the whole of the Scriptures are published in FIVE of them, and the New Testament in FIFTEEN.

#### *Five Languages in which the Whole Scriptures have been published.*

##### 1. Bengalee.

The Fifth Edition of the New Testament, containing 5000 copies, which was printed off about three years ago, is nearly exhausted; and of the different parts of the Old, scarcely a single copy has been left for some time past.

The continual demand for this Version, therefore, has rendered it necessary to lose no time in printing a new edition of the whole Scriptures: this edition, which will form the SIXTH edition of the New Testament, and the THIRD of the Psalms and some other parts of the Old Testament, will consist of 4000 copies; and, of the New Testament, 2000 extra, the demand being so very great.

With the view of studying economy in an edition so large, the Serampore Brethren have prepared a new fount of

types, which, while perfectly clear and legible, are of a moderate size; and, with these, they are printing this new edition in double columns, in a large octavo page; which they hope will bring the whole five volumes into one volume of about 1300 pages royal octavo, or two very moderate volumes, and the New Testament into a neat duodecimo of 400 pages.

For this edition they are preparing a paper, of a suitable size, made of the "sun," *crotolera juncea*; which, though inferior to English Paper in point of colour, is equally impervious to the worm, and far more durable, being made of the raw material, the fibre of which possesses a superior degree of strength.

Independently of the advantage arising from thus comprising the whole Bible in one portable volume, this edition will secure a saving of more than half the paper, and full two-thirds of the expense of binding. This appears so important a consideration, when the demand for the Scriptures in India is so constantly increasing, that the Brethren think that few things will more effectually serve the cause of religion, and the interests of those Societies in Britain and India who so generously labour to evangelize the Heathen, than endeavouring to ascertain by what means the largest editions of the Scriptures can be given to the numerous millions of India, at the least possible expense; and a careful examination of the various characters current enables them to hope, that, in most of the Languages of India, the Scriptures may be ultimately brought into one volume, without injuring their legibility or rendering the volume too unwieldy for common use.

The present edition of the Bengalee Scriptures, which will, they trust, receive considerable improvement in going through the press, they expect will be completed within two years.

#### 3. Sanscrit.

The last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite exhausted; and the numerous calls for the Scriptures in this language by the Literati of India, especially those in the Western Provinces, have induced the Serampore Brethren to put to press a second edition of the whole Scriptures. This will be likewise printed in double columns, in the large octavo size, and the whole Scriptures be

comprised in one volume. It will consist of 2000 copies, with an extra number of 2000 of the New Testament.

#### 5. Hindee.

The last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted—and the Rev. John Chamberlain having prepared another Version of the New Testament in this language, for which his long residence in the Western Provinces of India and his intimate acquaintance with their popular dialects eminently fit him—the Brethren at Serampore have resolved, in this edition, to print his Version of the New Testament instead of their own; as a comparison of independent Versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous Version in this widely-extended language. Of this edition of the New Testament, which is more than half through the press, they are printing 3000 copies.

The Kythee Character, an imperfect imitation of the Deva-Nagree, being far more read in some parts of the country than the Deva-Nagree itself, particularly by the trading part of the community, the Brethren, at Mr. Chamberlain's particular request, have caused a fount of types to be cut in this character, from the best models which they could procure; and are also printing 3000 copies more of the Hindee Version in this character, that it may meet the wants of those, who, already familiar with it, are too old to acquire the Deva-Nagree. That in the latter character is advanced as far as the Acts.

#### 4. Orissa.

The whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this Version still increasing, the Serampore Brethren have put to press a second edition, which is now more than half through the press. It consists of 4000 copies.

#### 5. Mahratta.

The last volume of the Old Testament was published many months ago; so that a Version of the whole Scriptures in Mahratta is now completed.

Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition



in a duodecimo size. A certain number of copies, however, are printed with double columns, in the large octavo size, to bind up with a second edition of the Old Testament, which they hope to put to press in that size, when this edition of the New is finished.

In these FIVE Languages the whole of the Scriptures are now published, and in circulation. In the last four of them, SECOND editions of the New Testament are in the press; and, in the first, the Bengalee, begun twenty-six years ago, the SIXTH edition of the New Testament. In the following Ten Languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

*Ten other Languages, in which the New Testament has been published.*

1. Chinese.

The Translation of the Old Testament was completed several years ago. In addition to the New Testament—the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The Historical Books, which will complete the whole Scriptures, are in the press; and, as the work becomes gradually more and more easy, the whole of the Chinese Scriptures will probably be published before the end of the ensuing year.

2. Shikh.

Besides the New Testament, the Pentateuch and the Historical Books are printed off; and the Hagiographa is advanced as far as the middle of the Book of Job. So strong, however, has been the desire of this Nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Besides the Mugs, on the borders of Arracan, no one of the Nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

3. Pushtoo, or Afghan.

In the language of the Nation, supposed by some to be descended from the Ten Tribes, the New Testament has been printed off. The Pentateuch is also advanced at press, as far as the Book of Leviticus.

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4. Telinga, or Teloogee.

The New Testament was published two years ago; and the Pentateuch is printed, as far as the Book of Leviticus.

This Translation, however, when the Pentateuch is finished, the Serampore Brethren intend to resign to the Madras Auxiliary Bible Society, now that one is formed at that Presidency.

5. Kunkusa.

The New Testament was completed above eighteen months ago; and the Pentateuch is advanced at press, as far as the Book of Numbers.

As this province comes immediately under the care of the Bombay Bible Society, it is intended, on the completion of the Pentateuch at press, to relinquish this Translation to them.

6. Wuch, or Mooltanee.

The New Testament has been printed off, these eighteen months, in its own character.

But, as the opportunities of the Brethren for distributing this Version have been exceedingly limited, and they have little prospect of being able soon to establish a Mission in that province, they have dismissed the Pundit, and discontinued this Translation, till these circumstances, with those of a pecuniary nature, shall be more favourable.

7. Assam.

The New Testament has been printed off nearly two years; and the vicinity of this country to Bengal rendering it highly desirable to proceed with the Translation, an edition of the Old Testament has been put to press in the large octavo size, with double columns, which will very considerably lessen the expense; the character being similar to the Bengalee, both in form and size.

The simultaneous progress of the Sanscrit, the Bengalee, and the Assamese Versions in precisely the same size, tends to facilitate the labour of bringing them through the press.

8. Gujura'ee.

The New Testament is now happily brought through the press, thirteen years after retaining the first Pundit in this language. It makes between eight and nine hundred pages, and is printed in the Deva-Nagree Character.

The province of Surat, however, being so near to Bombay, and the Serampore Brethren having at present no Missionary there, they intend to resign this Translation to their Brethren of the

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London Missionary Society who are now studying the language, that they may give their attention more fully to those in which no others are engaged.

9. *Bikaner.*

The New Testament is now finished at press. It contains 800 pages, and is printed in the Nagree Character. The Bikaner Version was begun nearly seven years ago.

10. *Kashmeer.*

This Version has been in hand nearly eight years, and will be finished at press in about a month. It is printed in a neat type of its own, as mentioned in a former Memoir.

*Sixteen other Languages, in which Translations are now in hand.*

Beside these Fifteen Languages, in which the New Testament is completed, there are six other languages, in which it is brought more than half through the press. These are, the *Kurnata*, the *Nepal*, the *Harotee*, the *Narwar*, the *Bhughulkand*, and the *Oojein*. About ten months more, they have reason to hope, will bring these through the press; and thus, in Twenty-one of the Languages of India, and those by far the most extensive and important, will the New Testament be published.

It is the intention of the Brethren to relinquish the first of these, the *Kurnata*, to the Madras Bible Society, on the New Testament being completed; that they may be able to attend to the remaining languages, in which no Version is begun by any one beside, with greater intenseness of mind.

The remaining Versions now in hand, are the following Ten, which are all in the press:—

- The *Jumboo*, printed to John.
- The *Kanouj*, to ditto.
- The *Khassee*, to ditto.
- The *Khorul*, to Mark.
- The *Bhutunser*, to ditto.
- The *Dogura*, or *Pulpa*, to ditto.
- The *Magudha*, to ditto.
- The *Kumason*, to Matthew.
- The *Gudwal*, to ditto.
- The *Muni-poor*, to ditto.

In these Ten Versions, therefore, a sufficient progress is made to render the completion of them in no way difficult.

*Remarks relative to the Completion and Revision of the Translations.*

In this state of the work, the Brethren feel constrained to acknowledge,

with the deepest gratitude, the goodness of the Father of Mercies, who has so graciously preserved them and those who have assisted them in this work, till the greatest and most difficult part of it has been thus completed. And they feel it their duty to express their obligations to the public, both in Britain and America, for that generous aid which has carried them through their work, far beyond the highest expectations which they had formed, sixteen years ago, on first addressing the public on the subject. Nor does it lessen their satisfaction to contemplate how many, in this period, have been stirred up and encouraged, in various Denominations, to assist in this important work: from the beginning, their object has been, as they then declared, to secure the completion of the work, regardless by whom it was done, if really accomplished; which has made them encourage all of other Denominations to engage therein, within the verge of their acquaintance; and, when they have had reason to believe that any Version would be carried through, they have gladly relinquished it to others, unless the language appeared sufficiently important to deserve the labour of two simultaneous Versions, as is the case with the Chinese, and some few others.

That the progress already made renders the rest easy of accomplishment, if life be spared and means afforded, will appear evident to those, who consider that the Twenty-one Languages, in which the New Testament is either published or nearly brought through the press, comprise—not only the parent languages which originate most of the dialects in India and indeed throughout Eastern Asia, the Sanscrit and the Chinese; but also the principal branches sprung from them, which pervade the greatest extent of population, and from which the neighbouring dialects have been formed, although now so varied in their terminations as to form distinct languages. The New Testament being printed off in these, the other Ten, which have precisely the same mode of construction and above nine-tenths of the same words, would be perfectly easy, were they now to be begun: but the progress made in printing these, sufficiently shews that a beginning is made in them all, and that, in some of them, two or three of the Gospels have been brought through the press.

The principal difficulties of this work, therefore, which at the beginning created so much anxiety, have now been nearly overcome. To those who have brought one edition of the New Testament through the press, any part of the whole of the Old Testament can create little difficulty, if it be advisable to proceed therewith; and a second edition of the New Testament, in any one of them, must be rather a work of delight than of difficulty. In almost any language, a first edition, if it be at all correct, removes so many of the difficulties of a language, as almost to secure the rest as matter of course.

Relative to Second Editions, however, or even to carrying the Translation through the whole Scriptures in each one of these languages, the Brethren entreat permission to submit to the public the following ideas.

Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend, that there can be but one opinion on this subject among all who feel interested in the planting of the Gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published as they may be required, till the Version be rendered complete, and the country evangelized. Further, in the languages of those countries into which Missionaries have been sent, although they may be comparatively small, it seems desirable, not only that the whole Scriptures should be given, but that succeeding Versions should be published as they may be needed. Wales contains a far less number of inhabitants than the population among whom some of these languages are current—that of Orissa, for example: yet what wisdom would there have been in denying to Wales the whole Scriptures, or even successive editions of them.

But respecting those countries, which, while they are not very large in extent, are as yet without any one, either European or Native, to carry to them the Word of Life, it may not be improper to delay proceeding with the rest of the Scriptures, till Providence may put it into the heart of some one to carry the Word of Life into these countries. The New Testament once printed, it can be distributed to those of its inhabitants who may be met with in

other parts of India; and these may carry it into their own country, and possibly make way for the dissemination of the Gospel there: since it is but for one or two of those Natives to meet with the Scriptures, while sojourning in other parts, and to be instructed in them by some one who is acquainted with the truth as it is in Jesus; and, if their hearts be touched, they may at once perform the work of Missionaries for their own country, and, like the Ethiopian Eunuch, carry thither the Gospel which they themselves have received. Moreover, a Version of the New Testament contains a sufficient quantity of matter to form a key to any language: the grammatical terminations, the construction, and the orthography exhibited by so large a volume, will completely prevent the knowledge of any language being lost, and open the way for its being carried further whenever this may appear desirable. Till there be, therefore, an immediate prospect of the Gospel's being carried into any province, the Brethren conceive it will not be unwise to pause for a season at the completion of the New Testament.

It may be hoped, also, that, in some instances, wherein the terminations of two or three of these languages nearly approximate, and the words in all three are nearly the same, one Version will be ultimately found to suffice for two or three of these provinces; and thus the labour and the expense be, in some degree, lessened, when second editions may be required. If this can be effected only in a few instances, the fact is worth ascertaining; which can be done effectually by circulating a first edition of the New Testament in each of these dialects, and waiting relative to a second, till due examination shall have been made.

In comparing this Memoir with that published five years ago, the Reader will perceive, that, in several of the languages therein mentioned, the Translation has been discontinued. On discovering the low state of their funds, and weighing the heavy expense which the second editions of the Scriptures, now in the press in Sanscrit, Bengalee, Hindee, and Orissa, in which they were so imperiously required, would necessarily involve, after every degree of economy was studied, they were constrained, though with the utmost regret, to give

up several which they had begun; as they feared to continue them all, lest the expense should appear to the public too heavy a burden. In discontinuing these, however, they have been guided by a due consideration of the importance and the distinctness of the different languages in which they are engaged, as well as of the ease with which Pundits could be again procured, should the public enable them to take up these again. Should any language retained appear less important, therefore, than some of those dropped for the present, the reason may be sought in the difficulty with which Pundits in this language could have been obtained, had they been once dismissed.

### BURDWAN.

#### CHURCH MISSIONARY SOCIETY.

##### *State and Progress of the Schools.*

A GENERAL view of the Society's School Establishments at Burdwan was given at p. 54 of the Survey. Of the Examination of them, there mentioned, in May of last year, by the Rev. T. Thomason, we shall extract the particulars, from a Letter of Mr. Thomason's, in the Third Report of the Calcutta Committee:—

On Wednesday morning, 17th May, at 9 o'clock, after having arranged the plan of our proceedings, we repaired to the English School; and there found the Head Classes of all the Village Schools collected together, in number about 100 Boys. We divided them into three parts; and then examined each part separately, in all the books which they had read, in writing, spelling, and explaining words and sentences. It required some time and patience to go through the whole. After each of the three divisions had been examined, a select number, who had distinguished themselves, were set apart for another examination on the following day. Thursday was employed in examining the Boys thus selected, who were about twenty-eight in number. After the particular account which I gave you of our proceedings last year, it is not necessary to say more, than that the same course being adopted, the result was equally satisfactory. The Examination did not shew any falling off in the Boys: on the contrary, the improve-

ment was much greater than had been anticipated. The exercises in writing by dictation were very creditably performed: the explanation of the tables and answers to the geographical questions manifested the same sagacity, and the same retentiveness of memory, which I noticed last year; and, at the end of an Examination of nearly six hours' continuance, eleven out of twenty-eight Boys were selected as deserving of prizes.

On Friday, we met at the English School, to examine the Boys who have been brought together from the Village Schools, having previously distinguished themselves in their native language. The whole number was about fifty-five.

Considering the principle on which these Boys have been brought together, viz. that they might receive English Instruction, IN CONSEQUENCE OF THEIR PROFICIENCY IN BENGALÉE; it seemed to us all, that it was important to examine them thoroughly in Bengalee, as well as in English.

We began with the Bengalee Examination, which lasted nearly five hours.

Nothing could be more gratifying of the kind, than the progress made by the First Class of this School. I could have wished that those, who are most forward in their objections to Missionary Labours, had been present on this occasion. After going over the usual ground (as detailed last year), I had the pleasure to examine them in the first two beautiful Dialogues of Mr. Ellerton, on the Creation and Fall of Man. Their answers were distinct and correct. In a class of about 16 Boys, scarcely one of the questions (for which they could not have been prepared, as we among ourselves had selected the questions the night before) was incorrectly answered. This was the more remarkable, as they had not been accustomed to repeat the questions and answers by heart, like a lesson; but had merely read the Dialogues through, as they would another book. It affords, therefore, a striking and encouraging instance of their disposition to read, and of the interest which they feel in perusing what is instructive, however it may contradict their own professed tenets: the contents of those Dialogues are diametrically opposed to Hindoo Principles; yet they manifestly read and give an account of them, with great interest and curiosity. Let this course be pursued; let Truth

be perseveringly and judiciously inculcated on the minds of the Native Youths; and may we not hope that it will ultimately prevail over error? I can scarcely wish for a more encouraging spectacle to the Church Missionary Committee, than that they should all have been present, while the Boys explained the condition by which Adam was bound in Eden—the malice of Satan—the beguiling of Eve—the denunciation of punishment after the transgression—and the promise of a Mediator. The examining Pundit heard, with his own ears, that Jesus Christ was the Promised Seed of the Woman, and applauded! I could not but feel thankful in the thought, that this is indeed the beginning of DIRECT MISSIONARY LABOUR. We have been hitherto preparing the soil: now the sower is sowing the seed. May the Lord give the increase!

The examination of this Class concluded with the three Geographical Copy-books published by the School-Book Society. Those publications are admirably adapted to the purpose intended. They contain *multum in parvo*, judiciously put together; and the Class of Boys, now under examination, was excellently prepared to receive and to retain the instruction conveyed in them. Among all the questions in the books alluded to—and some of them are intricate—I found it difficult to select one, which was not correctly answered by the Head Boys in this Class.

I must not omit to observe, that, in the countenances of these Boys, Captain Stewart recognises many who were among his FIRST PUPILS, nearly four years ago; and nearly all of them were present at the Examination which I conducted, with Captain Stewart, in February 1819. This is important. It shews, that, by judicious management, Scholars may, in many instances, be RETAINED, and ALLURED to read and to improve themselves. Give them only good books, and watch over them with diligence: they are now found, by experience, to be as capable of making a real and efficient progress, as any other Boys in any other country.

With much difficulty we decided the order of precedence in this fine Class of Boys, and then proceeded to the English Examination. This occupied us about two hours; and, considering the great difficulty of this part of our

Missionary Undertakings, I could not but express my strong sense of the pains that Mr. Jetter (under whose immediate charge the English School is placed) must have taken to bring forward the Boys. The Three Classes were examined in spelling, and writing, and translating from questions previously written down. The exercises consisted in reading a Bengalee Sentence, and making them write the same in English; and in reading English, to be expressed in Bengalee: and the result satisfactorily exhibited the merits of the Classes respectively. But the most interesting part of this Examination was from Mr. Schmid's "Divine Sayings," the whole of which had been read by the First Class! they read several chapters of that work; and surprised me by their pronunciation, as well as by their knowledge of words: nothing can be better adapted to the English School, than Mr. Schmid's book: it enables them to learn a vocabulary; and to translate and compare the two languages together, with a glance of the eye: it was delightful to hear them read, in our own language, the precious Truths of Revelation: sometimes, they expressed the English by the Bengalee; and, at other times, translated the Bengalee into English. The first five of each Class were set apart, as distinguished above the rest, and deserving of prizes.

On the whole, the Committee may rest assured, that their great objects are in a very hopeful progress in this quarter. The Central School appears to answer every rational expectation that could have been formed of it. The Boys are fast improving. They call for new books, will read cheerfully any thing which you present to them, and actually manifest an interest and a curiosity in what they do read. What can a Missionary desire more? He, doubtless, desires to see them all brought to the knowledge and experience of the Truth; and, until he sees this, he cannot be fully satisfied: but as an encouraging COMMENCEMENT, I know not what he could look for beyond what presents itself at Burdwan.

Mr. Thomason writes to the Secretary, in reference to these Schools—

I cannot imagine a System of Operations more promising. It seems to me

to combine all the means of instruction which we possess, in the most advantageous form.

It ought to reconcile opinions, too, respecting the best mode of instructing the Natives. Some think that they should be taught their native language only, and others the English only. The Burdwan System gives Native Instruction to the MASS, and English Learning to the more advanced and distinguished among them. We are yet only making the experiment. Our English School has not been long established. The Missionaries have arrived in the nick of time to take their station; and I pray God to bless them abundantly in their labours.

As for excluding the Scriptures, we are entirely of your mind, that they should never be systematically kept out. Our system is, to introduce them, as we can, and where we can. Captain Stewart is furnished with numbers of the Bengalee Scriptures, and Ellerton's Dialogues on Genesis; and many of the Children read them. Now that the English School is opened, our English Scriptures will be regularly taught; and I hope we may be enabled to give you a good report of our progress.

This Visit of Mr. Thomason greatly refreshed the spirits of Mr. Jetter and Mr. Deerr. Mr. Jetter writes on this subject—

The Rev. Mr. Thomason arrived, for the purpose of examining the Schools, at which we were all much delighted. In the evening we walked together; and saw the new building of the Missionary House at Burdwan, the situation of which pleased Mr. Thomason very much. After that, we went to the English School, near to which is a Pagoda. On this place we fixed our eyes for a little Church, should the Lord bless us in our work at Burdwan.

When we came into the English School, where all the Village Schools were examined, I felt such compassion for these poor children, by considering them so very ignorant of the good God and gracious Father, who, without their being aware of Him, shews them so much good and loves them so exceedingly, that I could not but sigh, "Lord, have mercy on these poor children, and give them not over to the blasphemies in which their parents live!" Oh, I could afterward bless our gracious Fa-

ther, for granting unto me such a most delightful moment. There is nothing sweeter than the Divine Love in the soul: the world, with all its glory and pleasure, is not to be compared to it.

The last day Mr. Thomason was among us, he came to our house, where we had a Prayer-Meeting, and spoke something about our Schools. I felt myself quite happy, during the time Mr. Thomason was at Burdwan; and the advantage which is derived by the intercourse of a truly Christian Friend and Brother appeared clearer to me than ever. Before he left us, he wished us all good and success in our most arduous work.

*Encouraging and Discouraging Circumstances.*

We shall extract, from various communications, such passages, as state both the difficulties with which these Christian Labourers have to contend, and the circumstances and views by which they are encouraged. The triumph of the Gospel in India will be achieved against the whole subtlety and power and malice of the Great Enemy: but that triumph is certain; and, though the progress may be slow, and the conflict fearful, yet let but Faith and Patience, Prayer and Diligence, Wisdom and Charity abound, and the Divine Strength will be made perfect in our weakness.

The Corresponding Committee remark, with pleasure, the eagerness of the Natives to receive instruction:—

The concluding information contained in Mr. Thomason's Report, will afford the highest satisfaction to the friends of Education. "I must not omit to inform you, that, before I left Burdwan, Sixteen Petitions were presented to me, signed by the Head People of as many different Villages around, earnestly entreating us to establish Schools among them, similar to those which have been already formed.

The accompanying paper, which contains a rough map of the vicinity, will point out the situation of the Villages where Schools have been already formed, as well as those where the petitioners are situated.

The desire of the parents for Schools is indeed great; and it is distressing to

a benevolent mind, not to be able to meet it. Only twelve of the petitioning villages are marked down, as with our present Missionaries we could not do justice to a greater number."

But even this desire of instruction must be traced, as indeed might be expected, to secular motives. Mr. Jetter, in the following passage, while he states the fact, draws from it the just conclusion:—

It seems that the people have now resigned, in some measure, the prejudice which they had against receiving instruction; but as to Christian Instruction, they are still on their old point. All the wish which they now shew for learning, is produced by no other motive than to become able to earn a livelihood in an easier and smoother way than before. This I have an opportunity of observing, very frequently, in the English School: and I am quite sure that they would not read any of our religious books, if they were not, as it were, forced by this motive. But, as there are no other means of getting at these poor Hindoos, we must do what we can, and leave the result to the Lord.

A settled enmity to the Truths of the Gospel discovers itself, however, in many of the Brahmins, and in numbers of the people under their influence. Mr. Deerr writes—

Here is a large and open field for Missionary Exertions. The best opportunity we have by the Schools; and, by the Children, we may get access to the Parents.

As, however, we become acquainted with the sentiments of the Natives, we find it is no easy matter to make known to them the name of our Blessed Saviour. I never expected that they would be so bigotted in their Idolatry.

Yet we have reason to be thankful for what is done already. Thus wrote the Rev. Mr. Corrie, in a Letter to us—"Oh, what would Brown and Buchanan and Martyn have given, if they had seen so much as we see!" The Boys are willing to accept instruction, and shew great affection when I go to them; but the old Idolaters, chiefly the Brahmins, spoil them.

With the Brahmins we have a great deal of argument. As long as one

speaks to them of morality, they will agree to every thing; but as soon as our Blessed Saviour is introduced, they begin to contradict.

Mr. Jetter writes, in reference to this hostility of the Brahmins—

We have experienced already, that it is far easier to preach the Gospel to a quite savage nation, who have no principle whatever, than to Hindoos. The Brahmins are so proud and haughty with their little knowledge, that they are led to think they want nothing more; yea, some even think they have what they can spare.

If we consider only the hostility and aversion which exist among these people against the Gospel, we might well say beforehand, we shall preach the Word of God to them as mere witnesses, that the prophecy of our Blessed Redeemer might be fulfilled (in Matt. xxiv. 14), and not to the salvation of their immortal souls. But, as in all things, so in this, the will of the Lord be done.

Some conversations with Brahmins, which Mr. Deerr details, will further disclose the difficulties with which Missionaries in India have to contend:—

Once a Brahmin said to me—"Pray, why do you urge in such a manner upon us to embrace your Religion?" "It is my duty to make the Truth known to you: for, if a Master have many servants, and it is given in charge to those among them who know his will and enjoy his goodness, to inform their ignorant fellow-servants of it, that they might be brought to the like enjoyment; would not those servants be guilty, if they should remain silent?"—"If your doctrine were so good a thing, people of themselves would come and embrace it. You never call beggars to your house: and, in the cold season, when the sun shines, it is never requisite to tell the people to enjoy his pleasant rays; they do it of themselves." "But if the sun rise not of himself, can you make him rise? In like manner, if the Word of the only true and living God is not made known to you, you, of yourselves, cannot find it."

When I once admonished one of our School Pundits to inquire after the Truth, he said—"What you say is reasonable; but we have not seen it:

when you can make me to see, then I shall believe." "Then there would be no necessity of believing: you, however, believe many things when you have reason for it, though you have never seen them: for instance, when I tell you, that, in England, there is a King, and a vast city called London, you have no doubt of it; and so with the subjects contained in the Bible—most of them happened in the presence of thousands of people: and, beside this, when you read in it and pray to God, you feel the truth of it in your heart."—"You say, yours be true; and we say ours be true." "You know that our and your Scriptures are quite against each other: therefore, both cannot be true."—After I had compared both, he said, "But where are the persons who shew us this? If I had not come to you on account of business, I should never have heard of it." But this was only an excuse: they are generally so proud, that they despise every thing: only theirs is good.

They say, that there is no wisdom extant, except in the Sanscrit Language. One said to me—"Other people cannot pray to God: they have not the means for it: the Brahmins alone are in possession of it." With their magic they can do every thing which they like. When they have prepared an Idol, they can (as they pretend) by this make the gods come down to reside in it. They say, "The first power of God dwelleth in the Brahmins; and this cannot easily be lost, except by eating the flesh of a Cow, and such like." Their outward sanctity is as great as that of the Pharisees; and, on this account, they are so proud, that they call all other people impure. I once said, "How can your Scriptures be true, as nobody besides the Brahmins is suffered to read them? Is God only the God of the Brahmins? or do you believe that God hateth his other creatures?" He said, "You cannot pronounce the words of our Scriptures, because you have impure mouths: you eat beef, &c." My own Pundit confessed to me, that, as often as he has been with me, when he gets home he changes his clothes, because he was defiled by attending me.

You will easily see, my Dear Sir, what a great deal of patience and humility is requisite, to have intercourse with this people. When I tell them they are sinners, and their works shew

that they are great sinners, and they will certainly perish if they do not obtain forgiveness of sin by the atonement of our Saviour Jesus Christ, then they put their tongues out of their mouths. This is, of course, strange to them, as idolatrous worship is paid to the Brahmins. My man told me, "When people prostrate themselves before us, they do it with the same sentiment as they would fall down with before God; and when we put our foot upon the head of such a person, it is as great a blessing for him as if he would make a pilgrimage to the places where the gods dwell. But this favour is never done to the lower class of people—we never touch them." They say the lower Castes are not better than beasts: they cannot come to God; but, by the favour of the Brahmins, they may obtain, in some degree, the favour of God. Well do these poor creatures deserve our pity, our prayers, and our assistance!

Under all these discouragements, however, the hopes of the Missionaries are awakened respecting the Children. Mr. Jetter writes, on one occasion—

We had a Religious Meeting with some of our English School Boys. I began to read and expound to them the First Chapter of St. John's Gospel; which, by the assistance of the Lord, I intend to prosecute. We were quite happy together; and there is reason to be thankful toward God, our Heavenly Father, for having inclined the hearts of these Boys to attend our Divine Service.

It is true that great wisdom is required to deal with these people; but, by the grace of God, we shall get through: yea, and shall become conquerors, too, if we depend sincerely upon the Lord, go on in patience, and seek not our own glory, but the glory of God.

Of another occasion, he writes—

A number of my Boys came to my room, and wished me to read with them. I went through a great part of Mr. Schmid's Summary with them, and explained what they could not well understand. After these came more, who wished the same; and so almost my whole day was spent in this manner. But I like it very much, when the Boys come to my own room; because there



I can speak more fairly about Christianity than in the School; and the Boys get thereby more confidence and affection, which will make them to accept many things which they would not do otherwise.

Sometimes, however, they discover the natural disaffection of the fallen mind to the Truth. Of an examination of the Boys in the English School, Mr. Jetter says—

We read, in Ellerton's Dialogues, about the Children of God and the Children of the World or Satan. Some of the Boys, on reading these two different descriptions of characters, made this observation—"If it is really the case as it is written here, we think there are almost no Children of God, but that all belong to the other sort." I answered, that their conclusion is, alas! too true; but added, that they should not suppose that there are none at all, or that it is impossible to attain to this character, on account of what they see in this country. This they readily accepted; but, in the sequel, as we touched on the worship of the True God, and shewed the evil of their own, they seemed to be displeased.

The Missionaries occasionally witness, however, with delight, the power of the Gospel in even Adult Natives. Of a Sunday in May, of last year, Mr. Jetter says—

We had Worship in Bengalee, at Capt. Stewart's, with some Native Christians, who came from Cutwa, a Baptist Mission Station. A clever man among them, who was formerly a Brahmin, read and expounded the Fifteenth Chapter of St. John, in a very beautiful manner. We were all much pleased, and wished to have some man like him for the beginning of our Mission at Burdwan.

Of a subsequent Sunday he writes—

We had Worship in Bengalee again, with the above-mentioned Native Christians. This time I could not help shedding tears, on hearing an aged man among them pray with such fervency of mind, and so seriously imploring the mercy of God in behalf of his Brethren and Countrymen.

The view, which the Missionaries take of both the Difficulties and

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Encouragements of their work, will be felt to be just by every sincere Christian:—

The field of labour is very extensive indeed. If the Lord bless the labours of your Missionaries, as he certainly will if we trust in Him and rely on His assistance, we may see, in a few years, a flourishing Mission in Burdwan. There are several Stations, which Captain Stewart has, for a long time, kept in view, wishing Missionaries might be sent thither; but, on account of the scarcity of Missionaries, they have not hitherto been occupied.

It must be acknowledged, that, as India opposes many obstacles to Missionary Labours, it is not likely that we shall see much fruit in the beginning. But, as nothing is too difficult for our Saviour, and as it is believed that the Brahminical System is come to its highest degree, we have reason to believe that the time is approaching, when the strongholds of Satan shall be pulled down—the worship and manners of these Brahmins destroyed—the poor Classes of people raised from their ignorance—and the glorious Kingdom of Christ our Saviour established.

It must be afflicting to every one who knows the glorious liberty of the Gospel, to see these poor Hindoos suffering under the ignorance and despotism of the Brahmins. Yet the arrogance of the Brahmins is falling, and will fall. A few months ago, a friend of Ram-mohun Roy published a Tract of eighty-four pages, in which he, in a masterly manner, confutes the Idolatry of the Hindoos. He represents it in such a light, that they are ashamed to read his book in the presence of one another. Having been a Brahmin himself, he knows all the arguments which they generally bring forth in defence of their Idolatry, and is fully acquainted with all their private habits and manners; and, therefore, forces them to acknowledge ignominious and absurd ceremonies, which have not been made known to the public before.

We are waiting, in India, for the salvation of Zion—yea, for that blessed time, when the Lord himself, in a more effectual manner, will shake the empire of Satan—sending his Word throughout all the world; and, by the power of his Holy Spirit, establishing his everlasting Kingdom.

## British America.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### Missionaries and Schoolmasters.

THE following statement is digested from the last Report :—

*Newfoundland*—at 14 Stations, there are 6 Missionaries, at Salaries of 200*l.* each; and 11 Schoolmasters, whose Stipends together amount to 175*l.* There have been 52 Marriages, 196 Baptisms, 168 Communicants, and 83 Burials.

*Nova Scotia*—at 34 Stations, there are 20 Missionaries, of whom, one at Halifax has 400*l.* per annum; 16 have 200*l.* each; one has 100*l.*, one 30*l.*, and one 20*l.*; beside whom, a Visiting Missionary has 300*l.* per annum: of 27 Schoolmasters and 5 Schoolmistresses, a Master at Halifax on the National System has 150*l.* per annum, and a Mistress 50*l.*; of all the rest, the Stipends amount together to 400*l.* Marriages, 276—Baptisms, 947—Communicants, 669: of these, 300 are at Halifax; where the population is 5582 Males and 5523 Females—Burials, 198.

*New Brunswick*—at 18 Stations, there are 12 Missionaries at 200*l.* per annum each, and 2 at 100*l.* each: of 14 Schoolmasters, one at St. John's on the National System has a Salary of 50*l.*, and the other 13 have Salaries amounting to 185*l.*: of 2 Schoolmistresses, one on the National System at St. John's has 20*l.*, and the other 10*l.* Marriages, 256—Births, 561—Communicants, 606—Burials, 146.

*Cape Breton*—at 2 Stations, there are, one Missionary at 200*l.* per annum, 2 Schoolmasters at 15*l.* each, and one Schoolmistress at 10*l.* Marriages, 16—Baptisms, 136—Communicants, 87—Burials, 6.

*Prince Edward's Island*—one Missionary at 200*l.* and another at 100*l.*

*Upper Canada*—at 17 Stations, there are 17 Missionaries; of whom, one at York has 275*l.* per annum, 15 have 200*l.* each, and one has 50*l.* The Missionary at Ancaster has 20*l.* in addition, as Visitor of the Indians; and there is a Schoolmaster for the Mohawks at 20*l.*, and a Catechist at 10*l.* per annum. Marriages, 118—Baptisms, 348—Communicants, 367—Burials, 115.

*Lower Canada*—at 15 Stations, there are 15 Missionaries; of whom, one has

215*l.* per annum, 13 have 200*l.* each, and one 100*l.*: a Visiting Missionary has 300*l.* per annum. Marriages, 87—Baptisms, 266—Communicants, 210—Burials, 57.

#### Advantages of the Appointment of Visiting Missionaries.

The measure adopted in the year 1819, of appointing Visiting Missionaries for such places as were not yet prepared for the reception of a resident Minister, and carried into effect last year by the appointment of the Hon. and Rev. Dr. Stewart and the Rev. J. Burnyeat, in the respective Dioceses of Quebec and Nova Scotia, to fill those Stations, has been productive of all the beneficial consequences which were expected by those whose local and circumstantial knowledge pointed out to them the expediency of the measure.

The Reports of these valuable Missionaries will amply justify the wisdom of the proceeding; and prove the lamentable want of all religious instruction, which is observable throughout the wide districts traversed by these Gentlemen.

While, however, the entire absence of all spiritual information which pervades so large a part of His Majesty's Colonies cannot be contemplated without emotions of the deepest sorrow, it affords some consolation to the heart which takes an interest in the eternal welfare of its Brethren, to mark the anxious desire for religious knowledge which prevails through the most distant Settlements, and the cordial welcome with which the Messenger of the Gospel was everywhere received. At the same time, it must be a peculiar satisfaction to the Members of the Society, to feel that they and their predecessors have been, during a long course of years, the instruments, in the hands of Providence, of conveying to their fellow-subjects those Divine Truths, which they acknowledge to be the source of all future hope, and the absence of which is lamented by the desolate exile as the bitterest misfortune of his lot. It is difficult to describe the feelings of joy and gratitude, with which some of the elder people listened to those Prayers and joined in that Form of Worship, to which they had been accustomed in their early days, before they left their native land to seek a relief from the evils of poverty.

*Lay Assistance, in the Want of Missionaries.*

From the Report of the Rev. John Burnyeat's Visit to various places in the Diocese of Nova Scotia, we select some passages, which may suggest hints to the Laity situated in parts where the regular Ministry of the Gospel cannot be obtained.

From *Shediack*, Mr. Burnyeat writes—

During my stay here, I have been an inmate under the roof of Mr. Hanington, who has treated me with the greatest kindness. I must not confine my testimony to his hospitality—his piety deserves to be recorded. On each Sunday throughout the year, in strict conformity to the directions of the Rubric, he reads the Prayers of our Church; and also a Sermon, from some approved author, of which he has a numerous collection. His house being open to all, on these sacred occasions, and there being no Minister of any persuasion in the Settlement, he has the satisfaction of seeing his habitation resorted to, as opportunity offers, by the whole of the Protestant part of the neighbourhood.

Of another place he says—

*Richibucto* is very destitute of religious instruction: no Protestant Minister of the Gospel has ever been stationed here: very few of any persuasion have even occasionally visited this place. Baptist Ministers have a few times made an excursion here; but without receiving that attention, which is generally experienced by those who devote themselves to the service of God: the unfavourable reception which they met with, is not to be attributed to an indifference about Divine Things at *Richibucto*, but to the dissent on the part of the inhabitants from the leading religious tenets of the teachers of that body. The Settlers are, for the most part, Members, by profession, of one or other of the Established Churches of Britain: the numbers belonging to each are not far from being equal: there are rather more Presbyterians than Episcopalians.

A Minister's lack of duty is attempted to be supplied, in some measure, by the charitable labours of a highly re-

spectable layman of the Kirk of Scotland. Mr. M'Keat assembles the people on Sundays, and conducts their devotions. On these occasions he is aided by a Form of Prayer, and some instructive Sermons, with which Dr. Burns, of the city of St. John, furnished him. Though in these weekly exercises he makes no use of our Liturgy, it is but due to the liberality of his sentiments, in matters of religion, to state, that, according to his own honest declaration, his affection for our Church is not much less ardent than for that with which he is in communion.

Of three other places, Mr. Burnyeat thus speaks:—

Though the Church at *Chester* has been long without a Clergyman, the performance of Public Worship has not been neglected. Mr. Mitchell, whose disinterested zeal for the service of God is deserving of the highest commendation, and another warm friend to the interests of religion, Mr. Walker, to whose hospitality and obliging attention, during the time of my stay here, I have been indebted for a great share of my personal comfort, jointly on each Lord's Day read Prayers, and a Sermon from some author left for that purpose by the Minister. The Congregation that assembles on these occasions, including children, amounts to upward of one hundred persons. May God bestow His blessing upon their attendance!

The same attention is paid at *Sherbrooke* to Public Worship on Sundays as at *Chester*. Captain Ross, Mr. Wells, and Mr. Hunt, by turns, perform the office of a Clergyman, in reading Prayers: they also read a printed Discourse. They conduct the service of the day with the greatest regularity and devotion.

A Young Gentleman, who is practising Law, at the distance of seven miles, with unvarying punctuality, on Sundays reads the Church Service, at *Le Have*, with suitable instruction, when the Missionary of Lunenburg is not there. Never so few as one hundred persons attend.

## Greenland.

### UNITED BRETHERN.

THE Life of the Rev. Hans Egede, in our Numbers for April, May, and June, will have brought our Readers acquainted with some of the hardships and difficulties of a

Mission in these inhospitable regions.

The Three Settlements occupied by the United Brethren on that coast, are marked on the Map prefixed to the Number for June. From the latest communications which have appeared from the Missionaries, we shall now digest, under appropriate heads, the chief intelligence.

*State of the Mission.*

From Lichtenfels, the Missionary John Gottfried Gorcke writes, in June, of last year:—

Great grace has, in general, prevailed in our Greenland Congregation, during the past season, through the faithful guidance of the Holy Spirit. We and our Greenland Brethren and Sisters have been so overpowered by a sense of the Lord's presence with us, on various occasions, when we met in His name, that we could not help expressing to one another the joy in Him which filled our hearts; and the conversations of our people, on the mercy and love of Jesus toward them, were most edifying. When, at the stated times, I and my Wife spoke with the Communicants individually, we were always anew enlivened and refreshed. Their simple but genuine language, flowing from their hearts, the sincerity of which their humble and Christian walk sufficiently proved, made us extol the mercy of the Good Shepherd, in leading and feeding these His sheep, whom he has brought to His fold from among a wild Heathen Nation.

We were, during the year, left alone with only two Single European Brethren; but we felt it no burden. It was a singular pleasure to us to remain in constant intercourse with every individual of our Congregation, by which mutual confidence and love were greatly promoted. Surely the Lord Jesus Christ rejoices over the small flock of souls in this land—this trophy of victory which he won by His blood-shedding and death—towards which He continues to exercise such patience, love, and care; and who, amidst all weakness, from their hearts, love, praise, and adore Him for what He has done and suffered for them, and daily grants unto them. For I believe that He does indeed rejoice

over those, who with sincerity look to Him in all things, cleave to Him, and desire to live unto Him; and, that they may be enabled to do it, cry daily unto Him for strength, and pour out their hearts before Him, with all their concerns. And we may truly assert, that this is a faithful description of the greater number of our people.

Of Lichtenau, the most southern of the Brethren's Settlements, the Missionary John Conrad Kleinschmidt thus writes—

The Lord our Saviour has shewn great mercy toward us and our Congregation. His love and power were made manifest among us; and the Congregation has increased, both in number, and in the grace of our Lord Jesus Christ. More adults have been baptized, than for these many years past. In all our meetings, the Lord was present to bless us; and it was to us all an easy and delightful duty, to speak to our people of our Saviour, and of His sufferings and death for our salvation; for their hearts were prepared to receive the Word of the Cross, and its Divine power was also displayed in their walk and conversation. Often have we shed tears of joy and thankfulness for this singular proof of the mercy of God our Saviour toward us; and when we joined our dear people in their songs of praise unto the Lamb that was slain and has redeemed us unto God by His blood, we felt a kind of rapture, not to be described in words. We could speak and sing for ever with them, of this glorious subject, even of Jesus and Him crucified!

The Missionary, Jacob Beck, of the same Settlement, says of it, in June 1819—

As to our own Congregation, most of its members were never Heathen, but were born and educated among us. The Lord has again, throughout the foregoing year, been very gracious to us, and preserved among our people a true hunger and thirst after the Word of Life, that they might find pasture for their souls. Our daily meetings were numerously attended. Their eagerness was so great, that frequently, when they arrived just at the time of Evening Service, having spent the whole day at sea, they would immediately come to the Church—wet, cold, and hungry, as they were—without taking any refresh-

ment. On particular occasions there was scarcely room for the people.

In June 1820, he writes—

A Christian Congregation, and especially one collected from among the Heathen, may be compared to an Infirmary; in which there are patients of various descriptions, more or less ailing. The question is, whether they are, or are not desirous of being healed. We have had of both kinds with us; and we look to the only Healer, for the final cure of our naturally sin-sick souls, and admission into the realms of everlasting health and safety.

We had four solemn baptismal transactions, which were seasons of great blessing to the whole Congregation. Though, in general, our meetings have been well attended, yet, on such occasions, none were missing; and, with the addition of many from the out-places, our Church was too small to hold the company.

The last of these solemnities was on Easter-Sunday, when five widows, two children four years old, and five under four years, were baptized. The Lord made it a day of great blessing and encouragement to us all. It was indeed an affecting sight, to see the Children of the Widows, who had just been baptized, brought forward, dressed in white, and kneeling down by their Mothers, to have the same favour conferred upon them.

In the whole, there have been seventeen adults, eight children of four years old and under, and fifteen infants, baptized this year: nine, who were born and baptized here, have been received into the Congregation; twelve re-admitted; and ten admitted to partake of the Lord's Supper. Above one hundred and fifty Communicants generally attend; and approach the Table of the Lord in a spirit of true humility, hungry and thirsty after the blood-bought righteousness of Him, whose death we shew forth in this sacred ordinance.

#### *Aged Missionaries in Greenland.*

This Venerable Missionary writes of himself, in the same Letter—

It is now fifty years since I received and accepted my call to serve this Mission, in which my dear Father was employed for forty-three years. The Greenlanders have no right idea of such a number of years; and would not un-

derstand the aim of a public celebration, as has been proposed. Nay, rather would I celebrate it in stillness and private meditation; in humility, and a conscious sense of my unworthiness; and in praising my merciful Lord and Master, who has shewn such favour to an unprofitable servant. We have hardly now a Missionary of our Church who has been fifty years in the service; but our late venerable Brother, David Zeisberger, exceeded that number by many years. We sometimes think that we should yet be glad to close our days in one of our Settlements in Europe; but the Lord's will be done. I see now many here, whom I have known as wild Heathen, to whom I then had the favour to speak a word in season, and who are now faithful followers of Christ, and adorn their profession. I have been twenty-seven years at Lichtenau.

David Zeisberger, whom Mr. Beck mentions, laboured sixty-two years among the North-American Indians.

Mr. Beck relates a striking fact, in reference to his Father. He writes on the 2d of June, of last year:—

To-day is the day on which, eighty-two years ago, the first Southlander, Kayarnak, hearing the account of our Saviour's sufferings on Mount Olivet, read by my dear late Father to a company of Heathen Visitors, was awakened from death to life. It pierced his heart. "AH!" cried he, "LET ME HEAR THAT AGAIN." His exclamation filled my Father's eyes with tears, and his heart with joy, while he repeated and spoke on that most affecting narrative. Never did he mention that event, without being deeply affected.

Greenland has another aged Labourer in Mr. Gorcke. He says of himself—

I landed on Greenland ground thirty-seven years ago: and gladly would I serve my Lord and Saviour, if He required and enabled me so to do, thirty-seven years more, to have my share of the grace and mercy, which He so richly bestows upon this Congregation of converted Greenlanders: and, as my dear Wife is quite of the same mind with me, we both wish to spend and be spent in this happy place.

Yes, my dear Brother, how happy is

such a life, spent among a flock of true Children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous Heathen! How willingly do we forego many outward advantages, enjoyed by those living in other countries, while we partake of the real blessedness of the House of God, in such a family of Jesus; who have been brought by the Spirit of God out of Heathenish darkness into the glorious light of His countenance!

*Converts from the Heathen.*

Of the Heathen in the vicinity of Lichtenfels, Mr. Gorcke writes, in June 1820—

Last summer, two Heathen Families arrived here from the southern point of Greenland, on their way to, and return from, the north. They staid several days, and attended the Daily Worship of the Congregation. We conversed with several of the individuals, and found them open and unreserved. They confessed that they were fully convinced of the necessity of conversion, if they would be happy hereafter; but, they added, that their land in the south was very fine, and that they could not possibly exchange it for this, and come to live with us. They therefore entreated us to come and dwell among them; assuring us, that many of their countrymen would join us, receive the Word of God, and be converted to Jesus.

How gladly would both I and my Wife go thither, and begin a Fourth Settlement in this land, if means were provided, the Directors of the Brethren's Missions approved of it, and leave could be obtained from the Danish Government.

A Widow, belonging to the above-mentioned company, remained here. From the beginning, she declared her wish to be truly converted to God, and to forsake all Heathenism. She also soon increased in the knowledge of herself as a sinner (a conviction by no means common among the Heathen), and of that blessed truth, that Christ Jesus came into the world to seek and save the lost. She was baptized on the 20th of February, and called Magdalene. There had not been a baptism of an Adult Heathen at Lichtenfels for seventeen years, and the joy which pervaded the whole Congregation was great indeed. The solemn transaction was

distinguished by a heart-melting sense of the presence of Him, who instituted this holy ordinance; and not a dry eye remained. It gave rise to many expressions of Christian love and participation.

Mr. Beck says of the Heathen near Lichtenau—

The so-called Southlanders, being those Greenlanders that live beyond Cape Farewell, are yet Heathen, though not quite wild, yet such as the Greenlanders call IGNORANT men, and really a Heathen race. Many of them come hither every year, to catch a small species of herrings in our bay. Our people are at the same place, and thus the Heathen hear sometimes the way of salvation explained to them. Some of them are brought to reflection; but they cannot resolve, for the Gospel's sake, to forsake their own country and move hither. The time of their visitation does not seem to have yet arrived; but if the Lord would open their hearts, as he did that of their countryman, Kayarnack, then their present objections would soon vanish.

There is another description of Heathens, who live on this side of Cape Farewell, and who frequently join our own people at the so-called out places. These have acquired more knowledge of the Truth; attend sometimes the Worship of the Christian Greenlanders; and consider themselves as good as the baptized, because they have left off their old Heathenish practices. They say that they are now free from sin; not knowing that Unbelief is the source of all sin.

Last year, I informed you that some families had moved hither. Of these people, thirteen have been baptized, at different times.

These solemnities are always seasons of great grace and blessing. Whenever there was a baptismal transaction, several Heathen attended. On such an occasion, a young Heathen Woman, being for the first time present, said afterward—"I am now quite sure that I belong to this place; and even if my Mother will not come with me, I will come alone, and live with the Believers."

Just now, one of our Greenland Assistants was with me, and told me, that an Old Man had made a declaration to the following effect:—"I am no longer in doubt about what I have yet to do,

for now I cannot get rid of the words which Jacob (this is the name by which they call me) spoke to me many years ago. I am continually thinking of them, and will come and live with the Believers." If he does this, he will be one of those who are called in the eleventh hour. As his two Sons, who are very clever young men, and can provide well for their Father, have the same inclination, we may perhaps see them move hither.

In June 1820, he says—

Two Heathen Families came hither. They had lived long in our neighbourhood; but never desired to hear the Word of God, though they were often visited, in hopes that some fruit might yet appear. One of the men, now grown old, whom ever since I have been resident here I had frequently visited, lately addressed me thus:—"How is this! You have so often spoken to us about Jesus Christ our Saviour, and I never took your words to heart; but now I begin to reflect upon them, as I never did before. What a stupid man have I been! How could I think the ways of the Heathen right, and attend to all their customs! Now I have, for the first time, discovered in what true happiness is to be found!" This Old Man, formerly a determined Heathen, exhibits a remarkable instance of what the grace of God can effect. His two Sons, who are both of age, long ago expressed their wish to come to us, but they could not leave their Parents. They, with their Father, Mother, and Sister, were admitted together Candidates for Baptism; and declared, with great energy, that they now had no other view in this world, than to belong to the people of God, and to live unto Him. Some time after, they were baptized, and are now walking worthy of the Gospel.

Another Heathen, whose Wife's Sister lives here—and who, to please her, had frequently said that he would be converted, but had always put it off—was taken ill last summer. Perceiving that his disorder might be the means of his dissolution, he desired, weak as he was, that he might be brought hither. He now began to express an earnest desire to be saved. The Greenland Brethren, who visited him, related, that he spoke of the state of his soul like one who had been long conversant with the way of

salvation; and that he begged to be baptized, crying to the Lord for the forgiveness of his sins. His earnestness was such, that his request could not be refused; and he received holy baptism on his sick-bed. On that occasion, a large company assembled, both in and outside of his tent, and were much affected. Some days after, he departed this life, in reliance on the mercy and merits of our Saviour. His widow and two children have also been baptized this year.

In general, the New People have expressed a great desire to be made acquainted with, and partakers of, the blessings enjoyed by a Family of God.

*Manner of Addressing the Heathen.*

From the report of a visit, made by the Missionary, J. C. Kleinschmidt, among the Heathen in the vicinity of Lichtenau, we extract a few particulars:—

We arrived at Kernertok, where Zachary lives with his Heathen Relations: he is baptized, but left our Congregation many years ago: he now declares a serious intention of returning to us. The people expressed great joy, when they were informed that I meant to stay over the night; and immediately began to clean their house, that (as they said) I might not be annoyed with bad smells and disagreeable sights. When the men had returned from sea, they all met, and I discoursed to them on the words—*If a man keep my saying, he shall never see death*: John viii. 51. describing the great happiness of those who believe on and follow Jesus; and, both this evening and again in the morning of the next day, besought them earnestly to be reconciled to God. They declared, that all I had said "was quite according to their mind;" but it appeared as if the cares of this earth, like the thorns in the parable, choked the good seed.

When I addressed an Old Widow, belonging to the party, thus—"You have from your childhood heard of your Saviour, and what He has done and suffered for you; yet even now you keep your ears and your heart shut against Him"—I could perceive, by her looks, her great uneasiness of mind. It was increased by her daughter standing by her side, and every now and then giving her a gentle push with her elbow, adding—"Do you hear what our Teacher says?" Not knowing what to object, she at last

cast the blame upon the people of the house, alleging, that because they would not go and live at Lichtenau, they thereby hindered her from being converted.

Of another place, where some of the Baptized live, he says—

In the neighbourhood of our people's dwellings, some families of Heathen had built their huts; and, on going to see them, an Old Woman came out to meet me. She said—"As we have a mind to be converted, we have moved hither to be near the Baptized." I expressed my wish that they might be truly in earnest. When I arrived, the conversation turned on their ancestors. A few Old Heathen related, how wicked their ancestors used to be, and that they had even been murderers; "but," added one, "we Greenlanders have now ceased to be so bad: that is, we have grown much better." That they have become, in general, more civilized, appears quite satisfactory to most of the Heathen, till the Spirit of God convinces them of sin. I invited them to attend our Worship in the evening, which they promised to do.

As Brother Peter's house was the largest of the three belonging to our

people here, it was thought most suitable for me to lodge and have our meetings in. At first I had some objection, as two persons lived in it who were inimical in their dispositions; but the recollection of our Saviour's compassionate tears for his rebellious people made me submit to go and lodge with them.

In the evening, both the Heathen and our own people attended, so as to crowd this large house; and I felt truly desirous to be able to speak in such a manner, that all of every description might be benefitted. First I read to them the history of our Saviour's sufferings in the Garden of Gethsemane; and then explained, how we by our sins had caused such dreadful pangs to pierce His soul, and how He had borne the punishment due to our transgressions; and concluded with expressing my most earnest wish and prayer, that they all might, on that great day, be numbered among the happy host of His Redeemed, by whom eternal praises are sung to the Lamb that was slain and reconciled us to God by His blood. The greatest silence and attention prevailed; and our people related, that the Heathen had hung down their heads, and listened with much apparent seriousness.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 21, to September 20, 1821.

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Berkshire . . . . .	15	0 0	1884	9 6	Heather, Mrs. Bishop's Waltham,	1	0 0	8	3 0
Bewdley . . . . .	25	12 3	266	17 11	Maling, Rev. Peter, from	15	0 0	15	0 0
Birmingham . . . . .	196	1 0	4187	16 3	Bampton, Cianfield, Black-				
Cambridge—Town, County, and University } 100 0 0	3549	14 5	Reader, Miss, Broadwindsor, } 6 0 0	8 14 0					
Chichester . . . . .	7	19 0			297	15 0			
Dewsbury . . . . .	50	18 0	605	7 7	Dorset } 7 10 5	54	10 1		
Dorchester . . . . .	10	4 0	409	6 3	Williams, Miss, Abergavenny,				
Dudley . . . . .	44	6 0	106	10 9					
East Meon (Hants.) . . . . .	10	0 0	18	5 6					
Edmonton . . . . .	130	0 0	130	0 0					
Goudhurst (Kent) . . . . .	5	11 7	13	1 1					
Halifax . . . . .	63	15 0	598	16 3					
Henley-upon-Thames . . . . .	48	2 1	185	14 7					
Hereford (sl. School Fund)	63	0 0	1796	16 5					
Horwood, Little (Bucks) . . . . .	3	5 0	26	12 5					
Knarsbro' . . . . .	30	0 0	968	3 4					
Nazing (Essex) . . . . .	4	15 0	65	19 8					
Portsea . . . . .	16	16 8	305	5 4					
Serlby (Nottinghamshire) . . . . .	7	5 0	408	19 9					
Yarm (Yorkshire) . . . . .	7	4 1	17	15 4					
<b>COLLECTIONS.</b>									
Byard, Miss M. & A., Barbican	1	13 0	8	19 1	<b>BENEFACTION.</b>				
Caldwell, Mr., Blamavon . . . . .	9	3 0	9	3 0	Friend, by J. M. Grimwood, Esq.	50	0 0		
					<b>SCHOOL FUND.</b>				
					Ey Hereford Association,				
					For Henry Gipps . . . . .	5	0 0	Fourth Year . . . . .	
					<b>LEGACIES.</b>				
					By late Mr. John Radford, of } 50 0 0				
					Camp Hill, Birmingham } 5 0 0				
					Legacy Duty . . . . .	5	0 0	45 0 0	
					By late Mrs. Cordelia Withers, } 50 0 0				
					Widow, of Grimstone Lodge, } 50 0 0				
					Yorkshire } 5 0 0				
					Legacy Duty . . . . .	5	0 0	45 0 0	

ERRATA.

- Page 307, col. 1. l. 5. for *Dereham*, read *Dunham*.
- 334, col. 2. l. 19. for *the Baltimore Paper*, read *a Baltimore Paper*.
- 335, col. 1. l. 4. for *Headman*, read *Headmen*.
- — l. 19. for *delaying*, read *delayed*.
- 336, col. 1. l. 17. for *could*, read *would*.
- col. 2. l. 20. for *Croker*, read *Coker*.
- 388. N. B. The sum of 71. 28. by the Rev. A. Brandram, includes 5l. Benefaction by a Lady,



# Missionary Register.

OCTOBER, 1821.

## Proceedings and Intelligence.

### United Kingdom.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

##### *Increase of Members.*

THE List of Contributing and Associated Members has been increased from 345 to 587.

The number of Corporate Members was 314. They have been reduced, within the year, to 310.

##### *Appeal, by the District Committee of the Deanty of Ackely.*

In various instances, as we have stated, the District Committees of the Christian Knowledge Society have formed themselves into similar Committees in behalf of this Society. In some cases, a still more complete identification of the two Institutions has taken place. The District Committee of the Deanty of Ackely, in Leicestershire, has been opened to the designs of the Society for the Propagation of the Gospel. This measure forms a distinct branch of the Committee's proceedings, but is now become an integral part of them. A County Meeting was to be held at Leicester, for the advantage of both Societies, and the increased union of their Members. Thirty-two Contributing and Associated Members had been added, from the District, to the Society for the Propagation of the Gospel. On this subject, we extract a passage from the Report of the District Committee, in reference to the Society for the Propagation of the Gospel:—

While the Committee have great  
Oct. 1821.

pleasure in stating to the Public this source of increase to the Society's funds, whereby they doubt not its means of carrying forward its pious and charitable designs will be materially augmented, they, at the same time, indulge an earnest and well-grounded hope, that, the new claims on public bounty, supplied by a consideration of the moral and religious state of India, will alone supply sufficient stimulus to the charity of every Christian Patriot in Great Britain.

The Committee, therefore, respectfully submit to every Member of the Church of England resident within this District, and capable of affording aid (whether much or little) to designs no less important than extensive, that, while the Missionary Cause is daily obtaining and exciting increased and awakened attention, they may find, in the Society for the Propagation of the Gospel in Foreign Parts, designs scarcely to be answered by the most enlarged and united alms of our whole Church and Nation.

#### CHURCH MISSIONARY SOCIETY.

##### *Sermons in Shropshire, Staffordshire, and Oxfordshire.*

FROM attending the Fourth Anniversary of the Tamworth Association, mentioned in our last Number, the Assistant Secretary proceeded into Shropshire: and preached, on Sunday, Sept. 2d, at Quatt, near Bridgnorth, in the Morning; and at St. Leonard's, in Bridgnorth, in the Afternoon and Evening. The Collections were 50*l.* On Tuesday Evening, he attended a Meeting of Contributors to the Society, at Apley Castle.

The Rev. James Scholefield also, after attending the Tamworth As-

sociation, preached for the Society, on Sunday, Sept. 2d, at Sedgeley, Brierley Hill, and Gornal, in Staffordshire; when upward of 33*l.* was collected.

At Henley-on-Thames, the Rev. Dr. Thorpe preached, on Sunday, September 9th, Morning and Afternoon. The Collections amounted to nearly 50*l.*

*Fourth Anniversary of the Shropshire Association.*

The Annual Sermon was preached at St. Chad's Church, Shrewsbury, on Tuesday Morning, September the 25th, by the Rev. James Connor, one of the Society's Representatives in the Mediterranean. The Collection was nearly 50*l.*

The Annual Meeting was held, after the Sermon, in the County Hall; William Cludde, Esq. President of the Association, in the Chair. Resolutions were moved and seconded, respectively—by the Rev. Charles Lloyd, and the Rev. John Mayor; by Thomas Whitmore, Esq. M.P., and the Rev. Edward Williams; by the Rev. Brian Hill, M.A., and J. Wall, Esq.; by the Rev. Robert Cox, and Richard Phayre, Esq.; by the Rev. Humphrey Sandford, and the Rev. John Richards; by the Rev. John Langley, and the Rev. James Connor; by the Rev. John Benson, and the Rev. G. L. Yate; and by the Rev. Robert Cox, and the Rev. David Hughes.

The Association had remitted 830*l.* to the Society, in the course of the year: prospects are opening before it of still further extension. Of this sum, the Ladies' Association had contributed 355*l.* 10*s.* 7*d.*

*Eighth Anniversary of the Norfolk and Norwich Association.*

Sermons were preached, on Sunday, the 30th of September, at St. Gregory's and St. Edmund's, Norwich, and at Wymondham, by the Assistant Secretary; and at St. Lawrence's, by the Rev. H. Girdle-

stone—on Monday, at St. Michael at Plea, by the Rev. W. Sawyer—on Tuesday and Thursday, at St. George's Colegate and St. Lawrence's, by the Rev. Dr. Thorpe—and, on Wednesday, at St. Gregory's, by the Rev. W. Jowett.

The Eighth Annual Meeting was held on Thursday, the 4th of October, in St. Andrew's Hall; the Right Hon. Lord Calthorpe in the Chair. Motions were severally made and seconded—by the Rev. Francis Cunningham, and the Assistant Secretary; by the Rev. W. Sawyer, and the Rev. Edward Edwards; by the Rev. Archdeacon Bathurst, and the Rev. W. Jowett; by the Rev. Dr. Thorpe, and the Hon. Baptiste Noel; and by George Kett, Esq., and the Rev. C. D. Brereton. Thomas Fowell Buxton, Esq. M.P. addressed the Meeting, in confirmation of the statements respecting the burning of Widows in India; and Archdeacon Bathurst was commissioned by his Venerable Father, the Lord Bishop of the Diocese, to state, that, though the growing infirmities of old age prevented him from attending the Meeting, he felt an increasing attachment to the Bible, Church Missionary, and Jews' Societies. The Collections were about 130*l.*

*Eighth Anniversary of the Suffolk Association.*

The Rev. Thomas Mortimer and the Rev. W. Sawyer accompanied the Assistant Secretary on this occasion. They all assisted, in addition to the friends hereafter named, at the Annual Meetings of the different Branches.

On Monday, the 8th of October, the Annual Meeting was held in the Parish Church of *Tattingstone*; and was addressed by the Rev. Messrs. Bull, Charlesworth, Edge, and Griffin.

At *Little Stonham*, on Tuesday Morning, the 9th, a Sermon was preached by the Rev. T. Mortimer;

and, in the Evening, the Annual Meeting was addressed by the Rev. Messrs. Wilcox, Bull, Charlesworth, Nottidge, and Tiffin. About 100*l.* is annually raised in this Parish and its vicinity.

On Wednesday, the 10th, Sermons were preached, Morning and Evening, at *Debenham*, by the Rev. T. Mortimer and the Assistant Secretary. The Annual Meeting, held in the Church after the Morning Service, was addressed by the Rev. Messrs. Hurn, Nottidge, and Bull.

On Thursday, the 11th, the Eighth Annual Meeting of the Parent Association was held in the Shire Hall, *Ipswich*; the Right Hon. Lord Calthorpe in the Chair. The Resolutions were moved and seconded, respectively—by the Rev. Edward Griffin, and the Assistant Secretary; by the Hon. Baptiste Noel, and the Rev. J. T. Nottidge; by the Rev. John Bull, and the Rev. W. Sawyer; by Edward Godfrey, Esq., and the Rev. Thomas Mortimer; and by the Rev. W. Arnold, and the Rev. Dr. Ramsden. Sermons were preached, on the preceding Sunday and on Wednesday and Thursday Evenings, in the Churches of *St. Margaret*, *St. Helen*, *St. Mary Tower*, *St. Clement*, *St. Mary Key*, *St. Stephen*, and *St. Peter*; by the Assistant Secretary, and the Rev. Messrs. Sawyer, Nottidge, and Mortimer. The Rev. Professor Farish preached for the Society at *Ampton*, on Sunday, October 7th; and the Rev. Warwell Fenn, at *Offton*, on Sunday the 14th.

On Friday, the 12th, a Meeting was held in the Parish Church of *Kersey*; and was addressed by the Rev. Messrs. Nash, Henry Bull, and Charlesworth, and Mr. G. S. Bull.

The Assistant Secretary preached at *Acton*, in the Evening of the 12th; and the Rev. John Bickersteth at *Lindsey* and at *Kersey*, on Sunday, the 14th.

The Collections, on these occasions, amounted to about 150*l.*

Though the contributions at some of the Sermons have been smaller than in former years, yet this is in a great measure accounted for, and in most cases much more than counterbalanced, by the formation of Branch Associations.

It cannot be too strongly urged on the Friends of the Society, to form Associations, in every practicable case, and to engage Collectors of Weekly and Monthly Contributions. This is far more easy to be accomplished, and far more effective, than those persons who have not fully entered into the subject would suppose. If every Village were to exert itself in behalf of the Heathen as some Villages do, the Societies engaged in diffusing throughout the World the Light of the Gospel would have at their disposal means somewhat adequate, so far as the Silver and the Gold are concerned, to the accomplishment of their great end.

#### BAPTIST MISSIONARY SOCIETY.

##### ANNUAL REPORT FOR 1821.

THE Foreign Proceedings detailed in this Report will be found under the respective Stations in the next Annual Survey.

An abstract of the Seventh Memoir on the Translations is given in this Report. The substance of this Memoir we are now in the course of laying before our Readers.

We shall here extract what relates to the Domestic and General Proceedings of the Society.

#### *Proceedings and Return of the Rev. W. Ward.*

In adverting to the Domestic Occurrences, the Committee are led to mention, in the first place, the return of our much-esteemed Brother Ward to India, after an absence of considerably more than two years. He embarked on board the *Abberton*, on the 28th of May, accompanied by Mrs. Marshman and part of her family, and Mr. and Mrs. Mack.

Mr. Mack has been engaged as a Professor for the New College at Serampore.

Very many of our friends throughout Great Britain have been gratified with the opportunity of personal intercourse with Mr. Ward: and not these only, but all to whom the spiritual welfare of India is dear, will unite with the Committee in gratefully acknowledging the goodness of God—in completely restoring his health—in preserving him in a perpetual succession of journeys throughout this island, and in voyages to the Continent of Europe and the United States of America—in affording him so many opportunities of directing the public attention to the wretched condition of our Asiatic fellow-subjects—and in granting him so much success in his applications for pecuniary aid, especially on behalf of the Serampore College. The whole amount raised in England, Scotland, and America, for this object, was about 6000*l*.

#### *Receipts of the Year.*

Much exertion has been required, on the part of the Committee, in the course of the past year, to answer the very heavy demands on the funds of the Society. Among other methods, an appeal has been made to the Churches of our Denomination in London and its vicinity, requesting them to favour the Society, by an extraordinary Collection; and we would gratefully acknowledge, that many of those Churches have already complied with the request. Several Congregations, in different parts of the country, have adopted the same plan; particularly in the County of Kent, where upward of 400*l*. were raised, in a few days, by collecting throughout the district, in addition to the regular contributions. Nor have efforts on behalf of the Society been confined to our own Denomination: we have been indebted for liberal donations to Christians of other communions; some of them persons of high rank, both in Church and State.

The sum of 1500*l*., has been contributed in Scotland: the Netherlands' Bible Society voted 4000 guilders (between 300*l*. and 400*l*.) to the Translation Fund: and several New Auxiliaries have been formed.

By these various means, the Receipts of the Society, for the present year, have considerably exceeded those of any

former year; and part of the debt, necessarily incurred in meeting the Bills which have been drawn from India, has been discharged: but still a balance remains due from the Society, to liquidate which, in addition to meeting the regular expenditure, will require the utmost exertions of our friends.

The Receipts of the Year, and the particulars of which they consisted, were as follows:—

	£.	s.	d.
Missions - . . . . .	10,156	17	1
Translations - . . . . .	1929	5	3
Schools - . . . . .	496	6	1
Female Education - . . . . .	166	7	9
Kingston Chapel, Jamaica, . . . . .	759	7	0
Balance of Interest - . . . . .	133	16	3
Total . . . . .	<u>13,641</u>	<u>19</u>	<u>5</u>

Grants have been made, by the British and Foreign Bible Society, to the Serampore Missionaries, of 500*l*. each on account of Three Translations of the New Testament completed by them; the sum of 2000*l*. has also been lately voted in aid of the Translations generally.

#### *Disbursements of the Year.*

	£.	s.	d.
East Indies - . . . . .	12,036	8	8
Jamaica - . . . . .	593	10	9
Chapel at Kingston - . . . . .	1900	0	0
Missionaries and Students, . . . . .	898	16	10
Disabled Missionaries, Wi- dows, and Orphans - . . . . .	291	0	10
Paper and Printing - . . . . .	419	1	1
Sundry Expenses - . . . . .	1699	2	4
Total . . . . .	<u>17,138</u>	<u>0</u>	<u>6</u>

This excess of the Expenditure above the Income has not only absorbed a balance of 856*l*. 3*s*. 3*d*. in hand at the beginning of the year, but has left the Society 2639*l*. 17*s*. 10*d*. in debt. One effect of this is thus stated—

In consequence of demands from India, to an extent of which the Committee was not aware, arising from an augmented expenditure at several Stations, on account of the purchase of premises and other unforeseen contingencies, it has been found necessary to suspend the sending out of New Missionaries during the past year.

*Conclusion.*

While the Committee are not discouraged by this state of the Funds, but look confidently, under the blessing of God, to the increased exertions of their friends to remove this difficulty, it is to that Blessing that they still more earnestly look for the efficacy of the Society's measures toward the Heathen. On this subject they say, in conclusion—

The Committee cannot but advert, with peculiar satisfaction, to the fact, that, with increased zeal and energy in support of Missions to the Heathen, there has been, evidently, a growing conviction, that something far, infinitely far, beyond the whole apparatus of human means and instruments must be employed to produce the desired effect—that Jehovah himself must pour out the Spirit from on high, ere the wilderness become a fruitful field, and the desert be made to resemble the garden of the Lord. To those who may have been intimately engaged in Missionary Concerns, indeed, this great truth has been rendered familiar, by the general tenor of those communications, which have reached them, from every quarter, in which Missionaries are employed; but, it is truly gratifying to see, that, by means of the warm and pathetic addresses of our Brother Ward, and others, who, like him, have visited us from the scene of actual labour, the supreme importance and absolute necessity of those sacred influences have been much more powerfully impressed on the minds of British Christians at large. May this conviction effectually repress all inclination to glory in man; and prepare our spirits to welcome that auspicious day, in which the Lord alone shall be exalted, and all flesh shall be silent before him!

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GENERAL BAPTIST MISSIONARY  
SOCIETY.

THE formation of a Missionary Society among the Members of the General Baptist Denomination, was stated at pp. 27 and 28 of our Volume for 1817. The measures of the Society since its establishment have been chiefly preparatory. Brief Reports have been annually printed; the last of which was de-

livered at the Meeting of the present year, held at Loughborough on the 27th of June. We shall extract the substance of these Reports, under the heads of Funds and Missionaries.

*State of the Funds.*

In order to awaken attention, more particularly among the Members of the Religious Community in which the Society was formed, to the duty of supporting Missions, several thousand copies of an Address, containing many affecting representations of the miserable state of the Heathen, were circulated. Plans were suggested, for the more effectual embodying and cherishing the zeal of the Denomination; and Associations gradually increased, in consequence, among its Congregations.

The Income of the First Year was about 154*l.*—that of the Second, nearly 500*l.*—of the Third, 772*l.*—and of the Fourth, 960*l.*

The Expenditure of the Fourth Year was 1551*l.* 7*s.* 10*d.*; being chiefly on account of the Outfit, Passage, and Salaries in advance, of two Missionaries and their Wives, who have proceeded to India.

One Student is in preparation; and the offer of another has been reluctantly declined, till an increase of the Funds shall authorise his acceptance.

*Appointment and Sailing of Two Missionaries.*

The Missionaries of whom we have just spoken, are the Rev. William Bampton and the Rev. J. Peggs. Mr. Ward promised to these Members of a kindred Denomination, the most cordial welcome at Serampore, and every assistance in fixing themselves in a sphere of labour. On this last point, it is stated in the Instructions delivered to them—

With respect to your Station, we beg you to consider it a leading principle in directing your decision, that it shall be one where the field for usefulness ap-

pears wide, and as yet unoccupied by others.

We wish you, if practicable, to convey the Gospel to some nation, for whom as yet no man cares.

We cannot, with propriety, decisively fix on your future Station, but suggest one or other of the following—Assam; the Punjab; Central Hindoostan, viz. the Country in the neighbourhood of Aurungabad; or one of the great Eastern Islands which may be as yet unoccupied. The first of these may probably be found the most eligible; the last, the least advisable.

When you reach Serampore, consult the Missionaries there on the eligibility of the above Stations; or, if none of these should seem suitable, on any other that may appear eligible. Value their advice, and treat it with deference; yet you are to consider it as advice, and not as actual direction; but must endeavour to act as, before God, seems most advisable to your own minds.

On the Station first mentioned, the Fourth Report adds—

Assam, for several hundred miles, borders on the British Territory, within which your Missionaries may reside, and yet act upon Assam. Among the reasons that have appeared to make this a most eligible Station, are the following:—It is a Station supposed to contain a population of several millions. It has not one Christian Missionary. Down the Burrampooter River, there is a ready water-connection with Serampore; and the Bengalee Language, to which your Missionaries are applying, and in which Mr. Ward thought they might read the Testament by their arrival in India, has a considerable affinity to the Language of Assam, and will greatly facilitate its acquirement.

The Instructions delivered to the Missionaries thus speak of their consistency in their religious principles:—

We expect you to remain Baptists. It is also important that you should remain decided in the leading sentiments of the Connection to which you belong. At the same time, it is very far from our minds that you should be disputants for a party: your time is too valuable to be thus wasted: endeavour to unite a warm and affectionate regard for all who love the Lord Jesus in sincerity,

with a manly yet candid adherence to what you believe to be the truth. Cherish a particular regard for that other part of the Baptist Denomination, who have been long so honourably engaged in the Missionary Field: the friendship and counsel of such men as their Senior Missionaries, cannot but be a great blessing and comfort to you.

The Missionaries and their Wives sailed with Mr. Ward and his companions, in the *Abberton*. An extract of a Letter from Mr. Bampton, written as the ship was passing down the River, will shew the advantage of sailing with Christians, who, like Mr. Ward and Mrs. Marshman, know the value of well-arranged plans during a long voyage:—

Our family Worship is held, morning and evening, in one of our cabins; and is attended by Mr. Ward, Mrs. Marshman and her daughter and niece, Miss Cooke, Mr. and Mrs. Mack, and our four selves.

Mr. Ward is a devoted servant of Jesus Christ, and very anxious to do good. He has proposed an arrangement of meetings; and we have agreed, not only to have Morning and Evening Worship, but to have meetings for free conversation on Tuesday Evenings—preaching among ourselves on Wednesday Evenings—and a Prayer Meeting on Thursday Mornings, to correspond with one held at the same time at Serampore. On Friday Evenings, we are to have a conference-meeting; and, on Lord's Days, Service on deck on forenoons, and below afternoons and evenings; also a Missionary Prayer Meeting, on the first Monday in every month. Week-day Evening Meetings are to take the place of our Evening Worship.

Miss Cooke, mentioned in this extract, is the Lady stated at p. 197 to be proceeding to Calcutta, for the purpose of training Female Teachers.

**BRITISH & FOREIGN SCHOOL SOCIETY.  
SIXTEENTH REPORT.**

*State of the Central Schools.*  
Of these Schools, the Committee thus speak:—

The support and management of the

Central Schools in the Borough Road, and of the Establishment for the instruction of Masters and Mistresses connected with them, have always formed a main object of attention. The flourishing state of these Schools, and the good conduct of the Children, have been a source of high gratification to your Committee; and the more so, as the numerous visits from Strangers and Foreigners render the Central Schools, in themselves, a very powerful instrument for disseminating a proper knowledge of the British System in all parts of the world.

These Schools, of which that for Boys admits and now contains 500, and that for Girls 300 pupils, have since their establishment given Education, the former to 13,661, the latter to 7028 children, making a total of 20,689: of those who at present attend, 51 are the children of Insolvent Debtors. Since the last Anniversary, not fewer than 34 persons have received the instruction necessary to qualify them for Masters, including thirteen who are now attending the School for that purpose, some of whom are fit to take charge of Schools.

Several Missionaries have been instructed, and Schools have been organized, as well as temporary Masters supplied.

The Ladies' Committee make the following report respecting the Central School for Girls:—

The School is always full: the number of Children waiting for admission, at this time, is sixty. There have been 7028 Children educated in the School since its first establishment; many of whom are now faithfully discharging the duties which devolve on them, in those stations wherein they are placed by Divine Providence. Southwark has long enjoyed the benefits of Sunday Instruction, in a greater degree than any other district of London: to this it is probably owing, that the disposition of the Parents to seek the instruction of their offspring is increased. So far from the Central School being deserted by the establishment of surrounding Schools, the desire of the Poor to get their Children admitted is more earnest, and the attendance of the Children more regular.

*State of Education in the Metropolis.*

On the point last stated by the

Ladies' Committee, the Report adds—

Your Committee cannot omit noticing, what has frequently come to their knowledge, respecting the Schools in and near the Metropolis, that the rise of one School has not been accompanied with the decline of others in its vicinity, and that in none of them has the attendance of the Scholars declined from other than temporary causes; but that, the formation of one good School has so much increased the value of religious education among the Poor, as to prepare the way for the successful establishment of another. Your Committee cannot, therefore, even upon the ground of interest, view with indifference or jealousy the success of kindred Institutions: on the contrary, they would here record their sincere pleasure at the progress which many Schools, in no way connected with this Society, have lately made; and would bear their cheerful testimony to the extensive good, which they have done and are doing. There is, indeed, ample scope for all the exertions of benevolence, and great need of the active union and co-operation of all the Friends of Education; for, even now, a very large proportion of the Children of the Metropolis are growing up in ignorance and vice.

On the influence of the Society in promoting Education in the Metropolis, the Committee remark—

Endeavours to excite such measures, as might eventually lead to the establishment of Schools sufficient for the population of the Metropolis and its vicinity, have been unremitting; and the number of these Establishments has every year increased.

In the Metropolis, forty-three Schools are at present known to the Committee as being conducted on the British System, in which not fewer than 5833 Boys and 2165 Girls receive instruction, on principles and by methods best calculated to impress their minds with religious knowledge and pious and moral habits. Of these Schools, twenty-two have been formed within the last five years, and furnish a convincing proof of the increasing activity of the Friends of the British System, during that period.

Your Committee do not indeed claim, either for themselves or their predecessors, the merit of having been the Found-

ers of these Schools, but there is scarcely one of them in the foundation of which they have not had some share.

Of different Schools in London, the following report is made:—

Under the auspices of the City Auxiliary, two Schools have been built, for 300 Boys and 250 Girls; and are already in a flourishing condition. Within the precincts of the Bloomsbury and Pancras Auxiliary, a School has been erected for 300 Girls; to which it is in contemplation to add another for 400 Boys, on ground already provided, as soon as the necessary funds can be raised.

The Jews' School has, for a considerable time, been quite full; and many Children, desirous of Education, cannot be received into the present School Room. The want of Female Instruction has stimulated many active and benevolent characters of that Nation to great exertions, whereby the Committee have been enabled to purchase ground for building New Schools. The Secretary has informed your Committee, that on the 10th instant (May) the first stone was laid for two New Jews' Schools, for 600 Boys and 300 Girls, in Bell-Lane, Spitalfields.

The excellent Schools of Southwark, in which nearly 2000 Children are instructed, and those of the North-East District, which furnish Education to 1500, give striking evidence of the usefulness of the Plan of Auxiliary Societies and School Associations.

During the past year, New Girls' Schools have been opened and supplied with Teachers, in Hackney Road, Somers Town, Saffron Hill, Westminster, and Stamford Street.

#### *Progress of Schools in the Country.*

From all parts of the United Kingdom, your Committee have received the most satisfactory information. The plan of voluntary Associations, under whose direction the Schools are conducted, has almost universally the effect of preventing a decline of zeal in the superintendence; while it is the only method, by which the confidence of the poor can be secured, and the cause of Education create a warm and lasting interest. Were these Associations still farther multiplied, were the real wants of every district carefully inquired into, could all jealousies and minor interests be sacrificed for the sake of uniting those who delight in the improvement of their neigh-

hours—how quickly might the blessings of instruction be diffused! how easily all obstacles be conquered!

Of the Girls' Schools in the Country, the Ladies' Committee report—

Mistresses have been sent to Coleraine in Ireland, Rochester, Worcester, Nettlecomb, Boston, Sunderland, and Woolwich; besides various others, who have been trained at the request of different Committees.

In former Reports, your Committee recommended increased efforts to extend the blessings of instruction amongst Female Children. They have the high gratification of reporting, that those appeals have not been made in vain. Associations of female benevolence are continually forming: active Ladies' Committees are establishing, in all parts of the Country, as well as in the Metropolis.

#### *Progress of Education in Scotland.*

In Scotland, the British System seems to be making additional progress. The School in Edinburgh, to which your Committee have sent a well-qualified Teacher, is flourishing, and attracts the notice of other Masters; while in the other large cities, where Schools have been established on this system, it continues to produce the most beneficial effects.

#### *Progress of Education in Ireland.*

The Society for the Education of the Poor in Ireland proceeds with energy and success. By the Report of the Society, for the present year, it appears—that the Schools assisted during the year 1820 amount to 245; of which 125 are New Schools—that the sum of 185*l.* 14*s.* 5*d.* has been expended in the support of these Schools—that the whole number of Schools assisted by the Society amounts to 381—while the total number of Children thus instructed is no fewer than 26,474—and that assistance has been afforded to Ten Schools in Gaols.

It is stated, that, in the Gaol of the County of Antrim, not a single instance has occurred of any prisoner, who had been in the habit of attending the School, returning as a culprit within the walls of the prison.

The Honourable Society of the "Governor and Assistants (London) of the New Plantation of Ulster" have applied to your Committee for a Master



and Mistress for two New Schools erected at Coleraine, in which 600 Children were registered immediately on their arrival.

The Hibernian Society is increasing in its success; and the Baptist Irish Society has established 90 Schools, containing about 8000 Children, who are taught in the Irish Language. These Societies proceed on the principle of allowing no book but the Scriptures to be read.

*Improved Manual of the British System of Needle-Work.*

The Ladies' Committee say on this subject—

In reference to the Central School, your Committee further request the attention of this Meeting to the publication of a new, and they trust improved, edition of the Manual of the British System of Needle-Work. The plan formerly published having given general satisfaction, and been adopted in many Schools not immediately connected with the British System, your Committee considered it their duty to render every facility to the improvement of Children in this branch. They have therefore published the Manual of this part of the System separately; and have endeavoured to render it as simple and intelligible as possible. If they have succeeded according to their earnest endeavours, this publication will be useful to Schools of all descriptions.

*Evidences of Beneficial Effects of Instruction.*

The Ladies' Committee adduce the following facts, in testimony of the beneficial influence of Education:—

Many favourable accounts have been received, during the past year, from various parts of the country; several of which report that increasing attention has been paid to the conduct of the Scholars on leaving School. In some instances, rewards have been bestowed on good conduct.

From such investigations, wherever they are practicable, your Committee are assured that the best effects will naturally follow. Encouragement has the most beneficial tendency on the young mind; and if, at this critical period of life, good conduct can be obtained for two or three years, the future welfare of the individual will, with the Divine Blessing, be secured.

One Report states, that, among all the  
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Children recommended to service, as far as was known, not one had brought discredit on herself or the School—another, that Children have been rescued from filthiness, indolence, and vice; that they are taught to read the Scriptures, and learn a portion of them every week; and that many of those who have been taught in the School are now in creditable places, and giving satisfaction in the several stations wherein they are placed. A third Report states, that, since the establishment of the School in 1815, Children who had been an offence to the neighbourhood, on account of their extreme rudeness, are now so improved, that the Committee are able to say, “at the end of five years, though the root of these evils may still be found in the hearts of many of the Children, though there may still be in the School a few Girls occasionally disposed to resist authority, though it is possible, among so great a number, a Child may now and then be found who is not disposed to speak the truth from the heart or to resist every temptation; yet that such and even higher delinquencies, from being frequent, are now of rare occurrence, if indeed they occur at all.

The general tenor of the Reports received is the same everywhere.

*Foreign Proceedings.*

Such details of these Proceedings as respect the *Continent of Europe* and the *Mediterranean* will appear in the present Number. Some information relative to *India*, the *West Indies*, the *United States*, and *British America*, will be noticed in the next Survey.

*Extensive Influence of the Society.*

It is the glory of Institutions of this nature, that the extent of their usefulness cannot be estimated, nor even conjectured, by any standard of numbers—that they diffuse their influence, where their Name is scarcely mentioned; and excite or support the zeal of philanthropic minds, where pecuniary gifts are not required.

The British and Foreign School Society must object to every attempt to measure its activity or influence merely by the number of Schools established or supported by its direct co-operation, or in avowed connection with it. The Society claims a share in advancing the progress of liberal views on

the subject of Education, which have gradually been gaining strength since the formation of the Institution; and the Committee have derived great encouragement by every additional fact, which has illustrated the beneficial effect produced by the example, the correspondence, and the publications of the Society.

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## Continent.

### EDUCATION SOCIETIES.

#### *State and Progress of Education.*

FROM the Sixteenth Report of the British and Foreign School, and its Appendix, we have extracted the following view of the State and Progress of Education on the Continent.

#### FRANCE.

France enjoys the blessings, which a progressive increase of her Schools creates: and those who, in that country, hoped that the zeal and activity of the Friends of Mutual Instruction would soon abate, have hitherto been disappointed. The System has, on the contrary, gained additional credit, by its successful application to the Instruction given in the Schools, and by the moral improvement of those who have been instructed.

The following extracts from the Report of the Society of Elementary Instruction, at Paris, delivered to the General Meeting, held March 21, 1821, will shew the truth of this statement:—

We are particularly indebted to the Government for the encouragement which it bestows on our exertions. His Excellency the Secretary of State for the Interior transmits to us, several times every month, the statements which he requires to be regularly sent to him from the Prefects. These statements contain an account of the attendance of the Children during every month of the quarter—the number that the School can accommodate—the progress of the Scholars in reading, writing, and arithmetic—valuable remarks on the conduct both of Masters and Pupils, or on the moral improvement that has been observed in the Pupils—with much

very interesting information: and it may be asserted, that this Statistical Report of the Schools will, at a future day, contribute, in a most important degree, to the development of the moral character of our Youth.

The total Number of Schools in action on the 1st of October, 1820, was 1546: during the last year there has been an increase of more than 200. All our Departments contain several Schools: the average number in each is eighteen. Of the 1546 above mentioned, 1232 are recognised by official accounts.

Our limited funds are often a cause of regret; our resources being so very disproportionate to the good that remains to be done. Happily, we have been materially assisted by the continued beneficence of the Minister of the Interior. It appears from Letters, which we have received from his Excellency Count Simeon, that, during the year 1820, he has been pleased to bestow Grants on 65 Schools; exclusive of those in Twelve Departments, in each of which there are several that are not officially known to us. Thus the Government has aided, during the last year, about One Hundred Schools, and the Society of Paris the same number.

We will now consider the Number of Children to whom the blessing of Education is dispensed. It may be calculated, if we include the Military Schools, that the 1546 Schools can receive 170,000 Scholars. The 1232 Schools, with which the Society is connected, can admit 129,000 Scholars.

If some are disappointed, that their expectations have not, in every respect, been fully realized, let them turn to the portion of good that has been effected. In 1820, one million seventy thousand five hundred Children received instruction—in 1817, the number was only eight hundred and sixty-eight thousand: thus, in three years, there is an increase of two hundred and two thousand five hundred.

After noticing the increase of the Schools in Paris, the Report states—

In 1817, the population of Paris amounted to 713,966: the amount of Children from five to fifteen years of age was 90,718. It is, therefore, melancholy to find, that all the Schools together do not receive more than twenty-five thousand Scholars. It is true, that many Children leave School

before they are fifteen years of age; but if we reduce the number one half, there will still be thirty thousand deprived of all religious, moral, or intellectual culture. Of these unfortunate persons, some are buried in manufactories or other laborious occupations; where no other account is taken than of the value of their small labours, without regard to their morals: others are retained at home by their Parents, to aid their necessities by their help: but a great number live as vagrants, in all the miseries of licentious habits: many of them are trained in acts of delinquency and crime; being left to themselves, without Schools to receive them. Are they not frequently seen in our Criminal Courts? and they only escape punishment from their being under age.

A liberal Citizen of this Metropolis, struck with this afflicting picture, and to give a valuable example to others, at his death bequeathed a Legacy for the encouragement of Schools of Mutual Instruction in each of the Twelve Departments of Paris. The memory of Mr. Peter Hénault, this worthy benefactor, is deserving of honour.

We have also to acknowledge the favour of a present from the Bible Society, which demands the gratitude of this Meeting: 6000 copies of the New Testament have been transmitted to us by the Society: it has offered to us 3000 more. The Committee will lose no time in sending these books to all the Schools comprised in the quarterly returns. We have also to mention the establishment of a "Savings Bank" by M. de Vérigny, late Prefect de l'Indre; in which will be placed, periodically, a sum for the encouragement of Masters.

By the details given, it appears, that all the Schools in France receive, on the average, each 38 Scholars. The Schools for Mutual Instruction admit 107, and could receive more. The expense of 27,581 Schools, requisite for the Nation on the old plan, may be estimated at seventeen millions of Francs, at least: which might be reduced to five millions: and, moreover, WITH THE SUM AT PRESENT EXPENDED, ALL THE MALE POPULATION OF FRANCE MIGHT BE INSTRUCTED, IF THE MODE OF MUTUAL INSTRUCTION WERE ADOPTED.

Female Education attracts great attention in France. The Ladies' Committee of the British and Fo-

reign School Society state, in reference to this subject—

The Ladies of Paris have distinguished themselves by the establishment of a great number of Schools; and by the circulation of a Manual, in which the same management for teaching Needle-Work is adopted, as in that which has been so long used in your Central School. Very active Committees of Ladies have been formed throughout that kingdom.

#### NETHERLANDS.

In the Netherlands, the introduction of the British System has even surpassed the expectation which its advocates had entertained. The Central School at Brussels has rewarded by its success the efforts which its establishment required; and contributes to make the System known in different parts of the country, from which Youths have been sent to acquire a competent knowledge of the plan: while, as is acknowledged by Baron de Falch, the Minister for Public Instruction in the Netherlands, a wider diffusion of education is visibly followed by an improvement in the habits and moral principles of the rising generation.

The Commission for Gratuitous Instruction bear the following testimony:—

The development of mind, which appeared in many of the Scholars, who have risen from the sand-desk to the eighth class—and the improvement of others, who have slumbered several years under the plan of the Old Schools—have given great encouragement to the System of Mutual Instruction; while the sanction of Public Authority, and universal approbation, have silenced all antagonists.

Of a plan intended for the improvement of Schoolmasters, the Minister of Public Instruction states, in reference to the Dutch Netherlands—

A principal measure adopted by the General Administration, is that of encouraging Societies for Schoolmasters. The Teachers already stationed are assembled on fixed days, to practise among themselves the several branches of knowledge required in their Schools, and to exercise themselves mutually in

the art of communicating them to their Scholars. By means of a moderate sum, allowed by Government and these Societies, they procure collections of works on education, geographical maps; globes, and other things proper for their improvement. Every report received from these Societies proves their great utility, and the salutary influence with which they have introduced into the Schools every measure which has proved excellent by their experience. There are, in the Northern Provinces, 180 Societies of this description, comprehending a total of 1986 Members.

#### SWEDEN.

Great progress has been made in Sweden, in improving the existing Schools and establishing others, in consequence of the introduction of the Plan of Mutual Instruction. The efforts of Mr. Gerelius, who studied the System in the Borough-Road School, and published in his native country a translation of the Manual as well as an account of the Schools of this Society, have been highly successful; being warmly supported by the Archbishop of Stockholm, the Municipal Authorities, and several other distinguished characters. Two New Schools were opened in that Metropolis, on the 1st of November last, and were numerously attended. The Establishment of a School Society was then in contemplation, and it is probably by this time formed.

#### RUSSIA.

From Russia, your Committee have been informed of the establishment of several New Schools, in important stations; and they have had the satisfaction of providing and sending out a Mistress for a School of Girls, to be formed in St. Petersburg.

Mr. Heard, who, it will be recollected, was sent by this Society to Homel, the estate of Count Romanzoff, and was the first to introduce the System into Russia, mentions, that, on the 9th of November last, the School under his care was removed to the magnificent building erected for the purpose, and that immediately measures are to be adopted to form Village Schools in every part of the Count's vast Domains.

The Institution at Homel has already produced, in various parts of the Russian Empire, and particularly in Poland,

a great desire of forming similar establishments.

The Directing Members of the University of Wilna have shewn a distinguished zeal on behalf of this System.

A School on the British System has been established at Abo, in Finland; the Master of which has been educated at St. Petersburg.

#### ITALY.

The convulsions to which Italy has been exposed have indeed impeded, although not destroyed, the progress of the work which gave just cause for the most cheering expectations.

The Report, lately received, of the School Society at Florence, contains the most satisfactory proofs of the zeal of its Members. Tuscany can now number 26 Schools, in which the British System has been adopted; viz. 23 for Boys, and 3 for Girls: and several others were about to be established in the Capital. From Naples, where, previous to the late political commotions, the System of Mutual Instruction was rapidly spreading itself, under the distinguished patronage of Prince Cardito, your Committee have received no authentic information since that period.

#### SPAIN.

With Spain, a frequent communication has been kept up. The Cause of Education is there advancing, and the Friends of the British System are active. The plan for erecting a large Normal School for Girls has been favourably received by the Cortes. Colonel Kearney has organized several Schools, and provided Masters for others. By order of the Government, a Master is preparing for the Havannah. A grand Central Military School, for the whole Army, is on the point of being established, and organized by the same Gentleman,

Of the exertions of Ladies in Spain, the Ladies' Committee of the British and Foreign School Society report—

A Committee of distinguished Ladies in Madrid have established a Model School in that capital, under the patronage of the Marchioness of Villafranca. The plan is protected by Government; and the Cortes have shewn every disposition to extend the benefits of education on the British System.

The Marchioness honours your Committee by regular correspondence; and has lately transmitted a register, stating the actual improvement of the children in the short space of seven months, since the School was opened, which reflects high credit both on the System and the management of the School.

The Marchioness writes, under date of March 23, 1821—

On the 16th instant, when the School completed its seventh month from its opening, we celebrated a Public Examination; to which were invited the principal Corporations of this City, and the Parents of all the Children, in order to inform ourselves if they had any complaint against the establishment. They were all extremely satisfied with the novel sight of a School of 166 Girls, of all ages and conditions, united in the same room; and all working and studying together, without the least noise or confusion: but what surprised them the most, was the progress which the Children had made, in all the branches of education, in so short a time.

I am now trying to engage the Government to form a regular Central School in this city, on a much larger scale than the one which we have at present; and I have succeeded in part, as our Cortes are already treating of the matter: and I believe our plan will be realized, at least I hope it may, for the benefit of the indigent class of society.

Subsequent accounts state, that the Government have given directions to provide a large School Room, and to extend the plan of instruction.

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### South Africa.

GREONEKLOOF,

(Within the Colony),

UNITED BRETHERN.

*Extracts of the Diary for the First Half of the Year 1820.*

January, 1820.—The conclusion of the Old and commencement of the New Year was distinguished by a sense of the forgiving love and comforting presence of our Lord and Saviour; and our confidence in Him was strengthened anew, that He will continue to lead us

and our Hottentot Congregation in the way of Life Eternal.

Jan. 4.—Brother Stein and his wife spoke with all the inhabitants individually. Old and young attended.

The report which he made of the state of the Adults was truly encouraging; many of them grow in the love and knowledge of our Saviour Jesus Christ. But, among the Children and Youth, there appeared much indifference and inattention to the concerns of their souls: we offered up fervent prayer, that the Lord would awaken them to a sense of their want and need of a Saviour.

Many of the Adults disclosed their thoughts and experience in a manner which shewed that their words proceeded from their hearts. They bemoaned their backwardness, their ignorance, and want of love to the Lord Jesus; who had done so much to redeem them from sin, and had loved them even unto death. They declared, with great emotion, their thankfulness to Him, for having sent His Word even to such poor beings as they were; inviting Hottentots also, to partake of the same blessings, which were bestowed upon nations, in their opinion, much more deserving of so great a favour: and prayed that they might be enabled to walk more worthy of their heavenly vocation. They described their former way of living, when they were ignorant and blind Heathen, and led captive by Satan at his will; and expressed their earnest desire to be truly converted to God, and to obtain the witness of the Holy Spirit in their hearts that they were now children of God and heirs of life everlasting.

Jan. 15.—A Communicant, Agnes Adams, departed this life, in full reliance on the mercy and merits of our Saviour. After her baptism, she deviated more than once, so as to make it necessary to exclude her from the meetings of the baptized; but after her re-admission, three years ago, she remained steadily looking to Jesus, the Author and Finisher of our faith, and sought only the one thing needful. She was a cheerful and contented Christian. Her illness being a decline, she lingered long in great weakness. Within the last hour preceding her dissolution, she desired a visit from one of the Missionaries, whom she requested to recommend her to the Congregation, that all might pray the Lord soon to take her to Him-

self. This favour was shortly after granted to her, and she departed in peace.

*March 2, 1820.*—We spoke with all our Communicants: and rejoiced to find them, not only desirous of partaking of that holy ordinance; but that the death of Christ, which we thus commemorate, might produce in them more and more fruit, to the mortifying of sin and every disposition militating against the work of His Holy Spirit within them.

*March 13.*—We had a conversation with our Chapel-Servants and Overseers, on matters relating to the police; and chiefly on the unwillingness of some, to make restitution for the damage done to the fields and gardens, by their cattle straying into their neighbours' grounds. This is a source of much uneasiness and contention; and the Overseers have no small trouble on that account. We therefore agreed upon enforcing the rule, as the only means of making them more cautious; both in securing their premises, and watching over their cattle. In the evening, the whole Congregation was informed of the resolutions made; and exhorted, warned, and instructed, to be more careful in future, and to avoid cause for complaint; the necessity of a strict observance of the rule being obvious, for the benefit of every individual inhabiting Groenekloof. They promised obedience to the directions given them.

*March 25—April 1.*—We began the celebration of the Passion Week with prayer and supplication, that the Lord would anew impress on our hearts a deep sense of our owing all our peace and salvation, in time and eternity, to His having borne our griefs and carried our sorrows; suffering the punishment due to our offences, that we might be delivered from curse, and reconciled by the blood of His Cross. He made it a season of great grace to us and our people. Maundy-Thursday and Good-Friday were distinguished days of blessing, on which we meditated with our whole hearts on His bitter passion and death. On the former day, at the celebration of the institution of the Lord's Supper, eleven persons were present as candidates, six of whom are to be confirmed next month.

*April 2 & 3.*—We celebrated the Resurrection of our Lord, in the manner usual in our Church. He made it a day of great blessing to us and our people,

and His peace and presence was felt in all our meetings.

*April 6.*—We spoke individually with all the Candidates for Baptism, New People, and Children. This is done every quarter. We had much satisfaction with the Adults; and perceived that the Holy Spirit leads them on to the knowledge of their need of a Saviour, and to Jesus as the only Deliverer from the power of sin and Satan.

*April 9.*—Eight Adults were baptized. We had likewise a solemn meeting with ten Baptized and fourteen Communicants, who had attained to these privileges since Easter last.

*May 3.*—Five persons were confirmed for the first participation of the Lord's Supper.

*May 6.*—We had a blessed enjoyment of the Lord's Supper, which had been postponed to this day, on account of some late visitors. Speaking with the Communicants previous to it, we rejoiced to hear their declarations of faith in our Saviour, and reliance on His meritorious death and sufferings, which we commemorate by this sacred ordinance; desiring more and more to shew forth the fruits thereof, made manifest in our walk and conversation.

There arrived, to-day, a party of Five Missionaries, three married and two single, whose destination is to India. We took a heartfelt share in their appointment; and prayed the Lord to bless their Ministry, and to grant them a safe passage, and His gracious support in all their labours; that the Word of His salvation may be made known to the benighted nations of the Eastern World, and a rich harvest be gathered in.

This refers to the visit of the Missionaries of the Church Missionary Society, who sailed on board the Ajax. See pp. 382, 383 of our last Volume.

*May 11.*—We celebrated the Ascension of our blessed Lord and Saviour; and experienced the fulfilment of His promise, that where two or three are assembled in His name, He will be in the midst of them to bless them. Even here, in this small Congregation of believing Hottentots, He is present, and His power, truth, and grace made manifest.

*May 21 & 22.*—We celebrated the Festival of Whitsuntide with blessing.

Conscious of our many failings and undeservings, we entreated the Lord, not to take his Holy Spirit from us: to whom we vowed new obedience, and faithful attention to His voice.

*May 25.*—The usual speaking with the Communicants afforded us much pleasure and profit for our own souls, in observing how many of them grow in the knowledge and love of the Lord Jesus Christ.

*June.*—The conversations with our Communicants, previous to the celebration of the Lord's Supper, were in general much to our satisfaction and edification; but some, who had had a quarrel, which they could not settle among themselves, were told, that, with unreconciled hearts, they could not be admitted, for *Except ye forgive men their trespasses, neither will your Heavenly Father forgive you your trespasses.*

## Eastern Africa.

### ZANZEBAR.

#### AFRICAN INSTITUTION.

*Memoir on the Slave Trade of Zanzibar.*

THIS Memoir was mentioned, in terms of just commendation, in an extract from the Fifteenth Report of the Institution, at p. 300 of our Number for July. The information which it contains respecting Zanzibar, and the Slave Trade connected with it, induces us to lay the whole of it before our Readers.

The Slave Trade is carried on along the whole extent of the East Coast of Africa, wherever there is a harbour or an anchorage, in which vessels can traffic with safety; but I select one spot, as peculiarly calling for the attention of the African Institution and the British Government.

The Island of Zanzibar is distant from fifteen to twenty miles from the continent. The appearance of this island, on approaching it, is very beautiful: it is generally low, but rises toward the centre into gentle eminences, richly clothed by nature, and displaying, in many parts, the richest cultivation. From March to September, the rains perennially fall; but, during the other months of the year, there are occasional showers, which, uniting with the waters

of numerous springs, form several fertilizing streams flowing in various directions throughout the island, and preserve a delightful picture of never-fading verdure. Toward the coast, the soil is generally light and sandy; but, at a little distance inland, it is composed of a rich black mould.

Cocoa-nuts abound; and nothing can exceed the profusion and excellence of the fruits—such as pine-apples, mangoes, oranges, bananas, plantains, lemons, limes, citrons, and pomegranates. The sugar-cane is extensively cultivated; but used, as in most parts of India, in its raw state. There is an abundance of all the vegetables of tropical climes; which, with the fruits, are so bountifully supplied by nature, and require so little assistance from man, that the agriculture of the island is chiefly confined to clearing the ground from an exuberant vegetation not alimentary. Poultry is plentiful and cheap, a Spanish dollar being the price of sixteen large fowls. The harbour and coasts of the island yield abundance of delicious fish, of great variety.

The population is computed to be 200,000: consisting of Natives, Negro Slaves, and Arabs; the Arabs not amounting to more than 2000, the Slaves to about 150,000—some considerable Arab and Native Landholders possessing each from 200 to 400 of these unfortunate beings.

It is comparatively happy for them, when their lot is cast in the service of an Arab, who is justly famed for his mild treatment of his slave. He allows him a small habitation on his estate, exacting from him moderate labour, while the fertile soil yields him ample means of subsistence with little trouble. The poor Negro, therefore, under an Arab Master, appears to enjoy ease and content.

Numbers, unhappily, are differently situated: and the account given by Captain Smee of the East-India Company's Marine, who visited the island in 1811, is sufficient to harrow the hardest heart.

A considerable number of Merchants, from Cutch and Scind, occupy the best houses in the town of Zanzibar, engross the greatest part of the Slave Trade, and form the most opulent part of the community.

The Slaves are brought to the market-place early in the day; but the

principal exhibition commences about three or four o'clock in the afternoon. They are ranged in a line, composed of both sexes and all ages; beginning with the least and increasing to the rear, according to their size. To set them off to the best advantage, their skins are cleaned and burnished with oil, their faces painted with red and white stripes, their woolly hair plastered and filled with a yellow powder esteemed among the poor creatures as a mark of beauty and elegance, their hands and feet ornamented with rings and bracelets, and round their loins is wrapped a new striped or plain coloured cloth. At the head of the file, stands the Proprietor; and, on each side, two or three of his domestic slaves armed as a guard. Thus arranged, the procession begins, and passes through the market-place and principal streets; the Owner, in a sort of song, sounding the good qualities of his Slaves, and proclaiming the prices that he had been offered for them. When one of them strikes a spectator's fancy, the line is halted; and an examination ensues, which for minuteness is not equalled in any cattle-market in Europe: the purchaser first ascertains that there is no defect in the faculties of speech or hearing; and takes the assurance of the seller, that the slave neither snores nor grinds his teeth in his sleep, which are deemed great objections, and then he proceeds with his examination: the mouth and teeth are inspected, and afterward every part of the body in succession; after this, he is made to run; and, if there be no defect in the limbs and no indication of any disease, the bargain is concluded. At the close of the day, the wretched beings who have been sold, are stripped of their decorations and sent to the houses of the purchasers. Women with infants hanging at their breasts, and others feeble from age, are thus seen marshalled and driven about the streets. Some groupes had been so ill fed, that their bones appeared as if they would penetrate the skin. Children of six years old were sold for four, five, and six dollars. The value of a Prime Slave was about fifty, and that of a Young Girl sixty dollars. Women with infants did not fetch so high a price as those without them.

When a Slave dies, his body is often allowed to putrify on the beach; not a rag of cloth nor handful of earth being

laid over it. In consequence of this disgusting and revolting practice, the stench about the town is intolerable; and, co-operating with the noxious effluvia rising from decayed vegetable matter which floats down the stream in the rainy season, together with the filthiness of the low houses and narrow streets, tends to produce fevers and dysenteries which make dreadful ravages among the inhabitants. In this, may not the hand of Providence be seen rendering the very objects of their cupidity the means of their destruction?

The various Tribes of Slaves brought annually to Zanzibar for sale—and of which 10,000 are supposed to be sent annually to India, Muscat, Bourbon, and the Isle of France—could not be accurately described. They are brought from the continent; some, three months' journey from the coast: these are called *Mechmacries*, and their country furnishes ivory and gold. The *Meechcoos* are two months in coming—the *Mee-a-heo*, fifty days—the *Mee-geer-doo*, one month—the *Gooroo*, fifteen days—the *Doai*, ten days, and are said to be cannibals—the *Jiggiea*, four days—and the *Morjeerbana*, three. These are only a few of the different tribes who inhabit the country directly inland from Zanzibar; the interior of which is represented to be extremely fertile, and abounding with cattle and elephants.

The Town of Zanzibar is situated on the south-west side of the island: it is large, and chiefly composed of huts. The few store-houses which are seen, belong to the Merchants from Cutch and Scind, and the Arab Residents. The fort, which was of Portuguese construction, is a square building, with a tower at each corner, and a battery in an outwork toward the sea; in which are mounted four or five guns of large calibre, and of French manufacture. The harbour of this beautiful island is capacious and excellent. The tides rise between two and three fathoms; and, at a small expense, docks might be constructed, capable of admitting ships of the largest burthen.

The sovereignty of the island belongs to the *Imaum* of Muscat; who appoints, at pleasure, the *Hakeem* or Governor, his *Vizier*, and three or four officers who collect the customs, but maintains no description of military force. The *Hakeem's* Slaves, amounting to about 500, are all armed, and serve as soldiers. He himself is an eunuch-slave of the



Imaum. His ruling passion is love of power; for the preservation of which he lives like a beggar, his savings and extortions being transmitted to Muscat as the price of his situation. The people who live under his government despise and detest him.

The trade here, as at most of the ports on the East Coast of Africa, is chiefly in the hands of the Arabs from Muscat and Maculla, and of adventurers from Scind, Cutch, and Surat. The principal Imports are Surat and Cambay Cloths, to the value of twelve lacs of rupees annually; cotton, beads, sugar, grain, iron, and lead. The Exports consist of slaves, ivory, rhinoceros' hides and horns, cowries, wax, turtle-shells, &c. The value of the duties annually collected was computed to be 150,000 dollars; and the rate paid is five per cent.

The ordinary annual net revenue, derived by the Imaum from this possession, is 60,000 dollars; but levies of money are frequently made on the inhabitants, on various pretences. When Captain Smee was there, a ship arrived from Muscat, with a demand of 25,000 dollars, for the avowed purpose of enabling the Imaum to resist the encroachments of the Wahabees; but the real object was supposed to be, to purchase a cargo for the very ship that brought the demand. An additional tax was immediately imposed; and the principal men of the district were ordered to collect it, and held responsible for its payment, at a stated period, under pain of imprisonment. The Surat Traders were, on this occasion, called on to contribute 3500 dollars as their quota: but Captain Smee very properly afforded them that protection to which they were entitled from a British Officer; and remonstrated with the Hakeem, on the injustice of demanding any thing from these peaceable traders, beyond the established duties of the port.

In March 1811, when that Officer was at Zanzibar, with two of the East-India Company's Cruizers, there were lying in the harbour, for the purpose of commerce, 59 vessels of different sizes, containing about 10,000 tons. In addition to these, numerous small coasting craft are continually arriving and departing. In some seasons, 100 large Dhows have arrived there from India and Arabia.

It must be very evident, from what has been already stated, that the Slave

Trade is not necessary to the prosperity of this island; and that the commercial spirit of the place, if rightly directed, would find its best interest in the pursuit of other objects. The articles of Import and Export, of which a part have been enumerated, abundantly shew that a very lucrative commerce might be prosecuted, untainted by the guilt of that nefarious and inhuman traffic. Along the whole range of the Eastern Coast, there will not be found a port, by its many advantages, so inviting to commercial enterprise.

It ought then to excite equal astonishment and regret, that an extensive and populous Island, so richly gifted by nature, and so admirably adapted for commerce, the great and successful means of civilization, should be subjected to the dominion of a petty Mahomedan State, which, at the distance of 2000 miles, rules it with a contemptible band of Slaves, whilst it is unable to defend its own territories and commerce from the attacks of its neighbours in the Persian Gulph.

But the first object that calls for attention, and which ought to engage the consideration of the British Government in the East, is the Abolition of the Slave Trade; a measure, which I am confident is easy of accomplishment. The Imaum of Muscat is an old and steady ally of the East-India Company; and, of late years, has been indebted for his existence as a sovereign to their protection. His principal ship for war and commerce was recently built in the Company's dock-yard at Bombay; and all his applications for supplies from the arsenal are immediately granted. Indeed, the intimacy between the Imaum and the Bombay Governor has been such, and the confidence of this Mahomedan in Christian Benevolence so great, that he has (contrary to all usage) been in the practice of sending his Sister, to whom he was much attached, annually to Bombay with a large suite, there to pass some months for the benefit of her health.

The British Government, therefore, have only to express to the Imaum their desire, that the Slave Trade at Zanzibar should cease: and I am confident that he would readily enter into a Treaty with them for that purpose; and as readily agree, that the East-India Company's vessels of war should enforce its execution.

At all events, the trial should be attempted; and a beginning made to free the Eastern Coast of Africa from the dreadful scourge with which it continues to be afflicted.

*Measures of the Board to procure the Abolition of the Slave Trade of Zanzibar.*

The Correspondence which here follows on this subject is alike honourable to both parties engaged therein. It cannot fail to encourage all who sympathise with the wrongs of Africa. It is extracted, as was the Memoir itself, from the Appendix to the Fifteenth Report of the Institution.

The Board having communicated the above Memoir on the Slave Trade of Zanzibar to the Honourable the Court of Directors of the East-India Company, a Correspondence has taken place with that distinguished body, which will doubtless prove as gratifying to the Members of the Institution generally, as it has been to the Board. The Directors have, therefore, resolved to subjoin to the Memoir a Copy of that Correspondence; which they were prevented from more distinctly noticing in the body of the Report, as it had not been brought to a conclusion until after the period of the Annual Meeting.

No. I.—Copy of a Letter from the President, Vice-Presidents, and Directors of the African Institution, addressed to the Chairman of the Honourable the Court of Directors of the East-India Company; dated African Institution, 20th March, 1821.

Sir—We, the President, Vice-Presidents, and Directors of the African Institution, have the honour to submit to your notice, and that of your Honourable Court, a Copy of a Memoir communicated to us, respecting the Slave Trade carried on at Zanzibar, on the East Coast of Africa.

In addressing the Rulers of British India on this subject, we are aware that their humane policy has already prohibited all exportation or importation of Slaves, along the shores of their extensive dominions. But it appears, that, on the opposite side of the Indian Ocean, and along the Eastern Coast of Africa, the Slave Trade still prevails to a great extent; and, in particular, that the fertile and beautiful Island of Zanzibar on that coast, though capable of maintaining an ample legitimate commerce, is made the theatre of a large and active

traffic in human beings, attended with all its customary horrors.

This Island is represented to be under the government of the Imaum of Muscat; a Chief who has experienced, and still enjoys, the favour and protection of the East-India Company. And we have ventured to hope, that if the evils which the Slave Trade inflicts on Eastern Africa, and particularly on a detached portion of it ruled by an ally of the East-India Company, were brought distinctly under the view of those who manage its affairs, the beneficent principles, which have actuated them in the government of their own dominions, might induce them to interpose their powerful mediation with the Imaum of Muscat, for the entire Abolition of the Slave Trade at Zanzibar.

This hope has been greatly strengthened by the circumstance, that, in a Treaty recently entered into with the Chiefs of some Arab Tribes inhabiting the borders of the Persian Gulph, the Political Agent of the East-India Company (Captain Thompson) has procured the insertion of an Article, in which those Chiefs agree to stigmatise the Slave Trade as Piracy, and to abstain from the practice of it in future.

The solicitude felt by the African Institution, to induce the Powers of Europe to recognise the identity of the Slave Trade with Piracy, is shewn by the accompanying Address to the Sovereigns assembled at Aix-la-Chapelle in 1818\*. That solicitude is founded on the conviction, that until the Slave Trade shall have been pronounced Piracy by the common consent of Nations, means will still be found to elude all municipal enactments or international conventions for its suppression. We have, therefore, derived peculiar satisfaction from the Treaty to which we have alluded, in which the East-India Company has taken the lead in the practical recognition of this most important principle.

Whether it would be possible to induce the Imaum of Muscat to assent to a similar provision, is a point which we will do no more than barely suggest to your consideration, and that of your Honourable Court. Such a stipulation, we beg leave however to remark, would, in our opinion, add considerable force to the honourable example which the East-

\* See Appendix to the Thirteenth Report of the Institution, p. 7A.

India Company has already given to the Governments of Europe, of the course which is calculated most effectually to advance the interests of justice and humanity, by the complete extinction of the Slave Trade.

In submitting the whole subject to you, Sir, and to the Court of Directors of the East-India Company, permit us to express the perfect confidence which we feel, that nothing which can be done to attain the object that we have in view will be omitted by a Body, who have shewn how well they can employ their power in promoting the happiness of their fellow-creatures.

We have the honour to be, &c.

(Signed) WILLIAM FREDERICK,

Lansdowne,	J. H. Smyth,
Rosalyn,	W. Dealtry,
Compton,	Z. Macaulay,
Calthorpe,	T. F. Forster,
Teignmouth,	W. Wilberforce,
A. Johnston,	Jos. Phillimore,
T. F. Buxton,	T. Harrison,
S. Hoare, jun.	J. R. Williams,
James Stephen,	J. Macintosh,
Panton Corbett,	E. B. Wilbraham,
W. Smith,	T. Dalton.

No. II.—Copy of a Letter from the Chairman of the Honourable the Court of Directors of the East-India Company, addressed to His Royal Highness the Duke of Gloucester, K. G. President, the Vice-Presidents, and Directors of the African Institution; dated East-India House, 4th April, 1821.

Sir—I have had the honour to receive, and to lay before the Court of Directors of the East-India Company, the Letter from your Royal Highness, the Vice-Presidents, and Directors of the African Institution, under date the 20th ultimo; transmitting the copy of a Memoir respecting the Slave Trade carried on at Zanzibar, on the Eastern Coast of Africa; and expressing a hope, that the East-India Company may be induced to interpose their mediation with the Imaum of Muscat for the entire Abolition of the Trade at the above-mentioned Island.

I am requested to convey to your Royal Highness, and to the Vice-Presidents and Directors of the African Society, the expression of the Court's most cordial concurrence in the benevolent views entertained by the Members of that Institution.

In February 1812, the Government of Bombay informed the Imaum of Muscat that the Traffic in Slaves had been prohibited within the limits of its authority; and also transmitted a copy

of a regulation subsequently passed by the Supreme Government, adopting the same measures for the Presidency of Bengal; requesting his Highness to give publicity to the purport of it in his dominions, in order that his subjects who should resort to Calcutta might not, by its infringement, incur the penalties of the ordinance.

In July 1815, the Governor of Bombay (Sir Evan Nepean), with reference to the Letter addressed to the Imaum in 1812, acquainted his Highness that the Traffic in Slaves, so repugnant to every principle of humanity, had been annihilated in almost all the civilized world; and stated, that he was anxious that a Sovereign of his enlightened understanding should not only be exempt from the imputation of tolerating it, but should also have the merit of interdicting it within the limits of his authority; adding, that he felt the strongest inducement to recommend to his Highness's adoption, an example so worthy of imitation as that which the abandonment of the trade in question by the principal Powers of Europe afforded, under an assurance that his acquiescence in the proposition would be extremely gratifying to the British Government.

The Court are not in possession of the reply, which the Imaum may have addressed to the Bombay Government to the foregoing communication; but they take so deep an interest in promoting the humane object now brought to their attention by your Royal Highness, the Vice-Presidents, and Directors of the African Institution, that they propose, in conjunction with the proper Authorities, to issue Instructions to the Bombay Government, to renew their appeal to his Highness, and to leave no prudent means untried to obtain the desired concessions.

The Court will cause a copy of the same to be transmitted to the African Institution, so soon as they shall have received the concurrence of the necessary Authorities: and I am to repeat the earnest desire which the Court entertain to render every aid in promoting the entire extinction of the Slave Trade, throughout the territories wherein the influence of the East-India Company can be beneficially exerted for that purpose.

I have the honour to be, &c.

(Signed) G. A. ROBINSON.

No. III.—Copy of a Letter from the Chairman of the Hon. the Court of Directors of the East-India Company, addressed to his Royal Highness the Duke of Gloucester, K. G. President of the African Institution; dated East-India House, 24th April, 1821.

Sir—In reference to the Letter from the late Chairman to your Royal Highness, dated the 4th instant, I have the honour herewith to transmit, for the information of your Royal Highness, and the Vice-Presidents and Directors of the African Institution, the Copy of a Despatch which the Court of Directors have forwarded to the Government of Bombay, directing the adoption of every prudent measure to induce the Imaum of Muscat to abolish the Slave Trade still carrying on in the Island of Zanzibar.

I have the honour to be, &c.

(Signed) T. REID.

No. IV.—Copy of a Despatch from the Court of Directors of the East-India Company, to the Government of Bombay, in the Political Department; dated the 11th April, 1821, inclosed in the preceding Letter from the Chairman.

We lately received from the President, Vice-Presidents, and Directors of the African Institution, a Letter and Memoir respecting the Slave Trade carried on at Zanzibar, on the East Coast of Africa; a copy of which we transmit.

We take the earliest opportunity, in drawing your attention to this communication, of expressing our most cordial concurrence in the benevolent views entertained by the respectable members of that Institution; and of communicating to you our directions, that every means of persuasion may be exerted by you, with the Imaum of Muscat, to induce him to abolish this inhuman traffic within his possessions, and consent to such of his subjects as may afterwards engage in it being considered and treated as Pirates.

The Letter upon the subject, addressed to the Imaum by our late Governor in July 1815, evinced a highly commendable anxiety on the part of Sir Evan Nepean for the attainment of this desirable object; and we have been both disappointed and mortified, by not being able to find upon your records any reply from the Imaum to that important communication. From the friendly terms, however, in which the Letter addressed by the Imaum to our present Governor in December 1819 is couched, we are willing to flatter ourselves with the hope that his Highness may be disposed favourably to listen to a renewed appeal, on a matter wherein we take so deep an interest; and we feel assured that you

will leave no prudent means untried to obtain from the Imaum the decided concession.

No. V.—Copy of a Letter from His Royal Highness the Duke of Gloucester addressed to the Chairman of the Honourable the Court of Directors of the East-India Company; dated Gloucester House, 12th of May, 1821.

Sir—I have to acknowledge the receipt of the Letter of the late Chairman of the East-India Company, of the 4th ult., and your Letter of the 24th of the same month, inclosing the copy of a Despatch from the Court of Directors to the Government of Bombay on the subject of the Slave Trade.

These communications I took the earliest opportunity of laying before the Vice-Presidents and Directors of the African Institution; and it would be difficult for me to express, in adequate terms, the deep and gratifying impression which they have made on all our minds. In their name, as well as my own, I beg to convey to you, Sir, and to the Court of Directors of the East-India Company, our united and warmest acknowledgments for the flattering attention you have been pleased to pay to our representations; and for the prompt and decisive measures, by which you have proceeded to give them effect, and by which we are encouraged to expect, that, through your benevolent exertions, we may in time witness the entire extinction of the Slave Trade in many parts of the East where it now unhappily prevails.

The results to which your cordial concurrence in the views of the African Institution has now enabled us to look forward with sanguine hope, if produced through your instrumentality, will extend their beneficial influence far beyond the bounds of British Dominion; and will constitute a fresh and powerful claim on the gratitude, esteem, and attachment of this country to that distinguished body over which you preside.

I have the honour to be, &c.

(Signed) WILLIAM FREDERICK.

## Mediterranean.

### CONSTANTINOPLE.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE recent events in Turkey give peculiar interest to the following Extracts of Letters from the Rev. H. D. Leeves, Representative in

the Mediterranean of the British and Foreign Bible Society.

From Therapia, on the Bosphorus, a few miles from Constantinople, Mr. Leeves writes, on the 9th of April—

In a few hurried lines, written by the post before last, I informed you that we had the misfortune of having our house burnt to the ground. We are now once more settled in an agreeable situation in this village; to which, for various reasons, I thought it best to move, instead of taking another house in Pera. We accordingly removed hither about ten days ago, after three weeks' residence in the British Palace, where Lord Strangford was so good as to receive us.

Some account of the state of Public Affairs in this country will probably have reached you. They are far from being pleasant to European Residents in Turkey; and, I am sorry to think, are likely to place great impediments in the way of our proceedings, for the present. The consequences of the insurrection of the Greeks in the provinces of Wallachia and Moldavia have been the flight of some, and the arrest and execution of others at Constantinople, whom the Porte has considered as being implicated with the insurgents. Three of the Bishops of the Greek Church were, some days ago, seized; and I have this morning heard, that two more have been added to their number. The whole of the Greeks are in the greatest consternation, not knowing on whom the suspicions of the Government may next fall. All the Turks of every description are, by the order of the Sultan, under arms; and, as might naturally be expected in such a state of things, some acts of violence to individuals have occurred. Not that I have any reason for personal alarm: but it is clear that my line of duty is, to wait the event; and I fear I must desist from my visits to the Fanál, until more tranquil times arrive.

I shall, of course, not think of leaving my post, unless I am fully convinced that it is both utterly useless and dangerous for me to remain. Let me beg your prayers and those of all our friends, that I may be guided to do what is right, and what is best for the promotion of our cause.

On the 23d of April, he adds—

In my last Letter I gave you but a

melancholy account of the state of Public Affairs in this country. I am sorry to be obliged to add, that they have, at present, arrived at a state still more distressing; and what may yet happen, it is not easy to foresee. Every day brings some fresh blow on the Greek Nation; and, as far as the efforts of our Society for their spiritual benefit are concerned, renders the hope of our prosecuting our objects here for the present more dark. Yesterday the aged and venerable Patriarch of Constantinople was arrested; and, this morning, he was ignominiously hanged before the door of his own Church, with one, according to some accounts, and, according to others, two of his own Priests. It is added, that Six Bishops, who were in confinement, have been put to death. Troops have been sent against the insurgents in the two provinces, and the whole Turkish Population continues armed; among whom there is a great deal of irritation against the Greeks, and Franks even are now scarcely respected.

You will perceive, that, under these circumstances, it is impossible that the works which we have undertaken in the Fanál can be resumed, for several months at least. I hope, before I close this Letter, to be able to give you some account of Hilarion, concerning whom I feel particularly anxious. I trust the Providence of God will be over him, in these dangerous times; and preserve him, for the completion of the important work which he has commenced. Lord Strangford, who takes a kind interest in our affairs, has sent to-day the Dragoman of the Embassy, to inquire about him; and to obtain of him, if possible, the Manuscript, that it may at least be secure in our possession. When that object is accomplished, I shall feel that I can, for the present, be of no further use in this Capital; and I shall, I think, be disposed to take the first opportunity of removing with Mrs. Leeves to some more tranquil place, from whence I may return, as soon as any prospect is opened of my being useful here.

P. S. I have this moment seen the English Dragoman on his return from the Fanál, who, I am happy to say, has brought with him the Manuscript of Hilarion. He found Hilarion himself, and the Principal of his Convent, the Archbishop of Mount Sinai, in the greatest alarm. They had witnessed the

melancholy scene of the death of their Patriarch, and of the Bishops who partook in his fate; and they scarcely know whether they can consider themselves safe. The Archbishop of Mount Sinai is one of the most eminent among the Greeks, for learning and worth; and most happy should I be to know, that both he and Hilarion were in a place of safety. The more I think on the subject, the more convinced I feel, that it will be impracticable to prosecute the work here. If Hilarion were with me, we could do it any where. God will, I hope, direct us to what is best. I have deposited the Manuscript in Lord Strangford's hands, as the place of greatest security. We have much reason to feel obliged to his Lordship.

To-morrow I return to Therapia, where Mrs. Leeves is; and, after just settling ourselves for the second time, we shall again probably be wanderers. If it be, however, for the advantage of the work which I came here to promote, I am content.

The following extract is of the 8th of May:—

By the last post, I was under the necessity of communicating to you and the Committee, tidings, which must have proved extremely distressing to you. I wish it were in my power to write to you any thing more encouraging; and if it will be painful to you to hear of the breaking-up of all our fair prospects in this place, you may conceive how deeply painful it is to me to witness and to report it. But the will of God be done! and if He be pleased to disappoint us for a time, let us not despair; but hope that He will guide and overrule all that happens, for the ultimate promotion of the object for which we labour, and in which the very impediments that we meet with will, I hope, engage us more earnestly and zealously.

In my last, I mentioned to you the execution of the Patriarch and several Bishops on Easter-Day; since which some more Bishops, and very many of the principal Greek Clergy and Laity, have suffered; and arrests and executions still continue, not only at Constantinople, but in the provinces. You will not be surprised to learn (indeed my last Letter will have fully prepared you for it), that I am taking measures for our departure, which is on every account forced on me as the only course to pursue.

With a good hope, that a kind Providence will continue to guide our steps, and desiring your prayers and those of all our friends in our behalf, I remain, my Dear Sir, faithfully yours.

About a fortnight afterward, on the 24th of May, the aspect of affairs had changed for the better:—

Since I last wrote, we have enjoyed somewhat more tranquillity; although, substantially, things remain much as they were: the effervescence of men's minds has somewhat gone off, and we feel rather more security. The public executions of those accused of being implicated in the conspiracy, and the assassinations of individuals of the Greek Nation, are less frequent. All the Turks, however, still continue with arms in their hands; and, from all accounts of what is passing in the Archipelago, and the preparations making here, it does not seem as if this affair would very speedily terminate. I am unable to say any thing decisive about departure. That it will finally be expedient, I am still of opinion; though I wish I may have occasion to change that opinion. On this subject, I should be sorry to do any thing hastily.

At the date of the last Despatch which had been received, the 8th of June, the state of things was much the same:—

The affairs of this country continue much as they were when I last wrote, extremely unsettled. We are alternately agitated, with accounts of internal violences and disorders, and rumours of a Russian War. Were the latter to take place, there would be no alternative, I think, but to take our departure without delay. We have hitherto been enabled to maintain our position in the village, where another English Gentleman also resides; but I believe Mrs. Leeves is the only Lady who has not been driven down to Pera, to take refuge there against the violences which have been committed in the country: not that these violences do not occur in Pera, but people fancy themselves to be more safe where greater numbers are assembled. It so happens, that this village has been better protected than the rest, from a large Turkish Guard being stationed here; and the Bostanghi Bashaw, who commands the guards of the channel of the Bosphorus, having

taken up his residence in it. We are recommended to his particular attention, through the kindness of Lord Strangford, who made an application to the Government for that purpose. I have here had a good deal of time for application to the Modern Greek; to which I daily dedicate two or three hours, with a Master.

The Patriarchal Printing-office still continues closed; nor is it at all possible to foresee when it will be re-opened. With respect to the prosecution of the works which we have commenced, there can be no doubt, supposing it practicable, that it would be highly advantageous that they should, if possible, be executed in the first instance in this Capital; and I am not disposed to give up the hope of it, as long as any rational hope remains. But, whether this be practicable or not, I cannot but most strongly recommend to the Committee, to take into consideration the measure of forming a good Printing Establishment in some secure station in this part of the world, where abundant supplies may be prepared for the inhabitants of the East, of the Sacred Scriptures in their several languages. Even if the first edition of the translations in hand be struck off here, which is so very doubtful, subsequent editions will almost immediately be necessary; and, as the relations of our Society with the Churches of the East are daily becoming more extended, the different Heads of these Communions would be able to send to this establishment able men, to assist in the execution of the several works necessary for their people.

#### AMERICAN BOARD OF MISSIONS.

JOURNALS and Letters had been received in America, at the date of the last publications which have arrived in this country—from the Rev. Levi Parsons, up to the middle of March; and from the Rev. Pliny Fisk, up to the middle of May: these two Missionaries having separated for a time, for reasons which will be hereafter stated.

We shall digest, as usual, the intelligence contained in these despatches under its proper heads.

#### VISIT TO FOUR OF THE SEVEN APOCALYPTIC CHURCHES.

The outline of this Journey was

stated at p. 206 of our Number for May. It occupied twenty-one days, from the 1st of November 1820. The Missionaries were on horseback about 100 hours, and estimate the average rate of travelling at three miles an hour.

From *Smyrna*, itself one of the Seven Churches, they proceeded to *Pergamos*, *Thyatira*, *Sardis*, and *Philadelphia*: and intended to complete the circuit, by returning to *Smyrna*, by way of *Laodicea* and *Ephesus*; but were prevented from visiting the last two Churches by the indisposition of Mr. Parsons.

They had with them the Letter of the Rev. H. Lindsay on the Seven Churches; which may be seen at pp. 104 and 105 of our Volume for 1816, and which will supply the descriptions of *Laodicea* and *Ephesus* here wanting.

In the following extracts we have omitted some notices of antiquities and scenery: they give interest, indeed, to narratives of this nature, but our limited space obliges us to confine ourselves to such parts as bear more immediately on the objects of the Journey.

Nov. 1, 1820.—At half-past-eight, left *Smyrna*. We took Martino\*, to provide food and interpret for us. Had agreed, beforehand, with Serkish, an Armenian, to furnish horses, and go as our guide. He provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses; so that we are, in all, five men with six horses. He defrays all expenses for himself, his servant, and his horses; and we pay him 37½ piastres (five dollars) a day. We carry a trunk, and two large sacks, filled with Testaments, Tracts, Clothes, &c.

#### Menimen—

At half-past-three, reached the village of *Menimen*, and put up at the house of an Armenian. After resting a few moments, went out to visit the Greek Priests and Schools. The first School which we found, was in a room adjoining the Greek Church, and consists of 25 Boys: a second School consists of 10,

\* This man had lived with the Missionaries at *Selo*, in the capacity of interpreter, &c.

and a third of 5 Scholars. There are five Greek Priests belonging to the Church. We shewed the Priests a Romæic Testament. They told us they had one like it, and we then spoke of reserving this for some other place; but when they told us, that five Priests and a thousand People had only one, and earnestly requested this, we gave it to them.

The population is estimated at 2000; 60 of them Armenians, the rest half Greeks and half Turks.

In the evening, three or four Armenians came to our lodgings, and spent some time in conversation. They say that they have no books, except such as belong to the Church; and these they cannot understand, because the style is so ancient. We shewed them a Testament printed in the Turkish Language, with the Armenian letters. One young man read in it, and seemed highly delighted.

Nov. 2, 1820. — Left the Turco-Armenian Testament for the Priest, who is now out of town; with a request, that it may be read in the Church, and that all, who know how to read, may have the perusal of it.

*Menimen to Haivali—*

At seven o'clock, commenced our Journey. At twelve, stopped at a Greek Tavern. It was a small mud house, without a floor, and almost without furniture.

At six, we came to an old khan, now deserted, on account of the place being unhealthy. It is nine-and-a-half hours north from Menimen. Like other khans, it is a quadrangular building, with a large open square in the centre. The best room that we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging-place in the vicinity, and we had already been riding three hours in a heavy rain. We begin to understand what Henry Martyn meant, when he spoke of lodging in a stable.

Nov. 3.—Resumed our Journey at seven. At twelve, we stopped at a new Greek Khan. At four, we passed a small Turkish Village with two mosques; and then rode for some miles through a complete orchard of olive-trees. From the produce of these trees, immense quantities of oil are made, and exported from Haivali. Entered Haivali at seven; that is, in 25 hours, or about 75 miles, from Smyrna. With some

difficulty we found our way to a tavern; and, after much delay and perplexity, obtained the use of a small apartment. A wooden platform covered one half of it, and this served us for chairs, table, and bed.

*Haivali—*

Mr. Jowett visited this place, in May 1818. Some account of it, by him, may be seen at pp. 384 and 387 of our Volume for that year, and at p. 183 of the Volume for 1819. The recent destruction of the Town and College by the Turks, gives a greater interest to the statements of those who saw the place in its prosperity.

Nov. 4.—At an early hour, Martineau went to the Russian Consul, with a Letter given us by the Russian Consul in Smyrna; and he immediately sent his janisary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered. Such hospitality is welcome indeed, after the fatigue of our journey.

At one o'clock, the Consul accompanied us to the College. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas: they received us very affectionately. We gave them some Tracts, and proposed to distribute others among the Students on Monday; to which they very readily assented. The College, in its present form, was established about twenty years ago: it had previously existed, however, for a long time, on a smaller scale. There are now four Professors; and about twenty of the older scholars assist in teaching the younger classes. The whole number of Students is 300; of whom, not above 100 belong to Haivali. About seventy are Ecclesiastics: this circumstance is peculiarly auspicious, the Greek Priests, as a body, being extremely ignorant; yet almost all the Schools in the country are under their instruction. The course of study seems, from the account given us, to be about the same as in Scio. The Library contains between one and two thousand volumes. The College Building forms a large square (inclosing a garden, which the Students cultivate), and contains a library-room, a philosophical laboratory, lecture-rooms, apartments for the instructors, and a great number of smaller rooms for the Students. The establishment is supported



by the Greek Community. No pupil pays any thing for his room, or his tuition.

*Nov. 5, 1820. Sunday.*—In the afternoon, we went out to distribute Tracts among the Priests. Every Church has some small apartment adjoining it, in which the Clergy live. Went to eight Churches, and distributed Tracts among all the Priests. There are forty belonging to these eight churches. They have also, at each Church, a small School under their care, in which the Children are taught to read the Church Service. Heard of only one other Church in town, and that a very small one. Found one of the principal Priests engaged with a layman, in the settlement of an account respecting oil and olives which had been sold for him. Had to wait half-an-hour before we could get an opportunity to speak with him about Tracts. This shews how the Sabbath is observed in this country. Distributed, in all, 100 Tracts. It is pleasant to scatter seed in this way, and then look to God for a blessing.

In the evening, Gregory and Theophilus came to see us. Had a long and agreeable conversation about Bible Societies, Schools, and Religion. Afterward, conversed sometime with the family, and two or three others, who were present. They seem to have no thoughts of inward piety, or of the strictness which belongs to the Christian Character; and these were points to which we found it difficult to fix their attention.

*Nov. 6.*—Went with the Consul to see Paesios, the Bishop of this district. His Diocese includes Pergamos, Haivali, and the surrounding country: he is under the Archbishop of Ephesus: his title is Bishop of Elaia, an ancient town, which does not now exist. We gave him a Testament and some Tracts, and received from him a Letter of Introduction to his agent in Pergamos.

Went to the College—conversed a little while with the Teachers—gave them a French and Italian Testament, and 350 Tracts for the Students.

Haivali is situated on the sea-shore. Olives and oil are its principal productions. The streets are narrow and dirty, and the houses mean. The Bishop, the Consul, and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

*Oct. 1821.*

*Haivali to Pergamos—*

*Nov. 6.*—Departed about two o'clock, much indebted to the Consul for his hospitality. At half-past-six reached the khan where we dined on Friday. We had left some Tracts here, and the landlord inquired about them. It seemed to him a new and a wonderful thing, that men should go about, giving away books for nothing.

*Nov. 7.*—Left the khan at half-past-seven.

*Pergamos—*

At two, we reached Pergamos, now called Bergamo. We put up at a public khan. The Bishop's Letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Obtained a guide. Passed an immensely large building, formerly a Christian Church, now a Turkish Mosque. This is SAID to be the Church, in which the disciples met, to whom St. John wrote. Passed by what is SAID to be the tomb of Antipas: see Rev. ii. 13.

There are in Pergamos one Synagogue, one Greek Church, and one Armenian Church. At the Greek Church we found a School of 20 Boys taught by a Priest. The Master then went with us to visit the other Priests. We shewed them, in the Romæic Testament, the Address to the Church at Pergamos, which one of them read. We then gave them a Testament and a number of Tracts. Visited three other Schools, and supplied them with Tracts. One contained 25 Scholars, another 20, and the third a smaller number. Gave one of the Teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings, and bought two Testaments.

The population of Pergamos is said to be about 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any which we have before seen in Asia.

Nine or Ten Minarets speak the power of the False Prophet.

*Pergamos to Thyatira—*

*Nov. 8.*—At half-past-one, we left Pergamos. At half-past-nine, we stopped for the night at the house of Immanuel, a Greek. His house stands on the bank of the Caicus, with a mill in one end of it. He soon told us, that

a Letter of Introduction which we had brought stated that we are Ministers of the Gospel, much interested for the Greeks, and carry about books for distribution among them; adding, that they had lately built a Church in this neighbourhood, and it would be "a great charity" if we would leave a few books here. We ascertained that five, out of ten or twelve men about the mill, are able to read, and gave them Tracts: we also gave a number to Immanuel for the Priest and others.

Nov. 9, 1820.—In four hours, passed through a considerable village, called Soma. The inhabitants are principally Turks: about 70 families are Greeks. In two hours and a half from Soma, we reached Kircagasch. This town is said to contain 10,000 inhabitants; viz. 8000 Turks, 1000 Greeks, and 1000 Armenians. There are eleven Mosques, and one Greek and one Armenian Church. At three o'clock we set out from Kircagasch. At one time, we counted 500 cattle together, attended by the herdsmen and their dogs: in another flock were about as many goats, and in others a still greater number of sheep.

*Thyatira—*

At eight o'clock we reached Thyatira, now Akhisar, and put up at a khan.

We read the Address to the Church in Thyatira—prayed to that God whom saints of old worshipped in this place—and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

Nov. 10.—We had a Letter of Introduction from a Greek in Smyrna to Economo, the Bishop's Procurator, and a principal man among the Greeks in this town. This morning we sent the Letter, and he immediately called on us. He says the Turks have destroyed all remnants of the ancient Church; and even the place where it stood is now unknown. At present, there are in the town 1060 houses for which taxes are paid to the Government, besides 200 or 300 small huts: there are about 350 Greek Houses, and 25 or 30 belonging to the Armenians: the others are all Turkish. There are 9 Mosques, one Greek Church, and one Armenian Church; four or five Greek Priests, and one Armenian. The Greeks know something of the Romæic, and the Armenians of the Armenian language; but the common language of all classes is

Turkish; the Greeks write it in Greek letters; the Armenians, in Armenian letters.

Shewed our Romæic Testaments to Economo. He says they have the one which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the Schools. The first is taught by a Priest, and consists of 50 Scholars. The second is taught by a layman, and consists of 20. Supplied them with Tracts.

When we returned to our room, a lad came to us for Tracts. He and five or six other Boys are taught by a Priest, and do not attend the Public Schools. After hearing him read a little, and asking him a number of questions, we gave him Tracts for himself and his companions. A man, who has a School of six children, saw one of the Tracts which we had given away, and sent to us for some. We visited his School, and supplied his pupils. Gave a Testament to the Priests.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's Palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

*Thyatira to Sardis—*

At seven, we set out for Sardis. At half-after-eleven, stopped to dine at a village called Marmora. It has four Mosques, and one Greek Church with two Priests. The whole number of houses is said to be 400 or 500, of which 50 are Greek. At one, we resumed our journey. At four, we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it Mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian Kings, and the city of the far-famed Croesus.

We reached Sardis, now called Sart, at half-past-six, in ten hours' travel from Thyatira.

*Sardis—*

Found difficulty in procuring a lodging: at length, put up in a hut occupied by a Turk. There was neither chair, table, bed, nor floor in the habitation.

Nov. 12. Sunday.—After our morn-

ing devotions, we took some Tracts and a Testament, and went to a mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual Forenoon Service in the upper part of the mill; and could not refrain from weeping, while we sung the Seventy-fourth Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a NAME to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon, we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen, but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian Name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

There is now in Sardis no Christian Family.

There are three grist-mills here, in which nine or ten Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the Word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

*Sardis to Philadelphia—*

In the afternoon, we took leave of Sart, and went to Tatarkeuy, a village one hour east, on the way to Philadelphia. Arrived in the evening, and put

up with a Greek Priest. There are about fifty Greeks in the village and its vicinity. They have a Church, which was built ten years ago. In the evening, six or seven men came in, and we read to them the first three chapters of Revelation: sometimes they seemed pleased, and at other times surprised: it all seemed new to them. The Priest had never seen a Romanic Testament before. There is no School in his parish, and he says very few of his people can read.

*Nov. 14, 1820.*—Gave Germanicus, the Priest, a Testament, and some Tracts for his flock and for another Priest in the neighbourhood. At half-past-seven set out for Philadelphia. In four hours, we came to a Greek Shop, where we took some refreshment.

*Philadelphia—*

In three hours more, we reached Philadelphia, now called Allah Scheyr, i. e. the City of God. Obtained the use of a small dirty room in a khaf, and put up for the night.

*Nov. 15.*—Early this morning, Theologus, a Greek, to whom we had a Letter of Recommendation, went with us to visit Gabriel, the Archbishop of this Diocese. He has held his present office six years, and is reputed a man of learning; but is now quite aged, perhaps seventy-five. Formerly, he had one Bishop under him; now none, and but about twenty Priests. His Diocese includes Sardis on the west, and Laodicea on the east; but he says that there are not above 600 or 700 Greek Houses in it. There are five Churches in this town, besides twenty which are either old or small and not now used. The whole number of houses is said to be 3000, of which 250 are Greek, the rest Turkish. We gave the Archbishop some Tracts and a Testament. He said the Testament which Mr. Lindsay gave him, and another which he received from another source, he had given away; one to a School, the other to one of his Priests.

We went next to visit a School. It is taught by George, a young man of this place, who spent some time at a School in Haivali and Smyrna. He has about thirty Scholars, who study Ancient and Modern Greek. There is a small Library belonging to the School. The Schoolhouse contains four apartments, one of which is reserved for company. We obtained

leave to use it during our stay in town, and very gladly removed our baggage from the khan.

Dined with the Archbishop. This is one of the Greek Fast-Days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits, with bread and cheese, and plenty of raki, rum and wine. It seemed to us a singular dinner for a Fast-Day.

Spent the afternoon at the School-house. Our Tracts are likely to be less useful here than we had hoped, because most, even of the Greeks, understand no language but the Turkish. This is said to have been the fact, even with the predecessors of the present Archbishop.

Nov. 16, 1820.—Read the first chapter of John to the Schoolmaster and a Priest, and accompanied it with some remarks.

Went out with a guide to see the city. It is situated at the foot of Mount Tmolus, and is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six Minarets. Saw the Church in which, THEY SAY, the Christians assembled, to whom St. John wrote: it is now a Mosque.

An indisposition under which Mr. Parsons laboured having continued now more than a week, the Missionaries reluctantly turned toward Smyrna, without completing their proposed circuit.

Nov. 17.—If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the SEVEN CHURCHES: but Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for Missionary Labour. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances; and accordingly resolve to return to Smyrna.

Before we left Philadelphia, one Priest bought a Greek, and another a Turkish Testament: we saw three Priests together, reading them. The Schoolmaster consented to act as Agent for the

sale of Testaments. We gave him Tracts for his Pupils, and had the pleasure of seeing him call them, one by one, and give each a Tract, with a special charge to read it carefully. This is one of the few Greek Schools in which something like order is maintained, and the Children taught to understand what they read.

Cassabar—

Returned to Tatarkey, and tarried with Germanicus the Priest.

Nov. 18.—In six hours we arrived at Cassabar.

Nov. 19. Sunday.—It is pleasant to have a room by ourselves on the Sabbath. The morning was tranquil, and we seemed to feel something of the sacredness of the day, though surrounded by the noise and bustle of business.

Martino told some persons, last evening, that we wish to see the Greek Priests; and, about noon, three Priests and a Schoolmaster came to see us. The Teacher has a School of 30 Pupils. They told us, that there are in Cassabar 6000 houses: but, from the appearance of the town, we apprehend this estimate to be much too large. They say 300 houses are Greek, and there are a few Jews. There are six or seven Mosques, and one Greek Church with four Priests. They left us with many wishes and prayers for our prosperity.

At two o'clock, two Monks from Mount Athos came to our room, requesting Tracts and a Testament for their Monastery. We gave them 40 Tracts; and sold them the only Testament that we had remaining, which we had intended for the Church at Magnisia. Toward evening, applications for Tracts were numerous. We gave away all we had, except a small number for Magnisia; and then closed our door, to prevent further applications. One of the men, who called on us, said he had a Romanic Testament, which he bought in Smyrna. In this country it is a rare thing to find a man who has the Word of God in his own tongue.

Magnisia—

Nov. 20.—At half-past-seven, we left Cassabar. Reached Magnisia, after a ride of five hours and a half from Cassabar. As we entered the town, we counted twenty Minarets. The Mosques, as well as their Minarets, are painted white; and give the city a more splendid appearance than we have before

seen in Asia. We put up at a khan. Toward evening, went out to see the Priests and the School. Found several Priests together, and gave them Tracts. One of them went with us to visit the Schoolmaster: he has about 50 Scholars.

The Priests tell us, that there are in the town thirty-three Mosques, two Synagogues, two Armenian Churches, and one Greek Church; 300 or 400 Armenian Houses, 100 or 150 Jewish and 800 Greek Houses, and twelve Greek Priests. Gave the Instructor some Tracts for his School, and agreed with him to act as Agent for the sale of Testaments. He thinks if twenty are sent, he can sell them soon.

Magnisia lies at the foot of Mount Sypilus, about 25 miles from Smyrna. The streets are wide, and the houses better than we have seen in any other town on our journey; and the market is well supplied.

*Return to Smyrna—*

Nov. 21, 1820.—Left Magnisia at half-after-seven. At half-past-eleven, we stopped to dine at a Greek Tavern, near a small village. Leaving Bournabat on our right, and Hadgilar on our left, we reached Smyrna between four and five o'clock.

In this Journey, in time of sickness, the Lord has healed us—in time of danger, He has defended us—in time of doubt, He has guided us. We have had opportunity to sow some precious seed. It may lie buried long in the earth; but the crop, we trust, is insured.

TEMPORARY SEPARATION OF MESSRS.  
FISK AND PARSONS.

On the return of Messrs. Parsons and Fisk to Smyrna, the English Consul assigned to them the Chaplain's rooms, until the arrival of a successor to Mr. Williamson. Some considerations, however, induced them to contemplate a temporary separation from each other. The following extracts on the subject will shew with what exemplary seriousness they conducted their deliberations, and entered on their measures:—

Nov. 29.—Devoted the day to fasting and prayer.

It had, for some time, been a question, whether one of us ought not to remain some time longer in Smyrna, and the

other proceed without further delay to Judea. It is desirable that some one should be here, to carry on the work of distribution, and to get more Tracts printed at Constantinople or Scio. Till a Chaplain arrives, he can occupy these rooms, and preach in the Chapel on the Sabbath; and the Messrs. Vanlenneps have generously offered, in case one of us sees fit to remain, to give him his board. The state of things here is such, that we cannot feel willing to leave the place; and we are not willing to have our visit to Jerusalem delayed any longer. If only one of us goes, he will have an interpreter, who understands English, a faithful man, and a good nurse in case of sickness. As to Missionary Labour and Research, probably one may do about as much, at least during the present season, as both could do.

On the whole, it seems, so far as we can judge, that the interests of our Mission are likely to be most effectually promoted by a temporary separation. We contemplate it with reluctance; but our rising murmurs are hushed by contrasting our case with the separation to which our Brethren were called who went first to India. We hope to be again united, after a short time, to prosecute the original plan of our Mission.

To this extract from the Journal of the Missionaries, we add the following from a Letter of a few days later date:—

The distribution of Bibles and Religious Tracts must, for a season, be our grand method of doing good in Turkey. In this respect, a wide and effectual door of usefulness is opened. Opportunities occur, almost every day, to admonish and instruct immortal souls, by distributing the invaluable truths of the Gospel. We wish the work to continue, till no one shall cry in vain for the bread of life. But, as there is no person in Smyrna, or in this section of the country, to superintend the publication of Tracts or to appoint Agents and supply them with Bibles, it became a question, whether the great interests of the Church could not be more extensively advanced by different arrangements from those which we had contemplated, with regard to our personal labour.

We endeavoured to ask counsel of God; and, while the question was under consideration, the British Chapel was

opened for us to preach upon the Sabbath; and the use of the Chaplain's rooms, without expense, together with many other privileges, were offered. In view of these circumstances, it was thought best that Br. Fisk should remain in Smyrna for a season, and that Br. Parsons should proceed by the first opportunity to Jerusalem.

We might both remain till Spring in this place, were it not for the fact, that the season between Christmas and Easter is by far more valuable than any other, to distribute, extensively, the Word of God in the Holy City. Pilgrims from almost every section of the globe, during this time, flock to Jerusalem, to visit the Holy Places, and to observe their religious institutions. In this way, Jerusalem may be a centre of Christian Benevolence; and, by prudent measures, the Bible may be sent to people of every language and nation.

There is a Greek Vessel in this port, bound for Jaffa, with Pilgrims. Br. Parsons has engaged his passage. It is expected that the vessel will touch at Scio, Rhodes, and Cyprus, which may be favourable to the distribution of Religious Tracts. He takes with him the Scriptures in nine different languages, together with 4000 or 5000 Tracts for gratuitous distribution.

The reflection comforts us, that we are not alone. The prayers of thousands will ascend to heaven for a blessing on every Bible and Tract which we distribute. Again we beseech our Christian Friends, *that they strive together with us in their prayers to God for us; that we may be delivered from those, who do not believe, in Judea; and that the service, which we have for Jerusalem, may be accepted of the saints.*

In pursuance of this plan, Mr. Parsons embarked on the 5th of December.

#### MR. FISK'S PROCEEDINGS IN SMYRNA.

Mr. Fisk's Journal, from the time of this separation to the middle of February, is the last which has been received in this country. Some further particulars of later date have arrived.

These communications shew him to have been diligently occupied for the good of Smyrna, in visiting the Schools and Villages, in distri-

buting Tracts and the Scriptures, and in profitable intercourse with such persons as might wish to avail themselves of his instruction and prayers. He supplied the place of Chaplain but a short time, as the Rev. Mr. Bellamy arrived, in that character, on the 16th of December:

We extract the chief intelligence from Mr. Fisk's communications:—

#### State of Schools in Smyrna.

Mr. Fisk diligently inquired into this subject. The result of his investigation into the Greek Schools is thus stated:—

I have now visited all the Greek Schools, that I have been able to hear of in Smyrna. The whole number is 30, containing about 1100 Boys, and 66 Females.

Besides these Schools, Koumas and Economo (Brother of the celebrated teacher of that name) give private instruction to a considerable number of Young Men. There are also some Families, in which the children are taught by Masters, who go from house to house for the purpose.

Of the Armenian School, he says—

The principal School of the Armenians consists of two branches, each under the instruction of a Priest. In one branch are about 65 Boys, chiefly small, who merely learn to read and write their own language. In the other branch, 12 or 15 Young Men study the grammar of the language. The Head-Master says there are about 800 Armenian Houses in town

Schools, as on former occasions, furnished good opportunities of distributing Tracts:—

In almost every School, when the Children learn that I have Books for them, they crowd round me in the most irregular and noisy manner. It is in vain to wait for the Masters to put them in order. I have no alternative, but to command them to their seats. Then I go to them, or call them to me, one by one, and ascertain whether they can read: if they can, I give them Tracts, accompanied by brief religious instructions and exhortations. The Psalter, in Ancient Greek, is one of the most common books in these Schools.

I asked one of the Masters, whether the Children understood it. "O no," said he, "the Masters do not understand that. It is very difficult." I hope we shall be able before long to give them the Psalter in Modern Greek.

Mr. Fisk adds—

Every time I visit a Greek School, my mind is impressed with the evil of having the books so generally in a language which the Children do not understand; with the almost entire want of order and discipline; and with the ignorance and incompetence of the Masters. To this last remark, there are a few exceptions; but unfortunately they are very few.

*Visits to Neighbouring Villages.*

Jan. 24, 1821.—Yesterday afternoon, I went to *Sedicui*. This village is a little west-of-south from Smyrna, at the distance of six or eight miles. There are a few Turkish Families, who have a small Mosque, but without a Minaret: there is one Iman, or Turkish Priest; said to be the only Turk in the village who can read and write: he is now an old man, and has four wives, one of whom he married a short time since. There are between one and two thousand Greeks; who have a Church, four Priests, and two Schools. I visited the Priests, and inquired whether they had the Scriptures in Romaic: they said, no. I inquired if they had them in ancient Greek: they said only the New Testament. I then gave them a Testament for the Church, and told them I had others in Smyrna for sale: they immediately offered to purchase three copies. I also visited the Schools, heard the Scholars read, and gave Tracts to all who could read them, accompanied with advice and exhortation: one school contains 30 Boys, the other 25: there were no Girls in either; nor is there any School for Girls in the village, and I was assured that very few of them indeed ever learn to read. In a community of, say 1500 souls, only 55 Children are found at school; and, for the instruction of the female sex, no provision is made. Yet I often perceive evidence, that the Greeks are capable of learning with great ease; and when they have advantages, they are very fond of books and study. I distributed at *Sedicui* 70 Tracts, and left 20 with the Priest for distribution.

Feb. 2.—I rode to *Cooklujah*, a vil-

lage four or five miles from Smyrna, a little south-of-east. The inhabitants are all Greeks. There are one Church, four Priests, one School, and perhaps 100 Houses. I carried with me a Testament and 50 Tracts—sold the Testament to the Priests; and gave part of the Tracts to them, and the rest to the School. There were in the School 60 Boys; but only ten could read in the Tracts. They have no school-book but the Psalter and Prayer-book, in Ancient Greek. The Master and a Priest, who were present, told me that they do not understand this language; yet the one reads his Church Service wholly in this; and the other teaches a School in which are no books in any other language. It gives me great satisfaction to supply men, in such circumstances, with the pure Word of God, and with Religious Tracts in a language which they can understand.

Feb. 5.—Went to *Bournabat*, a village at a little distance from Smyrna, on the north-east. Went to the house of a Jew: on each door-post was a little tin case, containing a roll, on which were written the Ten Commandments. Visited the Greek Priest and five Schools: in these Schools are about 100 Boys and 3 Girls: in one of them, the Boys read very well, and seemed to understand what they read. There are, one Greek Church and three Priests, one Catholic Church, and one Mosque. The number of houses is supposed to be about 1000. The number of Turks and Greeks is said to be nearly equal. There are a few Jews, and a few Armenians. Distributed 60 Tracts.

*Importance of a Printing-Press.*

On this subject we refer the Reader to the statements given at pp. 208, 214, and 215 of the Number for May. Mr. Fisk says on this point, in a Letter of February 15th—

Since Br. Parsons left me, I have distributed above 1000 Tracts, and have sold thirty-one Testaments, and given away fifteen.

Ultimately, I hope and pray that the charity and zeal of the Churches will enable you to establish a Printing-Press here. It is impossible to calculate the good effects which would probably result from printing Tracts, School-books, the Scriptures, and other Books here, in Modern Greek. The attention of people is arrested, when they see an Esta-

blishment at work directly among them, which has obviously their benefit in view.

*Doubtful State of the Mission, from the Disturbances in Turkey.*

Mr. Fisk had urged, in the Letter just quoted, the establishment, as speedily as possible, of a Mission at Smyrna: but, from his Journal from February 17 to May 18, which has been received in America, it appears, that, having visited Ephesus, early in April, in company with three of his countrymen, he found Smyrna, on his return, in a state of alarm, on account of the commotions in European Turkey. The consequent disturbances at Smyrna, and in the vicinity, rendered travelling unsafe, and the distribution of books very difficult. After adverting to this situation of affairs, Mr. Fisk adds—

The question is, What effect should this have on our plans? Br. Parsons, I trust, will go on with his labours in Judea without molestation. For myself, I see no course but to remain here, and wait the event.

But what shall be done as to the Printing-Press? So far as I can understand the state of affairs, there is no ground for despondency; and I rather think none for delay.

The conclusion of his friends in America is—

On the whole, it does not appear that the present troubles in Turkey should damp the zeal of Christians, among ourselves, or elsewhere, for promoting the Cause of Truth in that part of the world.

VOYAGE OF MR. PARSONS TO JERUSALEM.

The Greek Vessel in which Mr. Parsons sailed was bound to Jaffa, and carried a company of Pilgrims, on their way to Jerusalem. The English Consul obtained for him, through the Ambassador at Constantinople, a Firmân from the Sultan, authorising him to travel, and ensuring him protection. Mr. Connor forwarded to him a Letter of Introduction to Procopius, at

Jerusalem: and an Armenian Merchant of Smyrna furnished him with Letters of Credit on Armenians, at Jaffa and at Jerusalem. When the Merchant brought the Letters, he requested Mr. Parsons to "pray" for him "at Jerusalem."

Letters of January 25th, and of February the 7th and 12th, had been received, in America, from Mr. Parsons; and others from him to Mr. Fisk, up to the 17th of May.

From his first Letter, the following outline of his voyage has been traced, as far as Castello Rosso:—

*Scio—*

Mr. Parsons had an opportunity to call on Professor Bambas, and give him an account of the tour in Asia Minor, especially of the distribution of books. He replied, "Much good may be done in this region, by activity and perseverance." The number of Students in the College had increased rapidly; and the Young Minister's Companion was in high reputation.

*Scio to Rhodes—*

At Samos, the vessel took refuge, for four days, in a solitary harbour, far from any human dwelling.

On the morning of December 18th, they passed between Samos and the ancient Melitus. Mr. Parsons read to the Pilgrims the 20th Chapter of Acts, and pointed to the place where Paul had his affecting interview with the Elders of Ephesus.

Toward evening of the same day, passing near Patmos, the Epistles to the Seven Churches were read. There was perfect silence; and the Pilgrims informed him, that they never before heard these Epistles in their own language.

*Rhodes—*

After being becalmed off Coos, they arrived at Rhodes on the 21st, and were detained there six days. During this time Mr. Parsons became acquainted with the Greek Bishop, the English Consul, an Archimandrite of Jerusalem, and the President of a distinguished Monastery. On his proposing to the Bishop to leave with him Tracts for distribution, and shewing him specimens, he replied, "Your offer is very generous: I will send a man with you to bring the rest." Mr. Parsons sent 150



copies for the Priests and the Schools; and, the next day, received a message from the Bishop, approving the Tracts, and expressing gratitude for them.

According to the statement of the Bishop, there are on the island about 10,000 Turks — a greater number of Greeks — sixty Greek Churches — 100 Priests—twenty-two Monasteries—very few Monks—one School of some distinction—and others smaller for children.

The English Consul is friendly to the distribution of the Bible, though a Catholic. Mr. Parsons experienced from him marked tokens of friendship and hospitality.

Mr. Parsons visited a Synagogue, and a School for Jewish Children. There are 200 Jewish Houses in Rhodes. The Archimandrite, and the President of the Monastery, very gladly received Tracts to distribute. The latter made repeated professions of his gratitude; and implored a blessing on those, through whose benevolence the favour was conferred.

#### Castello Rosso—

Leaving Rhodes on the 28th, they were driven into a solitary harbour, where they were detained eight days.

With considerable difficulty, the vessel reached the harbour of Castello Rosso (a small island near the Continent) on the 7th of January. Some young men from the village coming on board, Tracts were distributed to such as were able to read. These Tracts were circulated, and a general desire was excited to obtain a greater supply. In the morning, as Mr. Parsons passed through the village, a multitude thronged the streets, each crying aloud, "Sir, will you give me a Tract?" He gave 125 Tracts to the Schools, at the particular request of the Teachers; and 50 to persons who came to the vessel for the purpose of obtaining them. There was but one copy of the Romanic Testament in the village: this had been purchased at Rhodes, and was circulating among the inhabitants. While there, Mr. Parsons sold five Testaments, containing the Ancient and the Modern Greek in parallel columns, to individuals in the village, and five to Pilgrims. "In no place," he adds, "have I seen a greater desire to read the Word of God."

Castello Rosso contains 250 or 300 houses; of which 30 belong to Turks, and the rest to Greeks. It has a fine

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harbour, but is little else than a barren rock.

The vessel left that place on the 10th; but was driven back by very tempestuous weather, and remained there at the date of the Letter. "Notwithstanding our frequent disappointments," says Mr. Parsons, "the goodness of God to us has been peculiar, and very affecting."

#### Cyprus—

From Larnica, in Cyprus, Mr. Parsons writes, on the 7th of February—

In a Letter, dated Jan. 25th, I gave a short account of the voyage from Smyrna to Castello Rosso. The next morning we left that harbour with a favourable wind, which conveyed us very rapidly to the port of Limesol, in Cyprus. The Captain had given orders to have the anchors in readiness, and we were all rejoicing in the assurance of a safe arrival at the destined haven. But our pleasant prospects were soon blasted. The wind changed almost instantaneously, and blew from the east with great violence during the night. Again the vessel was driven back to sea; but the next day we were enabled to enter the harbour of Baffo (anciently Paphos), forty miles to the west of Limesol. At that harbour, I left the vessel; and proceeded by land to Limesol, for the purpose of distributing Testaments and Tracts.

The first place which I visited was Paphos. The Priests of the village immediately conducted me to the Church, where THEY SAY St. Paul preached the Gospel; from thence to the Hall, where he was condemned; and to the pillar, where he was bound, and received *forty stripes save one*. It was truly affecting to see so many Churches destroyed—some used for stables, others for baths, others completely in ruins. Of the 365 Churches, once the glory of Paphos, only four or five now remain. Twenty-five or thirty miserable huts are all that remain of the once most-distinguished city of Cyprus.

From this place I went to the house of a Greek Bishop, in a village two or three miles from the shore. There I was received with the utmost cordiality; and all the proceedings of the Bishop were marked with great seriousness and dignity. He said that it was his delight

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to entertain strangers, and he wished for no pecuniary compensation. He highly approved of the Tracts which I brought with me, and engaged to distribute them among his people. Under his government are 200 Churches; but only 50 are now open for Religious Service. In each of these Churches is a copy of the Modern Greek Testament, procured at Nicosia, from those sent to Cyprus by the Rev. Mr. Connor.

On the way to Limesol, I spent one night in a small village, called Pisouri. The Priest of the village purchased of me a Greek Testament, and received a sufficient number of Tracts to supply all who could read. There is but one Church in the place, and no School of any importance.

The English Consul at Limesol requested me to reside in his family, till the arrival of our vessel. This afforded me a favourable opportunity to visit the Churches and Schools, and to distribute Tracts to the best advantage. The Consul made a request, in behalf of two poor Churches in the vicinity, for two Greek Testaments: I mentioned to him, that it was not agreeable to the wishes of the Members of the Bible Society that Testaments should be permitted to remain useless, but that they should be constantly read: he assured me that he would accompany the Testaments with a Letter, and the wishes of the donors would be strictly regarded. Near the centre of the island is a distinguished Monastery, which is visited by all Pilgrims, on their way to Jerusalem: the Consul engaged to send Tracts to that Monastery, and to the Monastery called the Holy Cross. In Limesol are four Churches—ten Priests—one flourishing School on the system of Coray, and other small Schools designed merely for learning the Church-Service—four Mosques—Houses of unburnt brick—Port not convenient. Four or five vessels lay at anchor. In the vicinity of Limesol are large and rich plains, now green with wheat and barley. The mountains are white with snow.

Monday Evening, Feb. 5th, (sixty-three days from Smyrna,) I arrived at Larnica. Letters, which I brought with me from Smyrna, introduced me to Mr. Vondiziano, the English Consul, in whose house I resided with great satisfaction. I sent to the Bishop of Larnica 200 Tracts; 100 for his own

use, and 100 for the Archbishop at Nicosia. The next day, the Bishop, in company with the principal men of the village, came to the house of the Consul, to express their approbation of the truths contained in the Tracts, and their gratitude for the favour.

It was my design to go to Nicosia by land from Limesol, but the rain prevented. The Tracts which I send to that city will be distributed, as in other places, among the Priests and Schools.

Jaffa—

From this place, the ancient Joppa, Mr. Parsons writes, on Monday the 12th of February—

I arrived at this port on Saturday Morning, after forty-eight hours' passage from Cyprus. A considerable number of Pilgrims took passage with us from that island; so that, at the close of our voyage, there were not less than seventy-five souls on board. Eight hours after leaving Larnica we came in sight of Mount Lebanon; and from thence we passed near the shores of the Holy Land, and had a distant view of Sour, Acre, Caiffa, and Mount Carmel. We looked upon Mount Carmel with uncommon interest, as the place where the Prophet Elijah *cast himself down upon the earth*, and prayed for rain, till there arose *a little cloud out of the sea, like a man's hand*.

The English Consul at Jaffa had received information of our arrival; and his Son and Dragoman waited at the shore, to take us and our baggage to his house. Every assistance which he could afford was generously offered, while we should remain at Jaffa or at Jerusalem. "My garden," he said, "will afford many articles for your comfort, which cannot be well obtained at Jerusalem."

The Russian Consul at Jaffa, Mr. Mostras, to whom I had Letters of Recommendation, invited me to occupy a room, which he has under his own direction, in a Monastery at Jerusalem. After the Passover, in May or June, he proposes to take a tour to Mount Lebanon, and he wishes me to accompany him. If it should be thought best to pass the Summer there, I may improve this favourable opportunity.

Yesterday morning, I attended Service in the Greek Church of this place. The assembly consisted, I should say, of 250 people, all standing and repeating

prayers, as is the custom in all the Churches. The only difference which I observed was this, that the Scriptures were first read in Ancient Greek, then in Turkish, and then in Arabic; as the Arabic is the common dialect of the country. After Service, the President of the Monastery in this village called at the house of the Russian Consul: he examined the Tracts which I brought with me, and approved of the plan of distributing them among the people: he took fifty or sixty for the use of Pilgrims and others, who could understand them.

As it respects the distribution of Tracts and Bibles, Jaffa is a station of high importance. Almost all the Pilgrims from Russia and from Natolia land at this port, and frequently remain here many days. Bibles and Tracts may be landed here, without taxes at the custom-house; and can be distributed, without the danger of suspicion attending a portage to Jerusalem. If a Mission should be established at Jerusalem, Jaffa may also be under the charge of the Missionaries, with the prospect of great usefulness to the souls of men.

The Russian Consul at Jaffa will take charge of all the Letters or Packages directed to his care, and forward them to Jerusalem. He designs himself to be there at the Passover, for the purpose of protecting the Russian Pilgrims.

This Letter will be forwarded immediately to Cyprus, to the care of the English Consul at Larnica. In the morning, we design to set forward for the Holy City. I now feel the need, more than ever before, of the prayers of God's people. Surely they will wrestle in prayer, till the Lord appears in His glory, and builds up Zion.

*Jerusalem—*

In a Letter to Mr. Fisk, dated at Jerusalem, March the 13th, Mr. Parsons writes—

I have made some short excursions in the vicinity of Jerusalem; that is, to the Pool of Siloam, to Gethsemane, Mount Olivet, Bethany, the Tomb of Lazarus, Mount Zion, &c. I have twice been to see the Tomb of our Blessed Saviour, and twice to Mount Calvary. The Pilgrims weep and sob over the Tomb of our Saviour, just as they would over the grave of a parent or a sister.

A Greek Priest reads with me two chapters in Greek almost every day;

and we often converse on passages, relating to the new birth, human depravity, and salvation by grace.

I have sold two Greek Testaments, one Persian, one Italian, and one Armenian, in Jerusalem.

Mr. Parsons states it as the opinion of the Russian Consul at Jaffa, that a Printing-Press may be established at Jerusalem.

The communications from which we have extracted the preceding statements were addressed to the Secretary of the Board, the late Rev. Dr. Worcester. We say "late," for it grieves us to report that this distinguished Labourer in the work of Missions is no more. Our Readers will see, from a Memoir which we shall hereafter lay before them, that Dr. Worcester was eminently qualified to advance this great Cause, and had successfully devoted to it the latter years of his life.

While the Mediterranean Missionaries, and doubtless other Missionaries of the Board in different quarters, were narrating to him their journeys and labours, he was himself, with difficulty, traversing the American Forests, on a visit, partly for the restoration of his health, to the Society's Settlements among the Indians. At Brainerd, among the Cherokees, on the 7th of June, in the midst of the Mission Family who were weeping around him, his spirit joyfully returned to God.

#### EDUCATION SOCIETIES.

##### *Progress of the British System.*

FROM the Sixteenth Report of the British and Foreign School Society, we extract some information on this subject.

#### IONIAN ISLANDS.

Your Treasurer, in his Journey through Greece and the Ionian Islands in the year 1819, spread the knowledge of your System; and noticed the wide field for philanthropic exertions in those interesting countries; for, although it

appeared that attempts had been made to educate a part of that population, most of these Schools were conducted on old and imperfect plans, while the great mass of the people were growing up without any instruction in useful knowledge and the great duties of life.

Since your Treasurer left the Islands, Dr. Politi, who has been kindly patronised and supported by Sir Frederic Adam, has established a Model School at Santa Maura, which, by the last accounts, was in a flourishing state; and another School was about to be opened. When the great population of these Islands is considered, and the low state of the morals of the people, it is earnestly to be hoped that no exertions will be spared to render the British System of Education universal. There, the influence of the British Government could easily effect it; and the System, being once established, would spread, by degrees, to the Greek Islands in the Archipelago. The Committee, therefore, entreat the Friends of Education to keep their eyes fixed on that auspicious beginning at Santa Maura; and your Committee will, from time to time, report the steps of its progress.

#### MALTA.

Very considerable progress has been made, since the last Anniversary, in establishing the British System in the Island of Malta. Two Schools, one for Boys and one for Girls, containing 350 children, are in full activity, under the direction of the School Society of Valetta, and a Committee of Ladies; and a commencement has already been made to extend the same benefit to the villages.

The following extracts from a Report of the School Society in Valetta, delivered at the Anniversary held on the 30th of October last, speak strongly in favour of the Schools on the British System:—

The Boys attend with diligence; and many, who at first sought occasion to absent themselves, are at present very regular in their attendance. The Parents themselves, in case of sickness or other causes, are very careful to give the reason of their Children's absence.

No panegyric can sufficiently paint the unremitting exertions of the Ladies, in bringing to perfection the School for

Females, which is under their particular care. Their Committee is composed of English and Maltese, in equal numbers. They had to combat difficulties, to which the Managers of the Boys' School were not subject; and they have succeeded, to the satisfaction of all. The progress which the Children under their charge are making, excites the warmest feelings of gratitude and admiration.

The inhabitants of Malta are respectfully informed, that these two Schools, on the Lancasterian Principle, established in Valetta, are capable of containing 400 Boys and 150 Girls—affording an opportunity to the villages on the island, and to the countries round, of sending Masters to be instructed in the Method; that the same sublime and beneficial spirit of information may diffuse itself into the vast continents and countries which surround this little Island.

A School on this principle has been some time in activity at Casel-Zeitum, producing excellent effects. The deceased Spanish Consul, who lived in that place, took a lively interest in the Institution; and his philanthropic feeling led him to bestow several thousand dollars toward the erecting of a proper School-House, which is now nearly finished. The Rev. Padre Luigi Camilleri, the Master, merits the praise of his country, for his activity and perseverance in this grand undertaking.

The Nobility and Gentry of Malta are requested to visit these Schools; and to satisfy themselves of the advantages which the Children derive from this plan of education, and of the rapid advancement which they have made, during the short period since the Schools have been opened—also of the cleanliness and order which prevail; producing the most beneficial effects, and inducing feelings connected with character, respectability, and comfort.

Nowhere has the System been more necessary than in this Island; and at no time more than the present, when a knowledge of the English Language is so much to be desired, in which the lower classes of the inhabitants have neither the means nor the opportunity of being instructed.

Dr. Naudi thus writes, in November, of the probable extension of Education, by means of these Schools—

Visitors continually frequent the

School. We had a visit from several Sicilian Nobles, who for the present reside in Malta, in consequence of the political commotions in their country. One of them, the Prince of St. Cataldo, took so great a liking to this admirable system, that he desired to be permitted to attend the School every day to learn it, that he might be qualified to propagate it, by instructing a Master himself, when he returns to Palermo, in his native island. It is but a few days since, that a respectable Mussulman Youth, named Sadick Gibraltar, (the only son of Ismael, the greatest man in Egypt, after the Viceroy,) expressed to my Brother the same desire. Ismael, the father, left Malta, for Alexandria, at the end of last month: he had been some time in Italy, from whence he had come only a few days before: one day when he was in our School-room, he told me that he had visited several Schools of the kind, established in Italy, particularly those at Milan; but they were not so well established, nor so well fitted up and conducted, as this at Malta: he made a donation of a piece of gold to the Institution. By the means of these two Turks, Father and Son, I hope before long to see a well-established School at Alexandria, and another at Grand Cairo; but some person, well qualified and interested in the cause, must go and assist them in the undertaking.

The History and State of Padre Luigi Camilleri's School at Casel-Zeitun are given by himself, in an affecting Narrative, dated May 28, 1820, and addressed to the Secretary of the British and Foreign School Society. Of this Narrative, the following are the principal passages:—

On my return from Spain, where I had resided for thirty-five years, finding myself very solitary at home, I began to consider in what manner I could render the most essential service to my fellow-citizens; and found that I could not devote my time to an object more worthy of attention than that of Education, which was almost wholly neglected in this Island (especially in the country), which contains a population of eighty thousand souls. I was grieved to see the Boys wandering in companies idle through the streets, learning a thousand bad habits, and becoming very troublesome to the inhabitants.

Being determined to use my utmost exertions for their benefit, I collected in my house about thirty of the poorest of them; and conversed with them, for some hours, every morning and evening. Finding that they had made great progress in a short time, I was encouraged to undertake the establishment of a School on a solid foundation; and, through the kindness of the Bishop, having obtained a house situated in the centre of the village, I formed a plan according to the size of the room, conforming, as far as I was able, to the system of the Society in London. Thus, in 1818, without any assistance, my trust being in the Lord, I commenced my undertaking, making use of the most forward Boys as Monitors.

This first step attracted the attention of the people; and particularly that of Mr. Migino, the Spanish Consul, who expended more than 700*l.* sterling in the erection of a School-room, and at his death bequeathed 100*l.* Mr. Cleardo Naudi rendered me essential service in the early establishment of the School; not only in obliging me with his advice, but in using his influence with several persons whose support was important to me. I was also much encouraged by the laudable example of Mrs. Jowett, who successfully devoted much of her time to the instruction of a number of Girls.

I must not omit to mention, that, at the first opening of my School, I had to contend with many and painful enemies, who had much influence over the minds of the people, and seized every opportunity to asperse my conduct, declaring that my object was useless, and impossible to be accomplished: they went even so far as to insinuate that the Children would receive bad principles. This anxiety and persecution reduced me to the last extremity; but God, who designed that the School should be established for the good of the rising generation, permitted me to overcome the difficulties, and silence the evil reports.

On the 2d of January last, the School was opened on the New System, and on that day we had eighty-three Scholars. The extreme poverty of the country has prevented my obtaining a subscription, by which I could meet the necessary expenses. I have not been able to collect more than ten pounds, during this year. I have been obliged to borrow fifty pounds, to purchase the

desks, benches, &c. which I must pay in a short time. I continue to teach gratis.

The emaciated appearance of the Boys is very affecting to me. Some of them are half-naked; and many of them, after having been in the School from eight to half-past eleven in the morning, and from two to five o'clock in the afternoon, are frequently obliged to wander without the gates to obtain food, being quite exhausted from want. This week, the Monitor-general told me, that having observed a Scholar, named Abela, crying, he inquired into the cause, and found that it was from hunger: it was then four o'clock; and, on further inquiry, I learned that neither he, nor his brother of six years of age who also attends the School, had eaten any thing that day. Such instances occur often.

The ardent desire of some of our poor countrymen to obtain education for their children is really surprising. I have daily applications to admit them into the School; but I cannot receive them, as the room will not accommodate more than from 130 to 150. Those at present in the School are all of the poorest class; and I think it better not to fill the School entirely with that description of Children.

This solicitude, on the part of the Parents, induces me to conclude that the Committee will soon be obliged to obtain a larger room; employing that now in use to some other benevolent purpose: but, for the present, we must attend to the promotion of the object for which we are associated, to the increase of our resources, and to the erection of a Girls' School-room, having now nothing more than the mere walls, and a room for the Mistress.

An annual income of fifty pounds would support both these Schools; but it seems almost impossible to obtain such a sum in the present state of affairs in our Island.

I fear, Sir, that I have been very tedious to you in this my first Address; but I beg you will excuse it, and request the same favour from the Committee, most earnestly soliciting their kind attention to this poor School; which stands in need, not only of your counsel, but of your prayers, that our Lord may bestow His blessing upon it, that it may be an example to all the towns and villages in the Island. Thus we shall be enabled to contribute to the glory of that God who created us, in

promoting the good of mankind. We desire that all may tend to the honour of our Lord Jesus Christ, our hope being in Him.

## India within the Ganges.

CALCUTTA.

SERMON BY THE LORD BISHOP OF  
CALCUTTA.

ON Advent Sunday, a Sermon was preached in the Cathedral Church, by the Lord Bishop of Calcutta, from Eph. iii. 10. *To the intent, that now unto the Principalities and Powers in heavenly places might be known, by the Church, the manifold wisdom of God.*

Our Readers, we are sure, will thank us for extracting largely from this able Discourse. It is an unanswerable vindication, against the cavils of ignorance and scepticism, of the Divine Wisdom, as manifested in Creation and in Providence, but more especially as displayed in the Dispensation of Grace and the Scheme of Redemption; with a forcible application of the motive, urged by the Apostle, for proclaiming this Wisdom to the Gentiles.

The extracts which we shall make on these important topics, will furnish the Missionary with irrefragable arguments against gain-sayers; while they will enlarge his own views of the greatness and glory of that work in which it has pleased God to condescend to employ him.

### *Divine Wisdom displayed in Creation.*

In Creation, the field which displays the Divine Wisdom is absolutely immeasurable: into whatever district our curiosity or piety leads us, there we discover the Wisdom of the Almighty, whether the object of research be a plant or an insect, or the system by which worlds revolve; whether it be the instinct of animals, or the reason of man; whether it be the structure of the human frame, or those faculties and powers, which constitute the activity inherent in mind.

And, then, what a countless multitude of subjects are either too great or too small to be grasped by our feeble vision! What regions lie beyond our reach, of which we but dimly descry the confines! There is no BOUNDARY to what we see: we discern not the TERMINATION of any thing: there is always something beyond, seen more and more indistinctly, till it is lost in distance: the whole circle of human knowledge, in comparison with all the SUBJECTS of knowledge, with all which might be known by an INFINITE intelligence, and therefore is known to God, is probably but as a single leaf torn from the middle of some vast volume—filled, indeed, with references or allusions to what has preceded, or with faint anticipations of what is to follow, and therefore but imperfectly understood; yet leading the mind to lofty speculations, and admiration of its author: we understand just enough to be instigated to thought and inquiry; and to be convinced, from the little which we comprehend, that Wisdom must have dictated the whole.

For how many benevolent ends do we discover, in all the realms of nature, and in every work of God! What mighty effects are accomplished, by means the most simple, and apparently the most inadequate! What provision is made to meet, what, in human mechanism, we should consider as insuperable difficulties, but which in the Divine Workmanship serve only to evince the operation of one Pervading Mind!—and what adjustment in a system inconceivably complicated, so that there is no collision or interference, where all at the first superficial glance would seem to be confusion!

Our limits will not permit us to illustrate these general remarks by individual examples: but they will be verified by every inquiry into the works of the Creator.

#### *Divine Wisdom displayed in Providence.*

But what shall we say of Providence? The evidence under this head would probably be more striking, than under that of Creation, if we were equally capable of deducing it: which, however, seems not to be the case.

In Creation, much may be inferred from the contemplation of single parts; and those, the most obvious and familiar to our apprehension: a blade of grass or an ear of corn, though indeed we de-

tect not all its contrivances, is yet sufficiently complete for the purpose, and exhibits indubitable and connected proofs of profound design. But, in the System of Providence, the proofs are not easily drawn from parts: we are required to contemplate and comprehend the whole: we cannot sever a link from the midst of a chain, but the chain is broken: in Providence, we have to consider a long series of causes and effects, of purposes and results, which, in that view of the subject, exist not but in connexion: the results, indeed, are apparent, but not so the process: we cannot always clearly connect the first cause with the final effect: the intermediate steps elude our investigation.

Let it not, however, be thought that this difficulty at all invalidates the doctrine of Providence, as evincing the Wisdom of God. It is as if we beheld some vast river discharging its waters into the ocean, but were not permitted to trace it upward to its source: we catch, indeed, glimpses of it at distant intervals; but mountains and forests frequently intervene: still we are sure that it has its source somewhere, however distant or inaccessible. And so it is with all the good that we enjoy in the world—with all the provision made for our wants—with all our deliverances from danger; in short, with all that is incident to men or to nations: events are brought about, good is accomplished, and evil averted, not only through means quite inadequate to the end, as we estimate these things, but frequently in opposition to natural causes, of which we see the full force and efficacy, and are quite at a loss to understand how they have been defeated.

And what is the inference? It is, that what is not of Man, is of God: it is, that an Overruling Power directs all things; influencing the wills of those, who serve Him, to what is ultimately good; and in those, who by corruption are biassed to evil, averting the consequences, if not to themselves, at least to others, or even converting them to His purposes.

#### *Humility requisite to a Discernment of Divine Wisdom in Redemption.*

The manifold wisdom of God in the Dispensation of Grace and in the Scheme of Redemption, is not so easily discerned by minds in which Religion has made

but little progress, as that which beams forth in the works of Creation, or as that of which the proofs are more slowly deduced from God's Moral Government of the world. To be in any degree appreciated, it requires a preparation of the mind and heart: it requires us to divest ourselves of pride and prejudice, and to be deeply sensible of our condition. The mere Philosopher is very capable of discerning facts, which establish the doctrine of final causes; or the Metaphysician may be driven, by the necessities of his argument, to acknowledge a pervading and overruling Mind: but to gain even a glimpse of what the Apostle had called in the context *the unsearchable riches of Christ*, you must be, in principle, in heart, and in sentiment, already Christian: the first step in your progress must be Humility; humility, however, not as prompted by unreasonable despair, but as founded in eternal truth.

#### *Necessity of Christ's Sacrifice of Himself.*

Look at the natural condition of the species; of man without Religion—meaning Faith in a Saviour and Redeemer: what is his confidence, or even his hope? We are evidently in the situation of those, who have violated a law fortified by penal sanctions, without any power of satisfying the penalty. Sceptics, in the pride of their hearts, may cavil at this comparison; but they have never adduced any evidence to shew that it is not strictly applicable. If they will only admit the being of a perfectly just and holy God, all substantial consequences, which the Christian claims, will inevitably follow: it will follow, that the wisdom and mercy of God were in some way to be exerted for the restoration of violated order and the indemnity of man.

But even Reason should revolt at the very ground-work of the Deistical Scheme; if Scheme it can be called, which has no consistent application. In what a light does Deism, if closely examined, place the Deity? It leaves Him in possession of perfect attributes, which are, however, but imperfectly exercised. It recognises His sovereignty, but would suspend his functions. It admits and even insists upon His mercy, but in a way which forbids us any longer to consider Him as infinitely just, and which affords us no means of asserting His holiness. It re-

presents Him as the author of a Law, the sanctions of which can never be abrogated, and the dignity of which can never be maintained. It acknowledges Him to be the eternal source of purity and truth, although, if the language may be endured, He acquiesces in falsehood and connives at iniquity. These results are inevitable, if Christ hath not *appeared to put away sin by the sacrifice of Himself.* Heb. ix. 26.

#### *Life irrational without Religion.*

It is allowable to ask of those, who profess to admit no test but Reason, whether life is RATIONAL without religion—rational to the receiver, and rational in the giver—capable of being directed to such ends as reason pronounces to be sufficient for a creature so endowed, or consistent with any adequate design of an all-wise Creator.

In relation to the former of these questions, what is this state of ours, uninformed by the views and hopes of the Gospel, but a scene of vanity?—in which the enterprises of the brave and the levities of the trifling, and the studies of the learned and the schemes of the ambitious, are all reduced to the same level of insignificance? They are but different modes of pastime,—not equally, indeed, respected in the world, but equally leading to nothing: and yet the mere pride of reason, *none would imagine, if not the energies of immortal spirits, would teach men to look for something at least beyond the grave.*

But still more shall we be at a loss to reconcile this gift of life with the attributes of God, if it be not intended, as the Gospel represents it, to be a period of discipline in the School of Christ. Why else have we, in our fallen state, these powers of blessing and adoring the Almighty, of comprehending truths which have no relation to our present existence, of being warmed by piety, of delighting in holiness, and of aspiring to happiness far beyond what the world can give, if the only system, by which these feelings are cherished and matured, be not of God?

#### *The Truths of the Gospel the only Basis of Moral Excellence.*

There lurks in some men a degree of prejudice against what they denominate SPECULATIVE TRUTHS, and a proportionate disposition to treat them as of little



importance: such will not very readily discern in the Scheme of our Redemption any proofs of the Wisdom of God.

There cannot, however, be a more unjust or more dangerous distinction, than that which is thus attempted. All the Speculative Truths of Religion, which are revealed in Scripture (and no others deserve any serious regard), are, in their inferences and consequences and relations, highly practical: they are, in truth, the very basis of all practice; and none is more extensively so, than the doctrine of our Redemption through Christ.

What motives to Holiness can our reason supply, which are not weak and unavailing, compared with the awful consideration of the sacrifice which Infinite Justice has required for sin, or with that adoration and love of God which arise from the contemplation of His Mercy? Or, if Discoveries were to be made, intended to affect mankind in their habits and views and sentiments, so as to operate upon the whole course of life and action, through what channel could they have been conveyed with the same effect, as when they are promulged by Him, to whom all heavenly subjects were familiar, and who had glory with the Father, before the foundation of the world. (John xvii. 5.) If holiness was to be taught by Example, what character has the mind of man conceived, approaching to the purity and simplicity of Christ? If Pride was to be so abased, what condescension could the world exhibit, resembling that of the Son of God? If Dependancy was to be raised and comforted, to what asylum could it flee, comparable with an all-powerful Saviour? Or if Authority were requisite, as assuredly it was, to give effect to the lessons of the Teacher, where could it be found in the same degree, as in Him, whose Mission was confirmed by miracles, and whose future Advent had been announced from the moment of man's first disobedience?

Nor are these considerations to be treated, as merely authorising an expectation of practical consequences, which are no where actually exemplified. The case is remarkably otherwise. We do find, through all the walks of human life and in every region of the earth, that Faith in a Divine Redeemer is the groundwork of the severest morality; and that no virtue, judged even as the world judges of virtue, from its benign

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effects on social happiness, can in point of efficacy or extent be compared with the Graces of the Christian. It may truly be affirmed, that the Advent of Christ has, in its consequences, ennobled our nature; and, where happily men are living under the influence of the Holy Spirit, has visibly restored it to the semblance of something divine. The ideal standard of human excellence, formed before our Saviour's appearance, falls very far short of what is attainable, and is really attained, in the School of Christ.

*Display of Divine Wisdom and Power in Redemption.*

Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall: and the Wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which Mercy is the moving principle—in which Holiness is vindicated—in which Justice is satisfied—in which our weakness is uphelden by divine support—in which holy desires are instilled into the heart—in which sorrow is comforted—in which repentance is efficacious—in which sin is pardoned—in which God is reconciled—in which the World is overcome; and, in our last hour, Death is deprived of his triumph. It is to such a scheme more especially, that the Apostle refers, when he speaks of the *manifest wisdom of God*: and its complicated characters of Power and Wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no speculation merely human have such difficulties ever been proposed for solution; still less can it be said that they have been solved upon principles, at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The Greatness of the Deity and the Misery of Man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, Man should be saved?

Consider these points, as they deserve to be considered; and you will probably conclude, that the method of Redemption, as revealed in the Bible, is one among the various and independent

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proofs, that that Book was inspired of God.

*Edification of the Heavenly Spirits, a Motive for proclaiming to the Heathen the Manifold Wisdom of God.*

I proceed to the Second Question suggested in the Text, Why should the manifold wisdom of God be proclaimed to the Heathen? The inquiry is, at any rate, important to those, whom Providence has called to sojourn in a Heathen Land. You will not, however, expect that I should be able, within the narrow limits prescribed, to enter into all the considerations to which such a question might lead us; as the correction of morals—the diffusion of arts and knowledge—the abolition of cruel superstitions—and the improvement of the general aspect of society under the humanizing influence of Christianity. I must confine myself to the topic employed by St. Paul, when he urges the preaching of the Gospel, in order that *the manifold wisdom of God* might thus be made known to the *Principalities and Powers in heavenly places*.

You can hardly require to be reminded, that this is an appellation of those superior Intelligences, the different orders of Angels and Spirits, which surround the Throne of God. It may seem, however, that this motive is too abstracted to be generally operative: it might even have been thought, that the Holy Angels would not need to be instructed on such a subject, if the contrary were not expressly declared: but there are depths in the Dispensation of Grace, which, as St. Peter tells us, *even the Angels desire to look into*: (1 Pet. i. 12.) the whole extent of it is not seen at once, even by Celestial Spirits.

But what an idea does this convey to us of the Scheme of our Redemption! With what awe should we contemplate it! How should we adore the wisdom, which conceived it from the beginning of the world! and how should we tremble, if we are conscious of neglecting so great salvation, or of *crucifying to ourselves the Son of God afresh*! (Heb. vi. 6.)

The inference, however, is certain, that, in the progress of Divine Truth and the triumphs of the Gospel, even the Holy Angels themselves gain a clearer insight into the will and the purposes of the Almighty.

Still it may be thought, that this consideration is not such as to operate generally, as an inducement to the diffusion

of Christianity. They who feel this objection, it may be suspected, are not really impressed with that most efficient of all motives, a zeal for the glory of God. The edification of the Heavenly Spirits may not, indeed, immediately present itself to our minds: the idea is not sufficiently familiar to us: our intercourse is with God or with Men: but the motive assigned, being taken thus high, comprises all lower degrees of it: that MEN may glorify God when they see our good works, is a consideration perfectly level to our views of duty: and this consideration is not weakened, but rather strengthened, when we recollect, that even the Angels themselves give glory unto God, when they behold the advancement of His purposes through the piety of their humbler fellow-servants.

*Zeal for the Glory of God will be awakened by the Degraded State of India.*

A zeal for the glory of God will be forcibly directed to the state of those nations, in which the Gospel is not merely undervalued, but utterly unknown.

Where, for instance, shall its energies be excited, if they are dormant in the land, which we now inhabit? In what other religion of the known world is the glory of God more effectually obscured, and His truth—to allude to the Apostle's saying—more palpably *turned into a lie*? (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement, when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity.

Where else too, we may ask, do we find more evident vestiges of that Fall from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures: and here, in like manner, does the Christian trace indubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record. The best qualities or tendencies of our nature, and their opposite defects, are found in immediate contact—the fear without the knowledge of God—courtesy, without brotherly love—profuseness, without public spirit—lowliness, without humility—a consciousness of sin, without the want of a Sa-

valour—fortitude, without feeling or resignation—and a contempt of death, without a thought of immortality. These are among the inconsistencies and perversions of original goodness, which every day's observation may exhibit to our notice. And who can contemplate these appearances, and not lament them? or who, that laments them, can be backward to employ the remedy?—I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and *persuading the things concerning the kingdom of God.* (Acts xix. 8.)

*Sound Policy of Propagating the Gospel.*

There have been, and even yet perhaps they are not extinct, certain prejudices against all endeavours to disseminate Christianity in this country. With those which are purely political I have no other concern, than to remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of Him, *who ruleth in the kingdom of men, and giveth it to whomsoever He will.* (Dan. iv. 17.) No policy, in fact, in a case like the present, can be openly avowed, which does not profess to keep in view the real interests and permanent happiness of the governed: and thus the question will be reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations around us, would not be promoted by a gradual developement to their minds and hearts, of the truths of the Gospel. I say, GRADUAL; for he who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

*Temporal Benefits of the Gospel.*

His Lordship shews both the Temporal and Eternal Benefits which result from the Gospel. We quote his remarks on the Temporal Benefits, because they furnish another forcible testimony to the actual Misery of India, arising from the want of the powerful influence of Christianity.

On the Temporal Benefits of the Gospel as manifested on a large scale, his Lordship asks—

What is the difference between the state of the world at present, and as it existed two thousand years ago? It is the difference, which has been made by the

preaching of the Gospel. If any doubt this assertion, let him turn his eyes to the condition of those regions, on which the Sun of Righteousness has not yet arisen. Some profess to expect all improvement from a natural expansion of the human powers: but is it not constantly affirmed and believed, that the state of this country is precisely such, as it was in the days of Alexander? unless, indeed, there be reason to suspect that it is somewhat deteriorated. On the other hand, do we not know, that the highest degrees of knowledge and holiness, of civil liberty and of social happiness, do actually exist, where, at that period, a state of things prevailed, as bad perhaps in all respects as any which we now contemplate? To reclaim our ancestors from their idolatrous and cruel superstitions was apparently as difficult, and certainly as benign a task, as any which the Church would now accomplish. And thus it is throughout the world: nations become enlightened and happy precisely in proportion to their Christian Knowledge, and to the purity in which they have received and maintained the Faith of Christ; or, in the words of my text, in proportion as the Church has made known to them the manifold Wisdom of God.

In reference to India, on this point, the Bishop remarks—

We hear it sometimes hinted, that these people are already in a condition which, perhaps, may be deteriorated, but cannot easily be improved. If, however, the prevalence of liberal knowledge—habits of industry—mutual confidence in the transactions of life—a respect for the basis of all moral integrity, I mean truth—the absence of those social distinctions, which serve only to depress the great mass of the species—the elevation of the female part of society to their proper dignity and influence—and the possession of that liberty, wherewith Christ hath made men free (Gal. v. 1.) and which is really the principle, however overlooked, of all national greatness and prosperity in modern times—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims and the dictates of our common feelings, in mere courtesy to supposed interests or secret predilections. For the want of such national blessings, as those which are here

enumerated, no equivalent can be pleaded, and no compensation made.

*The Gospel destined and fitted for Universal Acceptance.*

There is one other point which must not be overlooked: it is the **UNIVERSALITY**, professedly intended and promised to the Faith of Christ; and, of course, the Duty, which is thus imposed on all Christians, in their proper spheres of action, to promote and extend it.

If God is one, so also must be His final purpose respecting man: if the Saviour be but one, so also must be the method of Salvation: if the Holy Spirit be but one, He can never have inspired or suggested all the jarring systems, which divide mankind.

And though this argument does not of itself enable us to decide which of them is the true one, it effectually invalidates the claims of those, which confessedly are partial and incapable of extension. In other words, the System of Faith, which prevails in this country, even if it had any shadow of evidence in its behalf, would be completely disproved by its wanting the principle of dissemination and diffusion: and its defence is virtually abandoned, when its adherents are driven to profess, that the Almighty is delighted with variety in the systems of human belief, and that all, therefore, may be acceptable; as if Truth, and Salvation, and the Will of God, were but modes and fashions to be adapted to the convenience or caprice of the Believer.

Nor is the subterfuge more availing, when, to avoid this difficulty, the plea is urged, that the Sacred Books of all nations do really and in spirit teach the same thing. If it be urged in ignorance, it may excite our pity: but certainly it is not true, that any Book, except the Bible, teaches that which is the object and the essence of the Bible, and to which all else is collateral—Salvation through the Son of God.

It is a triumphant consideration, therefore, in all such questions, that Christianity not only professes to be

designed for universal acceptance, but moreover is fitted, without any accommodation or sacrifice of its purity, to be the Religion of the Civilized World—that it humanizes, where it does not find humanity—and that, allowing for and retaining a difference of usages in things indifferent, it is adapted to combine in one scheme of faith and hope the Whole Family of Man.

*Obligation on the United Church to propagate the Gospel.*

It cannot be imagined, that, in the work prescribed to the Church of Christ, that Branch of it, to which we belong, has no part, nor even a subordinate part, to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no Church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that, at this moment, her Clergy are exercising their Ministry in every quarter of the Globe? In America, flourishing Churches have grown up entirely under her patronage. In Africa, a Colony has been planted, by which her Doctrines and Discipline are brought into contact with the superstitions of ignorant and barbarous tribes. In New South Wales, she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast Empire has been given us, or rather imposed upon us: and wherefore? He, who can reconcile such a consummation even to philosophical views of the ways of God without reference to the purposes of His Manifold Wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge which Sound Philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable, to believe that God ever works in vain, or even brings about mighty revolutions with a view to results comparatively mean and trivial.

## Miscellanies.

### HINDOO MYTHOLOGY.

*THE PRINCIPAL GODS OF THE HINDOOS IDENTIFIED WITH THOSE OF THE GREEKS AND ROMANS.*

In the Number for August, pp. 346—352, the identification of the Apollo of the Greeks and Romans with the Hindoo Krishna was pointed out. We shall now continue this subject.





**THE HINDOO GOD, SIVA; WITH HIS WIFE, PARVATI.**

## REMARKS ON THE CONSORTS AND VEHICLES OF THE HINDOO DEITIES.

(With an Engraving of Siva, with his Wife Parvati, mounted on a Bull.)

*Consorts of the Hindoo Deities.*

Mr. Moor remarks, at p. 10 of his "Hindoo Pantheon"—

All the Principal, and several of the Secondary Deities, or Incarnations of the Principal, have Wives assigned them, who are called "Sacti;" and, except in sex, exactly represent their respective Lords, being their ENERGY, or ACTIVE POWER—the Executors of their divine will.

In the Argument prefixed to a Hymn addressed by Sir W. Jones to the fabled Consort of Brahma, the learned poet thus distinguishes these "Sacti":—

The Hindoo Goddesses are uniformly represented as the subordinate Powers of their respective Lords: thus *Lakshmi*, the Consort of Vishnoo the Preserver, is the Goddess of Abundance and Prosperity—*Bhavani*, the Wife of Mahadeva (Siva) is the genial power of Fecundity—and *Sereswati*, whose Husband was the Creator Brahma, possesses the power of Imagination and Invention, which may justly be termed Creative.

These "Sacti" have, like their respective Lords, various appellations: in these, above others, the Consort of Siva abounds. On this multiplication of names, Sir William Jones remarks, in his Essay—

The consideration of the Gods as individual substances, but as distinct persons in distinct characters, is common to the European and Indian Systems; as well as the custom of giving the highest of them the greatest number of names: hence came the triple capacity of Diana; and hence her petition in Callimachus, that she might be "pelyonomous" or "many-titled."

The Consort of Siva is more eminently marked by these distinctions; than those of Brahma and Vishnoo; but her leading names and characters are, *Parvati*, *Durga*, and *Bhavani*.

To these names of the Consort of

Siva may be added that of *Kali*, or the "Black Goddess", corresponding with Proserpine, and connected with Siva in his character of the Stygian Jupiter.

*Vehicles of the Hindoo Deities.*

Mr. Moor gives the following account of these Vehicles, pp. 10, 16, 59.

Many deities have Vehicles, or "Vahans," allotted to them.

That of Brahma and of his Sacti, is the Swan or Goose, called "Hanasa;" but he is not so frequently seen mounted on it, as other deities are on theirs.

Mounted on an Eagle, or rather an animal, composed of the Eagle and the Man, named "Garuda," Vishnoo is seen cleaving his own element, and soaring to the skies: this marks the aerial levity of his character; as the sluggish Goose is emblematic of gravity, and is given as a "Vaban," or Vehicle, to Brahma, the personification of matter or substance.

Siva's Vehicle, called "Nandi," is a White Bull, on which he is frequently seen riding. It is understood to be a personification of Divine Justice, which moves or conveys the avenging power of the Deity to the deserved punishment of mortals.

Other animals are appropriated as Vehicles to Hindoo mythological personages. The Swan, Eagle, and Bull, have been noticed as appertaining, respectively, to Brahma, Vishnoo, and Siva. Gausa, eldest son of Siva and Parvati, the elephant-headed god of prudence and policy, rides a Rat, supposed to be a very sagacious animal—Carticka, their second son, the generalissimo of the celestial armies, is seen mounted on a Peacock—Indra, the powerful regent of the firmament, the Jupiter Pluvius of the Hindoos, rides an elephant, symbolical of might—Varuna, genius of the waters, bestrides a Fish; as doth also Ganga, the prime goddess of rivers—Cama, the god of love, is carried by a Parrot—Agni, god of fire, by a Ram.

We have touched on the preceding topics in this place, for the better explanation of the accompanying Engraving.

We shall pursue these subjects as opportunities may offer, for the especial benefit of Missionaries whose labours are carried on among these benighted Pagans, but who may not have access to those elaborate works

which throw light on these matters, so important for them to understand, at least in their general bearings.

Sir William Jones has a remark in the Argument prefixed to another of his Oriental Hymns, which gives a just view of the importance, to the general body of Europeans resident in India, of some knowledge of the Mythology of the Natives:—

We may be inclined, perhaps, to think, that the wild Fables of Idolaters are not worth knowing; and that we may be satisfied with misspending our time in learning the Pagan Theology of Old Greece and Rome: but we must consider, that these Allegories constitute, at this moment, the prevailing Religion of a most extensive and celebrated Empire; and are devoutly believed by many millions, whose industry adds to the revenue of Britain, and whose manners, which are interwoven with their religious opinions, nearly effect all Europeans who reside among them.

How much more important is a knowledge of these Allegories to those excellent men, whose sole object, in residing in India, is the communication of Truth to these benighted regions!

The Engraving is taken from a cast in brass, made with great skill in India, and about half as large again as the engraving: this cast was purchased, and presented to the Society, by J. M. Strachan, Esq. Treasurer of its Madras Corresponding Committee. Images of this kind are kept in the houses of the Natives, who worship the deity whom they suppose to reside in the image.

Siva and Parvati are highly ornamented, and so is the bull whereon they ride.

Siva is considered as the Destroyer, or Changer of things; for the Hindoos suppose, that, at the end of certain very long periods of time, he puts an end to all things as they then are, and changes or reproduces them. His images are accompanied by emblems, denoting the destruction and change connected with the revolutions of time. Some of these are seen in this Engraving. The third eye—which is usually given to Siva, as denoting his knowledge of the past, the present, and the future—is seen in his forehead: Parvati has the same; and this third eye seems peculiar to him and his supposed family. A crescent on his head intimates the measuring of time, by the changing phases of the moon.

Siva is sometimes seen with two hands; at others, with four, eight, or ten: in the Engraving he has four. In the upper right-hand is seen his trident; in the lower, what is supposed to be meant for an hour-glass. In his upper left-hand is an antelope, joined behind him to the trident: in the lower left-hand is a lotus flower.

Both indecent and cruel rites are practised in the idolatrous worship of these supposed deities. Well might St. Peter brand the worship of the Heathen as "*abominable Idolatries*!"

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From September 21, to October 20, 1821.

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Bewdley	13	0 0	608	17 11	Sedgehill & Semley (Wilts.)	10	8 9	59	11 6
Birmingham (from Darlaston Branch)	22	10 9	4210	7 0	Sherborne	51	3 9	314	14 6
Bradford (Yorkshire)	60	16 0	1085	5 9	Shropshire	559	0 0	3450	0 6
Brentford	17	12 8	37	15 8	South Bucks	100	0 0	100	0 0
Chobham & its Vicinity	44	1 5	953	0 4	Staffordshire, North	120	0 0	1656	5 11
Clerkenwell (School Fund)	5	0 0	1228	19 8	Suffolk	200	0 0	2493	9 0
Derbyshire	120	0 0	4208	10 4	Sunderland & Bishop's Wearmouth	80	0 0	940	0 6
Dewsbury	27	16 0	605	7 7	Tamworth	120	15 0	1200	3 0
Glasbury (Brecknockshire)	20	0 0	810	0 7	Winkfield (Wilts.)	15	0 0	98	5 10
Godstone (Surrey)	9	3 0	36	14 1	Worcester (Ladies)	18	5 9	817	1 10
Goldstone (School Fund 10s.)	108	1 10	420	14 10					
Kirkby Lonsdale	40	0 0	441	13 9					
Knaresborough	23	11 0	591	14 4					
Manchester & East Lancashire	100	0 0	3501	13 0					
Morden (Surrey)	7	3 9	117	8 1					
Norfolk & Norwich	420	0 0	7237	16 1					
North-East London (from Hackney Ladies' Branch)	107	4 7	518	9 2					
Osselt (Yorkshire)	4	16 6	198	8 10					
Penryn	40	8 4	53	11 6					
Plymouth Dock	40	0 0	918	1 11					
Pontefract	10	0 0	310	3 0					
Portsea, Juvenile	2	10 6	149	10 6					
Queen-Square Chapel	20	5 0	729	19 1					
St. Antholin's, Watling Street	18	5 9	201	8 0					

### SCHOOL FUND.

Anonymous:				
For <i>Millicent Beattie</i>	-	Sixth Year,	-	5 0 0
For <i>Andrew Cooper</i>	-	Sixth Year,	-	5 0 0
By Clerkenwell Association,				
A few Friends as a mark of respect for <i>Rev. Thomas Sheppard</i> , for <i>Thomas Sheppard</i> ,		Fifth Year,	-	5 0 0
By Guildford Association,				
For <i>Samuel Haydon</i>	-	Fifth Year,	-	5 0 0
For <i>Margaretta Haydon</i> ,	-	Fifth Year,	-	5 0 0
By Mrs <i>Waleaby</i> ,				
For <i>Louisa Grainger</i>	-	Sixth Year,	-	5 0 0

The COLLECTIONS and BENEFACTIONS will be given in the next Number.



# Missionary Register.

NOVEMBER, 1821.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

*Vote of an Annual Sum of One Thousand Pounds, to the Bishop's College, Calcutta.*

WE have frequently called the attention of our Readers to the Plan and Objects of this important Institution; and shall lay before them, in a subsequent part of the present Number, the views which the Lord Bishop of Calcutta has given on this subject, in the Sermon which was so largely quoted in our last, and more particularly in the Notes subjoined to that Sermon.

We have cordial pleasure in stating, that, influenced by his Lordship's just and forcible appeal for support to the College, the Committee of the Church Missionary Society have followed up their former Vote of Five Thousand Pounds toward the erection of the College, by another Vote, of an Annual Sum of One Thousand Pounds in furtherance of its Objects.

At the Monthly Meeting of the Committee, held on the 12th of November, — Thomas Bainbridge, Esq. in the Chair—the Secretary having read some passages from a Sermon, preached at the Cathedral Church of Calcutta, on Advent Sunday last, by the Lord Bishop of the Diocese, from which and from the Notes subjoined thereto it appeared that more abundant means than have yet been placed at His Lordship's disposal will still be required, in order to give full effect to

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the Plan of the Calcutta Mission College, the following Resolution was moved and seconded, and carried unanimously—

That the Committee, desirous of rendering every aid in their power to the objects of the Mission College established by the Lord Bishop of Calcutta, do hereby place at his Lordship's disposal, for that purpose, the sum of One Thousand Pounds, as a Contribution from the Society, for the year 1822: and do empower its Corresponding Committee at Calcutta to draw for such sum, immediately on His Lordship's acceptance of the same: and to express to His Lordship the confident expectation of the Committee, that, from the cordial satisfaction manifested by the Members of the Society throughout the United Kingdom, at the former Grant of 5000*l.* toward the erection of the College, their liberality will enable the Committee to appropriate a like sum of 1000*l.* annually in aid of its objects.

#### TWENTY-FIRST REPORT.

##### *State of the Funds.*

Under this first head, the Committee detail the Exertions of the Society's Friends in various parts of the kingdom, the formation and contributions of Associations, the collections by Individuals, and the Legacies of the year. The principal part of this intelligence has already appeared in our pages.

The Committee urge the increase of Associations, as the most sure and practicable Means of Increasing the Society's Funds; and state, that "of the Towns in England which contain 1000 inhabitants, not one-third have any Association formed in support of the Society."

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Presents of Standard Books, the Committee suggest, would aid the Society, without any sensible inconvenience to the Benefactor. "Good copies," it is stated, "of standard works on the following subjects would be thankfully received":—

The Scriptures, in all Languages—Commentaries on the Scriptures—Biblical Literature and Criticism—Divinity—Ecclesiastical and Civil History—Biography—Geography, and Voyages and Travels—Natural History—Natural Philosophy—Greek and Latin Classics—Standard Dictionaries, Lexicons, and Encyclopædias—all Works connected with the Languages of Asia.

The Committee congratulate the Society on the manifest Increase of Enlightened Zeal in support of Missions, arising, in a great measure, from the continued circulation of Missionary Intelligence; and particularly notice the aid rendered therein, by the Reports of the various Associations, and the ability and eloquence of the Local Advocates of the Society.

In reference to the union of all ranks in support of Missionary Objects, we quote the following passage:—

It is highly encouraging to your Committee to observe, that, while a large portion of the Society's income is collected by its kind and active friends, of whom a very great proportion are Ladies, from those who can give but their monthly or weekly contribution, yet a liberal spirit is manifestly on the increase among those who are entrusted with larger portions of the good things of this world: and this liberality is frequently shewn in that spirit of retiring charity which will not let the *left-hand know what the right-hand doeth*. One benefactor, for example, has, at different times and under various designations for the purpose of concealment, given no less a sum than 2000 guineas to the Society: while, with a spirit equally generous and noble, the Blind Basket Girl—who declined the epithet of "poor" because she had saved the thirty shillings during the winter, by her want of eyes, which her fellow-labourers had expended in candles—laid this thirty shillings as

as an offering to her Saviour on the altar of this Society.

The Net Income of the Society, for the Year, was 31,076*l.* 15*s.* 11*d.*; and its Expenditure, 31,991*l.* 5*s.* 10*d.*

#### *Missionaries and Students.*

After detailing the arrival of Missionaries at their respective Stations, the departure of others from home, and the weakening of different Stations by death or sickness—most of the particulars on which topics have been already noticed by us—the Committee state, in reference to the Students, that Eleven have been accepted, during the year, but a greater number declined.

#### *Missions.*

The Foreign Proceedings of the Society are reported, at large, under the head of its Eight Missions. The details occupy nearly 160 pages.

Many of the facts stated under this head appeared, either in the last Volume, or in their respective places in the Survey with which the present Volume begins. The chief details relative to the West-Africa Mission were printed in the Numbers for July, August, and September; and some of those connected with the North-India Mission, in the September Number. Such other particulars of the Foreign Proceedings as may not be given in the present and December Numbers, will appear, under their proper heads, in the ensuing Survey.

The following Summary is given:

The number of Labourers now employed is upward of 200—more than 10,000 Children are under instruction—Printing-presses are established in various places—Churches have been erected—many thousands hear the Word of God—and many hundred devout Communicants attest that the God of all grace has blessed the labours of His servants.

#### *Conclusion of the Report.*

In conclusion, the Committee cannot but advert, with peculiar pleasure, to

the steady progress which the Cause of Truth and Righteousness is making in the earth. Amidst the shaking of the Nations, the days of Peace and Holiness and Truth are manifestly coming on. This Institution is carried forward by that heavenly influence, which has given birth to so many kindred Institutions, and which carries them also forward, according to their means and opportunities, with like success.

In all the Protestant World there were, a few years since, but four or five Societies for the Conversion of the Heathen; of which our own Church furnished two, and another was the exemplary Society of the United Brethren. Now, our own Society is added to those of the United Church—the Church of Scotland has her Societies—every principal Denomination of Christians, not of the Established Churches, has formed its own Institution—the Protestants of the Continent are uniting in a Missionary Society, which is awakening an interest, from Basle, the seat of its deliberations, in all the countries around; and the fire is kindled in the American Churches—the Congregational—the Presbyterian—the Baptist—the Methodist Churches of the United States are all acting with zeal in this Cause—and the whole Episcopal Church, with its Nine Bishops, has recently formed a Society for sending the Gospel to the Heathen of the American Continent and throughout the World.

We witness, also, the rise of Institutions around us, which take up all the various departments of labour by which the earth is to be ultimately rendered the Temple of the Lord. Missionary Societies break up the ground, and prepare the Seed—Bible Societies multiply that Seed, and scatter it, by the hands of the Missionary and of other Labourers all over the world—Jews' Societies are training the most irrefragable Witnesses, and probably the most successful Preachers, of the Divine Word—Education Societies are giving a powerful impulse to that Universal Instruction, which is to prepare readers of the Word—Tract Societies are calling the attention of men to that Word—and the primitive and apostolical Liturgy of our Church is teaching multitudes in what manner to worship Jehovah.

The World opens a wide field for all these exertions. There is no room for Hostility. There is no room for Jealousy.

If Hostility or Jealousy should be indulged, such individuals or bodies will but rob themselves of the pleasure and honour of that work, which will perhaps be transferred to other hands.

It is a very observable Sign of these Times in which we live, that the Great Enemy of God and Man is alarmed for his usurped dominion. While the Holy Scriptures are making their way into every language of the Earth, and diffusing Light over its hitherto dreary regions, an Opposition to their authority, of a character and design beyond all precedent, has been raised and is still vigorously maintained. The falsehoods, sophisms, and sneers, directed against the Divine Word, which too frequently undermined its authority among the more learned or elevated classes of society, have been, of late years, addressed, in bold and malignant appeals, to the ignorance and the passions of the great mass of the people. The faculty of Reading, and the power of the Press—engines, which Christians have been assiduously labouring to improve to the most beneficial influence on the great body of the community—have been perverted to a wider corruption of principle and degradation of mind, than this Empire has ever before known. The torrent of Blasphemy has poured its pestiferous streams over the land; and the vigilance, the energy, and the prayers of every one who loves his Country and his God are loudly demanded by the dangers of these latter days.

What remains, then, but that, girding ourselves afresh to conflict and to toil—we invoke, without ceasing, the especial grace of that Divine Spirit, who alone can make our conflict victorious and our toil successful! Let us look and pray for large measures of His influence—larger than the Church has ever yet witnessed! And let us be assured that the Spirit shall, in answer to the prayer of faith, be poured out from on high, and that the Wilderness of the World shall become a fruitful field, and the whole Earth see and rejoice in the Salvation of God.

#### *Appendix to the Report.*

The Appendix, which occupies about 120 pages, contains the following articles:—

1. Instructions of the Committee, and Address by the Rev. Basil Woodd, delivered November 17, 1820, to

- the Rev. Thomas Kendall, proceeding with the New-Zealand Chiefs, Shunghee and Whykato, to New Zealand; and to Mr. and Mrs. Norman and Mr. and Mrs. Davey, proceeding to Sierra Leone.
2. Suggestion of a Mission at the Island of Fernando Po: in a Letter from a Mercantile Gentleman to the Rev. T. Rock Garnsey.
  3. Proceedings of the Rev. John Godfrey Wilhelm, at Waterloo, in Sierra Leone.
  4. Account of a Liberated Negro: illustrative of the Oppressive Influence of the Slave Trade.
  5. Characters of the Youths in the Christian Institution, in Sierra Leone.
  6. Rev. Deocar Schmid's Method of Examining Scholars, on the Sermons heard by them.
  7. Method of conducting the Schools at Burdwan.
  8. Extracts of the Journal of the Rev. W. Bowley, at Chunar, for July 1820.
  9. Labours of the late Rev. F. C. G. Schroeter, at Titalya: with some account of the Language and Opinions of the People of Thibet.
  10. Extracts of the Journals of the Rev. Bernhard Schmid and the Rev. G. Theophilus Bärenbruck, at Madras.
  11. State of the School-Establishments in and near Tranquebar.
  12. Journal of a Tour, by the Rev. Benjamin Bailey, among the Syrian Churches of Travancore.
  13. Extracts of the Journal of the Rev. Thomas Norton, at Allepie, from April to September 1820.
  14. Journal of the Rev. Samuel Marsden, during his Second Visit to New Zealand, from July to October 1819.
  15. Preface, by Professor Lee, to the New-Zealand Grammar and Vocabulary.
  16. Queries of the Rev. Samuel Marsden to the New-Zealand Settlers; with their Answers.
  17. Extracts from the Journals of the Settlers at the Bay of Islands, in New Zealand.
  18. Account of the Formation of the German or Evangelical Missionary Society.

PROCEEDINGS OF ASSOCIATIONS IN IRELAND.

The Second Anniversary of the Youghall Ladies' Association was held on the 12th of September;

Samuel Allen, Esq. in the Chair. The several Resolutions were moved or seconded, by the Rev. Dr. Bell, W. H. Hurnis, Esq., the Rev. Dr. Colter, the Rev. W. Power, and the Rev. Peter Roe.

On the 10th of October, the First Anniversary of the Cappelquin Ladies' Association was held; Lieut. Col. Keane in the Chair. Resolutions were moved or seconded, by the Rev. Dr. Bell, S. Poer, Esq., Robert Cheamley, Esq., the Rev. W. Power, G. Green, Esq., C. Poole, Esq., the Rev. Peter Roe, and Mr. John Smith.

At Boyle, on the 17th of October, was held the Fifth Anniversary of the Boyle and Rockingham Association; Lord Viscount Lorton in the Chair. Resolutions were moved or seconded, by the Rev. Messrs. Brittain, Stoney, and Hackett, by Captains Robertson and Gordon, and by the Rev. Mr. Evanson, Col. Farquharson, and the Rev. J. H. Singer, one of the Secretaries of the Hibernian Auxiliary.

On the 23d of October, the Anniversary of the Belfast Association took place. Major Rainey was in the Chair. The Meeting was addressed by the Rev. H. Wolsely, the Rev. M. Fallorn, the Rev. J. Boyd, the Rev. Mr. Mathias, G. Bristowe, Esq., G. Black, Esq., and the Rev. J. H. Singer. The Chairman, who had spent many years in India, bore testimony to the wants of that country, and to the change which had taken place in the public opinion in India in favour of Missions.

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## Continent.

### GERMANY

#### BIBLE SOCIETIES

*Eager Reception of the Scriptures by Catholic Pilgrims.*

THE Secretary of a Bible Society in Germany writes, that a Member of the Society suggested the dis-

tribution of 200 Testaments among the Roman-Catholic Pilgrims, who resort in numbers to a celebrated spot in the vicinity. Of the result he thus speaks :—

The Testaments were given to him, for that purpose, on payment of a small sum ; but they were found insufficient. Last week this distribution was repeated, and I had the satisfaction of being present myself. A much greater number was divided among the Pilgrims, in all 550 copies ; 150 of which were granted by the Committee gratis. Notwithstanding this, however, 200 persons were sent away without any. I cannot find words to describe the gratitude and exultation, with which most of them received the Word of God—how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers.

A few days afterward, a Woman came and requested me to give her such a book as the Pilgrims had obtained. I asked her how she came to hear of it. " Ah !" replied she, " I saw them resting in the shade, by the road-side, reading their books. This strange sight astonished me : I sat down also ; and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On inquiring who had directed her to my house, she told me that she had walked up and down the town for an hour, till she found it. In order to put her desire still more to the test, I said, " You have very probably heard that these people obtained their books gratis, and therefore expect—" " No, my good Sir," she interrupted, putting her hand into her pocket, " poor as I am, I shall willingly pay for it : what is the price ?" I then gave her a copy for the price of the binding ; and she left me with the joy of one who has found a treasure.

## RUSSIA.

### BIBLE SOCIETY.

#### KIEF.

*Subterranean Bible Depôts for Pilgrims.*

Drs. Patterson and Henderson write, in January—

In the face of the hill, forming the

right bank of the Borysthènes, on which the Grand Monastery is situated, are found subterranean passages of vast extent, containing the relics of Saints ; on which account it is the great resort of Pilgrims from all parts of the Empire. The number of those who annually make this pilgrimage is estimated at 50,000 ; some of whom come even from Kamschatka, and other distant regions of Siberia.

To direct the attention of such Pilgrims, most of whom are excited to proceed to this place from a concern about the salvation of their souls, to that Book which alone reveals the true way to eternal life, we could not but consider as an object highly worthy of the Bible Society ; and accordingly proposed that Depôts should be established in the chambers where the Pilgrims purchase and light their candles, with which they proceed into the *nether parts of the earth* to visit the bodies of the dead, whose graves are set in the sides of the pit—*every one in his own house*. Appropriate inscriptions have been put up in the most conspicuous place at the entrance to the catacombs. In consequence of this measure, many a Pilgrim may retrace his weary steps, laden with the precious treasures of Divine Revelation.

#### BERDITCHEF.

*Reception of the Hebrew Testament by Jews.*

An Association has been formed in this town. Drs. Patterson and Henderson say of this place, and of the general disposition of the Jews—

Berditchef is inhabited by upward of 16,000 Jews, several of whom have aided our funds by their subscriptions ; and not only purchased copies of the Old, but seem anxious also to obtain the New Testament.

In the course of our progress through this Government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. Having anticipated frequent opportunities of intercourse with them during our journey in these parts, we had previously ordered regular supplies of the Hebrew New Testament to be sent from Petersburg, to meet us at the more important stations. In the town of Jitomir, in particular, our lodgings were almost besieged by Jews, who form by far

the most numerous part of the population; to whom we gave copies, after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift.

## LUTSK.

*Favourable Disposition of Karaim Jews.*

Having learnt that there was a Settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Oestrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them.

In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews. Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerile sophistries of the Rabbies; but are more open to conviction, and better able to judge of the truth of what is proposed for their belief.

We had entertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, we found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy; and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications.

That the Messiah is already come, they are not convinced; but their minds seem to be interested, in no ordinary degree, by the subject; and were proper measures adopted for directing their attention to the true meaning of their own Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to the *knowledge of Jesus Christ, and Him crucified.*

It deserves to be recorded, to the honour of the Karaim of Lutsk, that, for the space of 400 years, no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar Language, both in their daily intercourse, and in the Synagogue for the purpose of explaining the Hebrew Text of the Law.

## SIBERIA.

## BIBLE SOCIETIES.

*Zeal of the Governor-General for the Circulation of the Scriptures.*

In the Number for June, pp. 252 and 253, we stated, from the Seventeenth Report of the British and Foreign Bible Society, the establishment of Bible Societies at Nertschinsk and Kiatcha. We extract some particulars on this subject, and on the further extension of Societies in Siberia, from Dr. Henderson's Letters from St. Petersburg to the British and Foreign Bible Society:—

May 5, 1870.

The representative of His Imperial Majesty in Asia, the Governor-General of Siberia, not only affords every necessary support to such as are carrying on the operations of the Bible Society in those vast and uncultivated regions, but is himself acting as a zealous and most successful agent of the Institution. Having lately undertaken a journey into the most distant parts of Asiatic Russia, he makes it a point, among other important measures which he adopts, to establish Bible Societies at the different places which he visits in his progress. I mentioned some time ago, that he had formed an important Auxiliary at Irkutsk. I have now the pleasure of adding, that, visiting the mines of Nertschinsk, near the frontier of China, where numbers of poor criminals are condemned to wear out the dregs of a wretched existence, His Excellency had no sooner returned from their subterranean regions, than he established a Bible Association, principally with a view to their benefit, and not less than 2100 rubles were subscribed on the spot. Nor has his zeal in the good Cause stopped here: from yesterday's Gazette, I perceive, that, on the 17th of February, His Excellency formed a Bible Institution at Kiatcha, the frontier town between Russia and China, where the two nations meet for the purposes of trade. Almost all the Public Officers and Merchants assisted at the solemnity, which was opened by a speech delivered by the principal Clergyman; after which, the Governor-General himself expatiated on the object and utility of Bible Societies. The sum subscribed amounted to 4020 rubles.

June 19, 1820.

*Letter from a Mahomedan.*

The Committee were yesterday much gratified, by accounts transmitted by the Irkutsk Committee and the Governor-General of Siberia, respecting the rapid progress of the Cause in those remote regions of the Eastern World. The Bible Association at Kiatcha, on the Chinese Frontier, has collected not less than 5463 rubles, in little more than one month; of which sum, 700 rubles were subscribed by the Invalids, Cossacks, and other Military Persons. At Nertschinsk, famous for its mines, 2434 rubles were collected in the course of three days. His Excellency the Governor-General, by whom, as I informed you in a former Letter, these Societies were formed, seems fully determined that no inhabited part of his vast Government shall long remain destitute of the words of Eternal Life. It is now his intention to establish a Bible Society in the town of Yakutsk, on the river Lena, the operations of which will extend to the most distant shores of the Arctic Ocean. Ochotsk and Kamschatka will follow next; and I have no doubt, that, in less than another year, we shall be delighted with accounts of the formation of a Bible Society for the Aleutian Islands; and soon shall be fulfilled the words of the prophet—*From the uttermost part of the earth have we heard songs, even glory to the righteous.*

October 6, 1820.

In a former communication, I mentioned that the Governor-General of Siberia was taking measures for effecting the formation of an Auxiliary in the town of Yakutsk. It is now in my power to inform you, that his exertions have been crowned with success—a Society having actually been established in that remote and chilly region, which we may consider as our most-advanced post in Asiatic Russia.

Of this Society at Yakutsk, Dr. Pinkerton writes—

A Bible Association, in connection with the Irkutsk Auxiliary, has been formed in Yakutsk, which is situated on the banks of the Lena, under the sixty-second degree of north latitude, with about 3000 inhabitants. No less than 649 rubles and 50 copecks were subscribed at the establishment of this Society by the inhabitants of those northern regions.

Dr. Henderson writes—

The following Letter from a Mahomedan, named Sangey Absalow, addressed to the Tobolsk Committee, will, I am sure, be listened to with feelings of emotion by our friends in London:—

“I am deeply conscious of the vanity of my life, and feel a vacuity of heart, arising from the want of that spiritual illumination by which Christians are enlightened and sustained. This blessing, which illumines the darkness and quenches the thirst of the soul, is found in the Bible, the Book which was written by the Holy Ghost. Not having this book in my possession, I beg you will send me a copy in the Tartar Language; or, if you should not have any in Tartar, pray send me one in Russ. I am so poor, that I cannot pay for it: and, therefore, hope you will send it gratis; that, by the constant reading of the salutary words of the Lord Jesus, I may be made wise unto salvation, and become a partaker of His divine gifts.”

## China.

### LONDON MISSIONARY SOCIETY.

In our last Volume, pp. 349 and 350, we extracted, from a Letter of Dr. Morrison to the British and Foreign Bible Society, some remarks on the completion of the Translation of the Scriptures, by him and Mr. Milne, into Chinese. From a Letter of his to the Directors of the London Missionary Society, we shall here extract some passages on the same subject.

*Remarks of Dr. Morrison on the Chinese Language, in reference to the Translation of the Scriptures.*

The Chinese Language possesses much ancient literature, which has been, for many centuries, the constant study of a body of privileged men, under the appellation of THE LEARNED; and who have polished and wrought up the language to a high degree of what they deem an elegant conciseness, and a richness of classical quotation and allusion: so that the written style of the Learned is nearly as different from the plain-spoken language of the People, as the language

of ancient Rome is different from the modern dialects of Europe.

In consequence of this, the Learned in China are extremely fastidious in respect of style, and loathe whatever is not Classical Chinese. They are, moreover, ignorant of the rest of mankind and of science; and are self-conceited in an extreme degree, and view whatever is not consonant to their experience in sentiment or manner as outlandish and barbarous. This self-conceit induces them to love darkness, even in matters of history, rather than light, when its tendency is to reduce them, not to an inferiority, but merely to an equality with other nations.

Translation is in its infancy in China. None of its own Literati study, in order to translate. The Court itself seems to have some difficulty in preserving a competent number of translators into the Manchow-Tartar Language. The religious books of the Buddhists, which are miserably done, and of the Romanists, some of which are elegant, are the only works which they have rendered into Chinese; for the scientific books printed under the direction of the Jesuit Missionaries were not translations of any whole treatise, but works containing, generally, European Ideas, composed in Chinese by Natives.

The *суи-рва*, or "vulgar talk" of the Chinese, which is always despised by Chinese Literati, does not mean "low vulgar expressions," but COMMON LANGUAGE, in contradistinction from an elevated, classical, and recondite style, which style is intelligible only to persons of education.

The Learned of China think, as the Learned of Europe thought in darker times, that every respectable book ought to be written in a sort of Latin, not in the vulgar tongue. Choo-foo-tsyé, indeed, departed from this practice in his Philosophical Essays; for new ideas cannot be communicated so well, as by the simplest language. Classical phraseology, concise as the Chinese is, can do little more than revive old ideas.

To put the Book of God into such a style, either out of compliment to the Learned or to exhibit one's own classical attainments, seems to be acting over again the usage of the Egyptian Priests; who, it is said, expressed their doctrines by hieroglyphics, intelligible only to themselves, or to a small sect of the initiated: or as it is said that other priests

did in the Rhemish Translation of the New Testament into English; in which they retained many Eastern, Greek, and Latin Words, and introduced so many difficult expressions, that they contrived to render it "unintelligible to the common people:"\* this censure is, perhaps, too severe; but the principle, that plainness and simplicity are requisite in a Biblical Translation is fully recognised.

The duty of a translator of any book is two-fold: first, to comprehend accurately the sense, and to feel the spirit of the original work; and, secondly, to express in his version faithfully, perspicuously, and idiomatically, (and, if he can attain it, elegantly), the sense and spirit of the original.

For the first part of this duty, a Christian Student will be much more competent, than a Heathen Translator generally is: for the second part of the work, of course, a man who translates into his mother tongue (other things being equal) will much excel. Till those who are now Heathen Literati cease to be Heathens, these qualifications will not easily be found, in tolerable perfection, in the same individual.

That the first is of more importance than the second, is, I believe, true; for no elegance of composition can atone for a misunderstanding of the sense of the sacred page, whereas a degree of uncouthness in the style of any writing destroys not the sense. Some think that the doggerel Version of the Psalms used by the Church of Scotland is a better translation of the SENSE of that Divine Book, than the most elegant that ever was attempted. And I know, by much experience in commercial and political translation, that a very inelegantly written version of a foreigner will enable a Native Student to comprehend very clearly the sense and spirit of the original, and also much better, than a verbal statement of the meaning can.

By these remarks, I mean to convey it as my opinion, that a less pure and idiomatic translation, made by a Christian Missionary of a sound judgment and moderate acquirements, is likely to convey the sense of Divine Revelation better than a translation made by the most accomplished Pagan Scholar, who has not studied the Sacred Writings, and who, if he possessed the adequate

\* See D'Ooly and Mat's Biblia.



knowledge, in consequence of his dislike of the subject rarely brings mind enough to the work, to comprehend clearly the Sacred Text. Not to mention the influence of his pre-conceived Pagan Notions on his composition, and the dishonesty which generally characterizes most Heathens, I think that any of the Chinese whom I have ever seen, would slur the work over in any way; or, if they were more zealous, would affect to AMEND the sense of the Original, when it did not comport with their previous opinions.

*Anticipations of the ultimate Effect of the Translation.*

On the results which, under the Divine Blessing, may be reasonably expected from the Translation of the Scriptures into Chinese, Dr. Morrison writes—

To have Moses, David, and the Prophets, Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicate, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of Pagan Scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Budh, and the numberless images which fill this land, will one day assuredly fall to the ground, before the force of God's Word, as the idol Dagon fell before the ark.

These are my anticipations, although there appears not the least opening at present. A bitter aversion to the Name of our Blessed Saviour, and to any book which contains His Name or His Doctrine, is felt and cherished. However, that does not induce me to despair. I remember Britain, what she was, and what she now is, in respect of religion. It is not 300 years since National Authority said, that "the Bible should not be read OPENLY in any Church, (by the people,) nor privately by the poor;" that only "Noblemen and Gentlemen, and Noble Ladies and Gentlewomen, might have the Bible in their own houses." I remember this, and cherish hope for China.

Tyndale, while he was tying to the stake, said, with a fervent and loud voice, in reference to the VIIIth Henry, "Lord! open the King of England's eyes!" and his prayer seems to have

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been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of this Empire.

## India within the Ganges.

### CALCUTTA.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### *Further Development of the Plans and Objects of the Mission College.*

IN our Number for September, pp. 375—379, we extracted the information on this subject communicated in the last Report of the Society; and now add further intelligence thereon, extracted from the Sermon of the Lord Bishop of Calcutta preached on Advent Sunday, quoted in our last Number; and more particularly from the Notes subjoined to the Sermon:—

Out of the zeal of our Church and Nation, appealed to by Royal Authority, and at the instance of an Ancient and Chartered Society, to make known the manifold wisdom of God, an Institution is likely to arise in this vicinity, calculated, as we trust, under Providence, to advance the glory of God, and the highest interests of Man. It is designed to be strictly Collegiate, in constitution, in discipline, and in character: its objects will be the Education of Christian Youth, in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the Heathen: the attention of the Learned Persons connected with it will be directed to making accurate Versions of the Scriptures, of the Liturgy, and of other Holy Books: it will endeavour to disseminate useful knowledge, by means of Schools, under Teachers well educated for the purpose: and it will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian Cause.

Abundant means will be requisite to give to such a Plan all the effect, of which it is naturally capable. Nothing, perhaps, equally comprehensive has yet been attempted by any Protestant Church: yet

I doubt not that the Members of our own, wherever dispersed, will be ready to afford it their assistance, and more especially in India.

The College is founded for a Principal and two other Professors, and for as many Students as the Funds of the Society shall enable them to maintain in College, and whom they can afterward provide for, as Missionaries, Schoolmasters, or Catechists, at the Stations to which they may be appointed; such Stations to be under Episcopal Jurisdiction in matters ecclesiastical or spiritual, and subject in other points to the visitation of the Visitor of the College. As the object of the Institution is definite, no Students can be admitted who are intended for secular situations in life: and some assurance will probably be required at admission, that the Candidates are sent thither with no other view than to qualify themselves for duties contemplated in the Institution, on condition of being maintained in the College for a certain period, and provided for afterward from the College Funds, or perhaps from other funds destined to the same objects, and equally well secured: and some probation may be requisite, to ascertain the disposition and abilities of the Candidates, who might otherwise be wholly unfit to advance the objects of the Institution, while its resources would thus be diverted from their proper and productive use.

The intention is, to make the discipline and studies, established in our English Universities with so much benefit to the cause of true Religion and sound Learning, the basis of the Constitution of the College near Calcutta; and to raise upon them such a superstructure, as the circumstances of this country and the particular destination of the Students may require. In their Studies, Theology, with all that is subsidiary to it, will form the prominent employment of those who are designed for the Ministry; combining with the study of the Holy Scriptures, Hebrew and the Learned Languages, Ecclesiastical and Profane History, the Elements of Natural Philosophy, and so much of Mathematical Knowledge as may tend to invigorate their minds and facilitate all other acquirements. They, who shall be destined to be Schoolmasters, will have their studies in like manner directed to their future efficiency: they

will be well grounded in Classical Learning, and be furnished with all those branches of knowledge, which may conduce to open the minds and dissipate the prejudices of the Native Population of India. By both classes of Students, however, the Oriental Languages, those especially used in the districts which may be expected to become the scene of their future labours, will be cultivated with the greatest application: and all will be familiarized with the principles, which attach British Subjects to their National Establishments, and be trained in feelings of respect and deference for the Constituted Authorities in India.

With regard to the comprehensiveness of the design of the Institution, the views of the Society may be ascertained from the Royal Letter, wherein they are stated to be desirous to extend the range of their labours to "such parts of the Continent and Islands of Asia as are under the Royal Protection and Authority." Persons, therefore, who may be required as instruments for diffusing truth and knowledge in any of the languages principally used through those wide regions, in Hindoostanee or Bengalee, in Tamul or Telooquo, in Mahratta or Guzerattee, in Cingalese or in Malay, may be severally prepared and qualified for the undertaking, so soon as Students from the several districts, in which those languages respectively prevail, can be maintained by the Society, and Missionary Stations shall find the means of support, in the several countries, from which such Students came. There is, in fact, no district within the limits of the British Possessions in the East, to which the benefits of the College may not eventually be extended. Moonshes skilled in those languages respectively, must, of course, be retained; who will be further wanted in the department of Translations to be used at the Stations, at which such Students shall be employed on their return to their native country. Every Station will be served by an English Missionary (a Clergyman), assisted by persons (either Natives, or of European Parentage) who have been educated in the College.

It may be proper, in reference to an Institution of a character in some respects so new in India, to point out in what way, they, who may be generally disposed to promote it, may appropriate their Benefactions; at the same time

suggesting in what departments of the College Expenditure their aid will, for the present, be most urgently required.

The whole may be classed under the heads of

1. Missionary Stations.
2. Scholarships in College.
3. The College Library.
4. The College Press.
5. Christian Schools.
6. Native Schools.
7. The Fabric Fund.
8. General Purposes.

1. The Society in founding the College, contemplates the Establishment of Missionary Stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes. To supply such Stations with Missionaries and their proper Assistants, and to keep up a never-failing succession of them, is their primary object; to which every thing else is collateral and subsidiary. But before this can be effected, it is obvious that Students must be maintained in the College, and duly prepared for their allotted labours. It may seem, therefore, that the question of supplying Stations is posterior to that of maintaining Students; and may thus be, for the present, postponed: it must be considered, however, that the Admission of Students into the College must in a great measure be regulated by the prospect of a provision for them afterward; and such provision will be generally (although not invariably, in respect of Schoolmasters) by their appointment to some Missionary Station. It is, therefore, of the greatest importance, that the public benevolence, as applicable to this head, should shew itself early: and in truth, it is the point, to which, above all others, the Society may be presumed to wish that attention should be directed. Benefactions, therefore, made especially applicable to this Department, will be suffered to accumulate, until such Stations can be actually formed.

2. The foundation of Scholarships is only second in importance to the preceding head, and even prior to it in actual operation. A Scholarship, it is computed, taking the average on the difference of expense in maintaining European Students (or those of European habits) and Natives, and reckoning on a moderate rate of Interest, may be founded and endowed for 5000 Sicca Rupees. On the Interest of this sum,

one Student at a time may be constantly educated in the College, free of every charge: and every Scholarship so endowed will, as in our English Universities, be for ever denominated from the name of the Founder; who, moreover, will have the privilege of recommending the first Scholar, being a Youth duly qualified according to the Statutes, and to be subject in all respects to their operation. Other sums, however small, being directed to be appropriated to this object, will be applied to the maintenance of a Student, when the aggregate shall be found sufficient.

3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works in Theology, especially of the great Divines of the Church of England; in Biblical Criticism; in Ecclesiastical and general History; in Oriental Literature, including Dictionaries and Grammars; with Classical Authors; and with a few Books of Science; the purchase of all which will obviously be attended with considerable expense.

4. The College Press, will, it is hoped, embrace an important and efficient department of the College Labours. For the expense of printing Versions of the Holy Scriptures, if a Statement already alluded to may be credited\*, provision for some time will probably have been made: but for printing Versions of the Liturgy, of short Religious Treatises and Tracts, such as those of the Society for Promoting Christian Knowledge, of Elementary Books of Science, and of School Books, a considerable Fund will in time be required: and from the very commencement of the College-Labours something may be attempted in this way.

5 & 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every Missionary Station; and such might be established to great advantage, in some instances, where no Missionary Station could conveniently be formed. In Native Schools, the elements of useful knowledge and the English Language will be taught,

\* Referring to the Vote of 5000*l.* by the British and Foreign Bible Society, in aid of the Translation and Publication of the Scriptures by the College. The report of this Grant had reached India; but no official communication of it had at this time, been received by the Bishop.

wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the College to supply Masters well qualified for the undertaking. The provision for such, while they remain in College, will fall under the second head of expenditure; and for those who should be attached to Stations, under the first head. All other Schools would form a distinct concern.

7. Great inconvenience has been sometimes sustained by Collegiate and similar Institutions, where no provision had been made to preserve the Fabric; or to restore it, when fallen into inevitable decay. The College Buildings, it is expected, will be of as durable construction, as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small Fund in reserve, the accumulations of which would remove all apprehension.

8. Under the head of Benefactions to General Purposes must evidently be understood sums applicable, according to the intention of the Donor, not only to any of the objects already specified, such as in the judgment of the Society and the College Authorities may be deemed most conducive to carrying on the designs of the Institution, but generally to any expenses which may arise, and are unavoidable in such an establishment, as to the payment of the Salaries of Moonshes, Pundits, and Servants: every thing, in fact, which is implied in an appeal to the public liberality, is comprised under this head; and the minute enumeration of other proposed branches of expenditure is intended, partly to exhibit more fully the objects of the Institution, and partly, where there may be a strong feeling of preference toward any one of them, to allow it the means of shewing itself, and thus of stimulating others in the same course of benevolence. At the same time is suggested, that although all the objects enumerated will be essential to the Institution in that state of activity and extensive usefulness, which, through the blessing of Providence, its Founders hope it may attain; yet some of them are identified with the very commencement of its labours, and on the accomplishment of these its further exertions must depend.

It remains only to be noticed, that

Benefactions and Subscriptions in support of the College will be received by the Venerable the ARCHDEACONS within their respective Archdeaconries; or may be transmitted, through any other channel, to the Bank of Bengal, or other the Treasurer for the time being, to be placed to the account of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, in aid of the Funds of their Missionary Establishment, called Bishop's College near Calcutta, under the head of———. All such Benefactions will be thankfully acknowledged and recorded in the *Annual Abstract of the Society's Proceedings* published in London, of which copies will be distributed in India: and of all Benefactions and Legacies of more than ordinary amount, the remembrance will be perpetuated in the COMMEMORATION OF FOUNDERS AND BENEFACTORS to be solemnized annually in the COLLEGE CHAPEL.

### SERAMPORE.

#### BAPTIST MISSIONARY SOCIETY.

IN our Number for September, pp. 383—388, we gave an abstract of that part of the Seventh Memoir on the Translations which related to the PROGRESS made in the execution of them.

Various considerations are next urged in the Memoir, in illustration of the IMPORTANCE of this undertaking, and of the ADVANTAGES afforded for carrying it forward. We shall now give an abstract of the statements on these topics; and shall close the subject next month, by a view of the State of the Funds.

#### IMPORTANCE OF THE TRANSLATION OF THE SCRIPTURES.

1. As we are debtors to the whole of India, we are bound to enlighten it with the Gospel, and that with the least possible delay.

2. This cannot be effected, unless the Scriptures are translated into its various languages.

3. While there appears no way of permanently enlightening the various provinces of India without giving the Scriptures in their different languages

there is nothing which will so much assist the endeavours of the Living Preacher in attempting to evangelize a province.

4. While a Translation of the Scriptures into the Dialects of India will so increase the efficiency of the Missionary's exertions in attempting to plant the Gospel, it may, in some instances, effect this important object without the aid of a Missionary from Europe.

5. It is possible, in some cases, for a Version of the New Testament, in some of the languages of India, even to create its own expounders.

6. While the Scriptures impart to one Missionary the efficiency of many, the expense of a Version of the New Testament is not equal to that of even one Missionary for three years.

These Propositions are illustrated at large. We shall extract the chief passages.

*Number of Languages in India.*

Respecting the number of Languages, the information formerly obtained was very defective. It was once supposed, that, in a country which equals Europe, both in extent and in the number of its inhabitants, there were not more than ten or twelve different dialects current; although the British Isles alone comprise five, and require five Translations of the Scriptures for the use of the common people.

The bounds fixed to the various provinces of India by its Mahomedan Conquerors, however, could by no means change their Languages; and, prior to the appearance of a Mussulman Army on its borders, the Hindoos had possessed their own country above 2000 years, undisturbed by any beside their Babylonian or Grecian Invaders, who, whatever were their predatory conquests, could interfere but little with the various languages spoken in the country.

It was during this long period, in which Europe and Western Asia were convulsed with revolutions, that the various dialects of India were formed; and too firmly fixed in their respective provinces, for a conqueror to make any great impression on them.

It is now demonstrated, that, during the seven centuries in which they held India, the Mussulmans were able to affect its languages merely as spoken in its chief cities: and, even in these, that deference, which the conquered naturally

have for their masters, and which led the chief Hindoo Inhabitants in some degree to incorporate their language with their own, little affected the Natives in the interior of the country; who, seldom accustomed to the sight of their Mahomedan Masters, continued to speak the language which their forefathers had spoken from age to age.

This may be naturally inferred from the state of things in Calcutta, relative to the language of those who now rule the country. Although a few of the Natives have acquired the English Language, it is a fact, that, notwithstanding the length of time which the British have possessed India, English is not become the language of the Natives in a single street, or in the smallest corner of the city.

The languages of India, therefore, may well be supposed to be now nearly what they were 2000 years ago; and the hope of rooting out or of changing languages, which have been fixed in their various provinces for more than 2000 years, is completely futile. The only method of conveying information to its inhabitants appears to be, that of carefully ascertaining the language in which they are accustomed to convey ideas to one another, and making that the medium through which to convey ideas contained in the Sacred Scriptures.

The exact number of these is not easily ascertained; but nearly forty have been already found, including those in the South of India.

*Necessity of Translation into all these Languages.*

If the tidings of Salvation, therefore, be ever fully imparted to the inhabitants of the various provinces of India, this must be effected by giving them the Scriptures in their own languages, small as may be their extent or circulation. To give them in that of some neighbouring province may enable a few individuals, acquainted with the language of their neighbours, to understand them; but will do little toward the Gospel's obtaining a permanent abiding in the country itself.

Of this, the Welsh, and more recently the Gaelic and the Irish Languages, furnish sufficient proof. The currency of the Scriptures in the English Language was not sufficient to make them the means of Salvation among the Welsh: after nearly a hundred-and-fifty years

had elapsed, it was deemed necessary to give them the Scriptures in their own vernacular dialect, small as was its extent of circulation; and, from that time, they have brought forth fruit abundantly. Nor did their being in the general language of Britain render the Scriptures intelligible to those who spoke the Gaelic in the Highlands of Scotland, the Native Irish in the remoter parts of Ireland, or the Manks in the Isle of Man: after generation upon generation of these had passed away, unblest by the Oracles of Truth, the friends of mankind have at length deemed it worthy of the labour and expense to publish the Scriptures in these languages, notwithstanding their limited extent; and this, after the English Language had been cultivated around them, with the Scriptures current therein, for more than two hundred years.

*Influence of the Scriptures in perpetuating the Effects of the Ministry.*

The sphere of labour occupied by any Missionary, who has not the Scriptures to distribute in the language of the province, will be found exceedingly narrow. Should he succeed in attracting the attention of a few, so as even to raise a small Church, unless he has the Sacred Scriptures ready to nourish their minds, and to enable them to hold forth the Word of Life amidst their neighbours, they can effect but little: they MAY gradually die away, and the little handful of proselytes become extinct: but, with the Scriptures in their hands, however imperfect a first translation may be, even Natives will be able to appeal to their neighbours in the most powerful manner, demonstrating to them that their faith is not without foundation; and, while they nourish their own minds with the words of sound doctrine, and train up their children in the perusal of the Scriptures, able to make them wise unto Salvation, they can circulate them far and wide among their own countrymen.

This consideration is strengthened by the fact, that a deep reverence for writings deemed sacred, is a prevalent feeling throughout most of the provinces of India. Literature is not as yet so widely diffused among them, as to take away a regard for books in general; but writings, which come recommended to them by an idea of their being DIVINE, attach to themselves a strong degree of veneration. In Bengal, no opposition has

ever been made to the Sacred Scriptures: many have manifested indifference relative to them, but few have ever treated them with contempt.

*Comparative View of Translations and Missionaries.*

Relative to the LIVING MESSENGER of the Gospel and the WRITTEN WORD, things at present are precisely the reverse of what they were in the days of the Apostles. While the extension of knowledge is such almost throughout the whole world, or at least through that part of it which is under European Influence, that, compared with the state of things in the days of the Apostles, the ABILITY TO READ is increased more than a hundred-fold, the expense of furnishing a hundred copies of the Sacred Scriptures, at the present day, must be far less than that of preparing ONE in the Apostolic Days. Then, after the Canon of Scripture was completed, when each manuscript copy (for such alone existed) was the labour of years, what must have been the expense of preparing, for any country, one hundred copies of the New Testament alone! Surely, to furnish even ten thousand copies, at the present time, occupies less time, and involves a less portion of labour, than preparing only one hundred in manuscript, although each copy is read with such superior ease.

This seems to point out the path of duty relative to evangelizing every nation which possesses a written language: God is pleased to suit His Gifts to the various periods of His Church: the present age He has not favoured with the gift of working miracles, nor with that of tongues; but the Sacred Scriptures may be made to speak in every tongue; and so multiplied as to find their way to every town and village, and almost to every house: they may even exercise a kind of UBIQUITY, and speak in ten thousand places at the same moment.

This peculiar feature, in the present age, will strike the mind still more strongly, when we also consider the vast disparity between the expense of sending forth LIVING MESSENGERS of the Gospel at the present day, and that of their going forth in Apostolic Times. Then, as long as the gift of tongues was continued, a man often went forth with little or no previous preparation: a heart filled with the knowledge and the love of the Gospel, enabled multitudes to go forth at their own charges, into countries

and climates little different from their own; recommended to the grace of God, indeed, by the believing Brethren with whom they were connected, and followed by their ardent prayers, but, from the age, and the nature of the work in those days, expecting no pecuniary supplies from their Brethren to follow them. This, in the present day, is almost wholly impracticable: a certain degree of preparation is generally necessary; and, from the distance of India, both from Europe and America, before Missionaries can reach the scene of operation the expense of a long voyage is unavoidable: when they have arrived there, the unfriendly nature of the climate renders it impossible for the Foreign Missionary to travel from place to place without an accumulated degree of expense: when we add to this, the disadvantage of speaking a strange tongue acquired when the organs of speech have ceased to be flexible, and the enfeebling effect of a burning climate on every exertion made to convey the Word of Life to others; it will appear, that, even when life is spared, and the expense of preparation and the voyage is not rendered abortive by death, still the difficulty and expense of furnishing a living Preacher must be nearly TEN TIMES greater than that which lay on the Churches in Apostolic Times.

Contrast this with the superior facility of imparting copies of the WRITTEN WORD at the present period; and, while the necessity for Living Instructors is fully acknowledged, it will still strike the mind, that, since the difficulty and expense with which the one is furnished in the present age, compared with the other, is AS A THOUSAND TO ONE, the widest extent of operation should be given to the Written Word in aiding the exertions of Living Instructors. If the Great Head of the Church, suiting His gifts to the present state of mankind in their increasing attention to letters, has rendered the diffusion of the Written Word so easy and inexpensive, compared with that of sending forth and supporting the Living Messengers of the Gospel, wisdom itself dictates that the Messengers should be employed chiefly with the view of giving efficiency to the Word; and that they should be occupied principally in the work of circulating the Written Word through the various countries now without the Gospel, till the whole earth, being filled

with the Word of God, this disposition of them be no longer necessary: and we may reasonably expect, that, while they are thus employed, God will, by their means, raise up numerous Native Preachers, in various countries, to whom the Scriptures will be absolutely necessary; and who, with them in their hands, will be able to assist in the work in a most extensive degree, as was the case even in Apostolic Times.

#### ADVANTAGES AFFORDED FOR CARRYING FORWARD THE WORK OF TRANSLATION.

The importance of the work being evident, it only remains to inquire whether Advantages exist for carrying it forward, sufficient to warrant the attempt; and this can easily be seen by briefly noticing those which have been for years in a train of preparation, and, through Divine goodness, are now in full operation.

#### *Progress in the preparation of Types and Paper.*

On the subject of Types it is said—

Beside different founts of Devanagree, the most ancient of the Indian Characters, and the origin of all the rest, when the founts in hand are finished, the Serampore Brethren will have TWELVE alphabets, embodied in as many different founts; the letters in all of which, as far as they are found, being substantially the same, in name, order, and power, with those in the Devanagree Alphabet, much as they may differ in form from that and from one another.

After enumerating these founts, it is stated—

In addition to these may be added, a new fount of Arabic, now employed in printing a Version of the Malay Scriptures; and a fount of Persian, in preparation under the eye of the best judges of that character in India.

With these various founts of types, there are few Versions of the Scriptures, in any of the languages of India, which cannot be printed with ease.

In reference to Paper, the Missionaries remark that they have now the advantage of a Paper Manufactory on the spot, and observe—

The importance of this to the diffusion of the Scriptures throughout India, has been long felt.

It is in vain to expect that the Scriptures can be printed in sufficient quantity, for extensive distribution, on paper brought fifteen thousand miles: the expense would fall too heavy on the Christian Public. A first edition, of which the number is necessarily small, may be thus printed; but how can second, and succeeding editions, in which the number of copies, it may be hoped, will continually increase, be given on paper imported from Britain?

The paper formerly made in India, however, became so quickly a prey to insects, that some have preferred a small number on English Paper, to a far greater, which a few years might consign to destruction. But a perseverance for twelve years, in attempting to produce a superior kind, has been so far crowned with success, that, as already observed, paper equally impervious to the worm with English Paper, and of a firmer texture, though inferior in colour, is now made of materials the growth of India. The advantage of thus procuring, for these Versions, paper made on the spot, and hence free of all expense of carriage, will not appear small, when the number of Versions requisite is considered, and the increased number of copies in every succeeding edition.

These advantages in respect of Types and Paper are now brought into active operation:—

The labour of twenty years has formed a Printing Establishment, comprising Seventeen Presses and Workmen of every description; and the value of it, in reducing the expense of a Version, is by no means inconsiderable.

These circumstances united, seem themselves to encourage persevering exertion in a work so important to the evangelizing of India. There are, however, others, more intimately connected with the work itself.

Among these circumstances, the Missionaries state—

*The Assistance already derived from Natives, and the Facilities for increasing this Assistance.*

Of the Learned Natives employed in the Translations, it is said—

These, who are, in general, well acquainted with Sanscrit, have, in some instances, an acquaintance with three or four of the languages derived from it, besides their own. They, moreover,

have now acquired a pretty clear idea of Translation, as consisting, not in the exchange of a number of words for an equal number in another language, but in transfusing into one precisely the ideas expressed in another. This is a matter of such importance, that, without it, the very nature of a Translation is misunderstood. Yet it is by no means easy to convey this idea to the mind of a Native, though a man of learning. To do this effectually, is often the labour of years spent in the most assiduous instruction. But, when this has been once attained in the case of able Pundits, eminently skilled in the parent language as well as their own vernacular dialects, the work of Translation is thereby exceedingly facilitated. Some of these will take a piece in the Bengalee Language, possibly relating to general knowledge, and render it into another dialect, with a fidelity and a happiness of expression scarcely imitable by a European after years of the severest study. When such men are already prepared, it is wise to employ their knowledge and talents in forwarding the most important of all objects. The loss of such men, a lapse of many years, or even of an age, might fail to supply.

The Missionaries intimate, indeed, that their hope of completing the different Versions of the Scriptures rests, under the Divine Blessing, chiefly on Native Exertions. They remark—

To bring these exertions to bear on the Scriptures, is one object of the New College at Serampore.

Provision should be made, for bringing all that philological knowledge into this work, in which the Natives of India are so profound. This accurate knowledge of the structure of language in general, as well as of the Sanscrit and its cognate dialects, ought not to be left wholly in the possession of Idolaters: it ought, if possible, to be transfused into Native Christian Youth, who are now growing up in an acquaintance with the Scriptures. Where philological knowledge, so highly valuable as that possessed by the Learned in India, does exist in any country, it ought to be obtained by the advocates of Truth: to deny it them, if it can be imparted, is to betray the cause of truth and righteousness, and to sin against the best in-



terests of mankind. How important is it, then, that this knowledge should be imparted to them at the period when the Word of God is about to be given in every dialect of India! And how possible it is to impart this knowledge in the fullest manner, when their own superstitions are done away, the proficiency made by the Native Christian Youths, who have already entered the College, sufficiently demonstrates.

Of the advantages afforded to the Natives for the acquisition of the Original Languages of Scripture, it is said—

Nor let it be deemed strange for the Natives of Eastern Asia to apply to the study of Greek and Hebrew.

As to Hebrew, it is more naturally theirs than ours: it belongs to Asia, and justly forms a principal part of Oriental Literature. That one of the most ancient languages of Western Asia should be deemed less congenial to the ideas of its Eastern Inhabitants, than to those of the most distant isles of Europe, can arise only from our want of reflection. The manners and customs described in the Sacred Writings assimilate far more with those in India, than with those existing in Modern Europe; and numerous words, occurring therein, are at this day used in India in their proper and natural sense. But the capacity of Native Youth to acquire the Hebrew Language, is placed beyond all dispute by the fact, that there are already to be found many Natives of India eminently skilled in Arabic, so much more complex and copious than the Hebrew.

To the Greek Language, the Sanscrit Scholar has an unerring clue. No two languages, of different origin, resemble each other more strongly. In its Nouns, the singular, dual, and plural numbers—in its Verbs, the active, passive, and middle voices—its twenty Prepositions, almost the same in sound, as well as in force and meaning—its wonderful facility for compounding words and expressing the nicest shades of idea—render the Sanscrit quite a counterpart to the Greek Language; while its grammatical structure is so accurate and exquisite, that, compared with the most concise of the Sanscrit Grammars, the fullest Greek Grammar now in use is little more than an imperfect sketch compared with a finished picture. To a Youth, trained up in the study of San-

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scrit, therefore, the acquisition of the Greek Language can form no hardship.

On the importance of such knowledge by the Learned Natives of the Original Languages of Scripture, it is observed—

Translations of the Scriptures, however excellent, can never equal the Original. Were there no other difference, it will always form an important one, that there are many words, both in the Hebrew and the Greek Scriptures, which have more than one meaning; now, to suppose that any Translator, however faithful and able, shall, in every instance, express precisely the idea intended by the Divine Spirit, and with exactly the same force, is to suppose that every Translator is infallibly guided, in the whole of his work, by the Spirit of God; which would be equivalent to a new inspiration. The probability of discrepancy will appear the stronger, if we consider, that the Scriptures differ widely from all human writings: in these, a Translator of congenial taste, and even equal genius, if he should not express precisely the idea conveyed by his Author, may, in some instances, express it with superior force and energy: but, in a Translation of the Holy Scriptures, to express an idea more forcibly than it is expressed in the Original, is a departure therefrom; and, as far as it extends, a misrepresentation of the mind of God, as revealed in His Word.

The cultivation of both the Original Languages, by a select number of Native Christian Youth previously trained up in Sanscrit, can easily be secured in the College at Serampore: and their application of this knowledge in future years to the improvement of the Versions of the Sacred Scriptures, in the perusal of which they have been trained up from their infancy, we may hope will ultimately impart to them that almost inimitable felicity of expression, given to the English Version by our British Divines in the reign of King James, and which could scarcely have been imparted by any beside persons born and educated in Britain.

When the Gospel is made known to the Natives of India, the Scriptures given to them in their vernacular tongues, and a knowledge of the Originals themselves imparted to them, they may be safely commended to the grace of God;

and, under His Divine guidance and blessing, though foreign Missionaries should no longer visit them, the Gospel may no more perish from India than it did from England at the Reformation, or from the various countries of Asia Minor when no longer visited by Jewish Evangelists.

To these advantages, the Missionaries add

*The Experience already acquired.*

After enumerating various difficulties common to all Translators of the Scriptures, which cannot be easily surmounted but by considerable experience, the Missionaries add some more peculiar to their work in India:—

There are, indeed, difficulties found in translating the Scriptures into the languages of India, even where the meaning of the text is perfectly clear; and these are so numerous, that, to surmount them, requires nearly as much practical skill and experience as the exercise of a distinct art or profession. These it is not easy to describe to those who are unacquainted with the work. Perhaps some idea may be conveyed by the fact, that, although the Translation of the New Testament into the Bengalee Language was not put to press till the Translator had been seven years in the country, he himself, in the second edition, altered nearly every verse therein, to render it conformable to the Indian Idiom. Whatever be the learning or talents possessed by any who may engage in the work of rendering the Scriptures into the languages of India, therefore, experience in the work is by no means unimportant. Opportunities for the acquisition of experience of this nature, however, do not often occur; and, when they have occurred, to improve them to the utmost for the Cause of God seems a sacred duty.

In addition to these principal advantages for carrying on the work of Translations, the Missionaries look for much assistance from our

Countrymen, resident in various parts of India, who are acquainted with any one of its dialects; and from a Collection of Works, in the popular languages of India, which is now forming at Serampore.

Of their Countrymen, the Missionaries say—

They have been invited, not only to contribute assistance themselves, but to put a Version, or part of a Version, into the hands of any respectable Native, near them, competent to the task of examining it, with the assurance that every expense shall be defrayed which may attend this, in the way of copying or otherwise. They are ready to hope, that this will gradually bring to bear on this important object, nearly all the knowledge of this kind possessed by their countrymen in the various provinces of India; and that, if it does not render accurate the various Versions of the Scriptures in these dialects, it will do as much toward effecting this as circumstances, at present, will permit to be done.

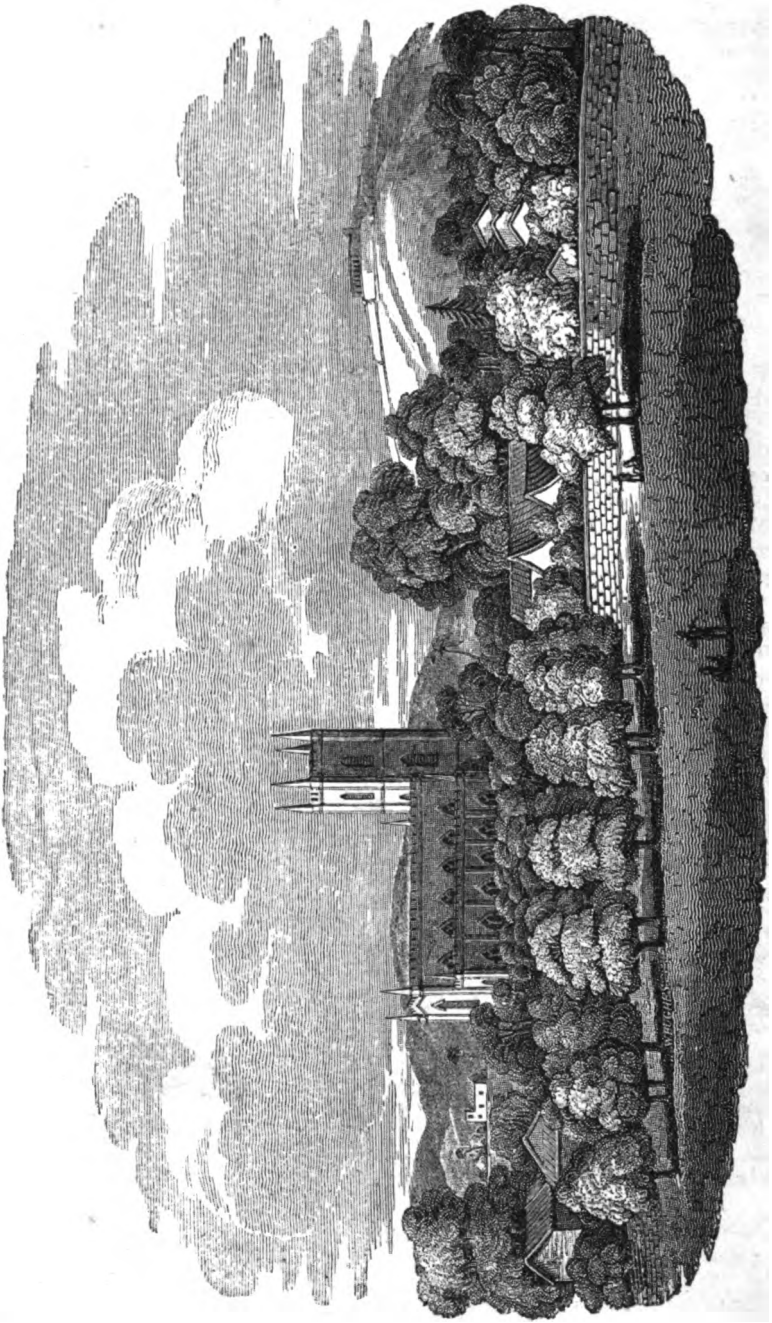
In reference to the Collection of Books, it is said—

From the number of Works already obtained, and the generous readiness of friends in various parts of India to aid herein, there is reason to think that such a Collection of Works in the popular languages of the country will soon be made, as has not yet been found in any one library in India. These works will form a rich treasure for the examination of Native Christian Students, who may possess a philosophical taste; and will furnish, possibly, the best means of deciding relative to the different languages of India.

In conclusion, the Missionaries say—

From all these means united, they humbly hope, that, under the Divine Blessing, as great a degree of improvement in the Versions of the Scriptures in the various languages of India may be anticipated, as can be reasonably expected in present circumstances.





## CHUNAR.

## CHURCH MISSIONARY SOCIETY.

*Completion and Opening of the Church  
(With an Engraving of the Church.)*

THE want of a Church at this Station becoming apparent, the Rev. Daniel Corrie, while Chaplain at Benares, drew up a Circular, in May 1818, stating the advantages which might be expected, from a commodious Place of Worship, to the European Invalids, consisting of upward of 200 persons, and to the increasing Native Congregation.

A Subscription was opened in aid of this object. The Marquis of Hastings was pleased to contribute the sum of 1000 Sicca Rupees. This subscription was followed by the liberal Contributions of Europeans resident at Chunar, Benares, Ghazepore, and Calcutta: Sir Gabriel Martindell subscribed 600 Rupees, and David Turnbull, Esq. gave a piece of land of the value of 500: the Soldiers, Native Christians, and even some Heathens, at Chunar, lent their aid. As the Subscriptions amounted, however, to only a part of the expense of the structure, though it was planned and executed with the utmost regard to economy, the remainder was supplied from the Funds of the Society.

The Church was so far completed, as to admit of Divine Service being performed therein in April of last year. The Rev. W. Greenwood has the charge of the European Congregation, and the Rev. W. Bowley of the Native. The Tower of the Church attracts the attention of Natives at a distance, and occasions frequent visits and inquiries.

The accompanying Engraving is taken from a Drawing made by a Military Officer, a Member of the Society. Part of the Town is seen round the Church. The building, in the distance on the right, is the Fort of Chunar.

*Course and Effect of Mr. Bowley's Labours among the Natives.*

The Corresponding Committee

at Calcutta thus speak, in their Third Report, on this subject:—

Mr. Bowley's labours are continued, as formerly, to the Native Congregation and to the Native Inhabitants of Chunar, and the neighbourhood generally. His Journals exhibit instances of several respectable Natives, who, through their intercourse with him, have been brought to approve of Christianity—openly to avow their disbelief of Hindoo Books—to read the Gospel in private—and to join occasionally in Christian Worship; yet the loss of property, and other inconveniences involved in loss of caste, have hitherto deterred them from making an open profession of Christianity. It is, however, evident that this wearing-away of ancient prejudices, and increasing favourable disposition toward Christianity among the Natives, in every place where Missionaries are in habits of intercourse with them, is a preparing of the way for the reception of the Gospel generally, at some future, perhaps not distant, period.

In January, 1820, while Mr. Bowley was at Calcutta, he addressed a Letter to the Society, which contains a review of the course and effect of his labours at Chunar.

Of the Native Christians, he thus speaks—

When I first assembled them, from twelve to sixteen attended: but this grain of mustard-seed has been growing, till it has become a tree of from ninety to a hundred branches. When Mr. Corrie first administered the Sacrament to the Native Christians, I could hardly get any to come forward, through fear of unworthiness: however, with a good deal of explanation on the subject, nineteen partook of the Sacrament; and, the Sunday before I left Chunar, the Communicants had increased to fifty Native Christians, who lead consistent lives; and, in fact, I seldom hear a complaint even against those who are not Communicants. What heartfelt gratitude is due unto the Lord, that the Native Christians at Chunar are so highly thought of, that none who live in outward sin will venture to join them! Hence the generality, if not the whole, even of those who are not Communicants, lead moral lives.

You will naturally wish to know how

this great change has taken place—how such degraded people, as those who go under the denomination of Native Christians, in general are, in India, have been reformed.

Mr. Bowley attributes this reformation to the Divine Blessing on the steady course of Public Worship, and explanation of the Scriptures, which was pursued. After describing his method therein, he adds—

The whole Service did not take up much above an hour. In this manner we went on for some years, having Worship in Hindoostanee, eight or ten times a-week, besides six or seven times in English, till Mr. Greenwood arrived. I felt my anxiety and earnestness kept pace with their hungering and thirsting after the ordinances.

In this manner I went through the whole New Testament, in Hindoostanee, two years ago; on the Sunday, taking select passages. Hence you see that the work here is nothing instantaneous. The kingdom of God among us did not come with observation, I mean as to any general impression, though individuals have felt the Word to be the power of God unto salvation.

I must say, the Lord has wrought wonders among us. I left my people crying with bitter lamentations at the Chapel Door. It was more than I could bear; yet this good has come from it, they have thus given another evidence of their love and attachment to their Teacher. I left them (for ever blessed be the Lord!) in unity, in love, in concord among themselves; confiding (under God our Saviour, their great Shepherd and the Bishop of their souls) on two of their leaders, who watch over the rest in love—read, sing, and pray with them daily, and teach more than thirty of them to read the New Testament. Their love has attracted and drawn very many to the Place of Worship, and not one in ten ever goes back. They seem to be bound down with the cords of love. Every thing among them reminds me of PRIMITIVE love and simplicity. May He, who has begun, finish this great work, till it be perfected in glory!

Of those who do not profess Christianity, Mr. Bowley writes—

With respect to the Heathens and

Mahomedans, so much seems to have been effected, that people everywhere know, or are beginning to know, that the Europeans also have a RELIGION; and such a one, as is not to be contested with, without the sure result, as they say, of losing Caste, and becoming Christians. Hence arises the difficulty of obtaining any thing like a stated hearing in the market-places, or in any Place of Worship; as the practice of hearing or associating with Missionaries, or others connected with them, is branded with opprobrious epithets.

Notwithstanding, however, the numerous obstacles which the Christian Religion has to encounter in these parts, which Africa is clear of; yet, within the last year, the Gospels, in Martyn's Oordoo or Hindoostanee Translation, as well as in the same Translation altered by us at Chunar, being in the most popular dialects of India, have been more extensively circulated than in all the preceding years. I anticipate the result of the people well reading these Gospels.

*Necessity of Prayer, for the Influence of the Holy Spirit.*

Mr. Bowley thus earnestly entreats Prayer on behalf of himself and his fellow-labourers:—

It is encouraging to us that our superiors (I mean the Society at large) are aware, that the part which their Missionaries and Catechists have to do, is to go and preach the preaching which God has commanded them; and that the new-creating work is the Lord's; and that though a Paul may plant, and an Apollos water, yet the increase depends not on them. This lesson the Lord teaches us among the Heathen daily; and until He pour out the Spirit of His Grace on them abundantly, England must expect to hear little of conversions. We want the prayers of the Righteous of that blessed land. We need daily, importunate, never-ceasing, wrestling prayer. The Lord will be sought for earnestly, before we can expect to see of the travail of our souls in this Heathen Land, where Idolatry has taken deep root, and Superstition pervades the people. I, a thousand times, beseech the Lord, to pour out on His people, everywhere, the Spirit of supplication, till Jerusalem be a praise in the whole earth. Oh that the good people could follow us in our trials and anxieties among the Heathen! then

there would be no need of importuning them to prayer: the thing would plead a thousand times more forcibly for itself.

*Exemplary Character of the Native Christians.*

A Gentleman in the Company's Service, who visited Chunar, bears the following testimony to the Native Christians:—

It was delightful to witness the beautiful order and decorum of the Native Women. The first sight of such a Congregation of Worshipers is, of course, the more striking, because one has hitherto been accustomed to see the Women of this country under such very different circumstances. These are precious souls, gathered into the fold of Christ, from among such as we once were. To hear them call on the Name of the Lord Jesus, confessing their sins; to hear His praises sung by them; and to witness their modest deportment and great attention—was really delightful.

I went with Mr. Bowley, to hear him catechize the Christian Women in one of their houses, and was indeed gratified. I was more particularly struck by their behaviour and deportment. They read, too, very well; and seemed well to understand the questions and answers of the Catechism: and then they sang. I cannot tell you what I felt in hearing them sound the praises of Jesus. They, too, seemed to feel as they sung.

I went afterward to see two of the European Invalids, whose wives were among the Christians. The first was an old broken-down Soldier, nearly deaf; and I was accosted, on entering his door, by a Native Girl, neatly dressed, saying in English, "Good morning, Sir:" there was another little black creature running about: these are two Native Orphans, whom this man has adopted. On entering the house of the next, I was particularly surprised to observe the exceeding cleanliness and neatness of the house and all its furniture: we surprised the man at his Bible: his wife came in, soon after, having been among those who were examined: she is, Mr. Bowley says, a pious woman; and he has been brought to seek Jesus, since he came to Chunar; so that the place is dear to them both.

The whole appearance of the Barracks, of the houses of the Invalids, and of those of the Native Christian Wo-

men, was such as reminded me of a Country Village in England on the Sabbath Day. Some were sitting at the doors, and others in the verandas, reading; and the whole of them were so quiet, that one could not but be sure that the Gospel of peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the Natives themselves, Mr. Bowley told me, say that the place has been quite altered since the Gospel has been preached. The Hawkers and Venders of goods now never think of going to the Barracks on a Sunday; for they only meet with reproof or advice, instead of selling any thing: and the very Coolies of the place have learned something of Jesus Christ; for the Women talk of Him to all who will listen.

MEERUT.

CHURCH MISSIONARY SOCIETY.

THE Rev. Henry Fisher, the Chaplain at this Station, continues his labours among the Natives; and directs those of Anund Messeeh and Moonef Messeeh, Native Readers and Catechists.

*Penance of a Hindoo Fakeer.*

In a Letter of May 4, 1820, Mr. Fisher gives the following narrative:

My Native Christians are, at present, all with me. We have the Sacrament on the first Sunday in every month, at which they regularly attend and participate. Every Sunday, at eleven o'clock, they all assemble in my study, to read the Gospels. If I were to write down their conversations, they would indeed furnish interesting subjects for correspondence; but I have no time to be very minute.

Last Sunday, we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three Sons had seen, as they returned with me from Hurdwar. A Fakeer was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched Devotee for some horrible penance, to which

he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times; so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

I asked my little Congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length, Anund turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God—"Ah, my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Saviour!" It was very affecting.

#### *Simplicity of Two Hindoo Women.*

The state of mind, described by Mr. Fisher in the following passage, affords a striking contrast to that of the wretched Devotee just spoken of:—

Moonef is engaged every day, for an

hour, in teaching two poor sick Hindoo Women, who seem under the gracious influence of that Holy Spirit of God, who alone can break the obdurate sinner's heart, and lead him to the feet of Jesus. Apprehensive of death, they came with tearful eyes to me a few weeks ago, to ask, with the simplicity of little children, "What must we do to be saved?" Their notions, at first, of the nature of the Christian Religion were exceedingly vague, and even absurd; but their fixed attention, as I endeavoured to explain to them the nature of Salvation, and their grateful tears of joy, when told that the blood of Jesus the Son of God was sufficient to secure every blessing, and for ever, even for them—have induced a lively hope that it is the work of God, begun or beginning in their souls. Their impatience for baptism is extreme. Moonef has taught them the Lord's Prayer, the Belief, and the Ten Commandments. As it appears inconvenient for them to remain here much longer—their friends and connexions being at a distance towards the hills—it seems allowable to admit their plea to be received at once, as the disciples of Christ. I explained to them the reasons for delaying compliance with their desires; and asked them if they were aware that their friends would notice them no more, after they were known to have become Christians: they replied, "God's will be done! then we will come and live in your Christian Village, and make stockings to sell, which will give us *khanah* (food); and when we die, you will put us into the earth, and our spirits will return unto God."

#### *Doubtful State of an Avowed Convert.*

Mr. Fisher describes an affecting case of this nature:—

On receiving baptism, he endured a bitter persecution from his friends, and fell away in consequence. His denial of his newly-professed Faith gained him, however, no credit with either party; and he became an outcast on all hands, as we were obliged to mark our displeasure and sorrow at his apostacy. He then made overtures to be reconciled to us again. I refused to listen to him, doubting his sincerity, besides that I could not forget his extreme idleness when in our employment before. He then went to Mr. Thompson, the Baptist



Missionary at Delhi: what he thought of him I am not aware: I told him my opinion; but he was induced, by his entreaties, to intercede that we would take him back again. Still I have hesitated, until Anund and Moonef shall be satisfied of his sincerity and reformation; and, even then, I fear I must retain my doubts, that he is more anxious about the meat that perisheth than for the things of God.

But, what can we do with him? He must not starve! His wife too, and three or four children, are sharers of his rejection by the Brahmins (he is a high-caste Brahmin): for, like Ruth the Moabitess, she exclaimed, in my presence, "Entreat me not to leave thee! Am I not thy wife? and art thou not my soul? Go where thou wilt, I will follow. If thou livest, I will live with thee; and if thou diest, I must die too."

I could no longer hesitate to give him another trial. You know the animation of Eastern Eloquence; and the pathos of voice and manner with which she pleaded her cause, as it seemed to come from her heart, found a ready way to mine.

*Remarks of the Committee on this Case.*

On this Case the Committee observe, in the last Report—

That entire separation between the members of the same family, which, through the influence of caste, the reception of the Gospel occasions in India, is a serious obstacle to its extension. It might, indeed, be expected to serve, and in all probability it does serve in most cases, as a touchstone of the sincerity and strength of a Convert's convictions. Sometimes, however, it still leaves the truth, or at least the firmness, of an avowed Convert in doubt.

Such cases should, doubtless, lead Christians to place strongly before avowed Converts the painful consequences of insincerity or self-deception. They may, indeed, open the mouth of the Infidel, and lead him to declaim against the Gospel as breaking the ties of kindred; but he who believes that there is *none other Name under heaven given among men, whereby we must be saved*, but the *Name of Jesus Christ of Nazareth*, will only deplore, in this inevitable consequence of the Gospel, so frequently and solemnly declared by our Lord, the enmity of the fallen heart against the mé-

Nov. 1831.

thod of Divine Mercy; and he will the more fervently pray for our wretched fellow-subjects in India, that while there, as of old, *the brother*, if not restrained by salutary authority, *would deliver up the brother to death, and the father the child, and the children rise up against their parents and cause them to be put to death*, yet that multitudes may not only avow themselves Christians, but, though *hated of all men for Christ's sake*, may *endure to the end and be saved*.

*Baptism of a Native Soldier, a High-Caste Brahmin.*

Of the Conversion of Matthew Phiroodeen, mentioned in the first of the preceding extracts, and the consequences which followed it. Mr. Fisher writes—

My last recruit to my little party of Native Christians, was a Brahmin of very high caste, a Naick of the Twenty-fifth Regiment,

This man has had deep convictions of the folly of Idolatry, and of the Spiritual nature of God, for *many* years. He was with the Army which took the Isle of France; and there used to steal in among the Inhabitants and British Soldiers, to the Church, which he was willing to believe was the Temple of the True God; and there he strove to worship in spirit and in truth. He determined to endeavour to shake off the terrors which sometimes alarmed him, in the anticipation of the consequences, both of a temporal and spiritual nature, that might follow his apostasy from the superstition of his fathers; and, if ever a convenient opportunity should present itself, to unbosom his soul to a Christian Minister.

His Regiment, in the course of time (I pass over all intermediate circumstances), came to Meerut. There he heard of the assembling together of a few Native Christian Converts, to read the Scriptures, and to worship the One only God through Jesus Christ; and he VOLUNTARILY visited this Infant Church, in their vaulted chamber over the Meerut Gateway. There he learnt that the "Padre Sahib" would care for his soul, and teach him the way of Salvation; and we became, in consequence, intimately acquainted, and he was, at last, baptized.

The Brahmins used every argument which they could think of (for he was a

man highly esteemed in the corps) to induce him to relinquish his intention; but in vain. They told him of the loss of his high and honourable caste, and of the affection and communion of all his relatives, and probably of his bread, for that the British Government would turn him off if he became a Christian: they tried to bribe him with offers to settle twenty Rupees a month upon him for life; and, at last, when all would not move him, they vilified his character, asserting that he was a drunkard and a glutton, and, finally, that he was gone mad. A Court of Inquiry was then instituted to investigate the truth of these assertions, which only recoiled on the head of his accusers. He was proved to be not merely a correct and steady man, but a remarkably fine, smart, and brave soldier.

On this subject the Committee state—

The baptism of this Convert became a subject of public discussion; and a complaint was even forwarded to the Government, in which it was alleged that the conversion of this Soldier had filled the Brahmins and High-caste men of his corps with consternation, and threatened the overthrow of discipline and good order, and prevented the success of recruiting among men of that description. Many falsehoods were engraved on his simple and touching story. The only result, however, of this alleged consternation among the Native Soldiers is thus described by Mr. Fisher:—

“My poor Convert eats his meals on the outside of the magic circle, with which the Brahmins encompass themselves on such occasions, unmolested and unmolested.”

#### BOMBAY.

##### *Ravages of the Cholera Morbus.*

In a Letter from the Rev. Henry Davies to the Assistant Secretary of the Church Missionary Society, dated Bombay, June 2, 1821, an affecting account is given of the Ravages, in that place, of the malady which has proved so fatal in many parts of India. He writes—

My spirits have been greatly depressed, for some days past, by the awful ravages of the Cholera Morbus. This dreadful disease has been, for some weeks, raging in all directions; but it did not

appear in Bombay till about a fortnight ago; and, on the 28th of last month, it entered the Barracks, in which the Bombay European Regiment is quartered, and in three days I followed to the grave thirty-two persons: five more were buried yesterday, and the work of death is still going on. Oh! that He, who ever liveth to make intercession, would stand between the living and the dead, that the plague might be stayed!

I have seen every case which has been admitted into the Hospital. Never have I witnessed any thing more heart-rending. Young Men, stout and healthy, brought in in the morning, and dead in the evening! One can hardly conceive any thing more dreadful, than the awful realities of Eternity developing themselves, in such an unexpected manner, to numbers, who thought, if they thought on the subject at all, that the period was far distant.

The disease has been such, as, in by far the greater number of instances, completely to defy every human effort. The remedies applied, though the most powerful that can be imagined, have entirely failed. One circumstance is very striking, that, with the exception of two cases, the men were, to all appearance, in perfect health, the moment before they were attacked: some of them were taken ill while on parade, and some while lying on their beds: several of them having eaten hearty breakfasts at eight o'clock, have been screaming in agony, and brought to death's door, by ten or eleven.

The remedies used are, First, Copious bleeding, till the patient nearly faints. Secondly, Twenty grains of calomel are administered, and washed down with 100 or 120 drops of laudanum, in a glass of brandy. If this dose remains, two ounces of pure brandy and four ounces of Madeira wine are given every hour. These, with the hot-bath—the water so heated as almost to scald—are the means on which the only hope of restoration depends: but sometimes, in what are called the cold cases, it is impossible, even by the exhibition of the most powerful stimulants, to produce any thing like re-action. The pulse ceases, almost as soon as the disease appears—the most dreadful spasms in the legs, arms, thighs, and bowels, accompany the attack. I have seen men held down by six others, with great difficulty.

One thing has comforted me greatly: I have found them, with a very few ex-

ceptions, sensible to the last; and this has afforded me an opportunity, watching a momentary interval of rest, to whisper the offers of mercy through the precious blood of Christ to many of these poor creatures. I pray that it may appear at the Last Day, that many have had the great change wrought in their hearts, if it were even in their dying moments!

AMERICAN BOARD OF MISSIONS.

*Death of Mr. Newell, and Return of Mr. Bardwell.*

FROM the Letter of the Rev. Henry Davies, just quoted, we extract some passages on this painful subject:—

Among the losses which we have met with, you will be sorry to hear of that of Mr. Newell, one of the American Missionaries. He was attacked about ten o'clock, on the morning of Wednesday last, the 30th of May, and died about six in the evening. The usual symptoms of violent vomiting and diarrhoea came on, attended with spasms; and it pleased God, in the course of a very few hours, to release this faithful servant, to take him from his abode on earth to his abode in heaven. He is gone!—but, being dead, he yet speaketh to us, for he has left this testimony—that he loved, and feared, and glorified God in this his day and generation.

We knew much of him; and found him a meek, and humble, and affectionate follower of Christ. Surely we may say of him, the day of his death was better for him than the day of his birth! Here he had no rest; but now he has entered into peace, and into the enjoyment of that eternal rest that remaineth for the people of God.

The day fortnight before his death, he passed a large portion of it with us, with his Wife and Child; and appeared in excellent spirits. We had much comfort in prayer with him, in the evening; and parted, little thinking that we should see his face no more.

I am greatly struck with the dealings of God with the Mission, to which our departed Brother belonged. Mr. Bardwell, one of its members, was compelled to leave Bombay about three months since, on account of his health: he had suffered greatly for two years: on his passage from hence to Bengal with his family, he lost his child: his Wife was attacked with Cholera in Calcutta, but

recovered; and he himself was suffering greatly. He had the charge of the Printing Department of the Mission; and indeed was the only one of the Missionaries acquainted with printing; he is taken away! Mr. Newell succeeded him—went to reside in the same house—and was just beginning to feel himself a little at home in the work, when it pleased the Supreme Disposer to remove him also. How mysterious is all this!—yet all is right! May we have grace from on high, to enable us to contemplate the dispensations of our Heavenly Father, with resignation to His will!

*Visit of the Rev. Gordon Hall to Places near Bombay.*

The Journeys of the Missionaries, to different places near Bombay, were mentioned at p. 61 of the last Survey. From the Eleventh Report of the Board, we extract an account of one of these excursions. It is from Journals of this nature, that the sentiments and manners of the Natives are best learnt, and the value of a laborious Missionary best appreciated.

*Dec. 14, 1819. Tuesday.*—Having obtained the requisite passport, I took leave of my family; and, at the setting of the sun, the passage-boat, with myself and nearly fifty other passengers, got under way for Panwell (twelve or thirteen miles east of Bombay, across an arm of the sea): it was a small open boat; and, as we had anticipated, we were all exposed, throughout the night, to the cold and somewhat dangerous land winds of the season; and so crowded together, that scarcely any one had room to stretch his limbs on the deck.

Soon after I went on board, I had religious conversation with a number of my fellow-passengers: but, as the cold moonless night soon came on, all seemed disposed to wrap themselves up as warm as possible; and to secure, each for himself, as snug a place as could be found.

*Dec. 15. Wednesday.*—Before I left the boat, I imparted Christian Instruction, by reading and speaking to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to

impart some knowledge of a Saviour to some of my fellow-creatures who had never heard of Him before.

Soon after my landing, I was unexpectedly invited to breakfast with Lieut. J. M., the Commandant of the place; with whom, at his very cordial request, I was most kindly entertained during my stay.

After breakfast, I went to a large Mahomedan Temple. This mosque was once a noble building, but is now much decayed: a number of people were employed in making some repairs. There were also a number of Fakeers, that is, mendicants of the Mahomedan Sect; and a more indolent, arrogant, and worthless set of creatures, perhaps, cannot be found. Some Hindoos also were present. I introduced religious discourse, and spoke to them for some time. No one contradicted.

*Dec. 16, 1819. Thursday.*—I went out among the people, three times; which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50, or 60, in one company. In another place, there were no more than three or four.

I distributed a few books during the day. At first, when the people were told that I had religious books to give, they could not believe it; but seemed deterred from receiving them, through fear that they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard or thought of. But when they were convinced, that nothing would ever be received of them for the book, and that they were RELIGIOUS books, they seemed to be in no fear of receiving them; and the fact of their being RELIGIOUS books, was mentioned among themselves, more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read; and that I was not likely to dispose of a large number of books, unless I were, in effect, to throw them away.

*Dec. 17. Friday.*—Went out, at sunrise, to distant parts of the town, and addressed about a hundred people in three different places. Gave away but seven books among them all.

I then set out for two villages, one of which is situated about three miles east

of Panwell. On my way thither, I sat down in a shade, and endeavoured to impart some religious instruction to several persons, Hindoos and Mahomedans.

I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labours, and therefore less favourable for their assembling to hear me. I walked through the village, and saw no convenient opportunity for commencing any labours. After walking about until I began to be weary and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind-tree. I asked them if they would listen to what I had to communicate to them: they readily complied; and I took my seat, and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled; and to them I read and discoursed on the great things of the Gospel, for about an hour: they seemed very attentive; no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's Word, which they heard. I gave books to a few among them, who could read; and they were received with apparent gratitude.

I was then invited by a shopkeeper to go to his shop, in the centre of the village, situated on the main road, where he thought a greater number of people would be likely to collect. I did so; and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing; who stopped awhile, and heard more or less of my discourse.

In the midst of my speaking, a Woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees; therefore she was hastening, in that noisy manner, to her god. Her god was but a short distance from the spot where I was seated; and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way-side. As soon as she approached her deity, she vociferated her vow to it, which was in this style: "My god!

my god ! if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar-cane."

I was told, that there was one School in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I readily gave.

After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked toward their charming retreat, and found the company to consist of about sixty Hindoo Doctors. These are the Quacks of India. They travel about the country; accompanying their prescriptions with many incantations; and are as successful in imposing on the credulity of the ignorant, as the most-accomplished Quacks of the Western Hemisphere.

These Doctors were retired from their professional labours; and were engaged in the more humble, though much more useful work, of braiding a kind of matting, formed from the leaves of the date-tree; and much used in this country for packages, and a variety of other purposes. They were seated nearly in a circle: and, with their approbation, I stood in the midst and addressed them, for a considerable time, on the principal truths of the Christian Religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing which in the least seemed to say to me that I had made an unwelcome intrusion; but, on the contrary, at parting, I received many expressions of approbation and respect.

I next came to the other village nearer my lodgings. There may be fifty or sixty small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation, and shewed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few detached pages of an old pamphlet, on the

subject of the late war between England and America!

The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated, with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted; and concluded my labours with them, as I supposed. I then gave books to such as could read. One man began to read the Tract called "The Heavenly Way:" the people listened with great attention, seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had spoken before till I was hoarse. I therefore took the Tract, and read the greater part of it; adding much by way of explanation, and of application to themselves. I never before addressed an assembly of Heathens, who shewed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing, some of them might be everlastingly benefitted.

During the day I also had opportunities for Christian Conversation with various individuals, to whom I gave Tracts.

Dec. 18, 1819. *Saturday*.—Soon after sun-rise, I went out among the people. The first stop that I made, was at the house of a respectable Jew, standing in an advantageous situation on a main road. I commenced conversation with several Jews who were in the front of the house. People, who were passing that way, began to stop and listen; and, soon, a very considerable number were assembled. I imparted to them the Word of Life, and distributed some books. The Jew shewed me the Hebrew Liturgy, but he had not the Old-Testament Scriptures in Hebrew: nor is it in the least probable that they would have been of any use to him, had he possessed them; for, like almost all the other Jews whom I have seen in this country, he seemed entirely ignorant of Hebrew.

The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil. It has been farmed out to them by the Go-

vernment, from time immemorial. Great numbers of Jews are found among the Sepoys, both civil and military. Many of them are masons, others are carpenters, and a very few are merchants. The Jew, at whose house I stopped, told me that they had no Synagogue, nor any place of any description for the performance of Divine Service; nor did it appear that they have any form of social worship existing among them. Their Synagogue, he said, was in Bombay.

I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

I next walked a little out of the town, to a large and sacred Mahomedan Edifice. It was a lofty building, as large as a common Parish Church; and once was rather superb, but now much neglected and decayed. This spacious building, which I supposed to be a Mosque, I found to be a "Peer," that is, a sacred edifice, inclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Mahomedans what the tombs of canonized saints are to the Roman Catholics. Every Peer, that is, every distinguished saint, has his anniversary festival; where more or fewer of the disciples of that great Impostor assemble and worship. Here dead saints are addressed by great numbers of the Mahomedans; both as objects of worship, and as intercessors with God for the living. Indeed, the Mahomedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined upon them, is the time when great numbers of them repair to their burying-grounds, and throw flowers and repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mussulmans (as they are ever disposed to do), reproach the Hindoos for worshipping senseless idols, the Hindoos retort the reproach, by asking the Mussulman why he worships the mouldering corpses of men.

At the great Peer above mentioned, I found ten or twelve persons. I sat down, read and discoursed to them for a considerable time, and distributed books among them. They could not read the books themselves; but begged me to give them, for they had friends who

could read, and they would surely bear them read. These were mostly foreigners: some of them were from Aurungabad and Hydrabad\*. They had come down to Panwell, as great numbers do from various parts of the interior, with caravans, consisting partly of camels, but principally of bullocks; and which bring down also a variety of produce to market, and, in return, carry back European articles, &c. for the supply of Europeans at the interior stations. This large and constant ingress and egress of Natives from many distant places, renders Panwell a place favourable for a wide dispersion of religion. I could not fail to regret, particularly, that I had no books in the Hindoostanee and Persian Character, which are the only books legible by a very numerous class of Mussulmans.

Leaving the Peer, I walked to an open place, near a large Hindoo Temple, where ten boys were at play. I sat down, and asked the boys to sit down by me, and I would talk to them. They left their play in a moment, and were seated around me; and, contrary to what I had anticipated, seemed not in the least intimidated at the appearance or speech of a White Stranger. I read to them a part of the Catechism, and told them what they must do to be happy now and for ever. They were very attentive, and seemed to understand what I said. Though these boys were mostly large, yet only one of them had attended school, and he could read but very imperfectly. I gave him two small Tracts, that his Master might teach him to read better.

I next directed my course through the principal street toward my lodgings, and came to a place where some copper-smiths were smelting copper by the wayside. I stopped while the liquid metal was pouring into the receivers from the glowing furnace, in the hope that I might find a favourable opportunity of addressing some eternal truths to more of my fellow-creatures. Nor was my hope disappointed. A number of persons, who were passing, stopped to see the glowing metal; or to gaze at me, or to hear what a White Stranger, in the character of a Religious Teacher, could have to say; for, by this time, a great number of peo-

\* Aurungabad is 150 miles nearly east from Bombay; Hydrabad is 300 south-east.

ple in the town had heard me speak in different places; or had seen or heard of the books, that I had distributed. While the glowing furnace was before our eyes, I took occasion from it to describe to the people that lake, which the justice of God has prepared for the eternal abode and punishment of wicked men and devils. I told them, as plainly and as solemnly as I could, how all men **DESERVED** to be punished for ever in that awful lake of fire for their sins; and how God, in infinite mercy, had provided a way, in which all, who will truly repent and believe, may escape that eternity of woe, and obtain pardon and everlasting felicity in heaven. Thirty or forty persons were present; and seemed to hear with attention, and with some degree of sensibility. I distributed a few books among them; and, leaving them, returned to my lodgings, about three o'clock.

After a little refreshment, I made another tour among the people; and read and spoke, in two places, to 30 or 40 persons in each place, and to several other persons in a third place; thus concluding my labours for the day.

*Dec. 19, 1819. Sabbath.*—I went out before breakfast, and met with a company of blacksmiths. One of them was a reader, and a man of some superiority: I had before given him a Tract. He invited me to his house; and, at his request, I sat down and began to read and speak to a number of people, who were immediately assembled. I spoke at considerable length, and the number of my hearers was soon increased to about 30 persons. I taught them the way to heaven through a Crucified Saviour, as faithfully as I could: and exhorted them to turn from their vain idols to God their Maker. These instructions were prolonged till it was time to return to breakfast; and, as I humbly trust, I was enabled to bless God from my heart, for permitting me to commence my labours among the Heathen on this Holy Day, under such encouraging circumstances.

After breakfast, I commenced another tour; and having walked a short distance, came to some herdsmen on one border of the town. As I began to address them, one after another fell in, till my audience was increased to about 30 persons. Not one among them could read, and I therefore distributed no books.

I next proceeded to another border of the town, where I addressed about the same number of persons; found some

who could read, and gave them books.—A little detached from the town, and in the rear of a large Hindoo Temple, was a little hamlet, containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this:—

A woman was ill of a fever, though to appearance she was by no means severely ill: her poor Heathen Neighbours, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagancies: the woman was seated nearly in the middle of the assembly: before her, some white marks were fancifully drawn on the ground—the common flooring of their poor houses: flowers, parched rice, &c. were scattered about, and incense was burning: a number of the people, men and women, nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural, and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death: for now and then they would exclaim to their god, "Hear us, or we will die! Why should we live, if thou wilt not hear us?" The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed.

The scene excited in my mind an unusual degree of tenderness and pity for these my deluded fellow-mortals; and I resolved, that, before I left them, I would instruct their ignorant minds in the knowledge of the True God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them why they thus tortured

themselves. "Should your child," said I, "come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested?" "No, no," was the reply, from several of the company. I told them, that God was their kind and tender Parent—that He did not take pleasure in seeing any of his creatures inflict pain on themselves—and that He was able and ready to hear and grant the prayers of all, who come unto Him humble and penitent. I enlarged on the character of God—endeavoured to convince them of their great sin in rejecting Him, and worshipping idols and beasts and men—and told them, how their offended Maker would be reconciled to them through His Crucified Son, if they would repent, believe, forsake their idols, and obey the truth. They were very attentive, and some of them were somewhat affected with what they heard: one called aloud and said that I was a God; from which I took occasion to reprove her, and to speak further to them on the character of the True God, whom alone they must worship, if they would escape everlasting woe, and obtain eternal happiness: some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them, highly grateful for the attentive hearing which they gave God's Word.

It was about midday, when I hastened toward the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way, I fell in with two travellers; one an inhabitant of Cullian, to whom I gave Tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow-travellers, I endeavoured to point out the only way to heaven. When I reached the village of Tamboor, I inquired for the Pattell, that is, the Headman of the village: being directed to him, he received me in a very friendly manner: and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost immediately assembled: for the houses of this little hamlet, though more than 20 in

number, are, as I should judge, all within the limits of an acre of ground. I spent nearly an hour in preaching to this little assembly: the people were very attentive: none contradicted or objected; but all seemed to approve, and promised to remember and regard what they had heard. They told me, that there were three persons, belonging to the village, who could read; but that they had gone abroad: I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, to see a White Man travelling about on foot, in the character of a Religious Teacher; they seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers to guide me in the best foot-path to the next village.

The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way-side, under the shade of a large tree; and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell, as at Tamboor—was received in the same friendly manner—and, within a few minutes after I reached the place, was seated in the midst of not less than 70 Hindoos. I discoursed to them about three-quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms—"My Friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered His message to you. You have heard it. It is HIS word, and not mine. I never saw you before, and I know not that I shall ever see you again, until the Day of Judgment. Such a Day is coming, when the one Only True God will assemble all men before Him, and judge and reward all men according to their works. Then I must give an account to God of the manner in which I have this day delivered His holy message to you; and you also must give an account to God of the manner,



in which you have received, and shall have treated His gracious message of saving love: He is now looking into our hearts, observes all our actions, and knows all things. Oh prepare for that awful day. Fear and worship and serve the True God, your Maker and your Judge. Repent and forsake your sins. Believe in Jesus Christ: obey his Gospel. No more worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity.” The idea of being called to Judgment seemed considerably to affect them. Several spoke out aloud—“We will no more worship idols: we will worship only the One True God, as you have told us.” They asked when I should come to them again; and expressed many strong wishes, that I should soon make them another visit. I was told, that not one person belonging to the village could read: there was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read: I gave him books, which he promised to read to the people. This village, like each of the others which I visited to-day, did not, as I was informed, contain a single Brahmin: wherever we find the people removed from the Brahmins, they seem more accessible and more attentive: and the prospect of winning souls to Christ seems the greatest.

Leaving the village of Adda, I returned to Panwell; having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know not that I ever spent a day more agreeably to my feelings and wishes.

After taking some refreshment, I went on board the boat at ten o'clock, P. M. The tide was out, and the boat was aground. I soon fell asleep; and awoke in the morning in sight of Bombay, where I landed at seven o'clock, and soon joined my family; and had the happiness to find, that the same God, who had so kindly preserved me, had been equally gracious in preserving and blessing them, during our separation.

#### *Prospects of the Mission.*

In reference to this Journey of Mr. Hall's, the Board make the following

Nov. 1820.

Reflections on the Prospects of the Mission:—

The account, which the Rev. Gordon Hall has given, of his tour to Panwell and its neighbourhood, presents to the mind many facts, which ought greatly to encourage the friends of Missions; especially, if taken in connexion with other facts, communicated in previous Letters and Journals.

It appears from these authentic sources, that the idolatrous Natives of that part of India are willing to hear the Christian Religion. This is a great point. Wherever Divine Truth is faithfully declared, for any considerable length of time, it will produce some effect: it will gradually undermine false religion, and prepare the way for the downfall of idolatry: as darkness retires before the rising sun, the thick gloom of superstition will at length be dissipated by the effulgence of the Gospel, whenever it shines clearly into the mind.

But the Hindoos not only hear the Gospel—they acknowledge the reasonableness and excellence of its great principles, and confess the folly and absurdity of their own religion: it is true, that none of them, in Bombay and its neighbourhood, have as yet obtained grace and strength to relinquish their ancient custom: the Missions there is comparatively of recent date. In other parts of India, where the habits and prejudices of the people were at least as strong as they are at Bombay, multitudes have renounced the mummeries of Heathenism—been baptized into the Christian Faith—formed into regular Churches—and led on, in the way of holiness, to heaven.

It is to be observed, that many are ready to hear, notwithstanding the most explicit denunciations against idolatry and all kinds of wickedness; and the most earnest assurances, that there is no way of salvation, except that which is revealed in the Bible.

It ought to be mentioned with gratitude, that the American Missionaries have been able to prepare books for the vast population among whom they are placed, calculated to lead the mind gradually into the knowledge of Divine Truth. By issuing Tracts and School-books replete with heavenly wisdom, and by preparing large portions of the Scriptures, which have been some time in a course of circulation, they have

already done much for disseminating the good seed, which will doubtless sooner or later spring up and bear precious fruit. In almost every village, some one can read; and all, who are able to read, very gladly receive books, and promise to make known the contents to their neighbours and friends.

Great advantages may also be derived from the circumstance, that there is a free communication from Bombay coastwise, and far into the interior. Books may be sent into remote districts and provinces, and individuals may be made wise unto salvation, by the influence of Christian Missions, though they should never see in this world the face of a single Missionary.

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### North-American Indians.

#### JOURNEY AMONG THE CREEKS, CHOCTAWS, CHICKASAWS, AND CHEROKEES.

IN our last Survey, under the head of North-American Indians, we mentioned a Journey, which had been taken by a friend among these Indians. This Gentleman (Adam Hodgson, Esq. of Liverpool, Treasurer of the Liverpool and West-Lancashire Association of the Church Missionary Society) favoured us, a considerable time since, with a Narrative of his Journey; and we regret that our limits, which we find increasingly inadequate to the important matter that presses on us from all quarters, have obliged us to defer so long an account of his tour. We have taken the liberty of giving that authenticity to his interesting Narrative, which will attach to it from the insertion of his name.

Mr. Hodgson set out on this visit to the Indians on the 17th of March, 1820, from Augusta, in the north-east part of Georgia, bordering on South Carolina. He travelled on horseback, accompanied only by a Servant; and reached Mobile, in East Florida, on the fifteenth day; having crossed the State of Georgia in a south-west direction, a distance of 450 miles. Taking his passage at Mobile on board a schooner for New

Orleans, he arrived at that city on the 7th of April; and proceeded thence up the Mississippi, in a steam-boat, to Natchez. On the 10th of May, he left Natchez, on horseback, accompanied by his Servant, with the intention of proceeding through the Wilderness, as it is termed—that is, the western and northern parts of Georgia and the State of Tennessee—to Richmond, in Virginia, a distance of about 1240 miles. In this route, he passed through the Choctaw, Chickasaw, and Cherokee Nations; and visited the Missionary Settlement of Elliot among the Choctaws, and that of Brainerd among the Cherokees. Soon after leaving Brainerd, Mr. Hodgson crossed the Tennessee, which there forms the boundary of the Cherokee Nation: quitting here the Indian Territory, he crossed the Alleghany Mountains, and reached Monticello, the seat of Mr. Jefferson, late President of the United States. On the 20th of June he arrived at Richmond, the horses having accomplished the 1240 miles from Natchez, in six weeks, without difficulty.

We extract Mr. Hodgson's account of his reception at Monticello, and the reflections there made by him on the Journey which he had just accomplished:—

Monticello, the well-known seat of Mr. Jefferson, is finely situated on an eminence which commands a magnificent prospect. Here I experienced a very polite and hospitable reception, from this retired and philosophic Statesman; whose urbanity and intelligence can scarcely fail to make a favourable impression on a stranger. While conversing with him in a handsome saloon, surrounded by instruments of science, valuable specimens of the fine arts, and literary treasures of every nation and every age, I could not help contrasting my situation with some of those which I had occupied a few weeks before, when taking my cup of coffee with a Chickasaw or Choctaw Host, or dandling on my knee a little Indian Chieftain in his national costume.

In less than five weeks, I had passed from the recesses of thick forests, whose silence had never been broken by the woodman's axe, to a richly cultivated country, where cattle were grazing in extensive meadows, and corn-fields waving in the wind; where Commerce was planting her Towns, Science founding her Universities, and Religion rearing her Heaven-directed Spires. In the same space, I had traced man through every stage of society; from the Hunter, whose ideas were bounded by the narrow circle of his daily wants, to the Philosophic Statesman, who had learned to grasp the complicated interests of society, and penetrate the mysterious System of the Universe.

We subjoin, with pleasure, Mr. Hodgson's remarks, made in the course of this and other Journeys, on the character of the American People; as we trust that they will contribute to the increase of friendly feelings on both sides of the Atlantic:—

Although, in this Narrative, I have confined myself almost entirely to an account of my route through the Indian Nations, I cannot conclude without expressing my deep regret at the erroneous ideas which prevail in England, on the subject of America generally.

With a decided preference to the Manners and Institutions and Form of Government of my own country (a preference only confirmed by opportunities of comparison), it has been impossible to avoid perceiving, that those ideas are, in many respects, as unjust to the United States, as they are discreditable to Great Britain. To what cause we are to attribute the ignorance and prejudice of my enlightened and generous country, on almost every topic connected with America, it is foreign to my purpose to inquire. The subject is a very interesting one; but it would lead to a discussion for which I have neither abilities nor leisure.

I should, however, do great injustice to my own feelings, if I did not state, that, in the course of a journey of between 5000 and 6000 miles, in which I passed through the States of Vermont, New Hampshire, Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Mississippi, and

Tennessee, and mixed rather extensively with society, I received impressions of America and its Inhabitants, very different from those which prevail among a large portion of my countrymen, or which are to be derived from our books of Travels or Reviews.

I appeal, therefore, to the candour of my countrymen, whether, if those representations were true, which, in many cases, are most erroneous, the tone and temper with which the subject of America is sometimes discussed among us, are either courteous or liberal—whether they are calculated to elicit or obscure the truth, to extinguish or inflame animosity—whether they are becoming the dignity and magnanimity of Great Britain—whether they are consistent with Christian Principles—and whether, in their result, they are likely to confirm or to invalidate that combination of the benevolent efforts of the Two Countries, so favourable to the cause of Humanity and Religion.

It is with reluctance that we omit any part of Mr. Hodgson's Narrative; but our limits oblige us to abridge it in a few places.

In the present Number we shall give his account of the Creeks: that of the Choctaws, Chickasaws, and Cherokees, will be reserved for the next Number.

#### *Creek Indians.*

In his Journey across Georgia, from Augusta to Mobile, Mr. Hodgson passed through the territory of the Creek Indians, in the central parts of that State. On crossing the River Ockmulgee, he entered the Nation, and proceeded forward to the "Agency," or residence of the person who acts as Agent between the United States and the Indians of Georgia, which lies on the Flint River. Pine Forests, of many miles extent, lie in the way, and stretch to the horizon on every side. Of the state of the people, and of the scenery, our Readers will find a very interesting description.

Cabins are placed throughout the Creek Nation, at distances of about thirty miles, for the convenience of

travellers. Of the first of these which he met with, Mr. Hodgson says—

As we approached it, we saw some Indians in their wigwams on the roadside. One was lying asleep before the door, his head covered with a blanket; and when I pointed to him, a Woman, who was sitting over him, said, "Whiskey sick—Whiskey sick." Some had brought their little parcels of Indian corn from an Indian town about eight miles distant, and were selling it to the people of the inn. The Young Men were shooting small birds with their bows and arrows; and the little Children, who appeared very active, were trying to walk on their hands, as the Children in England occasionally do.

The Maître d'Hotel of our little cabin was a White Man, the Partner of an Indian Chief;—the Creek Indians allowing no White Person to settle in their Nation, except as their Partners, as Husbands of Indian Women, or as, in some way or other, closely connected with themselves. He gave us some coffee, and Indian-corn bread, and bacon; a plain substantial fare, which you seldom fail to obtain throughout the Nation, sometimes improved by the addition of sugar and cream and butter, and sometimes varied by the introduction of wild venison or wild turkeys.

As we purposed sleeping in the Woods that night, there being no cabin within a convenient distance, we had here to lay in provision for our horses. At four o'clock, we set out—my Servant carrying a handkerchief full of Indian corn; and a large bundle of Indian-corn leaves, the substitute for hay in this country, being tied behind me on my horse, half as high as my shoulders.

On the banks of several streams, we saw parties of Indians, who had settled themselves there for a few days, to assist travellers in swimming their horses; but, as the waters had subsided, we did not require their assistance. Their rude dwellings were formed of four upright saplings, and a rough covering of pine-bark, which they strip from the trees with a neatness and rapidity which we could not imitate. Before them, the Women were sitting, dressing Indian corn or wild venison; the Men lying by their side, with intelligent and happy countenances, graceful in their attitudes, and grave and dignified in their address. Some of the parties whom we

passed in the glens at sunset, had a very picturesque appearance.

We rode nearly two hours, by moonlight, before we could find water for our horses: at length, observing some fires at a distance in the Woods, we struck toward them; but they were surrounded by Indians, to whom we could not make ourselves intelligible. At last we discerned a stream of water, and near it two or three parties of travellers; who had already lighted their fires, by which they were toasting their bacon, and boiling their coffee. We invited ourselves to join one, consisting of a little Alabama Cotton-Planter and his Daughter, whom we had met in the course of the day. He was in a situation of life corresponding, perhaps, with that of our second or third-rate Farmers; and was bringing his Daughter from School at Milledgeville in Georgia, from 300 to 400 miles from hence. They travelled in a little Jersey Waggon (or Dear-bon, or Carry-all, or Carry-half, as this humble vehicle is variously denominated)—"Camping out" every night, and cooking their bacon and coffee three times a day.

Some stragglers from the other parties joined us, for a little chat before bedtime; and were consulting on the propriety of proceeding directly to the end of their journey, or staying for a season, as is very common, to "make a crop" on some of the unappropriated public lands. When they were gone, our Alabama Friends sat reading by the fire, for an hour or two, before they retired to rest; when the little Girl ascended the waggon, and her Father covered her with a blanket, and spread an umbrella over her, to protect her from the dew. As for ourselves, having secured our horses and given them their supper, and contributed our supply to the stock of wood for the night, we lay down in the blankets which we always put under the saddles, to prevent our horses' backs being galled; taking our saddle-bags for pillows, and placing our pistols by our side.

In the course of the night, a few Indians paid us a visit; walking round us, and examining us very attentively, but without speaking. The novelty of the scene, however, prevented my sleeping much. On my left hand, were my friend, the Alabama Planter, and his Daughter, with her coffee-pot and her "Tales of my Landlord," at her Father's feet. About 100 yards from us, were the Emigrants from Georgia and Carolina, with

their five or six little fires; alternately decaying till they almost disappeared, and then bursting forth with a vivid flame, which illuminated the intervening space, and flashed on the horses and wag-gons ranged around: on our right, were the Indian wigwams; and, before us, at a great distance, some acres of Pine Woods on fire. Yet, notwithstanding the strong light which occasionally emanated from so many sources, and the features of the grotesque which the picture certainly contained, the stillness of the night, the deep blue of the sky above us, and the sombre colouring of the heavy forests in which we were enveloped, imparted to this novel scene a character of solemnity, which preponderated over every other expression.

We set off as soon as it was light; and, passing several creeks, arrived at the extremity of a ridge, from which we looked down into a savannah, in which is situated the Indian town of Cosito, on the Chatahouchy. It appeared to consist of about 100 houses, many of them elevated on poles from two to six feet high, and built of unhewn logs, with roofs of bark, and little patches of Indian corn before the doors. The Women were hard at work, digging the ground, pounding Indian corn, or carrying heavy loads of water from the river: the Men were either setting out to the woods with their guns, or lying idle before the doors; and the Children were amusing themselves in little groups. The whole scene reminded me strongly of some of the African Towns, described by Mungo Park. In the centre of the town, we passed a large building, with a conical roof, supported by a circular wall about three feet high: close to it was a quadrangular space, inclosed by four open buildings, with rows of benches rising above one another: the whole was appropriated, we were informed, to the Great Council of the Town, who meet, under shelter or in the open air, according to the weather. Near the spot was a high pole, like our May-poles, with a bird at the top, round which the Indians celebrate their Green-Corn Dance. The Town or Township of Cosito is said to be able to muster 700 Warriors, while the number belonging to the whole Nation is not estimated at more than 3500.

About a mile from the town we came to the Chatahouchy, a beautiful river. We were ferried over by Indians, who sang in response; the Indian Muses, like their Eastern Sisters, appearing to

"love alternate song." Their dress frightened our horses; and, as we were pushing from the shore, a young Hunter leapt into the boat, with no other covering than his shirt and belt, and his bow and arrows slung behind.

We arrived at Ouchee Bridge about one o'clock; and our horses being rather tired, we determined to rest the remainder of the day at a stand kept by a young man from Philadelphia, whose Partner is a half-breed. I slept in a log cabin, without windows; and supped, with my host and several unwashed artificers and unshaved labourers, who, according to the custom of this part of the country, even when not within Indian Limits, sat down with us in their shirt-sleeves, fresh from their labours. Our host had killed a panther a few days previously, within twenty yards of the house.

Ouchee Creek, which is here to form the boundary between Alabama and Georgia, when the Indian Title is extinguished, derives its name from the Ouchees, a conquered tribe of Indians; many of whom were long held in captivity by the victorious Creeks. We saw several of them, who exhibited, in the subdued, and dejected expression of their countenances, indications of their degraded condition.

We left Ouchee Bridge on the 26th of May; and, early in the afternoon, arrived at Irish Bainbridge, where we found a stand in which the "Big Warrior" is a sleeping Partner, and a Head-Waiter from one of the principal inns in Washington, the efficient man. There is, however, another Partner, whom I found highly interesting. He had lived fifteen years in the heart of the Indian Country, having married an Indian Wife, and adopted the manners of the Natives. He appeared to unite great mildness and intelligence; and has contracted so ardent a love of solitude, by living in the woods, that he lately removed his stand from the most profitable situation, because there was a neighbour or two within four miles. As he was going out to hunt in the woods, for an hour or two, at sun-set, I accompanied him; glad of the opportunity of learning some particulars of the Creek Indians, from one so long and so intimately acquainted with them.

He told me that the "Big Warrior" and the "Little Prince" are the Chief Speakers of the Nation, or the Heads of the Civil Department. Their dig-

nity is not strictly hereditary; although some of the family usually succeed, if there be no particular objection. The Chief Speakers are by no means necessarily the principal ORATORS, but may employ a fluent Chief to convey their sentiments. Their office is to carry into effect the decisions of the Great Council of the Nation; a deliberative body, composed of Chiefs from the different towns.

The most popular and influential person, however, in the Nation, is Mackintosh, the Head Warrior, a half-breed, under forty years of age; who is consulted on every occasion, and who, in a great measure, directs the affairs of his country. I saw him at Washington, in the beginning of the year, on a deputation to the American Government. His suite were at the inn where I staid; and on inquiring from one of his Aides-du-Camp, as I believed (for they adopt our military terms), if General Mackintosh had arrived, I was a little startled by his replying, "I am Mackintosh." He was very civil, and gave me an invitation to visit him if I passed through the Creek Nation; which, at that time, I did not contemplate.

My host regretted, in the most feeling terms, the injury which the morals of the Indians have sustained from intercourse with the Whites; and especially from the introduction of whiskey, which has been their bane. He said that female licentiousness, before marriage, is not attended with loss of character; but that conjugal infidelity is punished by whipping, shaving the head, and perpetual exile; the Husband being liable to suffer the same severities, if he connive at the return of his offending Wife. The murderer is now publicly executed; the law of private retaliation becoming gradually obsolete. Stealing is punished, for the first offence, by whipping; for the second, by the loss of the ears; for the third, by death—the amount stolen being disregarded. My host remembers when there was no law against stealing; the crime itself being almost unknown—when the Indians would go a-hunting, or "frolicking," for one or two days, leaving their clothes on the bushes opposite their wigwams, in a populous neighbourhood, or their silver trinkets and ornaments hanging in their open huts. Confidence and generosity were then their characteristic virtues. A desire of gain, caught from the Whites, has chilled their liberality; and abused credulity has taught

them suspicion and deceit. He considers them still attached to the English, although disappointed in the little assistance which they derived from them in late wars. This, however, they attribute, rather to the distance of the British, which renders them less valuable allies than they expected, than to a treacherous violation of their promises. Whatever the first glow of British feeling may dictate, on hearing of their attachment, enlightened humanity will not repine, if, under their present circumstances, they are becoming daily more closely connected with the American Government, which has evinced an active solicitude for their civilization.

Our recluse told us, that they have a general idea of a Supreme Being; but no religious days, nor any religious rites, unless, as he is disposed to believe, their Green-Corn Dance be one. Before the corn turns yellow, the inhabitants of each town or district assemble; and a certain number enter the streets of what is more properly called the town, with the war-whoop and savage yells, firing their arrows in the air, and going several times round the pole. They then take emetics, and fast two days; dancing round the pole a great part of the night. All the fires in the township are then extinguished, and the hearths cleared, and new fires kindled by rubbing two sticks. After this they parch some of the new corn, and, feasting a little, disperse to their several homes. Many of the Old Chiefs are of opinion, that their ancestors intended this ceremony as a thank-offering to the Supreme Being, for the fruits of the earth, and for success in hunting or in war.

The more reflecting of the Creeks think much, but say little, of the change which is taking place in their condition. They see plainly that, with respect to their future destiny, it is a question of Civilization or Extinction; and a question, the decision of which cannot be long postponed. They are therefore become very solicitous for the establishment of Schools; and the introduction of the various arts, from which the Whites derive their superiority. In some of these, they have already made considerable progress; and the Nation, at this time, exhibits the very interesting spectacle of society in several of its earlier stages. The Hunter, who still spends much of his time in his favourite pursuit, is the possessor of perhaps se-

veral hundred head of cattle; and, if the Warrior do not literally turn his tomahawk and scalping-knife into pruning-hooks, he is satisfied to regard them as mere ornaments of dress, till hostilities shall again call him into the field; and is ambitious to attain distinction in agricultural pursuits. I saw several neat and flourishing little farms, as I passed through the Nation; but my pleasure was alloyed by observing, that the labour generally devolved, either on the African Negro or the Indian Wife. As few of the Creeks are rich enough to purchase many Negroes, all the drudgery is performed by the Women; and it is melancholy to meet them, as we continually did, with an infant hanging on their necks, bending under a heavy burden, and leading their Husband's horse, while he walked before them, erect and graceful, apparently without a care. This servitude has an unfavourable effect on the appearance of the Women; those above a certain age being generally bent and clumsy, with a scowl on their wrinkled foreheads, and an expression of countenance at once vacant and dejected.

We did not leave our little cabin at Irish Bainbridge until the 28th of May, the 27th being Sunday. It is situated on the ridge, which separates the waters of the Chatahouchy from those of the Coosa and Jallapoasa. I was a little surprised to find there, the Son of the owner of one of the principal Inns in Preston in Lancashire, projecting the introduction of a Woollen Manufactory among the Creeks, under the sanction of the Natives.

Soon after leaving our friends at Irish Bainbridge, we passed Caleebe and Cubahatchee Swamps; and, in the evening, arrived at Lime Creek, which we were told forms, at that place, the present boundary line between the Creek Nation and Alabama.

**SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL.**

*State of the Mohawk Indians.*

IN the course of a Journey, by the Hon. and Rev. Dr. Stewart, in the Diocese of Quebec, he visited the Village of the Mohawk Indians on the Grand River. He spent Sunday, April the 23d, of last year, in this Village, and met there the Rev. Ralph Leeming, Missionary at Ancaster, who is the Visitor of

these Indians. Dr. Stewart writes—

Divine Service and the Sacraments of our Lord were performed in the Church: the attention and devotion of the Indians were remarkable, and their psalmody was pleasing. Many families, descendants from English Settlers, who have purchased or now rent land of the Indians, also attended.

Mr. Leeming visits them several times every year; and renders them as much service, as the distance of his residence at Ancaster and the duties of his Mission in that populous district will permit.

The number of Indians on the Grand River amounts to about two thousand. It is very desirable, that their religious instruction should be better attended to by this country. This attention is due to them, on several accounts: and it is satisfactory to state, that facility of instructing them is afforded by various circumstances, favourable to their interests, which have lately occurred. They have sold lands to the Provincial Government, which, under the arrangements contemplated, will produce a fund for education, and furnish salaries for Schoolmasters and for a Missionary to be resident among them.

His Excellency Major-General Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, is anxious to cooperate, to the extent of his power, with every measure which may conduce to the civilization of the Indians; and, in addition to these circumstances, Mr. Brandt, the only surviving son of the late Colonel Brandt, and his cousin Mr. Robert Kerr, Mohawk Chiefs, who are capable and desirous of watching over their interests and of promoting their welfare, have, within these few months, established their residence among them, on the Grand River.

**North-American States.**

*Comparative Increase of the White and  
Black Population.*

THE New-York Daily Advertiser makes the following statement, under the head of "THE PROSPECT BEFORE US!"

From 1800 to 1810, the White Population of the Free States, viz. New England, New York, New Jersey, Pennsylvania, and Ohio, increased from 2,442,260 to 3,388,492; which is within a fraction of thirty-nine per cent.—the Coloured Population in these States,

during the same period, increased a fraction over eleven per cent.

The Free White Population of the Slave States, viz. Delaware, Maryland, Virginia, Kentucky, North and South Carolina, Georgia, and the District of Columbia, increased, during the same period, from 1,601,148 to 1,908,362; a fraction over nineteen per cent.—the Black Population of the same period increased from 904,439 to 1,164,739; about twenty-eight per cent.

A South-Carolina Paper presumes that the result of the present Census will give to the White Population in the Slave States 2,270,000, and to the Blacks, slaves and freemen, 1,500,000; and that, according to this increase, the Blacks will out-number the Whites in the Slave-holding States, in less than fifty years to come; and that, during the lifetime of the grand-children of the present generation, "they will in all probability double the number of the Whites."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

COLLECTIONS.		Present.		Total.		BENEFACTIONS.		Total.			
		L.	s. d.	L.	s. d.			L.	s. d.		
Brandram, Rev. Andrew, from Bromley, Beckenham, Fenge, & Sydenham	}	40	11	0	269	14	7	Baber, John, Esq., Knightsbridge	10	0	0
Brown, Mr. Charles, Chelmsford		4	6	1	13	7	3	Coronation Present	10	0	0
Champion, Mr. Richard, Hampstead Road	}	1	8	7	10	13	1	Key, Miss Elizabeth, Denmark Hill	10	10	0
Drayton, Mr. J., Lyme Regis		2	7	6	14	17	6	Strachan, Mrs., Clapham	5	0	0
Harris, Miss, St. Alban's		8	0	0	16	10	0	CONGREGATIONAL COLLECTION.			
Hill, Rev. John, Oxford		16	0	0	445	0	0	At Hampton Gay, Oxon, by Rev. John Hill, 4			
Maylin, Miss, Ladgate Hill		1	6	0	16	17	6	LEGACY.			
Parker, Mrs., Gibraltar		5	5	0	15	13	6	By the late Sarah Farle, through Miss Ducroz			
Parker, Mr. W. C., Exchange Court, Strand	}	0	13	0	1	19	0				
Scott, Mrs. Chelmsford		8	4	10	26	6	0				
Staines, Rev. W. T., Rochester		4	2	0	48	5	0				

From October 22, to November 20, 1821.

ASSOCIATIONS.		From October 22, to		November 20, 1821.		
Bath (from Chippenham Br.)	18	0	4	1811	13	5
Berkshire	300	0	0	918	9	6
Birmingham	100	0	0	4310	7	0
Blackheath (Ladies)	100	15	1	778	3	3
Bradford (Yorkshire)	5	1	9	1801	6	11
Bristol (School Fund, 1801)	265	0	0	18870	2	0
Cambridge—Town, County, and University. By Mrs. Fowell	4	11	0	2534	5	5
Chichester	37	16	0	425	11	0
Clapham (Ladies)	18	4	7	966	8	7
Derbyshire	75	0	0	4175	10	4
Dewsbury	13	1	6	618	9	0
Edmonton	40	0	0	280	16	9
Gloucestershire (Forest of Dean Branch)	48	0	0	2926	1	9
Guernsey (Donation from the Rev. P. Bellinger)	215	15	0	1285	19	3
Halifax	30	0	0	606	16	3
Hull (School Fund, &c.)	50	0	0	428	6	4
Islington (Ladies)	25	6	1	258	9	6
Iver (Bucks.)	39	19	6	327	9	4
Kettering	33	12	3	306	5	9
Kimbolton & Pertenhall (Hunts)	4	9	0	6	19	0
Kingscleire (Hampshire)	5	14	0	22	9	6
Laddington (Rutlandshire)	5	12	0	251	9	11
Lincoln	11	18	0	426	8	5
Llandilotyboat (Glamorganshire)	11	15	1	11	15	1
North Shields	10	0	0	24	12	30
Nuneham and Baldon (Oxon)	3	2	0	58	17	9
Penance	20	8	5	217	18	0
Percy Chapel (School Fund, &c.)	55	4	1	2444	12	1
Princes Risborough (Bucks.)	7	17	3	69	6	9
Rainham (Kent)	17	0	0	37	3	0
Rotherham	11	16	7	515	18	0
Staines	40	0	0	235	1	0
Yoxall & Hamstall (Staffordsh.)	70	0	0	255	0	0

COLLECTIONS.

Conke, Mr. George	1	6	1	1	6	1
Dawson, Mr. Camberwell, from	5	0	0	55	0	0
Juvenile Association						

Griffith, Rev. D. Neverne, Pembrokehire, being the amount of Collections at the Clerical Meetings	29	2	0	28	4	10
Hankey, Mrs. T. Fenchurch Street, 17	0	0	0	17	0	0
Murray, Miss, Chelsea	0	13	0	21	10	11
Pearson, Rev. J. N. Elvetham	9	0	0	61	0	0
Williamson, Mr. T. H., Wellingboro'	5	0	0	14	15	0

BENEFACTIONS.		Total.	
D. V.		30	0
Lady, by Mr. W. Carr		40	0
Stranger		200	0
Walker, Mr. James, Berbice, by Messrs. Macaulay and Rabbington		5	0
Wilkes, John, Esq. Finsbury Place		10	10

CONGREGATIONAL COLLECTION.		Total.	
At Bledlow, by the Rev. W. Stephens, Vicar,	4	0	9

SCHOOL FUND.		Total.	
By Bristol Association,			
For David Brown	First Year,	5	0
Claudius Buchanan	First Year,	5	0
Henry Martyn	First Year,	5	0
Josiah Pratt	First Year,	5	0
Edward Bickersteth	First Year,	5	0
David Corrie	First Year,	5	0
Martyn Corrie	First Year,	5	0
Anthony Chapman	First Year,	5	0
John Henman and Robert Brodie	First Year,	10	0
David Jesse	Six Years,	30	0
William Digby	Six Years,	30	0
Bickersteth Pratt	Six Years,	30	0
By Hull Association,			
For Michael Robinson	Fifth Year,	5	0
By Percy Chapel Association,			
For John Wilkinson	Fourth Year,	5	0

LEGACY.		Total.	
By the late William Wilson, Esq. of Over Worton, Oxfordshire		100	0
Deduct Legacy Duty		10	0

ERRATA.

Page 41, col. 2. at the bottom—Mr. Schroeter died on the 14th of July, not on the 15th.  
 50, col. 1.—Mr. Bowley was Ordained on the 21st of March, not on the 22d.  
 79, col. 1. 1. 9.—for 1802, read 1812.  
 203, col. 1. 1. 9.—for Thought, read Thougth.  
 302. The Total of the Contributions from Staines should have been stated as 193. 12.



# Missionary Register.

DECEMBER, 1821.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Speech of the Earl of Liverpool.*

THE Speech of which an abstract is here given, was delivered by His Lordship at Margate, Oct. 17th, on occasion of the establishment of an Auxiliary Bible Society for the Isle of Thanet.

The Earl of Liverpool said, he would trouble the Meeting with but few observations; though he felt it necessary for him to state the grounds on which he had accepted the Presidency of that Society.

He had no hesitation in avowing, that the object of the Bible Society was in perfect accordance with his principles. If for a moment he could consider either the principles or the proceedings of that Society as hostile to the religion of his country, as by law established, he would be the last man in the kingdom to yield it his support; but, believing as he did, that the labours of the Bible Society tended to promote Christianity in general throughout the world, and ultimately the pure principles of the Church of England, he felt it his duty to promote its success by all the means in his power.

He was a member of the Society for Promoting Christian Knowledge: as a member of the Established Church, he felt it his duty to support that Establishment; and he should be most happy if the Liturgy of the Church could always be circulated together with the Bible, because it was his sincere opinion that the Liturgy of the Church of England was the best of all human compositions. But, were there not circumstances which rendered the attainment of such an object absolutely impracticable? The operation

Dec. 1821.

of the Society for promoting Christian Knowledge was limited: the Bible may be circulated where the Prayer-Book will not be received. Among all sects and descriptions of persons in Great Britain, the Bible may be circulated: and should we withhold the Scriptures from any part of our fellow-subjects, because they are not at this time prepared to receive the Prayer-Book, which is founded upon them?

In Ireland, whatever difference of opinion may exist elsewhere as to the state and condition of that part of the United Kingdom, it is quite clear, that religious prejudices must in most cases prevent the Prayer-Book being received together with the Bible: and shall we forego the advantage of circulating the Word of God among all classes and all sects in that country; giving them an opportunity of forming their conscientious opinions on the Bible, and thereby affording, perhaps hereafter, the most simple and most effectual remedy to those evils which we all equally deplore?

The principles of this Society adapt it, indeed, to convey the Word of Life to the whole world. Britons have a duty, an important duty, to perform, arising out of their extensive Colonies and Foreign Possessions. As Christians, we ought to deplore, that this duty has been so long neglected: but surely he might now appeal to them as Christians and as Protestants, whether they would neglect the advantages of such an instrument in promoting the circulation of the Scriptures through the Colonies and Dependencies of Great Britain?

The Bible Society was now no longer a theory. It had been in practical operation, for a period of more than seventeen years; and so far from injuring other Societies which had the same object in view, it had been proved that it has materially benefitted them: and, by

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its exertions, the Scriptures had been translated into numerous languages, with the names even of some of which we were scarcely acquainted.

If, on so solemn and important a subject, it could be allowed to feel pride, he should say that he felt a national pride that so extensive, so benevolent, an Institution, an Institution which conveyed the best of blessings to every nation and to every people, had originated in this country. It was a duty that we owed to God, who had so benefited this country by bestowing on us such innumerable and unparalleled blessings—who enabled us so lately to weather the storm which had so long hovered over us, to surmount the difficulties of one of the most momentous periods in our history, and who had crowned the nation with a glorious peace—it was a duty, he said, that we owed to Divine Providence, to make all mankind feel, that, in acknowledging the favours which Heaven has so bountifully conferred upon us, we were anxious to convey to them the greatest blessing that Heaven can bestow, by circulating, as extensively as possible, the Word of Eternal Life.

#### BAPTIST MISSIONARY SOCIETY.

It is our practice, in the last Number of each year, to give an abstract of the Home Proceedings of various Missionary Societies, as they may have appeared in the Publications of the year. This will sometimes carry us back, as in the present instance, to the close of the preceding year.

#### *New Auxiliaries.*

Nov. 15, 1820, at Taunton, an Auxiliary Society was formed for part of the *Western District*. Its First Half-yearly Meeting was held at Taunton, April 25, 1821; when Sermons were preached, by the Rev. S. Kilpin, from John xvii. 20. and by the Rev. Dr. Ryland from Ps. lxxii. 18, 19. The Second Meeting took place at Wellington, July 25th; when Mr. Winterbotham preached from John xvii. 15. and Dr. Ryland from Is. ix. 2.

Dec. 14, 1820, a Society was formed at Kingsbridge, Devon.

Mar. 21, 1821. At Bedford, an Auxiliary was formed for *Bedfordshire*; on which occasion, the Rev. Robert Hall preached from John i. 35, 36. and the Rev. S. Hillyard from Ps. xvi. 10—13.

#### *Anniversaries.*

Nov. 14 to 22, 1820, the *Bristol & Bath*, recently united: at *Bristol*, the Rev. W. Jay preached from Luke xix. 40; the Rev. Robert Hall, from Job ii. 4, and from Is. liii. 6.; and the Rev. Christmas Evans, from 1 Chron. xiv. 15, from John xix. 30, from Matt. xxviii. 6, and from Dan. ii. 35: at *Bath*, Mr. Hall preached from 1 Tim. ii. 1. and Mr. Evans from Luke xxiv. 47: the Collections amounted to 430*l*. The Receipts of the year (including 321*l*. 7*s*. 6*d*. for the Serampore College) had been 1271*l*.—*June* 19 to July 5, the First of the *Cornwall and its Branches*; at Redruth, Gwinear, Helston, Penzance, Falmouth, and Truro: Sermons were preached from Ps. cxiii. 3. Neh. iv. 6. Dan. ii. 44. Luke xix. 13. Is. liii. 10. John xviii. 15. and Matt. ix. 36 to 38: the Receipts of the year had been 140*l*.—*Aug*. 1, at Bradford, the Anniversary of the *Yorkshire and Lancashire*.—*Sept*. 11 and 12, at Exeter.—*Sept*. 12, at Langham, the Second of the *Essex*; when the Rev. John Dyer preached from Prov. iii. 27: Receipts of the year, including those at the Anniversary, nearly 200*l*.—*Sept*. 26, at Cirencester, the Sixth of the *Oxfordshire and its Vicinity*; when Sermons were preached, from Job ix. 2, and from Is. xxxii. 16, and xl. 4, 5.—*Oct*. 15, the Seventh of the *Wallingford*.

#### *Extra Collections.*

The Income of the Society being quite inadequate to its Means of Exertion, Extra Collections have been made in its behalf.

In Kent, in the early part of the year, several Members of the Auxiliary travelled in various parts of

the County, and collected upward of 370*l*.

In Lincolnshire and the Eastern part of Yorkshire, Mr. Holy of London and Mr. Gray of Chipping Norton collected, in August, about 280*l*.

Collections have been made in some other parts of the kingdom.

The Deputation which travelled in Kent report:—

It is a gratifying circumstance, that, wherever we went, such was the sympathy manifested by Christians of all denominations, that the work, instead of being a source of vexation and disappointment, afforded us real pleasure.

We were received, at every place, with Christian Hospitality; and we could not but admire, that Christians of all denominations seemed to consider the Baptist Mission, as a work that God had much owned, and an object in which they had all a joint interest.

We are fully convinced, that should the same steps that we have taken, be followed up by our Brethren in all the Counties in England, we shall not only at once be delivered from our embarrassment, but our resources will be so much furthered as to enable us to extend our efforts.

We would advise all who may be disposed to embark in this good work, to have printed Circulars sent to all the Congregations in the County—allowing themselves sufficient time in each town, so as to be able to make personal applications to individuals; and after such applications, to preach, and, if they can, obtain collections. Personal applications will prove the most productive; and will afford an opportunity of conveying information to many individuals, who are not in the habit of attending our Places of Worship, where information is generally communicated.

*Productive Result of combining many Small Sums.*

In the Baptist Sunday-Schools at Portsea there are, it appears, upward of 1300 Children. A Gentleman, who visited these Schools, has given the following calculation of the assistance which the Scholars and Teachers might render, by combining their small contributions,

to the objects of the Society. He wishes hereby to stir up the Members of the Society to greater exertion, under the persuasion that not half the money which might be raised in the Baptist Community has yet been collected.

One halfpenny per week from the 1323 Children would amount to 143*l*. 6*s*. 6*d*. per annum—a sum which would support Nine Native Schools, and leave a surplus of 8*l*. 6*s*. 6*d*. Or, if all these Children were to give, on an average, but one farthing per week, 71*l*. 13*s*. 3*d*. per annum would be produced; a provision more than equal to the expense of Four Native Schools, leaving a surplus of 11*l*. 13*s*. 3*d*. Taking the first sum, it appears that these Two Sunday Schools might daily educate 382 Hindoo Children!

You have, in your Two Schools, 134 Teachers. Now, if each of these were to collect one halfpenny per week from ten persons unconnected with the Schools, for the General Purposes of the Mission, which more especially require assistance, the amount would be 145*l*. 3*s*. 4*d*.; which, added to the foregoing sum, would make a total of 288*l*. 9*s*. 10*d*. exclusive of Annual Subscriptions and Collections.

Thus, in Portsea alone, between 300*l* and 400*l* a year might be raised for the Mission.

#### *Quarterly Papers.*

The following Notice has been published:—

For the information and encouragement of those numerous friends of the Society, who contribute by small weekly donations to its support, it is intended, in future, to publish *Quarterly Papers*, containing brief notices of the principal events, and illustrated by a wood engraving of a Missionary nature.

The benefit of this method of extending and maintaining an interest in Missions among the great body of the people, is felt by those Societies which have adopted it.

Including the present Quarter, the Church Missionary Society has published 24 of these Papers, the London Missionary Society 16, the General Baptist Society 13, and the Wesleyan Society 6.

## LONDON MISSIONARY SOCIETY.

*Anniversaries.*

Feb. 18 and 19, at *Newcastle-on-Tyne*, the Ladies' and Young Men's Associations: Sermon, from Matt. viii. 11. In the last two years, the Ladies' Association had collected 129*l.* 6*s.* 7*d.*; and that of the Young Men, 62*l.* 17*s.* 9*d.*—April 11, at *Royton*, the Eighth of the *Cambridgeshire & its Vicinity*: Sermons, from Is. lxxiii. 21. and Zech. vi. 12, 13: Collections, 40*l.*—June 5 to 7, at *Halifax*, the Eighth of the *West Riding*: Sermons, from 1 John iv. 16, 17. Luke xix. 40. and Luke xii. 49, 50: Collections, 210*l.*: Contributions of the year, nearly 1900*l.*—June 11, the Ninth of the *Preston*: Contributions of the year, 103*l.*—Same Day, at *York*, the Third of the *North Riding*: Sermons, from Ps. lxxii. 15. and 2 Chr. xxxiii. 13.: Collections, 46*l.* 7*s.* 7*d.*—June 13 to 15, at *Hull*, the Eighth of the *Hull and East Riding*: Collections, 220*l.*: Receipts of the year, 459*l.* 0*s.* 2*d.*—June 19, the First of the *Barton-on-Humber* Branch: Sermon, from John xii. 24.—June 21, at *Hounden*: Sermons, from 1 Cor. xv. 25. and John iii. 35.—July 4, at *Maidstone*, the First of the *Kent*: Sermon, from Rev. xxi. 26.: Collections, 21*l.*: Contributions of the year, 467*l.* 11*s.* 3*d.*; besides upward of 200*l.* from friends in the County, exclusive of the Auxiliary.—July 11, the *Essex*, at *Coggeshall*: Sermon, from Matt. xii. 29, 30.—July 25, at *Enfield*, the *North Middlesex & South Herts*: Sermon, from Exod. xx. 24. Collections, 26*l.* 11*s.* 6*d.*—Aug. 1. the *Somerset*, at *Glastonbury*: Sermons, from Ps. cxxxvii. 5, 6. and Ps. lxxii. 6, 7.—Aug. 14 to 16, at *Abergavenny*, the Seventh of the *South Wales*: Sermons, from 1 John iii. 8. John xvii. 3. 1 Cor. i. 20, 21. Is. xxv. 6 to 8. Rom. i. 16, 17. Judg. v. 23. Ps. xlv. 3 to 5. Matt. xxiv. 14. Is. l. 20. and Ps. cx. 7.—Aug. 23 and 24, at *Mevagissey*, the Ninth of the *Cornwall*: Sermons, from

1 Thess. i. 8. and Ezek. xxxvii. 9.—Aug. 14 to 17, the *Plymouth-Dock and Stonehouse*: Sermon, from 1 Thess. i. 7, 8.—Sept. 11 to 13, at *Birmingham*, the Seventh of the *Warwickshire, Staffordshire, and Worcestershire*: Collections, upwards of 300*l.* A Juvenile Society had raised 200*l.* within the year.—Sept. 24, at *Gloucester*, the *Gloucestershire*: Collection, 77*l.*—Sept. 25 to 28, the Ninth of the *Bristol*: Mr. Collie and Mr. Fyvie, Students from the Seminary at *Gosport*, were appointed, on this occasion; Mr. Collie to *Malacca*, and Mr. Fyvie to *Surat*: Collections, upwards of 600*l.*—Oct. 15, at *Chester*: Collection, 87*l.* 10*s.* 6*d.*—Oct. 17, at *Brigg*: Contributions of the year, 111*l.* 2*s.* 5*d.*

In attending these Anniversaries, very effective assistance was rendered by the Rev. John Campbell, from *South Africa*; and by Dr. Bogue, Dr. Waugh, Mr. Jay, and various other Members of the Society.

*Deputations to Ireland and Scotland.*

A Deputation to *Ireland*, in July, attended Meetings of the Auxiliary, and of the Female Association, in *Dublin*. Ten Sermons were preached in that city. Sermons were afterwards preached at Fifty-seven places in different parts of the country, at Ten of which Auxiliaries were formed.

Another Deputation proceeded to *Scotland*, and collected, in June and July, nearly 1000*l.*

*New Auxiliary,*

At *Frome*, on the 6th and 7th of August, for *Wills and North Somerset*: Sermons were preached from Acts i. 8. and Ps. ii. 8: Collections, 70*l.*

*Beneficial Effect of Public Meetings.*

In reference to the Meeting at *Frome*, just mentioned, a Minister then present states—

Owing to a variety of circumstances, we have had no Missionary Society in

Heytesbury, till within a few days. After the Meeting at Frome, I resolved to make the attempt. I preached a Sermon, stating the object of the Society, and the success which had attended it; informing the people that persons would be appointed on the morrow, to wait upon them, and take down their names. I am happy to inform you, that nearly two hundred persons have entered their names as Subscribers of One Penny per week, and more are expected.

*Readiness of Poor Persons to contribute to Missions.*

In reference to a Penny-a-Week Society, in a Congregation, in which 100 Subscribers were obtained the first day, the Minister writes—

The account which the Collectors give of their reception among the Poor is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands; and others, whom they had passed by, followed them with their money, saying to the Collectors, "Pray do not neglect us because we are poor."

A Lady in one district called on a poor Widow, merely to prevent her feelings from being hurt; and told her, that owing to her poverty, she did not expect any thing from her. "Oh!" replied the Widow, "I cannot, poor as I am, refuse giving a penny-a-week toward promoting the cause of that Redeemer who has given me the hope of HEAVEN!" This poor Widow has entirely to support five fatherless Children; and yet she, of her penury, thus cast into the Missionary Treasury. Indeed, from this and many other pleasing occurrences, it is evident that the Poor consider themselves favoured by being thus called on.

The Collectors declare that they could not have been better received, had they gone to distribute, instead of to receive money.

Another Minister writes—

I have much pleasure in informing you, that I have been enabled to make a successful attempt to call into more vigorous action the Missionary Zeal of my people. I preached a Sermon on the duty and privilege of increased exertions in the Cause of Missions; and gave notice, that I would meet such as were disposed to become Collectors, in order to regulate their operations. So many more

were assembled than I expected, that we deemed it expedient to form a regular Association, and a Juvenile Society. Sixteen Collectors have already volunteered their services, and I think that each will find sufficient employment.

*Urgent Want of Funds.*

The following Notice has been circulated on this subject:—

The Directors would press on the attention of Ministers and their numerous friends in the country, the importance of Penny-a-Week Societies, as the most efficient mode of furnishing pecuniary supplies; and never, in any former period of the Society's history, were those supplies in greater requisition than now. New fields of labour are presenting themselves. Many additional Labourers have been sent out this year, more than in any one former year. Several others are applying for admission; but unless greater efforts are made than have ever yet been made, the Directors must not, cannot go forward, to the extent which their compassion for perishing millions would urge them. The outlay of the past half-year has already exceeded the receipts, more than EIGHT THOUSAND POUNDS. The zealous friends of the Society will no doubt feel the necessity of making the most vigorous exertions to replenish its funds.

WESLEYAN MISSIONARY SOCIETY.

*Anniversaries.*

Jan. 1, the Third of the *Manchester Juvenile*: Collections, 48*l.* 15*s.* 4*d.*: Contributions of the year, 252*l.* 13*s.* 1*d.*; of which the sum of 141*l.* 14*s.* 4*d.* was collected by the Female Branch: Total of two years and nine months, 663*l.* 9*s.*—Feb. 26, at *Penzance*: Feb. 27, at *Helstone*: Feb. 28, at *Redruth*: "Our Cornish Motto 'ONE AND ALL,'" a Preacher writes, "was most happily exemplified, in a general and cheerful readiness to come to the help of the Lord."—April: at *York, Hull, Derby, Belper, Loughborough, Chester, Liverpool, Manchester, Burslem, Wakefield, Halifax, Wolverhampton*, and other places: of which Meetings

it is stated, "The accounts received of these Spring-Anniversaries, in different parts of the country, are of the most encouraging nature. The Meetings have been numerously attended: the Collections have almost universally exceeded those of former years, and that, in some cases, to a very considerable amount: a truly devotional feeling has appeared to be greatly on the increase, sanctifying the public services, and affording the best grounds to hope for the stability and perpetuity of the present system of benevolent exertion in favour of the Heathen World."—*May 21, at Milford: May 22, at Haverford-West: Collections, 51l.—May and June: at Bristol, Birmingham, Nottingham, Sheffield, Bradford, Newark, Pateley-Bridge, Gloucester, Stroud, Dursley, Kirby-Moor-side, and other places: "The report of these Meetings is favourable, not only as it respects the increase, at almost every place, in the Collections, but as it announces the increasing stability and growth of those Principles, which must ever be the support of Missionary Undertakings."*—*July: at Leeds, Doncaster, Spilsby, Alford, Wainfleet, Sleaford, Navenby, and Retford.—Sept. 29, the First of the Liverpool Juvenile: Collection, 35l.: the sum of 10l. per month is raised by the Society.—Oct. 12 to 14, at Lewes, Brighton, and Groomsbridge.*

*New Auxiliaries.*

*June 20, at Ashby-de-la-Zouch.—June 27, at Dudley.—Sept. 18, at Wednesbury: Collection, 67l.—Oct. 23, at High-Wycombe: Collections, 34l. 8s. 6d.*

*Appeal in behalf of the Funds*

The Committee have just circulated an Appeal "to the Friends of the Wesleyan Missions," from which we extract some passages:—

The extent to which our Missions have been already carried, and the commencement of New Stations, at Nega-

patam in India, in West Africa on the River Gambia, among the Bootsuannas in South Africa, and in New Zealand, (commencements of great importance, both from the condition of the Heathen in those places, and the great probable results of success, should Almighty God deign to bless the efforts of our Brethren,) render it necessary to make a new Appeal to the zeal and charity of the friends of our Missions at home in aid of our Funds, which are now suffering considerable pressure.

We are happy to report, that, through a great part of the kingdom, our Missionary Societies are conducted with activity and regularity, and that most of them promise an increase rather than a diminution in their contributions: of the attention of the Secretaries of most of our Auxiliary and Branch Societies, and the patient persevering labour of the Collectors, we cannot speak too highly; and very greatly is the Society indebted to them. We rejoice, also, in the evidences which have been given of the firm hold which this Great Cause has taken, both on the principles and feelings of the great body of the Subscribers; so that it is no longer a question, whether these efforts will vanish with the feelings which novelty excites, as was predicted by some: on the contrary, the serious and religious character of the Missionary Anniversaries generally—the solemn sympathy excited for perishing millions, on those occasions—and the steady ardour which has been manifested for the extension of the Kingdom of our LORD, are pledges, that the Cause of Missions has been embraced, not as the work of a day, but as that which is to establish itself in the feelings, prayers, contributions, and exertions of true Christians throughout life—as a part of the regular service which they owe to CHRIST; a part of the work that He has given them to do, and of which, as *stewards of the manifold grace of God*, they must give account at His Second Coming.

The consequence of the interest in favour of Missionary Enterprises, thus excited and established in the hearts which Christian Charity has expanded and Christian Principle ennobled, we doubt not will be, that the contributions to the Fund, this year, will at least equal those of any former year, and perhaps exceed the most productive.

Liberal as this is, it will not be adequate to the demands of the Missions, already commenced, in compliance with the earnest desires of our friends, and undertaken amidst the expressions of their most ardent wishes and prayers. To what sources then can we look for supplies to maintain the work begun, and now in so many places glowing with promise; and to meet calls which we have long heard, and to which we have returned promises of help as soon as it can possibly be afforded?

The Committee suggest the following means of augmenting the Society's income:—

1. The Reanimation of such Auxiliaries, as have been comparatively inefficient.

After appealing, on this point, to the Ministers, Committees, Collectors, and Secretaries, connected with such Societies, it is added—

If all be done IN ORDER, under a solemn sense of obligation, and of the connection of every part of the work with the glory of the Saviour and the salvation of His creatures, the best religious effects, on those who earnestly engage in this Sacred Cause and on the productiveness of the Societies, will follow. It is the work of GOD, and prayer and efforts will secure His special blessing upon it.

Perhaps there are few Missionary Societies, which might not be made yearly more productive, however liberal their proceeds may now be, by a greater attention to rule, by an affectionate oversight of the Collectors, and by increasing their number. The same LORD who is succeeding the labours of Missionaries, is equally at work in the hearts of His people at home, who are enabled by His Providence to serve His designs, by an appropriation of part of their worldly substance to the support and propagation of the Gospel.

Let those, then, who, as Collectors, solicit others to contribute, go forth in His Name, in the spirit of prayer for success, and they shall come again rejoicing, bringing their sheaves or their gleanings with them. It is in this way, that the LORD evidently designs. His work to be carried on in the present day; and He, who has marked out the means which He approves, will not fail to grant His blessing to their diligent and faithful use.

2. The Formation of Societies in those parts of the country where none at present exist.

What is the duty of one Christian, in reference to the universal establishment of the Kingdom of CHRIST, is, most certainly, the duty of all; and what is obligatory on the whole Christian Church, is binding on all the parts of which it is composed. If no Evangelists had been raised up to enlarge the work of CHRIST in the Heathen World—had no opportunities of access to those who *sit in darkness and in the shadow of death* been afforded to their labours—or had no successes attended such enterprises—some doubt as to our duty might probably have been excusable: but when, by wondrous arrangements of Providence in the government of nations, “the world is all before us”—and when, wherever Missions have of late years been planted by pious zeal, they have fixed their roots, and now appear in goodly luxuriance, putting forth blossoms, or bearing abundance of fruit—doubt as to duty has no palliation; and should the principle of our obligation to promote the extension of the benefits of our religion throughout the world be admitted, is there no danger in living, as individuals or as religious societies, in the habitual violation of a known and a recognised duty? If He, who *knows the works of His Churches*, fails not to honour with expressions of approval those who *labour without fainting for His Name's sake*; does He not visit, by some marks of His displeasure the dilatory and the negligent? Can our own privileges yield us so rich a share of saving influence, if we are callous to the destitution of others? Will our spiritual bread be as sweet to our taste and as nutritious to our souls, as if we *dealt a share of it to the hungry*? Is it nothing to those who have influence in religious societies, and might lead them to such exertions in this Great Cause as they are able to make, that, by their own indifference, they suffer so many prayers of the pious, so much liberality and help to, men perishing for lack of knowledge, to lie dormant, because the Cause is not locally espoused with ardour, information is withheld by not being pressed on the attention, and the obligation to aid in the work is not openly asserted? These are considerations worthy of deep reflection.

## JEW'S SOCIETY.

## THIRTEENTH REPORT.

*Accession of Strength at Home.*

ASSOCIATIONS have been formed at Dorchester, Portsea, Maidenhead, Bradfield near Reading, Stoke-upon-Trent, and in the Congregation of St. John's Chapel, Bedford Row. To these it gives your Committee peculiar satisfaction to be able to add the recent formation of an Auxiliary Society in the University of Cambridge.

Your Committee are here reminded once more to express the deep obligations which the Society is under to the Ladies' Associations, in different parts of the kingdom. The contributions obtained through their means constitute a large proportion of the Society's annual receipts.

Of the Journeys of Messrs. Simmon, Hawtrej, Ruell, Way, and others, in various parts of England, notice will be found at p. 505 of our last Volume.

In reference to Scotland, it is stated—

The Rev. L. Richmond kindly renewed his visit to several parts of the North of England; and proceeded into Scotland—affording your Committee an opportunity of once more testifying their grateful sense of the liberality and kindness which have uniformly been shewn to the Society by their Northern Friends. Mr. Richmond extended his tour into many parts of the Highlands, and into some of the Islands; and was everywhere gladdened with demonstrations of true Christian feeling in behalf of the lost sheep of the house of Israel.

Of the Sister Island, it is said—

To the zealous exertions of the Society's friends in Ireland, it has, on former occasions, been the pleasing duty of your Committee to advert: and to what they have before said they cannot now add more, than that the sanguine anticipations of effectual co-operation which they formed, from the revival of the cause in that Island, in behalf of the Jews, have been abundantly realized by the event.

The attendance of Mr. Way and Mr. Marsh at the Anniversary of the Dublin Auxiliary, in the

Spring of 1820, was mentioned at p. 241 of our last Volume. The following account of subsequent measures in Ireland is given in the Report:—

Mr. Way and Mr. Marsh proceeded through Monastereven, where also they preached, to Limerick. Here they attended a Public Meeting, at which the Bishop of the Diocese was in the Chair; and the Dean, Archdeacon, and Mayor, were present: Sermons were preached at two of the Churches; and the Dean offered the Cathedral for the same purpose, but they had not time to avail themselves of his kindness. At Charleville and at Fermoy, Meetings were likewise held. At Cork, an immense assembly met together, and an Auxiliary Society was formed. Meetings were held also at Kilkenny and Drogheda.

After this, Mr. Marsh being under the necessity of returning to England, Mr. Way proceeded, in company with the Rev. G. Hamilton, to the West and North of Ireland. In this part of the tour, as in that of the Southern parts of the Island, the advocates of the Jewish Cause experienced the kindest reception, and most liberal and distinguished patronage: at Athlone, they were most hospitably entertained by the Earl of Castlemaine: at Tuam, the Archbishop opened both his Palace and Cathedral to them: at Boyle, Lord Lorton received them into his mansion, and presided at a Public Meeting: at Armagh, they were kindly received by Lord Lifford, the Dean of that Cathedral. Besides the places just mentioned, they preached at Galway, Coleraine, Antrim, and Sligo.

At Sligo, an Association has since been formed, under the most encouraging auspices. "The feeling excited at Sligo," says the Assistant Secretary of the Dublin Auxiliary, "in favour of the cause, was truly uncommon. It pervaded all classes, unlike any thing that I have as yet heard of. The houses at which Mr. Bushe and Mr. Nixon remained, were continually crowded; and during the whole days which they remained in Sligo, they were literally occupied from morning to night, speaking to the people concerning Judah and Jerusalem." This is the Twelfth New Association formed in Ireland, since the revival of the cause in that country.

The Committee cannot close this ac-



count of the services which Ireland has rendered to the cause, more suitably than by stating, that while the remittance from that country last year was only 350*l.*, that received from thence this year amounts to 1000*l.*, exclusive of a Legacy of 100*l.* bequeathed to the Society by the late Colonel Lefroy of Limerick.

In a Note is added the following account of the Anniversary of the present year:—

The Anniversary Meeting of the Irish Auxiliary Society was held in the Rotunda at Dublin, on Thursday, April the 12th. His Grace the Archbishop of Tuam, President of the Society, was in the Chair. The concourse of auditors was beyond all expectation, not fewer than 2000 persons being assembled. The Lord Bishop of Kildare advocated the cause of the Society in a luminous and impressive speech, which had a powerful effect on the audience, coming, as it manifestly did, from his heart. Mr. Sergeant Lefroy addressed the Meeting also in a speech, which for force and pathos could not easily be exceeded. Lord Powerscourt, Lord Roden, and the Venerable Dean of Ardagh, the learned Dr. Graves, author of a Work on the Pentateuch, likewise pleaded the cause of Israel on this occasion with an energy and animation that infected all around them.

#### *Income and Expenditure.*

The total amount of these was stated at p. 192 of the Number for May. The particulars here follow.

<i>Income.</i>		<i>L.</i>	<i>s.</i>	<i>d.</i>
For General Purposes	- - -	7618	6	0
For Hebrew Testaments	- - -	934	4	8
For Building Schools	- - -	1011	6	0
For Foreign Schools and Missions	- - -	329	4	0
Sale of Publications	- - -	522	15	4
Sale of Printing Materials, &c.	- - -	313	11	0
Sundries	- - -	80	10	5
<b>Total</b>	- - -	<b>10,799</b>	<b>18</b>	<b>2</b>
<i>Expenditure.</i>				
Jewish Children	- - -	1896	4	6
Adult Jews	- - -	126	16	6
Foreign Schools and Missions	- - -	4036	11	6
Hebrew Testament	- - -	1827	17	11
Building Schools	- - -	2382	3	3
Episcopal Chapel	- - -	117	10	3
Publications	- - -	871	12	8
Miscellaneous, with Rent	- - -	1808	16	6
<b>Total</b>	- - -	<b>13,137</b>	<b>16</b>	<b>1</b>

#### *Schools.*

There are at present under the Society's care, 41 Boys and 48 Girls: eight Boys and six Girls have been admitted  
Dec. 1821.

during the year: six Boys and four Girls have been placed out in service or apprenticeship.

The building for the Girls' School has been completed.

#### *Seminary for Missionaries to the Jews.*

Your Committee have, more than once, expressed their earnest desire for the establishment of a Seminary for the Instruction of Missionaries to the Jews; and they have much satisfaction in stating, that this object has at length been attained.

A zealous friend having offered the use of a House, in a convenient situation, free of expense, for the purpose, the Committee thankfully accepted it, and proceeded to look out for a proper Tutor to superintend the Institution. At the recommendation of the Hon. and Right Rev. the Lord Bishop of Gloucester and the Rev. Mr. Biddulph of Bristol, the Rev. Edwin Jacob, M.A. Scholar of Corpus-Christi College, Oxford, was appointed to that situation, at a Special General Committee, held at the Society's House, on the 17th of January last.

Four Missionary Students, already under the care of the Society, were admitted into the Seminary (according to one of its rules) on probation for six months. They were addressed on the occasion, in a very impressive manner, on the Duties and Difficulties of Missionary preparation, by the Rev. Professor Lee of Cambridge.

Two more Students, who have been for some time under the care of the Rev. Mr. Jaenicke, at Berlin, will shortly be added to their number.

It is intended, that no Students shall be admitted into the Seminary, but Young Men of competent talents and acknowledged piety, of which sufficient testimonials will always be required. It is further purposed, that while Biblical Knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the Pupils shall learn the Hebrew, Greek, and Latin, and such Modern Languages as may be necessary to qualify them for their respective destinations.

As Foreigners will be admitted as well as Natives of this country, it is expected that the Pupils will mutually instruct one another in the Modern Languages with which they are conversant. A Half-yearly Examination of the Students will

take place, in the presence of such friends of the Institution as may be invited to attend it.

The expense of carrying on such an undertaking, with the utmost economy, will necessarily be great; but the Committee feel assured that it will so commend itself to the judgment of all who desire to promote the salvation of Israel, that funds for its support will not be wanting.

Deeply sensible, however, that such an undertaking, however liberally supported, will fail of its effect, unless the Divine Blessing rest upon it, they earnestly call on the Members of the Society to unite in prayer to the God of Israel, for the effusion of His Spirit on the Tutor, the Students, and all connected with the rising Institution.

#### *Publications.*

Having received many gratifying assurances from their correspondents, both at home and abroad, of the utility of the Tracts and Cards, which had been published by the Society, the Committee have printed and distributed nearly 250,000 of these, in the Hebrew, Hebrew-German, German, and English Languages.

The completion of an edition of the New Testament in German-Hebrew was announced in the last Report: of this, 3780 copies have since been circulated, together with 3180 copies of the New Testament in Biblical Hebrew; in all, 6960. Besides these, 200 copies of the Hebrew Prophets, 1000 of the Epistle to the Hebrews in Biblical Hebrew, and 406 of the Gospels in German-Hebrew, have been put into circulation. To this we may add, that an edition of the Psalms and Prophets in the German-Hebrew is now in the press, preparatory to a complete edition of the Old Testament in that language.

The places to which these different publications have been transmitted, are principally the following:—Amsterdam, Rotterdam, Paris, Toulouse, Basle, Hamburg, Sclessin near Liege, Frankfurt-on-the-Mayne, Leipsic, Berlin, Wilna, St. Petersburg, Odessa, Astrachan—Madras, Calcutta, Bencoolen—Sidnev, in New South Wales—Malta, Leghorn, Gibraltar—and Boston and Massachusetts, in America.

It was stated in the last Report, that the very desirable work of a Translation of the New Testament into the dialect

of the Polish Jews had been undertaken by the Rev. Mr. Solomon. This undertaking has been completed, and a copy of the translation is this day presented. It is also in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the purpose.

Your Committee have further to report, that a respectable London Bookseller having applied to them to assist him in publishing an edition of Vanderhooght's Hebrew Bible, they have agreed to have a set of stereotype plates of the Prophets and Psalms taken from his impression; and he has stipulated to furnish, at a reduced price, copies of the whole Old-Testament Scriptures.

#### *Foreign Relations.*

An abstract of the details relative to the Continent of Europe will be found in the present Number. A few particulars, in reference to some other parts of the world, will be noticed in the next "Survey."

The following intimation respecting the Rev. B. N. Solomon may be properly introduced here:—

Having effected a principal object of his continued residence in this country, and having been ordained Priest on Sunday last (April 29), at the Parish Church of St. Paul, Covent Garden, by one of the Patrons of this Society, under the sanction of the Lord Bishop of London, Mr. Solomon is now preparing to return to Poland, accompanied by Mr. Alexander M'Caul, a graduate of the University of Dublin, one of the Students in your Seminary.

#### *Conclusion of the Report.*

Your Committee will conclude their Report with a few general remarks.

Sufficient evidence, they trust, has been adduced in the details which they have laid before you, of the following important facts:—

1. That there is at this time, amongst CHRISTIANS of various ranks and denominations and in various parts of the globe, an active and increasing spirit of compassion toward the Jews, and of benevolent exertion for their spiritual improvement.

2. That there exists, on the part of the JEWS themselves, in various places, a growing disposition to inquire into the Truths of Christianity; and to receive

Christian Instruction, orally and by books, both by Tracts and by the New Testament.

3. That several well-authenticated instances, in places wholly unconnected with one another, have occurred, of Jews actually embracing Christianity—many in secret, being restrained from a public profession by the fear of consequences; but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel.

There is yet another point on which your Committee cannot forbear to remark, and that is,

4. The prevalence of an opinion among the Jews that their National Conversion is not far distant.

These Four points are illustrated in the details given under the head of the Continent.

It is added—

On these grounds, then, your Committee call upon the members of the Society to thank God and take courage—to praise Him for what He has been pleased to effect through the Society's humble instrumentality, and for the encouragement which He graciously affords to persevering and enlarged exertions—and to unite their best efforts for the augmentation of its energies, the increase of its resources, and the extension of its labours. Above all, they entreat your unceasing prayers for the effusion of God's Holy Spirit on the Members of this Institution and all engaged in its counsels and in its operations. To THIS ONLY, can your Committee look for any adequate success to the endeavours either of this Society or of any of the Societies engaged in the glorious work of evangelizing the world. It is their full persuasion, that in proportion as a spirit of prayer for the fulfilment of the divine promises, relative to the last great outpouring of the Spirit, shall prevail in the Church, in that proportion will the day of promised and predicted blessings to Jews and Gentiles be accelerated in its approach.

Let every friend of Israel, then, have his hands strengthened to exertion, and his heart excited to prayer, whilst he calls to mind the promises with which your Committee conclude:—

*Fear not, O Jacob, my servant, and*

*thou, Jerusalem, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born.*

#### NATIONAL EDUCATION SOCIETY.

##### TENTH REPORT.

##### Central School.

IN adverting to the Central School, while the Committee have to repeat their uniform and unabated satisfaction at the manner in which the Boys' School is conducted in all its details, under the vigilant superintendence of the Rev. W. Johnson, they have great pleasure in stating, that the Girls' School has undergone a very material improvement under the management of Mrs. Morgan, the newly-appointed Mistress: the general practice of the details of the System in it has become more perfect, and the discipline more exact: the behaviour of the Girls is more orderly, and their advancement in elementary learning more satisfactory. The benefits of this improvement appear to be felt by the Parents of the Children, and the numbers who attend have increased within the year. The Committee have always been anxious to enforce a due attention to the working-department in this School, under the conviction, that, with a view to the future comfort and usefulness of the Female Poor, this must ever form an essential branch of their Education. Some time since, they thought it expedient to engage a separate Mistress, to superintend in this department of the School: but, since the appointment of Mrs. Morgan, who has been assisted by the gratuitous services of her Sister, they have found it no longer necessary to employ the additional Mistress; and a very satisfactory improvement has been made in the attention paid to Female Work. At present, the Girls of the upper class spend the whole of their time in working, with the exception of one hour devoted to reading, writing, and religious exercises.

The Children of both Schools regularly attend Divine Service, on every Sunday, in the Chapel at Ely Place, where their orderly and exemplary behaviour is witnessed by the whole Congregation.

The Committee have great satisfaction in adding, that the Rev. Dr. Bell has continued to afford his valuable services in superintending the Central School, and paying all possible attention to the details of its management.

The average number of Boys at present in the School is 486, that of Girls 235; and the Committee find, on inquiry, that, in the course of the year, 229 Boys and 64 Girls have left the School completely instructed. Judging from these numbers, they are led to infer, that more than one-third of the average number of Children in the School are annually sent forth into the world, furnished with that elementary instruction, and trained to those excellent habits, which are there imparted; and, if the same proportion may be taken for the whole of the National Schools in the Kingdom, a very high idea indeed will be conveyed of the vast benefits which the Public are deriving from these Institutions.

The Central School has continued to lend its assistance freely to Schools in different parts of the Kingdom, whenever applications have been made. The number of Schools, which have been assisted in the course of the year, is 164; some with temporary Teachers and Instructors, others with permanent Masters or Mistresses, or by the instruction of persons sent up from the country. Instances have continually occurred, in which Teachers of both sexes, of a higher class, have requested to be admitted into the Central School, for the purpose of applying the System to higher branches of Education; others, in which the training Masters of the School have been appointed to conduct Grammar Schools; and many, in which Boys bred in the School, and trained as Teachers, have succeeded to the appointment of National Schoolmasters in different parts of the Kingdom.

Nor has the direct assistance afforded by the Central School been confined to the limits of this Kingdom. In the month of November last, on an application received from the Committee at Calcutta, a Master was provided to conduct the National School at that Presidency. In August, a Schoolmaster

destined for an *Diemen's Land* was admitted for instruction; in October, two Native Negroes for Sierra Leone; and several Missionaries, intended to proceed to Foreign Settlements, have been admitted in the course of the year.

#### *Progress of the System.*

The number of Schools united during the Year is 107: the total number of Schools in Union is 1721. Increase of Scholars in the Tenth Year is calculated at 15,000; making a total of 235,000 under education; or of nearly 300,000, if the Children be added who are educated according to the National System, though not in Schools in Union with the Society.

Some notices of the Progress of the System in the Foreign Dependencies of this country will be found in the next "Survey."

#### *Pecuniary Grants.*

The Grants made, during the year, have been 35 in Number; and have amounted to 2028*l.* The larger of these grants have been as follows:—

To the Parish of St. George-in-the-East, with 30,000 Inhabitants, and 2000 Children who are the objects of gratuitous education, 150*l.*—to the Parish of Paddington, with a population of 5000, and provision for educating only about 130 Children, 150*l.*—to Huddersfield with 12,000 people, to Windsor with 10,000, to Buckingham with 5000, to Welch-pool with 4500, and to Four other places, 100*l.* each.

#### *Funds.*

The Committee remark, in reference to a Legacy of 5000*l.* 3 per cents. by the late James Hayes, Esq.—

Had it not been for this accession to their Funds, they would, ere this, have found themselves in a bankrupt state; and must either have suspended their operations, or have renewed their demands on that unfauling source of wealth—the generosity of the British Public, in a cause of sound piety and benevolence. As matters stand, they at present find between four and five

thousand pounds remaining at their disposal; and they will continue to disperse this sum, in the manner which they shall deem, in the exercise of their best judgment, most conducive to the great ends, for the promotion of which it is committed to their charge.

The Net Income of the year, independently of Mr. Hayes's Legacy, was 2424*l.* 5*s.* 9*d.*; while the Expenditure amounted to 4082*l.* 17*s.* 9*d.*

*Conclusion of the Report.*

The Committee cannot close the present Report, without briefly recalling to the recollection of the Meeting, some facts connected with the institution and the progress of this Society.

A period of ten years has now elapsed, since the Society was first established: at the time of its commencement, the mechanism of the powerful and admirable System, which the world owes to the Rev. Dr. Bell, was not only spreading itself in different parts of the Kingdom, but was applied to rear the population of the Country in indifference to the Established Church, or in alienation from its Communion. To direct that mechanism to a better and sounder purpose—the Education of the Poor in the Principles of the Church of England—was the direct object for which the National Society was formed. And what has been the consequence? In the short space of ten years, between 1700 and 1800 Schools have been established, in direct Union with it—others have been formed, essentially on its principles—from 250,000 to 300,000 poor children are, at this time, imbibing the sound instruction there afforded—and they verily believe that they cannot err on the side of exaggeration when they state, that little less than ONE MILLION of individuals must have risen into life and been mingled in the mass of society, carrying with them those sound principles and right feelings and excellent habits, which these Institutions are so well calculated to impart.

Nor let it be forgotten, that the Society, which has been the central spring of these great movements and has given such impulse to the public feelings on this subject, has derived no part of its resources from the Public Purse, but entirely from the private contributions of Individuals.

Here then is a full and convincing

proof of what may be effected by the voluntary exertions of the British Public, when excited in the cause of genuine, well-directed benevolence, and sound Christian Duty.

Much has already been effected, but much also remains to be done. The Society would be most happy to be enabled to carry on their operations in future from some permanent sources of income, and to be spared the necessity of renewing their appeals to that Public which has already so liberally supplied them: but, under all circumstances, they trust that it will be generally felt, that the great cause of National Education cannot be entrusted to better hands, or promoted by means more calculated, than those which have hitherto been adopted, to give it vigour, permanence, and stability.

PRAYER-BOOK AND HOMILY SOCIETY.  
NINTH REPORT.

*State of the Society.*

THE Income and Expenditure, with the deficiency of nearly 850*l.* were stated at p. 191. The Receipts of the year exceeded those of the year preceding; but the cause of this deficiency is thus assigned:—

The straitened circumstances, in which your Committee have this year found themselves, most clearly originated in Three Works of very great importance, undertaken in former years, the payment for which anticipated a very considerable proportion of those sums belonging to the last year, which would otherwise have been amply sufficient to meet all the ordinary demands upon the funds of this Institution. The Works alluded to were, the Book of Common Prayer in the Irish Tongue and Character; a large edition of the Liturgy in Welsh; and the publication of 2000 copies of the Morning and Evening Services of the Church, and of the Psalter, in Chinese.

On this subject, the Committee add—

When they consider the vast importance of the Books which have thus been brought into circulation, and the benefits which, under the Divine blessing, are likely to result from them—however they may lament any present perplexity

considered in itself, they know not how to wish that the causes, which have occasioned it, should not have existed.

The Irish Prayer-Book is likely to come more rapidly into circulation than the Welsh; the demand for the Welsh having been, as yet, comparatively small.

*Acceptableness of the Irish Prayer-Book.*

The circulation of this Book has been principally entrusted to the Irish Society, in Dublin. The Committee of that Society report, respecting the copies circulated by them—

They have been a great source of comfort to several of our Schoolmasters, whose religious persuasion allowed of their using them; and the appearance of the Book of Common Prayer in Irish has seemed generally to excite both surprise and gratification.

*A Correspondent in Dublin states—*

The Book of Common Prayer in Irish has excited surprise wherever it has been received. The persons, to whom it has made known our Formularies, had hitherto looked upon our Church as utterly heterodox; and therefore they were altogether astonished to perceive, that we had any Forms, which could so forcibly strike the conscience and affect the heart. The immediate effect of this must be, to abate the prejudices of those who make the discovery; and, we may hope also, to excite a more charitable feeling between the Members of each Church. Thus is a prospect afforded, that your liberality will not be thrown away; but, on the contrary, that you have sown a seed, which will in due time produce the most beneficial fruits.

*Publication of the Chinese Prayer-Book.*

On the subject of the Chinese Prayer-Book, the friends of the Institution will be glad to be informed, that, so long since as December 1819, which was the date of Dr. Morrison's last Letter, the 2000 copies of the Morning and Evening Services of the Church and of the Psalter, ordered by this Society, were in the course of preparation at Malacca. Dr. Morrison's draft of 150*l.* has since been answered; and your Committee can have no doubt, that the books have for some time been in circulation, among that small part of two hundred millions of

idolaters, for whose more immediate instruction they were intended.

"I am very sanguine in my hopes with respect to such Books or Tracts," says Dr. Morrison, "that some will be made the means of turning the wicked from their wickedness, and from the power of Satan to the light and liberty of the children of God."

*Increased Demand for Prayer-Books in Foreign Languages.*

In an interview with the Rev. Marmaduke Thompson, who has lately returned from Madras, the Committee learnt, not only that the Heathen when converted to Christianity greatly need and much wish for a Form of Prayer, but that, as soon as they begin to inquire seriously with respect to our religion, one of their leading questions almost invariably is, "How do you worship?"

The same, Mr. Thompson also asserted to be true, with respect to Roman Catholics, when they begin to suspect the soundness of their Creed. And, what he had before stated in his Letters from India, this zealous and most respectable Clergyman again repeated, as that which he could testify from his own knowledge—"That the Syrian Christians of Travancore, so far as they have been made acquainted with our Devotional Forms, highly approve of them; and will probably be well inclined to receive important hints from them in purifying and correcting their own."

A few months since, the Committee were much gratified by an order from a friend, then at Leghorn, to send him 100 Latin Prayer-Books; 50 for circulation at Malta, and 50 to be distributed in other parts. The reason which he gave was this—that a Latin Copy of the Liturgy of our Church having fallen into the hands of some Roman-Catholic Clergymen, they much admired and highly approved of it.

And may it not reasonably be expected, your Committee would ask, considering the prominent place which England holds among the nations of the earth, that, when inquiries of the most important nature begin to be made by those, whose original Creed has been perverted or whose Forms have been incumbered by various superstitions, the principles on which the Reformation of our Church was conducted may be the standard, to which the eyes of many will be turned?

In reference to the Latin Prayer-Books mentioned in this extract, it is added in a Note—

The Committee think it due to the zeal and industry of a very respectable individual, to say, that they were enabled to answer this demand, by means of the recent publication of a Latin Version of the Book of Common Prayer, in a very neat size and type, by Mr. Bagster, of Paternoster-row. They cannot but hope, that much good will ensue from this, and similar publications of the Prayer-Book, already completed by Mr. Bagster, in Greek, Modern Greek, Italian, French, Spanish, and German. The production, also, of a Polyglott Prayer-Book, by the same Gentleman (a distinction hitherto confined to the Scriptures), and the encouragement given to the Work, may perhaps be justly considered as illustrating the remark above made, in reference to an increased attention to our National Forms.

*Addition of the Ordination Service to all the Society's Prayer-Books.*

Your Committee think it right to state, that, what was mentioned last year as being then in contemplation—viz. the printing of the Ordination Services in such types as would render them capable of being bound up with all the Prayer-Books issued by this Society—has since been carried into effect; and that no English Prayer-Books will, in future, be sold at the Depository, in which these Forms are not inserted.

One effect of this measure, as it must add a trifle to the former price of the Prayer-Book in each case, may for a time be a diminution of the number of books purchased from your Society's Depository in the course of a year. The Committee hope, however, that the solid benefit, which is likely to arise from a more general knowledge of these spiritual compositions, will greatly outweigh any partial inconvenience which may thus be felt.

*Usefulness of the Homilies.*

During the year which has now been brought to a close, your Committee have received some very gratifying communications respecting the usefulness and acceptance of the Homilies, both in English and as translated by this Society into different languages.

At a meeting of the Committee, which was attended by the Rev. Marmaduke

Thompson, that gentleman stated, that the Homily-Tracts, distributed by him in India, had met with great acceptance among the Europeans, especially the Soldiery; and among the Country-born descendants of European Parents. Mr. Thompson also added, that he had reason to hope that they had been particularly useful.

"Your Homilies," writes a Correspondent in the Scilly Isles, "are read in several of our Congregations every Sabbath. No Sermons, that I have been able to procure, are more acceptable to the islanders. With constant use, the six volumes which you formerly sent us are now unfit for service. They have been read by almost every family in the Off Islands. Often, indeed, has my heart been delighted, after returning on a winter's night from a distant island, to find a person, who, six years since did not know A from Z, surrounded by ten or twelve of his neighbours, all listening with great seriousness, while he read the Bible or the publications of your Society. A most zealous Teacher, for four years, in one of our Sunday Schools, lately died a most happy death: your Homilies were made greatly instrumental, by the Divine blessing, in turning her attention to those things which concerned her everlasting peace.

Other testimonies are added; and also the opinion of competent judges, in favour of the translation of the Homilies into the Continental Languages. It is, however, remarked—

It is not to opinions only, that your Committee may refer on this head: they are happy to have it in their power to speak of results. The following is an English Gentleman, then at Calais:—"I have distributed nearly the whole of your Tracts (i. e. copies of the First Homily translated into French), in this country. The gift has, as I believe, been very beneficial to several, particularly in Amiens; and they have everywhere been received with apparent thankfulness."

"From Calais to this city, nearly the whole length of France," writes one of our countrymen, then resident at Toulouse, "I have had opportunities of distributing, occasionally, Homilies both in French and English; which, I rejoice to say, have always been well received,

though given to strangers." "Printing," he remarks in another part of his Letter, "is very cheap here; and I lately put to press your First Homily in French, and struck off 3000 copies, which have now, for some time, been in circulation both here and elsewhere. A friend also, by my advice, is printing your translation of the First Homily in Spanish; and we both expect to drop some of them over the Pyrenees, about the time of your Annual Meeting. I have, besides, a copy of your Spanish translation of Homily No. 25: this I will also endeavour to reprint, and get across the same great barrier—mountains these, which I trust will ere long sink into a plain." "The Homilies on the chief Festivals," he adds, "if translated into good French, and printed in France, would be very useful."

#### *Issue of Books.*

In the issue of Bound Books—i. e. of Prayer-Books, Psalters, and Homilies in the entire volume—the Committee are sorry to observe a considerable diminution. The number, however, has amounted to 8982; and the sole cause of the diminution spoken of, seems to have been the necessity under which they have found themselves, in the present state of the Society's finances, of refusing, except in a very few instances, every application, however worthy of attention, for gratuitous supplies of the Book of Common Prayer.

#### *Issue of Tracts.*

With respect to the circulation of Tracts—i. e. of the Homilies, Articles of Religion, and Ordination Services in a separate form—they are happy to have it in their power to give a more favourable account. The number of these, which have been disposed of during the last twelve months, has amounted to 49,022—an increased issue, above that in the preceding year, of not less than 14,477 Tracts; and beyond that of the year preceding the former, of considerably more than 18,000.

### RELIGIOUS-TRACT SOCIETY.

#### TWENTY-SECOND REPORT.

THE Issues of Tracts and the State of the Funds were noticed at p. 196. From the Report and an extensive Appendix attached to it, we shall

now collect the chief additional intelligence of the year.

#### *New Tracts.*

The following Tracts have been added, during the Year:—

Narrative of the Last Hours of the Rev. John Cowper—Anecdotes, Parts 1, 2, and 3—On the New Birth—Solomon's Choice—The Christian's Directory—The Sabbath-Breaker reclaimed—The History of Thomas Brown, in verse—To Hackney Coachmen—The Happy Morn—Rules for a Christian's Family.

#### *Channels for Distribution.*

The usual channels for distribution, which Hospitals, Prisons, Fairs, Wakes, and Revels afford, have been supplied by your Committee: and, with gratitude, would they record many instances in which a blessing has accompanied their labours.

Considerable attention has also been paid to Marine Distribution; many favourable opportunities for which have presented themselves, which your Committee did not fail to improve; and the most pleasing results have ensued. Many an idle Seaman has been induced, by the presentation of one of your publications, to attend the House of God, and it is hoped such attendance has not been in vain.

Nor has *the stranger that is within our gates* been neglected. An Auxiliary Society was formed in the year 1817, for the specific purpose of supplying the numerous Foreigners, who visit this metropolis, with the means of instruction which your Tracts afford, often the only means that they enjoy.

To the circulation of Tracts by Hawkers, your Committee have continued to pay every attention; still conceiving it to be an object of very great importance. The design of this series of your Society's publications is, to supersede those of a profane and immoral tendency, many thousands of which were annually circulated throughout the country by Hawkers. Though this evil has sustained a considerable check, from the exertions of your Society, it is not destroyed. The most persevering endeavours are necessary to give as much efficiency as possible to this department of the Society's labours.

#### *Successful Efforts in behalf of Seamen.*

A Gentleman, who regularly visits the Shipping in the Port of London



for the purpose of supplying them with Tracts, gives the following statement of the result of his labours:—

When I take a review of the occurrences of the last three years, which have come under my notice since I first applied to you for Tracts to distribute among Seamen, I am filled with gratitude to God, who began, and is still carrying on, His own work, which is spreading in every direction.

When I see the active zeal of the "Port-of-London Society" for preaching the Gospel among Seamen, in a noble Chapel, on their own ELEMENT; and where I have seen hundreds of them attending, many with the tears rolling down their weather-beaten cheeks, while salvation through Christ has been offered *without money and without price*, to the vilest of sinners—and when I look at "The Bethel Seamen's Union Society, British and Foreign," for encouraging these prayer-meetings on the Thames, and extending their exertions to EVERY PORT in the world—both of which Societies have arisen since your first donation of Tracts to me, and in consequence of the steps then taken—I cannot but see the hand of God in it; and the *little cloud* that then appeared, is now spreading, and will spread, till the *abundance of the seas shall be converted to God*.

The Society has very essentially contributed to this work. With the assistance of Religious Tracts, I believe I may say, with truth, that, within the last fifteen months, I have persuaded about four hundred Sailors, who were idling their Sabbaths away in the streets and in bad company, to go with me to a Place of Worship. Many of these have declared, that it was the FIRST TIME, FOR MANY YEARS; and it gives me pleasure to see that numbers, who have been thus casually picked up in the streets, now attend regularly, of their own accord, when in port.

Pious Seamen have often, on the decks and in the holds and cabins of different ships, praised God for the Institution. They have often witnessed the utility of the Tracts in checking blasphemy, obscenity, and drunkenness. In many instances, they have been the means of conversion. A Seaman, to whom the "Swearer's Prayer" was given, has never been heard to swear or

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seen drunk, since he received the Tract, though he was a slave to both those vices before. Another Seaman, after his apprenticeship was out, gave himself so completely up to drinking, that he was turned out of two ships: some time back, he received some Tracts: he has left off the vice to which he was addicted, and is now mate of a vessel: I know the Young Man; and have reason to hope that a change of heart has taken place, as well as a change of conduct.

This active friend adds—

I am frequently applied to by pious Captains, when they are on the point of sailing, for Tracts to distribute among the seamen and fishermen in the ports whither they are bound, and where your Tracts are but rarely seen. It is a most excellent mode of distribution, and much good will arise from it.

Societies in other Sea-ports are assisting in the same cause.

The Religious-Tract Society of Aberdeen reports—

Vessels, sailing for Greenland, Davis's Straits, America, &c. have been furnished with Tracts, to the number of two for each seaman, and in some cases more. One vessel, which carried out a great number of convicts to New South Wales, was supplied with a considerable quantity. In every instance, seamen have received Tracts with readiness; and the crews of several vessels have manifested their sense of the Society's attention to their spiritual wants, by contributing to your funds.

Your Treasurer has received from the crew of one vessel, four shillings; of another, ten shillings; of a third, twenty shillings; of a fourth, two pounds six shillings; of a fifth, three pounds twelve shillings.

A Society at Sunderland printed the following label, addressed to the Captains of vessels—

The Committee of the Sunderland Religious Tract Society request you to lend the inclosed Tracts to your Ship's Company, every Sunday; recommending them to read them with serious attention and prayer, and likewise to read their Bibles, and regularly to attend a place of Public Worship.  
Time, how short! Eternity, how long!

Of the use made of this paper, the Committee state—

Enveloped in this label were from ten to twelve Tracts, to be distributed according to the number of the crew in each vessel. In this manner 700 packets, containing 7280 Tracts, were prepared;

and, within a very few days, 310 sail of vessels supplied with each a package. In one day, a few individuals, in boats on the river, supplied 234 sail of vessels with one parcel of Tracts each; and, up to the 6th of January last, 591 ships had each received a package.

With much pleasure they report the very satisfactory manner in which the Visitors were received by the Officers, and permitted to distribute Religious Tracts among the Soldiers in the garrison.

A Correspondent in the Scilly Islands states—

In the winter season, thousands of Seamen are frequently in our harbours at a time. Our pious friends, on such occasions, think that they cannot serve the purposes of the Society better, than by giving your Tracts to the Sailors; and I am happy to inform you, that the blessing of God has crowned the feeble efforts of the poor Islanders to do good, with some success. Many Letters have been received at Scilly, from Seamen who have been brought to a saving acquaintance with divine things, by reading Religious Tracts. I hope the Committee will think on such persons as see the wonders of the Lord in the deep. I will, if providence spares my life, undertake to distribute every Tract, with my own hands, to the Seamen; and I venture to hope, that a word of solemn exhortation and serious prayer, will accompany every messenger of mercy that you are pleased to commit to my care. As Seamen from different parts of the world seek protection from the storms in our harbour, perhaps you will be pleased to send some Foreign as well as English Tracts to Scilly.

You are aware, no doubt, that several thousands of Sailors visit the Islands every year. It is the only place of refuge in easterly winds.

#### *Foreign Objects.*

The Committee have placed Money or Tracts at the disposal of various Societies and Individuals abroad, to the amount of upward of 400*l.* They state—

From almost every part of the world the most urgent and pressing calls for help have been addressed to your Committee.

Some Notices on this subject will be found in the next "Survey."

## Continent.

### JEW'S SOCIETY.

#### EXERTIONS AND PROSPECTS WITH REFERENCE TO THE JEWS.

In our abstract of the Thirteenth Report of the Society, in the present Number, we quoted Four Concluding Remarks of the Committee. From the Report and Appendix we have collected all the material facts relative to the Jews on the Continent, under those Four Heads. The Reader will thus have a connected view of the information, which lies scattered in various and distant pages.

#### *Exertions of Continental Christians to benefit the Jews.*

The Report notices the exertions of Christians in *Amsterdam*—at *Elberfeld*, in the Duchy of Berg—at *Marburg*, *Wetzlar*, and *Homburg*, on the Upper Rhine—at *Friedberg*, and at *Frankfort-on-the-Mayne*—at *Tübingen*, in *Württemberg*—at *Bâsle*—at *Eisenach*, *Saxe Weimar*, *Weisenfels*, and *Leipsic*, in Saxony—and at *Gnadau* and *Berlin*, in Prussia. We shall give an abstract of the statements of the Report in reference to these places.

*Amsterdam*.—A Tract Society is labouring to diffuse light among the numerous Jews of this populous city. The Rev. A. S. Thelwall is very active.

*Elberfeld*.—An Association has been formed here. Mr. J. P. Diedrichs is warmly interested for the Jews. Persons, even in the lower ranks of life, manifest much feeling for them.

*Marburg*.—Leander Van Ess is prevented, by his other numerous labours, from taking a very active part in behalf of the Jews, but is much interested in this cause.

*Wetzlar*.—A friend of the Jews distributes Tracts, and stirs up Christians to a concern for that people.

*Homburg*.—Some Clergymen and Laymen are active. Many Tracts have been circulated.

*Friedberg*.—The Clergy unite in aiding the exertions of Mr. Morell, a zealous friend. A considerable number of Jews,

living here, will give full scope to their labours.

*Frankfort.*—Mr. Marc, a Jewish Convert, and one of the Society's Missionaries, labours assiduously in this and other places. A Society has been formed, of which Mr. Senator Von Meyer, a sincere friend of the Jews, is President: this Society is engaging zealously in its labours. Mr. Lix, Secretary of the Society, writes of Mr. Marc:—"He is often visited by Jews; and it appears that some of them have already caught the infection, if I may so express myself: for one communicates it to another, whereby Mr. Marc's labour is continually increasing. Oh what a gratification, to converse with a truly-believing Israelite, whose heart is burning in love to Christ!"—Mr. Elsner, of Berlin, in his attendance at the Fairs at Frankfort, distributes New Testaments and Tracts.

*Tübingen.*—A pious young Doctor of Divinity is become a friend, in this University, to the cause of the Jews.

*Bâsle.*—A Society has been formed here, which is entering on its labours, by opening a correspondence with well-inclined Jews, by circulating Monthly Papers, and by establishing an Institution for the education of Jewish Children. The Secretaries of this Society remark—"In several places, Jewish Parents are found, who, for their own persons, do not venture to make public profession of Christianity; but do not object against, but rather wish, that their children might be instructed as Christians."

*Eisenach.*—A pious Minister in the vicinity interests himself much for the Jews.

*Saxe-Weimar.*—The Legation-Counsellor, Falke, a great and good man, was brought to the true knowledge of God through the means of severe domestic losses. Bereft, in the space of a single month, of four lovely children—he had no more! this severe but fatherly stroke seemed to teach him this lesson—"Thou hast been bereft of thy few Children, that thou mightest become the Father of a great multitude!" He listened to the voice of the rod; and "is, indeed," as Mr. Friedenberg of Berlin, a Correspondent of the Society, reports of him, "at this moment, a Father of no less than 300, which I have been so happy as to see gathered round him. From that time he turned all his attention to the deserted and helpless offspring of those

wretches which had become obnoxious to public justice, and which had partially caught already the dreadful contagion of vice from their parents: with the assistance of like-minded friends, he has been enabled to form an Institution, whose object it is not only to make of these poor abandoned creatures useful members of society, but to dedicate them to God and his Christ. To this purpose, he has spared no pains to get himself into connection with as many Christian-minded Masters as he was able; in which he also succeeded most triumphantly, so that he assured me that the number of such Masters surpassed that of his Pupils. These Masters undertake to teach their trade, gratis, to a Boy of the Institution; to send him every Lord's Day to the Sunday Schools formed for them; and, in short, to give them, in every respect, a Christian Pattern. On hundreds and hundreds of these Children, the blessing is permanent; and Falke lives to see the fruit of his labours. This excellent man offered to assist us in our great work, with every means in his power. He is ready to get his Christian Masters to teach grown-up Jewish Proselytes their craft gratis, and to distribute our books among such Jews as come in his way."

*Weisenfels.*—The Rev. Mr. Schmidt, the Episcopal Superintendent of no less than eighty-eight Churches, promised to make the Cause of the Jews a concern of the Church, and to lay it before his Clergy at the next Synod.

*Leipsic.*—The chief persons in a Missionary Society formed here, have resolved to connect the Jewish Cause with their objects. Several Magistrates and Professors are of the number. Mr. Tauchnitz, the younger, a printer in this city, aided by some friends, devotes himself to the distribution of Testaments and Tracts, during the Fairs, among the multitudes of Jews who then flock to Leipsic from all quarters. Mr. Smith, who had been spending a year in Berlin, as the Society's agent, has been sent to assist Mr. Tauchnitz.

*Gnadau* (near Magdeburg.)—A monthly subscription is opened at this place. "If we are not able," the Contributors write, "to lend the Society any effectual assistance by temporal means, it shall be our heartfelt duty to make up the defect, by cordial intercessions, that it may please our Lord and Saviour to crown your labours in His

Name with abundant success, and soon to fulfil His gracious promises to the people of the Old Covenant."

*Berlin.*—Sir George Henry Rose, the British Ambassador to the Prussian Court, is the zealous friend and faithful counselor of the Society. The Berlin Tract Society has engaged, on his suggestion, to circulate the Society's Tracts among Jews. Mr. Friedenbergh, who is pursuing his studies at the University, and Mr. Elsner, promote, in every way, the objects of the Society. New Testaments and Tracts were forwarded by Mr. Elsner, in the three or four months at the close of last year, to fifty correspondents throughout Germany, Poland, Bohemia, and the whole kingdom of Prussia. Many of these correspondents met with so great success, that they, in their Letters, apply for more Publications; and some among them, who had begun the work of distribution with very little hope of success, have now, from their own experience, been convinced of its usefulness.

*Disposition of Jews to receive Christian Instruction.*

The Report furnishes satisfactory testimony on this point.

*Elberfeld.*

Mr. Diedrichs writes, in 1820—

By the events of the last year, when, almost throughout the whole of Germany, tumultuary scenes against the Jews took place, many among them have been brought to serious thoughts and examination: they became attentive and uneasy; and were thereby led to read the Prophets, and to converse about their contents.

He adds, in another Letter—

Many Israelites begin now to give ear to the sound of the Gospel, especially among the Teachers of the Youth: of whom it is generally reported, that they are searching and meditating; and, for the greater part, historically convinced that Jesus of Nazareth is the promised Messiah.

*Frankfort.*

Mr. Marc communicates the following particulars:—

Scarcely a day passes, but I am visited by Jews, who wish to converse with me about the Christian Religion. Last winter, one came often in the night, at ten o'clock, and remained until a very late

hour; not from fear, but from want of time—a very excellent character, combined with a fine understanding. He has two brothers, who are remarkably clever, and Teachers of Congregations, of the same sentiment.

Many Christians are already active, and their exertions are attended with a Divine blessing. One of them invited some Jews to his house, where he read to them the Tract, "Call to the Jews." Some of them had tears in their eyes; and when that Gentleman had given them Tracts, a Jew came to him, and confessed that all which he had heard and read was Divine Truth. Some days after, the same Gentleman saw a great crowd of Jews, both residing and traveling, assembled: as he is a Magistrate, he thought it his duty to see what the matter was: he found that one, sitting upon a large stone, was reading aloud one of the Tracts.

A Teacher, in a very respectable Jewish Family here, who for some weeks has been in the habit of visiting me, is almost burning from a desire after becoming a Christian: there is only one small difficulty in his way, which the Lord, I hope, will soon help him to overcome.

There are more Jews with whom I am acquainted, who, as far as I can judge, have hearts open for the truth as it is in Christ. I had a conversation, for several hours, with the head of a respectable Jewish Family; who wished me to prove, that the Law of Moses was not intended to be obligatory until the end of time. I fully convinced him; and he promised me to read daily the Bible, with prayer, and to make me frequent visits.

The Cause, indeed, of the Jews is going on, more and more, toward maturity. I make from time to time acquaintance with individuals among them; and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge.

*Darmstadt.*

Of the Jews of this place, where Mr. Marc spent a week, he says—

Many young respectable Jews called upon me; and you can scarcely imagine with what attention they listened to my words, and with what modesty they put their questions to me: they staid sometimes until half past one in the night:

one said, "If there exists a true Christian Congregation, I will be baptized to-morrow." Several of them are truly convinced, and have agreed to meet on stated days with some good Christians, to read the Holy Scriptures and to pray with them: these will have a good influence on their brethren. In one Jewish Family I was most cordially received: many other Jews met there; and the conversation extended until late in the night.

*Esslingen.*

A Sermon published by the Rev. Mr. Herwig, on occasion of the baptism of Mr. John Peter Golberg at this place, gave rise to some Letters of an inquiring Jew, of which the following is an extract:—

I say often, from Israel salvation is come to the Christians. In the wild olive-tree the nobler branch has been grafted, to the end that the tree may be improved and brought to honour. Every day I fervently intreat the Lord, that He will strengthen my faith; and bring me to a man, who might initiate me in the holy doctrines of Christianity, and shew me the way of Salvation. Now, it appears to have been the will of Providence that your Sermon should fall into my hands: I perused it with great attention; and I thought, to that man I could open my mind.

The Sons of Israel, as such, cannot be saved: this is my firm conviction. I wish to be received by baptism among the Sons of the Christians: this is the strong desire, whereby I am continually agitated. I now expect to be directed by you, as to the books which I have to read, that I may soon come nearer to the knowledge of Christ. Indeed I feel already happy, that Providence has led me to you, to bring me from the dark way to the path of saving light. Trusting in Jesus Christ, the Messiah and Saviour of the World, I cordially salute you.

A Hebrew Testament and other Books having been sent to him, he writes—

In them I have found those Divine Truths, which I so long have sought in vain. Every night, I sit up until two o'clock, and peruse them with intense zeal. No sleep can shut my eyes: on the contrary, in these books I find refreshment, recreation, comfort for my

soul. Sometimes a thought will arise in my mind, What will become of me! the pernicious doctrines of the Talmud will plunge me also into the gulph of perdition! But then I retire into my closet, and shut the door, as it is written, Matt. vi. and pray to my Father, which is in secret, that He will not reject me from His face; and that His mercy may daily follow me, until He has brought me into the kingdom of His only-begotten Son.

*Leipsic.*

Mr. Tauchnitz thus speaks of the success attending the efforts made in Leipsic—

On September 18, when the great Day of Atonement is celebrated, my friends made their first attempt, to procure for the Tracts entrance among the Jews. They went with a small number of them into the Polish Synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards: he accepted it politely, read it attentively, and handed it silently to his neighbour; and so it proceeded, farther and farther. Like an electrical stroke, the introduction of that little stranger was felt in the spacious and crowded Hall: all the Jews, from every corner, crowded about Mr. S., and, in their eagerness, almost tore the few Tracts which he had out of his hands.

Full of the glad tidings, the two Gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other Synagogues—met, everywhere, with the same favourable reception—and, in one of them, they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining Tracts.

As the house of my Father is situated in that part of the city, where during the Fair the Foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when, in the following days, I saw, almost before every house, small parties of Jews, with Tracts in their hands, or listening to one who publicly read, or engaged in conversation about what they had heard.

Messrs. S. and H. called, as far as they judged convenient, on such Jews in their houses as they had found best disposed,

and were surprised to find many of them inclined to become Christians. Mr. H. had marked the Tracts which had passed through his hands with the number of his house—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of the inn in which he lived was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said that they must be baptized. Notes were even received from respectable Jewish Merchants in town, to ask for the communication of our pious Tracts for their **FURTHER CONVICTION.**

By this time we had said nothing to them of the New Testament; but, having perceived among them a real thirst after instruction, we directed their attention toward that Sacred Book. In a very few days I could have **GRATUITOUSLY** distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially **YOUNG** Jews, have been found reading it with rapture, and loudly expressing their assent.

Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipsic presents during the Fair, can be cultivated with so much hope of success. For the conflux of Jews on those occasions is very great; and from the notices which I have collected, I can now affirm, that, in all directions, from the maritime towns of Holland unto Russia and Turkey, these Tracts and New Testaments belong to the articles, which the Jews, on their present return from the Fair, have brought home to their families. If this field be further cultivated with patience and prayer, it may produce excellent fruit; if not here, yet in other places.

*Breslau.*

Mr. Stark, Secretary of the Silesian Bible Society, writes—

Many Jews frequent the Sermons of Professor Scheibel, who is a true apostle, and fully master of the Hebrew Language. A Rabbi, who has heard the Lectures of Professor Scheibel, quotes on Sabbath Days the New Testament, greatly to the annoyance of the bigotted part of the Jews: but the younger people take it to heart, and are very eager to get the New Testament; and Profes-

or Scheibel has disposed of his whole stock: he wishes much for a fresh supply. Mr. Julius Edward, a baptized Jew, who has studied divinity, preaches here at the Church of St. Barbara, with great blessedness: many Jews go to hear him, and the young among them would wish to be baptized to-day rather than tomorrow: but the fear of being disinherited by their parents keeps them back; and they are only waiting the decease of their parents.

*Konras.*

From the Letters of Mr. H. Gortz, the following particulars are collected—

Seven Jews met in my house. I shewed them the Fifty-third of Isaiah. While one of them read it aloud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New-Testament, which he already possessed, and said, "I, for one, must confess, that when I read the Prophets and then the New-Testament, nothing can be more clear than that Jesus is the true and real Messiah." The other Jews looked on the Christians who were present, with an eye of veneration; and then exclaimed, one after the other, "But what shall we do? We cannot help being Jews." I replied, "So you are now: but, whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian Church." I advised them to pray to God, that He would give them a true spirit of repentance for their sins, and enlightened understandings to read the Scripture which testifies of Jesus: then He would reveal Himself to them, as Joseph revealed himself to his penitent brethren: they were much surprised and affected. I then shewed them some small publications; and now they all surrounded me closely, and began eagerly to ask, "Pray give one to me—one to me also!" and they had scarcely received them, but they began to read them; and, with the Tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude. These Jews were from a place about 50 English miles distant.

I asked two other Jews, who came 35 English miles, having heard from other Jews that I had Hebrew Books to sell, "What is the state of your nation? Is there in many, among your people, an

earnest desire after the redemption of Israel, or are you all in a state of indifference about it?" They replied, "No: we are not indifferent: there is a great emotion in our town also. The New Testament is read in many families: and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward. But we really believe, that if our Rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish Families, who live in the town, not ten would remain Jews—all would gladly receive Jesus." They appeared to be much concerned, that their Rabbins were so hostile, and that they dared not to open their minds to them.

*Instances of Jews recently embracing Christianity.*

*Hamburgh*—A young Jew, of talents and learning, preparing for baptism, has been severely persecuted by his brethren.

*Amsterdam*—A young Jew, after examination by the Consistory of the Reformed Church, was baptized, on the 11th of March, by the Rev. Mr. Vander Meulen.

*Solingen (Berg)*—A zealous advocate of the Talmudists and Rabbins has embraced the Gospel.

*Frankfort*—A young man was baptized, on the 18th of February, in the presence of a numerous Congregation. On the 22d of September was baptized a Jew, 60 years old, who is learned in the Talmud: his name, Joseph Bamberger, was changed, at his baptism, to John Jacob Bergmann: with him was baptized a young Jewess: a large Congregation attended, among whom were many strangers then frequenting the Fair; the public profession of the Christian Faith, by a Jew of distinguished reputation, having attracted much notice. Four other Jews, with the Wife and three Children of one of them, were about to receive baptism.

*Esslingen*—A Jewish Schoolmaster, named Goldberg, with his Wife and four Daughters, were baptized, by the Rev. Mr. Herwig, on Trinity Sunday, in presence of a large Congregation; when he received the Christian Names of John Peter. He seems, with his whole

family, of a very promising character and spirit.

*Wurtzburg*—Five Jews have professed Christianity.

*Gotha (Saxony)*—An opulent Jew is become a Christian.

*Leipric*—Two Jewish Girls have embraced Christianity.

*Berlin*—A Young Jew, of good character, was baptized, on the 23d of February, in the Church of St. Nicholas.

*Breslau*—About 30 families have been baptized; and many are ready to follow their example.

To these instances may be added, from the Report, the following striking narrative:—

A young Polish Jew, destined to be a Rabbi, having repaired to a Protestant University, at a distance from his own country, in search of a more rational religion than that which he learned from the Talmud, became convinced of the truth of Christianity, through the instrumentality of a Member of the Society. By a remarkable coincidence, his Wife and Sister, whom he had left behind him, were about the same period led to the same conviction; and, on being informed of the change that had taken place in his views, they joined him at the place of his studies, where, with his two Children, they were all baptized together.

The Father of these two Jewesses, who was an opulent Jewish Merchant in their native town, on hearing of their apostasy, sent a cousin of theirs, a Young Rabbi, with offers of forgiveness and a kind reception, if they would return to his house and to the Faith of their Ancestors. Notwithstanding the most pressing solicitations and arguments employed by their relative, both Sisters expressed their unalterable determination to adhere to the Faith of Christ; and the Young Rabbi declared to one of his friends—that these Sisters were wholly unintelligible to him: he had known them, in the preceding year, dirty, listless, ignorant, and inactive; equally unqualified for and indisposed to any exertion: he saw them now cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose which they had announced to him, one of singular sacrifice and devotion to the cause that they

had embraced; and, he added, that he must fly from them, lest he also should become a Christian.

The sequel of the story will be heard with peculiar interest. The Married Sister declined returning to her Father, on the ground that she could not leave her Children, who, through the kindness of friends, were receiving Christian Instruction, in the city in which they had been baptized. The Unmarried Sister, not being restrained by any such obligation, obeyed the call of her parent, having first received his solemn promise that she should not be persecuted on account of her religious faith: notwithstanding this assurance, on her arrival at home, she was unmercifully beat by her Father and chief relations, to make her renounce her faith. Being, however, by God's blessing, enabled to withstand their efforts, she was turned out into the streets; and, having no refuge but in the habitation of some poor relations unable to maintain her, she is now, with the assistance of some Christian Friends at a distance, endeavouring to support herself by work. Her example, in a town full of Jews, may be productive of great benefit; and your Committee concur in the hope, expressed by the author of the above communication, that the conduct of the two Sisters, whose sincerity has hitherto stood the test of trial and of observation, will "redound to the honour of our Crucified Saviour."

*Expectation of a National Change among the Jews.*

From the Report we extract the following testimonies on this subject:—

Mr. Friedenbergh mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, That the next generation of the Jews will all enter the Christian Church, and that the New Synagogue is the gradual transition to it. A learned Jew confessed to Mr. Diedrichs, of Elberfeld, That he conceived the time when the Messiah should appear to be elapsed, and that many others are of the same opinion. The first of these opinions, it will be observed, is that of a modern, free-thinking Jew, who does not care much about the matter: the latter is that of a more serious inquirer, but who is still under the power of Judaical prejudices.

The following is the view taken of the same important subject by a converted Jew, a man well qualified to form an estimate of the fact—the Joseph Bergmann mentioned in this Report. He thus expresses himself: "A general conversion of the Jews appears really to be very near at hand." And what is the ground on which this learned Jew professes to rest this opinion? It is one which the Members of this Society will not hear without emotion:—"For," says he, "the Lord has raised a spirit of compassion and love toward this so-long-time-neglected and oppressed people." "It is not in one city," he proceeds, "or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay in different parts of the world." And then he specifies THIS Society, and the Auxiliary Societies of England and Scotland, and what is doing in the East Indies and in America.

The two Jews, spoken of in a preceding extract from Mr. Gortz of Komraw, said, on this subject—

We do not know what will happen. A general apprehension is gone abroad of something new: and there is none who will tell us what it is. Our learned men tell us, The time cannot be distant, when the Jews will be relieved. But in what way?—that is a question to which they have no answer.

I feel myself now too weak (says Mr. Marc) to relate a multitude of facts, which, put together, would form an important result; but it is manifest that the Cause is in a progressive state: many Jews see and confess it. One of them said lately to me: "We shall soon have a great stir (a transition in a considerable number); but I doubt that it will be to the profit of the world." You see he is not pleased with the aspect, but that yet he is forced to confess that such is the state of things.

Mr. Von Meyer thus strongly confirms Mr. Marc's testimony:—

In every part, an interest in the Gospel is arising in the hearts of the Jews. In a short time we shall, by the grace of God, see great things.—There is a great stir and commotion among the Children of Israel in the whole neighbourhood, and the Lord prepares really an open door.



## India within the Ganges.

### SERAMPORE.

#### BAPTIST MISSIONARY SOCIETY.

##### STATE OF THE TRANSLATION FUNDS.

WE shall now, as proposed in the last Number, close our abstract of the Seventh Memoir on the Translations, by a view of the State of the Funds applicable to this object.

The Brethren, who form the Committee for conducting and printing these Translations, now intreat permission to submit to the public the State of the Fund entrusted to them for this purpose, which will be found to contain a balance of somewhat more than one thousand pounds. But this balance is so much more than absorbed by the editions now in the press, that the work must have stopped had they not borrowed funds, on their own credit, to carry it forward. The sum already expended on these editions, with that which must be advanced before supplies can be received from Europe, exceeds, by several thousand pounds, the balance now in hand.

##### *Expenditure on account of Versions in hand.*

In reference to the grant by the Bible Society, of 500*l.* for each Version of the New Testament, it is stated—

The gracious providence of God in stirring up the mind of the late Mr. Hey, of Leeds, to interest himself so deeply in the Indian Versions, on reading the last Memoir, as to propose a Fund for meeting the expense of those of the New Testament therein mentioned, calls for the warmest gratitude to the Giver of all good: nor is it less matter of gratitude, that the Bible Society have taken up this plan, with the determination to carry it into effect.

As the sum is not paid till each Version be printed off and delivered, the expense of bringing them through the press lies, in the mean time, wholly on the Brethren who conduct them. While their previously providing this sum, however, lies heavy on them, still, as the Bible Society, in undertaking to carry into effect Mr. Hey's plan, have ultimately provided for the expense of them when brought through the press, the Brethren consider these Versions of the

New Testament as happily taken off from the General Fund in their hands for Translating and Printing the Scriptures.

For Versions of the Old Testament now in hand, advances have been made to the amount of nearly 900*l.*

##### *Expenditure on account of New Editions of former Versions.*

The Editions of those Versions which have been the longest in circulation—the *Bengalee*, the *Sanscrit*, the *Hindee*, the *Mahratta*, and the *Orissa*—are those which form the heaviest part of the burden now lying on the General Fund for Translation. These New Editions, however, are absolutely necessary to the diffusion of the light of the Gospel in India: the first four of them are in the chief languages of India, and those widest in circulation; and, in all five of them, the Scriptures are more sought than in any other languages in this part of India: nothing, therefore, can, at present, be of greater importance to the cause of God here, than a supply of the Scriptures in these languages. The desire for them has been such, that the former editions of the Old Testament in the *Bengalee* and *Sanscrit* are now exhausted, as well as those of the New; hence, to print less than 2000 copies of the Old Testament in *Sanscrit*, or of 4000 in *Bengalee*, would only have increased the expense; since, from the wish for them being so much increased, a small edition would have been distributed almost as soon as printed off, and another edition, begun immediately, would have increased the expense to answer no valuable purpose. But a Version of the Old Testament, containing 2000 copies, no Society has ever yet been able, in India, to bring through the press for less than 3000*l.* From the arrangements which they have made, however, the Brethren are ready to hope that they shall bring the *Sanscrit* Version, containing 2000 copies, through the press, for about 2000*l.*; and that even the *Bengalee* Version of 4000 will not greatly exceed 2500*l.*: if this can be done, the two principal editions of the Old Testament, containing 6000 copies, will come much within 5000*l.*; but, of this sum, full 2000*l.* must be expended for paper, types, and wages, before supplies can arrive from Europe, particularly as the largest of these editions, the *Bengalee*, has advanced to the Book of Numbers.

For the same reasons, the edition in *Bengalee* of the New Testament required an increased number, as the last edition, including 5000, was distributed within four years: 6000 copies, as a supply for the increasing numbers who inquire for them among at least twelve millions of people, did not appear too great. Nor did the *Hindee* appear to deserve a less number, particularly when the one-half is in the *Deva-Nagree*, and the other 3000 in the *Kyt'hee* Character. The *Sanscrit* New Testament, which will be circulated among the Learned in every part of India, seemed to demand an edition of at least 2000. The *Orissa*, in which the opportunity for distribution is so great, could now scarcely have less than 4000; nor could the second edition of the *Mahratta* be brought below 3000. These Five Editions of the New Testament will form a supply of 20,000 copies, in those languages of India in which they are most needed: and, while this will be a supply of the most reasonable kind, it may suffice for some years to come, unless it should happily lead to a spirit of inquiry far beyond present expectation. These 20,000 copies of the New Testament, the Brethren hope to bring within 4000*l*. Of this sum, however, nearly one-half will be needed before the supplies can be received from Europe; as one of the Versions, containing 6000 copies, the *Hindee*, will, they trust, be finished at press before that period, and one or two more be considerably advanced.

From this statement it will be evident, that, independently of the Versions of the New Testament, not yet finished, this new supply of the Scriptures in the Five Languages in which they are most read, will require an outlay of nearly 5000*l*. before November next. The balance of the Fund now in hand, however, is little more than 1000*l*.; and no other way remains of carrying forward these New Editions, so essential to the enlightening of India, but that of the Brethren's obtaining the other 4000*l*. on their own credit, which must bear interest till again replaced.

#### *Appeal for Assistance.*

In these circumstances, they beg leave earnestly to appeal to the Christian Public, both in Europe and America; and particularly to the various Bible Societies, and those friends in America and Britain who have already so liberally

encouraged these Translations. They humbly hope, that their rendering themselves responsible for these sums, through their confidence in the good faith and liberality of the public, rather than suffer the work to stop, will not be imputed to them as a crime, since they have done it purely from a desire to advance the Cause of God; and this, on the maturest consideration, grounded on a knowledge of the circumstances of the country.

To give the Scriptures to India, indeed, has formed their chief object, from the time when they arrived there; from a full conviction, that this would prove one of the most effectual means of evangelizing the country: and, in doing this, it has constantly been their care to render the burden of expense on the public as light as possible, that they might be encouraged to carry forward the work. With this view they have taken on themselves the expense of cutting the various Founts of Type formed, that the public might have nothing to meet beside that of printing and paper: and, with the same view, they have been labouring, for more than twelve years, to produce paper, durable in its texture and impervious to the worm, at a cheaper rate than paper can be imported; which they have now the satisfaction of doing, at little more than half that price. In these various experiments, however, including a Steam-Engine and Paper-Mill, full 50,000 rupees have been expended, wholly with a view to the Translations. When in the Paper-Manufactory, and in forming the various Founts of Type, therefore, they have sunk scarcely less than 8000*l*., for which they never desire any other recompence than that of seeing the work done; and have now to render themselves responsible for nearly as much more, that the work may not stop—they feel assured, that they need add no more to a generous public, who have hitherto ever exceeded their hopes.

They rejoice, however, in the prospect, that this call on the liberality of the public, for aid in thus publishing the Scriptures, will not be permanent, and perhaps never be again necessary to the same extent. In two or three years, the greatest part of the yet-unpublished Versions of the New Testament will, they trust, be brought through the press: after which, the chief expense will be, that of carrying forward the Translation of the Old Testament, in such of the languages as demand them; and of

publishing successive editions of the New, as they may be needed. The present supply in the Five languages, in which the Scriptures are chiefly sought, however, will probably suffice for several years; and, at any rate, they are not likely to occur simultaneously to the same extent again. They therefore conclude, by intreating those who have so liberally assisted them in this work, both in America and Britain, and particularly the British and Foreign Bible Society, to accept their warmest thanks; with the assurance, that, whatever they may be further pleased to entrust to their care, shall be applied with the utmost faithfulness, not only to the work in general, but to that particular part of it for which any donation may be expressly designed.

*Serampore, Dec. 1, 1820.*

The Committee of the British and Foreign Bible Society have answered this Call, with their usual liberality, by a Vote of 2000*l*.

### COTYM.

(In Travancore.)

#### CHURCH MISSIONARY SOCIETY.

THE statements of the Twenty-first Report of the Society, in reference to the Syrians, are collected under the heads of the Clergy, the College, and the Schools. We shall quote the chief passages, reserving some particulars for the next "Survey."

#### *State of the Syrian Clergy.*

The Missionaries remark on this Branch of the Mission, which they judge to be the most important—

The Clergy are a numerous body; and, with instruction and care, may, under the Divine blessing, produce a wonderful reformation in the community. The composing or translating of useful Tracts and small Treatises, and circulating them among the Catanars—the having three or four, by turns, near the Missionary and under his instruction—the receiving Quarterly Reports of the Churches, &c. — the appointment of Readers, where the parishes are large, and the dwellings of any of the Christians at a distance from the Church—

the personal inspection of the Churches: these are some of the duties devolving upon the Missionary taking this department.

A reference, in the Report of the Madras Corresponding Committee, to the state of the Clergy and the People, may be properly introduced under this head:—

Of the Syrians generally, every successive report conveys information, confirmatory of the opinions previously entertained respecting their deplorably degraded condition; combined with circumstances tending to encourage and direct the efforts of those, who have conceived and are engaged in promoting the beneficent project of delivering them, with the Divine help, from their debased state, and raising them to their just rank among the pure Churches and Depositories of the Faith once delivered to the saints.

In reference to this department, the Corresponding Committee report as follows:—

The work of Translations proceeds with spirit and effect. Much of Mr. Bailey's time is occupied, as far as the state of his health permits, in this department of business; and an able Malayalim Moonshiee, in the service of the Mission, is an effective assistant in the same work. Since January, the Missionaries write—

"He has translated one Homily on the right use of the Church—Dr. Watts's First and Second Catechisms—Murray's Abridged Grammar—a little Tract called the Two Lambs—two Tracts of Ram-mohun Roy, containing translations of and Commentaries upon Ishopanishad and Lena Upanishad; and has finished half of Mrs. Sherwood's Indian Pilgrim, besides several little things of daily occurrence in the College. He is diligently at work generally from nine in the morning till past eight at night, and is a valuable servant."

The following observations on this general subject are drawn from the communications of the Missionaries at different periods:—

It seems proper that we should say a little regarding their moral character. In our former statements on this point,

we have never, as the Committee will recollect, drawn highly-coloured pictures: and if, at any time, we have spoken of their virtues, it has only been in reference to the standard of human conduct existing in this dark and wretched land. We see no reason to alter our opinion; though the familiarity of Christian Priests, Churches, and Ordinances, in a land of death-like darkness, extinguishes much of that enthusiastic interest at first excited.

In themselves, they are sunk and degraded indeed. The total disregard of the Sabbath, the profanation of the Name of God, drunkenness, and to a considerable extent, especially among the Priesthood, adultery, are very prevalent among them. And yet, in this wretched condition, they are several degrees above the other Castes. The crimes above mentioned they acknowledge to be crimes, and do not attempt to justify; nay more, they wish and try to conceal them. Not so with the other classes: and the difference hence arising is of vast moment; and one is almost tempted to say, is half-way toward a cure: a conscience in any degree enlightened, a moral sense in any measure in exercise, is an incalculable blessing in such a land.

But, in estimating the moral condition of a body of people, it is at the Rulers or Members of Influence among them that we must principally look; at least when contemplating them as subjects of reformation and instruction. With the Metropolitan, the Committee are now well acquainted: but an observation made by him the other day surprised even us, who think so highly of him, and entertain so strong an affection for him. He said that he did not expect much improvement among his people "TILL THE BIBLE WAS CIRCULATED"—a truly Christian and Protestant sentiment! The opinions of the Malpans, of many of the Judges, indeed we believe of all of the most aged and respected Cattanars, agree with this sentiment of the Metropolitan. Most gratefully do they accept our services, and forward them heartily; except where money is required. This cannot be said of any other class of people in India. It is not in word only, that they concur in our plans; but, with the before-mentioned limitation, by their actions also. What then is wanting to render them objects of interest to a Protestant Country, and to endear them to a Christian Public?

*State of the Syrian College.*

On the state of the College, the Missionaries made a Report, at the end of August, of which the following is the substance:—

The number of Students is 42; of whom, 21 have passed through the five initiatory Ordinations. Their improvement has been tolerably good. Some can read English as well as the generality of our own Youths, and are making advances in the real knowledge of it. All have acquired some knowledge of Figures; and some can go through the first four Rules of Arithmetic, according to our mode and in our language, with the same readiness as Youth at home. In Sanscrit and Malayalim, the progress is fair. With regard to the Syriac, we have hitherto refrained from any interference in the mode of teaching; but an alteration is absolutely necessary: no Grammar is taught: the progress is uncommonly slow; and the knowledge acquired of no use beyond the simple translation of the parts of Scripture which have been learnt: as the best foundation of a change, we have directed the attention of the most proficient Student to the study of the Latin Language. Dr. Watts's First and Second Catechisms for Children are among the books which the Students are learning; and, though simple in themselves, they contain what the Students have hitherto been very ignorant of.

The Committee will be pleased to hear, that the application of many of the Students has been very great. Many of them, not more than 12, 13, or 14 years old, were up till past twelve o'clock of a night, learning the tasks assigned them. We deemed it our duty to repress this over-exertion.

*State of the Syrian Schools.*

This subject is thus noticed by the Corresponding Committee:—

The establishment of Parochial Schools to be attached to every Church under the jurisdiction of the Syrian Metran, has long been ardently desired by the Metran and by the Missionaries; and was early contemplated by Colonel Munro, in his plans for the improvement of the moral and religious condition of the people. It was in every point of view desirable, that the expense of these Schools should be borne by the Churches

themselves, wherever sufficient local resources existed: and the following Schools have been recently established on that footing, with the exception of a part of the expense of the First School, at Cotym, which is borne by the Church Missionary Society:—

Place.	Schoolmasters.	Children.
1 Cotym - - -	Christna - - -	53
2 Munro Island - -	Yeso Chawclapulla - -	25
3 Mulandurle - -	Abraham - - -	22
4 Neranum - - -	Wharraghessa - - -	30
5 Changanore - -	Nelakunda - - -	29
6 L'arboinum - -	Tnoma - - -	40
7 Cundenade - -	Hochalob - - -	20
8 Manerkate - -	Itteyara - - -	17
9 Mavellekerry - -	Chunkera (no return)	17
10 Patnupalle - -		
	Total -	253

The Annual Expense of these Schools is 294 Rupees.

To the School at Cotym are attached Twelve Youths, who are maintained at the Society's expense, and are training up for Schoolmasters under the particular tuition of Mr. Baker. He writes—

I wish to establish, as soon as I can obtain your permission to draw for the money required, a Central School for the training of Masters, and the instruction of Children on a large scale; that the whole of Dr. Bell's Plan may be exhibited, for the benefit of those who are to be Masters.

#### *Enlarged Plans of Exertion.*

Enlarged plans of exertion have been agreed to by the Corresponding Committee, on the representations of the Missionaries. An extract from the Report of that Committee will sufficiently explain the object and extent of these measures:—

Various plans of increased usefulness have been contemplated by the Missionaries; but the execution of them necessarily involves much expense, and some must be deferred till more Missionaries can be furnished to assist in the different branches of this great work.

Some measures, however, which the Missionaries have lately submitted to the Committee, were so cogently recommended by every consideration affecting the success of their general object, that the Committee have deemed

it right to sanction them; not doubting that the Parent Society will concur in their expedience, and be glad of an opportunity to appropriate the bounty of its Members to plans which recommend themselves to the approval of all, who, appreciating the value of the privileges pertaining to their more-favoured portion of the Holy Catholic Church, would desire, in the spirit of Christian Sympathy and Love (1 Cor. xii. 12, 13, 25, 26, 27), to behold the same benefits extended to every member of the great Spiritual Body of Christ, which is *the Church of the Living God.*

The measures referred to were thus introduced to the notice of the Corresponding Committee by the Missionaries:—

We have directed our attention to the establishment of Schools, generally; and have despatched upward of Twelve Schoolmasters to different Churches, but have received accounts from Eight only. These Schools we wished and intended should be supported wholly by the Churches where they are established: and, as the expense of the Asar or Teacher is only five Rupees per month, we did not doubt the practicability of succeeding: the Metropolitan has accordingly given orders to the Clergy and Elders of the different Churches where they are sent, to pay them out of the Funds of the Church: we are sorry however to state, that the Churches are by no means willing to meet this expense; and will not do it, unless compelled by the Metropolitan. Our hearts are very much set upon the universal establishment of these Schools: we know of nothing, which, under the Divine Blessing, will so effectually promote the Reformation of this Church, and the consequent Propagation of the Christian Religion: if the Youths now educating at the College, when called to the exercise of Ministerial Duties, find an enlightened spirit among the Youths of the Parishes to which they are sent, it is impossible fully to estimate the rapid progress of sound religion. By what we have before stated, the Committee will see the difficulty of supporting Parochial Schools: we indulge the hope that these difficulties will vanish in the course of a year or two, but at present they exist and impede our plans. We are therefore induced

to ask for an allowance for Ten Assas or Teachers, at the rate of Five Rupees per month each, amounting to 600 Rupees per annum.

The principal expenses of the College are, the Salaries of the Metropolitan at 70 Rupees per month, of the Senior Malpan at 20 Rupees per month, and of Servants required at the College, amounting all together to 170 Rupees and upward. The expense of each Student per day is one Chuckram and three-quarters, besides their clothes and other incidental expenses. In two or three years, the College will possess Funds adequate to its efficient support; arising from landed property, lately granted by her Highness the Rannee of Travancore. But, in the interval, we solicit of the Committee an allowance of 125 Rupees per quarter.

We submit to the Committee the importance of establishing Three Grammar Schools—one, at Cotym; one, at Cacard, in the north; and a third, in Munro Island, in the south. These Schools we intend as introductory to the College; and propose that the rudiments of the English, Sanscrit, and Syriac Languages, and the elementary principles of Science, should be studied; without such Auxiliaries, the College must always remain *in statu quo*, and the attention of its Teachers confined to the incipient branches of learning. The Annual Expense of each School calculated to contain 60 Boys, will be about 2000 Cutchu Rupees: this estimate is made on the idea, that respectable Boys be looked out as objects of instruction, and be lodged and boarded. An English Clergyman at the head of each of these, and an erudite Scholar at the head of the College, are in our opinion the most promising means of usefulness in this Church. Every arrangement made by the Committee toward the accomplishment of such plans, will be received and carried into execution with real joy by the Missionaries in Cotym. If the Committee will enable us now to establish one such school at Cotym, we should esteem it a great privilege. Indeed it appears to us absolutely necessary, in order to a realization of our expectations; and an addition of 250 Rupees per quarter, to the sum now allowed for a Malayalim Teacher and the boarding of Ten Youths agreeably to Mr. Baker's request in December last, will enable

us, we think, to manage it for the present.

The necessity of a Printing Establishment at Cotym is another thing which we beg leave to submit to the Committee. We have distributed a few Malayalim Tracts, such as copies of a single Gospel, a Catechism, &c. but the expense is great. Besides, the English, Syriac, and Sanscrit Works, which we shall very soon require at the College, procured from Madras, will be attended with much expense; and, after all, we shall not be able to procure Works in all cases to suit our purpose. It will not be long, before the attention of the Students should be directed to the structure of the English Language, its idiom and its elegancies: to pursue such a study profitably, recourse must necessarily be had to the writings of our most elegant Poets, Essayists, and Historians. A Syriac Press is, perhaps, even more requisite, from the great expense of Syriac Works in England, and the impossibility of procuring them in sufficient numbers from home. But, of all the Presses needed here, the Malayalim Press is undoubtedly of the first importance.

We shall be obliged to the Committee for an allowance of three or four Writers, at the salary of four or five Rupees per month, to multiply copies of selected portions of Scripture and of other Tracts, till a Press can be resorted to.

We fear that the Committee will think us unreasonable in our requests, as to pecuniary assistance; but we wish only to make the Mission, which is an expensive one, as flourishing and effective as possible.

We cannot conclude our report without thanking the Committee for all their kind attention, sympathy, and counsel; and expressing our gratitude to Almighty God, for the consolations of His Spirit and the fulfilment of His promises. The past year has been spent without any hardships, beyond what we might have endured in our own land; and it has been fruitful of blessings. We mention this, in remembrance of the gracious care and abundant mercy of our Adorable Redeemer. We earnestly beg a continuance of the advice and prayers of the Committee; and, through the abundant grace of our Saviour, hope to be found faithful unto death.

The consideration of these subjects came under the attention of

the Corresponding Committee, at a Special Meeting, on the 17th of October; when the following Resolutions were adopted:—

The Meeting, approving entirely the judgment and zeal manifested by the Missionaries at Cotym in their management of the highly interesting and important duties committed to them for the benefit of the Syrian Church, do sanction the following items of expense so strongly recommended in their Report:

1. A quarterly allowance of 125 Rupees, to supply the deficit in the present resources of the College at Cotym; it being understood, that, in the course of two or three years, the Revenue of the College Lands will become adequate to its entire maintenance—the attention of the Missionaries being particularly directed to watch the progress of the resources, and to furnish the Committee with a stated annual account thereof, so long as any deficit continues to be supplied from the funds of the Society.

2. An allowance of 400 Rupees, for erecting a Grammar School at Cotym, intended as preparatory to the College, and for the more general diffusion of learning among the people; and a quarterly allowance of 250 Rupees, for the maintenance of an Establishment of Children therein with the requisite Teachers.

3. A quarterly allowance of 150 Rupees, to enable the Missionaries to complete the establishment of a Parochial School for every Church, where one is not already established; it being understood, that the Missionaries will not avail themselves of this allowance, in any instance, until every prudent means shall have been used to induce the Catanars and People to support the Local School, where the resources of the Parish are adequate.

4. An allowance of four or five Rupees each, for three or four Writers, to be employed in transcribing Tracts, &c. in the Vernacular Languages, until a Printing Press can be established at the College; which has been written for to the Society, along with English and Syriac Types, and metal to cast here the Tamul, Malayalim, and Sanscrit Founts.

The Committee of the Society state—

In reference to the want of Books intimated by the Missionaries in the pre-

ceding extract, it may be noticed here, that a Collection, containing some valuable Works, has been sent out by the Society, for the use of the College and the Mission; with a number of Syriac Testaments from the British and Foreign Bible Society. To these have been added, Hebrew Testaments and Tracts, for the use of the Jews at Cochim. Any presents of Standard Books, from persons who feel interested in the revival of the Syrian Church, will be thankfully received by the Committee, and forwarded to the College Library.

Mr. Fenn writes to the Secretary—

We enjoy the good opinion, I think in a high degree, of the Natives; and certainly attract notice. This is a great thing. Continually are Natives of learning calling on one or other of us; and the visits of the most learned Native in the country are frequent and lengthened.

I begin to feel quite at home among them; and fancy that I perceive, even during the short time of our abode here, a little change in public opinion, and that for the better.

A considerable part of my time I devote to the Sanscrit. It will be a tedious work, to acquire a perfect knowledge of it. I study it in the Native fashion, with Native Grammars and Dictionaries; and am now learning, by rote, a Dictionary composed in verse, mentioned by Sir William Jones in one of his Dissertations. I know no other way of acquiring a full and perfect knowledge of the verbiage of the language. I reckon it will take me one twelvemonth. Even the little knowledge which I at present possess, procures me the respect of the Natives around me.

Prudence, patience, affection, and unanimity are what is required in the Mission—all accompanied with an Abrahamic Faith in the power and love of God. The Promise is what a Missionary here must live upon; not upon any sensible object or appearance. Pray, therefore, my Dear Sir, incessantly for us; and give us continually the needful counsel; and send us such help as you can satisfy yourself with, and fully depend upon. We want knowledge and learning, combined with much affection and patience. Any thing rash, inconsiderate, or ill-timed, will here do incalculable mischief.

## TRANQUEBAR.

## CHURCH MISSIONARY SOCIETY.

*State and Progress of the School Establishments.*

THE death of the lamented Mr. Schnarrè was mentioned at p. 67 of the last "Survey." Under date of Sept. 8, 1820, he transmitted his closing statements respecting the School Establishments under his care; "which will acquire," as the Corresponding Committee at Madras justly remark, "an additional interest in the estimation of the Society and its Friends, as being the last public communication received from his hand."

Mr. Schnarrè thus speaks of the feelings of the Heathen, in reference to the Schools, and to Christianity:—

We are sorry to say, that we do not witness, at present, such a particular desire of reading the Scriptures and Tracts, both among Christians and Heathens, as we did during the time when the Cholera raged among them: however, it is a pleasure to see that at least some Children pay proper attention, when a portion of Scripture or some Tract which they read, or sentences which they have to commit to memory, are explained to them according to their capacities; which explanation, we see, is of great use to them. The Heathens look on it with some suspicion: but when we bring some things to their reason, in order to convince them of the benefit which the Children derive from the same, they appear to be satisfied, and their prejudices to be allayed. In some Schools, the Heathen Children repeat the usual Morning Prayers at the commencement of School, the Ten Commandments, and Sulobams, with an apparent devotion: they sometimes repeat them also in the streets, when the Schoolmaster leads them to the tank or to the place where they are examined. This has been the cause of rousing many Heathen Spectators to inquire what these lessons and prayers mean; which is frequently explained to them. At the same time, it is delightful to see the little Children come together early in the morning, and ask a blessing from the Father of Mercies on their learning, and beg that He

may graciously remember their kind Benefactors in this and foreign countries.

The want of means to obtain a livelihood in Tranquebar, which I am sorry to say is increasing every year, is a great hindrance to the increase of Children in our School. Many families of Christians as well as of Heathens have left, and are still leaving this place, in search of employment in other places. Besides this, the poverty of many parents here is so great, that they rather choose to employ their Children for a few cash a day, than to send them to School.

The disposition of Heathens as well as of Roman Catholics toward our School Establishment, has been more favourable during this year, than during the former years. Applications for New Schools, according to our Plan, have been frequent in the course of this year, by both parties; but I do not think it proper to comply with every request of this kind immediately.

For the improvement of the minds of the Children, Catechisations from what they read and learn by heart, appear to be very desirable: but our distant Schools cannot have the advantage, in this respect, which our Schools in the vicinity of Tranquebar have; for our Heathen Schoolmasters do not seem to be fit and disposed to improve the minds of the Children in this manner; neither do the Heathen Parents and Children desire to become so intimately acquainted with the Christian Religion.

The present state of Low-Caste Children, the greatest part of whom are Protestants, gives a pleasing reflection to a Christian observer. There is every reason to believe that God, in his time, (and may it not be far!) will choose this despised class of people to confound the proud and superstitious Brahmins and other people of high caste. Although the common vices of the Low-Caste people have a great influence on their Children, yet there are reasons to believe that our Christian Education will, under the Divine Blessing, have the desired effect, in due time: we witness a very good feeling in many of them, and they seem to be entitled to our particular attention. But we have a great want of Native Schoolmasters, who possess Christian feelings and principles. May God graciously increase their number in this Institution; so that many of these Children may be brought to the flock of our Great Shepherd, JESUS!



*State of the Country Congregations.*

Of visits paid by Mr. Schnarrè to the Country Congregations, the Twenty-First Report thus speaks—

Mr. Schnarrè had been requested by Dr. Caemmerer, the Senior of the Royal Danish Mission, to undertake the duty of superintending and ministering to the Country Congregations of the Mission situated in different parts of the Tanjore Country, among whom the Society has for some years maintained Schools. He was twice absent, on these occasions; the first time for twenty-five days, and the second for eleven. He administered the Lord's Supper to 254 Communicants, baptized 39 Children and two Adult Heathen, and married three couples.

Of the people whom he visited, he thus speaks—

I found much satisfaction and pleasure in my labours among the Country Christians. They are a people quite simple, and rather too ignorant of those things which belong to their immortal souls: but I have found, all along, that they are not so corrupted and spoiled, as the most of those in European Settlements; and that they are also more desirous to hear and receive the Word of God.

In the examination of our Schools I have been very well satisfied with the Children, in the whole: I found a decrease of Children in some; and an irregular attendance in other Schools, on account of the Cholera, which raged severely in several places. During my two Journeys, I have had five earnest applications for New Free Schools; one of them in a Christian Village. I leave entirely to the Committee what they will determine about the applications in the four Heathen Towns. If they will allow me to establish them, each School will require two Star Pagodas per month, twenty-four per quarter of a year, in addition to the present allowance to our Schools. Whether I shall establish one or two in those places which appear to me to be more favourable than others, or whether I shall establish none, or all of them, please to let me know in your next: but I beg you to allow me to plead earnestly for Maniknam, a Christian Village, about ten miles to the North of Tranquebar. Five or six days after my second return from the country, these poor

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people came to me with their second Petition for a School in their Village, saying, "Our forefathers did not learn to read and to write, and we also did not learn; but we earnestly beg that you would shew us the kindness which you shew to the other Country Christians, in granting us a Schoolmaster to instruct our Children."

On these Congregations, and the Schools connected with them, the Corresponding Committee remark—

The Congregations here referred to, and in whose state; as well as in that of the Schools among them, so agreeable an improvement was manifested, having been since transferred to the Tanjore Mission of the Christian-Knowledge Society, and the Committee having been in consequence requested by the Calcutta Committee of the Church Missionary Society to give over the charge of the Schools to the Madras District Committee, the Corresponding Committee have tendered the transfer of them accordingly. The Church Missionary Society will feel a lively satisfaction in having had the opportunity of carrying on the Village Schools for the benefit of this humble class of people, for some years past, during the distresses of the Danish Mission; and in being enabled to deliver them over, in a very improved state, to the care of the venerable Society for Promoting Christian Knowledge.

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## Ceylon.

### AMERICAN BOARD OF MISSIONS.

FROM the Eleventh Report of the Board and some recent Despatches, we shall trace the State and Progress of this Mission.

On the arrival of the New Missionaries mentioned at p. 76 of the last "Survey," they give, under date of March 31, 1820, the following

#### *General View of the State of the Mission.*

Speaking of their own feelings, the New Missionaries say—

Their hearts have been greatly cheered at these Stations. Imagine, how animating must be to them the sight of Religious Congregations among these poor Heathen, to the number, sometimes, in-

cluding Children, of 200 or 300, listening attentively to the glad news of Salvation—how encouraging to look at 700 Boys in the different Schools, receiving the rudiments of a Christian Education—how full of hope the contemplation of 70 Children in the Mission Families, enjoying greater advantages for a knowledge of the Truth, than are generally possessed by the children even of Christian Parents—and then how grateful the sight of at least six or seven, in whom the image of Christ seems to shine through the darkness of their visage, and amidst the former marks of their Heathenism.

*Increase and Arrangement of Stations,*

Of a New Station at Oodooville, the Missionaries write, in March, 1820—

Oodooville has a large population; and is about five miles from Jaffnapatam, six from Batticotta, and four from Tillipally. The house and church, both built of brick and somewhat spacious, bear very strongly the marks of time; nothing remaining of the house, except the walls, and these are gone at one end. The church is less injured, but both have been long deserted. For half a century, probably, the intruding banyan has taken root in many a crevice unnoticed, and gradually destroyed this monument of Nominal Christianity.

In respect of the Stations of the different Missionaries, they write, in September—

Strengthened in number and in health, encouraged by the counsels of the Board, and animated by the dealings of Providence, we have felt bound to extend ourselves, at least so far as to occupy, to the best advantage, those Parishes, in which we had already established Schools, and which, for some time, have been under our immediate care. To accomplish this object, the Brethren Winslow and Spaulding removed in June to their station, at Oodooville, where they are advantageously situated, and where they find much to encourage them, both from the attention given by the people to preaching and from the flattering prospects of the Schools.

But one additional Station was not thought sufficient. That our intercourse with the Heathen may be more direct and extensive, and our Schools more efficiently superintended, we think that the labours of two Missionaries at one Station, who have acquired the language,

with the assistance of Natives, which may now be obtained, will turn to much less account, than they would by each occupying a Station, with similar establishments. The Native Assistance, which we now have, is very considerable, and is fast increasing. We have Four Natives, who interpret readily whatever we wish to communicate to the people: all these are Members of our Church. We have Five others, some of whom are hopefully pious, who act as interpreters on common occasions, and who assist in the acquisition of the language. Besides these, we have many interesting Boys, who now speak English, and who render us much assistance in the work of the Mission. With such assistance, one Missionary can manage the concerns of the Station, and the Schools connected with it. By extending ourselves, and multiplying Schools, the great object of our Mission will be more effectually secured: whereas, should we have two Brethren at a Station, the number of our Schools must of necessity be less; for it is both inconvenient and inexpedient to have Schools attached to any Station, more than two or three miles distant. All within this distance may be superintended by one Missionary.

On the supposition that the two Brethren at Tillipally were to be separated at a future period, there appeared several reasons why the separation should take place as soon as practicable. Although four bungalows were given by the Rev. Mr. Glennie for the accommodation of the sick, those temporary buildings, while we were destitute of a Physician, were appropriated for the use of Schools, &c. It is, therefore, necessary that other buildings, and those of a more durable nature, be erected for the many persons who are constantly applying for medical assistance. Since, therefore, we deemed it expedient for these brethren to be separated, at no distant period, it would have been injudicious to expend money for building a house for the sick, since such an additional building would be of but little use, should the Station be occupied by a single Missionary only. The medical establishment will be considerable. Br. Scudder has many names for Children to be educated in his family: and there is already at Tillipally, a Boarding School of both sexes. To unite so many things at one Station appeared inexpedient.

But to establish another Station seemed almost impossible, for want of funds. To obviate this difficulty, in some measure, Br. Scudder brought forward a proposition, the amount of which is, that he engages to fit up a Station at Panditeripo with his private money; which is to be refunded at some future period, either by contributions at home, or from the general funds of this Mission. This proposition was accepted. The subject of extending ourselves still further seemed important and commanding. What we had already done is little, compared with our multiplied blessings. These laid us under obligations to do more. We have done as Providence seemed to indicate, and as due deliberation warranted us. Br. Scudder removed to Panditeripo in July. The repairs are making with much expedition; and we are happy to say, that every thing is favourable, and seems to promise much.

Agreeably to the instructions of the Board, Br. Scudder attended to the study of Theology while on his passage; and has since devoted as much time to it, as circumstances would admit. As he was now to occupy a New Station, it appeared desirable, that he should receive a license to preach. In a regular meeting, held according to the custom of the American Churches, he was examined; and, having given good satisfaction, he was licensed. We thought proper to advise him to continue his studies preparatory to his future Ordination. Br. Scudder's removal from Tillipally, and the returning health of the Brethren at Batticotta, rendered the Missionary strength of these two Stations very unequal. It was therefore thought expedient, that Br. Woodward should remove to Tillipally for the present; but it is desirable that he should soon occupy a New Station.

When we consider the assistance, which we have from the Boys in our School, and that the acquisition of the language is gradually giving us strength, we are convinced that our borders must still be enlarged.

#### *State and Progress of the Schools.*

The Board report that the accounts of the Schools, and particularly of the Boarding Schools, are highly encouraging. In all of them the principles of Christianity are taught; and the Scholars, in general, make good progress. They quote the following statement, on this subject, from

the communications of the Missionaries to the Secretary:—

Respecting our Boarding Schools, we have much pleasure, after two years of experience, in assuring the Committee, that our warmest expectations have thus far been fully realized; that we now experience important advantages, which we did not anticipate; that we do not realize those difficulties and impediments to improvement, which we expected would arise from the circumstance of our taking the Children of Idolaters: but, on the contrary, we do not see how we should materially alter our plan of instruction or our course of conduct, in case the same number of Children, belonging to Christian Parents, should be committed to our care. Judging from what we already experience, and what we may with confidence anticipate, we consider our Boarding Schools as holding the second place in the system of means, which are to be used for the conversion of this people—as second, only to the stated preaching of the Gospel. You, Dear Sir, can readily estimate the probable advantages to the cause of Christianity, from the Christian Education of Fifty Youths, on Heathen ground, in circumstances, which almost entirely free them from the baneful influence of Idolatry. Our Boarding Schools are giving shape to all the other Schools connected with our Station: the progress, which our Boys have made, has become a powerful stimulus to many, who attend our Day Schools. Several Boys of the first families around us, whose Parents would not permit them to eat on land occupied by Christians, spend most of their time, day and night, on our premises, that they may enjoy equal advantages and make equal progress with our Boarders.

#### *Inadequacy of Twelve Dollars to defray the Annual Charge on Account of a Scholar.*

The Missionaries have undertaken to maintain a Native Child in their families for 12 dollars per annum. We apprehended, on first noticing the suggestion of this sum, that no account had been taken therein of contingent expenses; and that, as this was likely to become a popular object of charity, the general means of supporting the Mission might not keep pace with those devoted to this particular part of it. From the

following remarks of the Missionaries, we learn that this is become the actual state of the case :—

The list of names for Children to be educated in our families has been received; and a part of them given to Children now under a course of instruction, at our several Stations.

It is important that we should distinctly state to you, the difficulties which we feel on the subject of educating Children. Comparing the expenditures for Schools, with the sum appropriated by the Treasurer to that Object, we perceive that the School Fund is greatly involved in debt. In expending the money with which we are furnished, it is necessary that we should have a due regard to all the objects of the Mission. We have, therefore, been compelled to limit the number of Children, received at all our Stations, to one hundred; and, considering our expenses for other objects, we think that there is a risk in taking so many. But one hundred and twenty-five names have already been received, to be given to individuals, for whose support funds in America have been provided. How shall we answer the reasonable expectations of the Christian Public? Here are twenty-five names, which have not been appropriated. Children are frequently applying; and we think it would be profitable to the Mission, to educate a much greater number than we now have: but it would be unsafe for us, in our present circumstances, to incur further expense for this object.

It should be well considered by the friends of Missions, that, at every Missionary Station, many and heavy expenses must be incurred, for objects equally important with that of educating children in our own families. Missionaries are to be supported—buildings must be erected—Interpreters and Schoolmasters must be paid—and various contingent expenses will arise. While we hope that the donations for the support of Children in our families will not be lessened, but increased, we fervently desire and pray, that funds for other equally important branches of the Mission may be raised, adequate to the pressing exigencies of the perishing Heathen.

On this subject the Board remark—

What is said in the last paragraph, re-

specting the support of Children in the families of the Missionaries, may need some explanation; especially to those, who have not thoroughly attended to the concerns of the Board.

When the Missionaries say "the School Fund is in debt," their meaning is, that more money had been expended by them for the support of Schools, than they had received as designated for that purpose. The reason that more money was not assigned to the business of education in Ceylon, in the late remittances, was, that the disposable funds of the Board were low; and it was hoped, that any deficiency in those remittances might be made up by the aid of more ample receipts in future. Every person must see, that the support of the Missionaries is the first thing to be secured; because, if they are obliged to leave their Stations for want of subsistence, all their public and private instruction, all their translations, printing, and superintending of Schools, must cease of course. It must be understood, therefore, by all contributors for the support of Children, that their wishes cannot be complied with, unless the Board shall be enabled, from other sources, to carry on the general system of operations in which it is engaged; or, in other words, if funds are not supplied for the support of Missionaries, Children cannot be placed in the families of Missionaries.

It is the intention of the Committee to appropriate to the support of Children, all the money given for that purpose; though some delay has been unavoidable, and though the ability to do this must of course depend on the supply of funds for the general concerns of the Board.

It is to be remembered, that, notwithstanding the embarrassment experienced from the want of funds, more money has been expended in the general business of educating Heathen Children, both at Bombay and Ceylon, if the portion of time devoted to that object by the Missionaries be taken into the account, than has been appropriated by donors to education in all its branches, at those Stations. One Hundred Children are already selected at Jaffna; and more will be selected, when it can be done without imminent hazard to the interests of the Mission. In the mean time, those, who are already selected, cannot be

maintained, unless the sums pledged for their support be punctually paid; and unless the other objects of the Mission can be provided for, from the unappropriated funds of the Board.

The Committee of the Church Missionary Society have been urged, by different Members, to open a School Fund for Ceylon: but being satisfied, from their experience in Sierra Leone, that the sum received on account of African Children was the lowest that could be safely taken for those of Ceylon, they stated the grounds of this conclusion to the American Board; with the view that both Societies should act on the same principle. Under the circumstances above stated, the Board saw the expediency of the suggestion; and will, in future, expect all contributors to the maintenance and education of a Ceylonese Child, to engage for twenty dollars per annum for six years.

We take this opportunity of apprising our readers, that, in conformity with this plan, the Church Missionary Society has re-opened its School Fund, with a view to Ceylon; and will receive the Name of any Boy or Girl, to be maintained and educated from among Native Ceylonese, on the payment of the sum of Thirty Pounds, or on an engagement to contribute the sum of Five Pounds annually for Six Years. Some zealous friends connected with the Bristol Association, have, in a very liberal manner, taken the lead in this Fund; as may be seen at p. 488 of our last Number.

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### North-American Indians.

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JOURNEY AMONG THE CREEKS, CHOCTAWS, CHICKASAWS, AND CHEROKEES.

IN our last Number, we gave a general view of this Journey, performed by Adam Hodgson, Esq. of

Liverpool; and traced the first part of it, which was among the Creek Indians of Georgia.

#### *Choctaw Indians.*

In the morning of the third day after leaving Natchez, Mr. Hodgson entered the Choctaw Nation. He proceeded on what is called the "Natchez" or "Kentucky Train;" that is, the road by which the inhabitants of Kentucky or Tennessee return home from Natchez through the Wilderness, when they have broken up the rude boats in which the produce of the Western Country is conveyed down the Mississippi. "Stands," as they are called, or houses of entertainment, are placed at the distance of thirty or forty miles from one another, throughout the Nation.

While resting at one of these places, on the first Sunday after he had entered the Nation, Mr. Hodgson says—

We were visited by many Indians, some of whom were rather importunate for Whiskey or Tobacco. In the Woods, about half-a-mile distant, 50 or 60 were collected to revenge the death of a Woman, who had been murdered a few days before as a Witch; but matters appeared likely to be compromised without bloodshed: we afterward saw, however, by the Newspapers, that the dispute terminated in a bloody conflict.

Toward evening, ten or twelve Travellers dropped in—a noisy set. We all slept on bear-skins on the floor. Our host told me that there were not five nights in the year, in which some Travellers did not sleep there, and that seventy or eighty occasionally called in a day. He removed from North Carolina about nine years ago, and has acquired considerable property.

Set off early on the 15th of May; and finding that at the cabin where we purposed to stop, they no longer received Travellers, we had to go twenty-five miles to breakfast. Here we got some coffee in an Indian Hut, where the inhabitants could not speak English.

As soon as it appeared to be twelve o'clock by the sun, three of the Indian Women covered themselves with blankets, and approached a little spot in the

garden, inclosed by six upright poles, on the highest of which were suspended several chaplets of vine-leaves and tendrils: here they either sat or kneeled (the blankets preventing our seeing which) for about twenty minutes, uttering a low monotonous wailing. This mournful ceremony they repeat, at sunrise, noon, and sun-set, for ninety days, or three moons, as the Egyptians mourned for Jacob threescore and ten days. I have since been informed, by a very intelligent Indian, that the period of mourning is sometimes extended to four or five moons, if the individual be deeply regretted, or of eminent rank; and that it is occasionally determined by the time occupied in killing the deer and other animals necessary for the great feast which is often given at the pulling up of the poles.

At the celebrated ceremony of the "pole-pulling," the family connections assemble from a great distance; and, when they are particular in observing the ancient customs, they spend two or three days and nights in solemn preparation and previous rites. They then all endeavour to take hold of some part of the poles, which they pluck up and throw behind them without looking, moving backward toward the East. They then feast together, and disperse to their several homes. It was impossible to hear this simple recital without thinking of the account in Genesis, L. 1—14.

Till within ten or fifteen years, the Choctaws generally killed the favourite horses or dogs of the deceased, and buried them, with his gun and hatchet, in his grave. They still sometimes bury the gun; but it is too frequently stolen; and they now satisfy themselves with believing that the spirits of the horses and dogs will rejoin that of their Master at their death. The settlement of White People among them, and occasional intermarriages, have undermined many of their customs. The Choctaws formerly scaffolded their dead, in a house appropriated for the purpose, in their different towns; and in these houses, the various families were kept distinct. Sometime, they bury them in their dwellings, like the ancient Egyptians.

Mr. Hodgson describes, at large, the Indian Dance and Ball Play. The game resembles Cricket, and gives scope to such an exhibition of agility and strength, as would

have been hailed with loud applause in an ancient amphitheatre.

All violence on these occasions is forgiven; and I was informed that it is the only case, in which life is not generally required for life.

The Law of Retaliation is still almost in full force among the Choctaws; the nearest relation of a fugitive murderer being liable to expiate the offence. An intelligent Indian told me, however, that the Choctaws are becoming more anxious than formerly, that the offender himself should suffer; and that his family and that of the deceased generally unite, if necessary, to prevail on him to kill himself. He said, that three or four instances of this kind usually happen in a year, in the circle of his acquaintance; but that it is more common for an Indian, who has killed another by accident or design, to remain with the body till he is found, lest his relations should suffer. He mentioned a circumstance of difficulty, which was then pending in the neighbourhood. A woman, being greatly insulted and defamed in the presence of her husband, and threatened with a blow from a knife, stabbed her assailant to the heart: doubts have arisen whether she is bound to kill herself, her family insisting that circumstances justified the deed.

We left the Indians in the middle of their game; and rejoiced to think of the blessings which Missionary efforts are preparing for them. We slept about 18 miles distant.

The following morning we set off, as usual, about four o'clock; and breakfasted at the house of an Irishman, who left Waterford 30 years since, to carry on the Fur Trade, buying the furs from the Indians, and selling them at Mobile and Pensacola. The embargo interrupted his trade, and he is settled here with his Indian Wife.

Mr. Hodgson here left the Kentucky Trace, with the intention of visiting the Missionary Settlement, among the Choctaws, at Elliot, about 60 miles from the road. Of this visit he gives the following narrative:—

Our course was through the woods, along a blazed path about a foot broad; and, as it was necessary to procure a guide, our host rode with us till he had engaged an Indian, who, for a dollar, attended us 25 miles on his little horse. At

night we reached the cabin of a half-breed, who took us in. We found him setting a trap for a wolf, which had attempted, a few hours before, to carry off a pig in sight of the family.

In the course of the evening, one of the Missionary Brethren arrived from Elliot, for some cattle, which were ranging in the woods: he promised us a hearty welcome at the Establishment.

The following day we set off early, our friends having procured us an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted: but being again puzzled by a diverging path, half a mile distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right—made signs that our road now lay in the direction of the sun—and then finally disappeared; leaving us much affected by his disinterested solicitude.

We had a delightful ride along our Indian Path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English Park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself (Christian kindness is not capricious) relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed by the simple hospitality of the Missionaries.

Soon after my arrival, we proceeded to the School, just as a half-breed, who has taken great interest in it, was preparing to give the Children "a talk," previous to returning home, 60 miles distant. He is a very influential Chief, and a man of comprehensive views: he first translated into Choctaw, a Letter to the Children, from some benevolent friends in the North, who had sent it with a present of a Box of Clothes: he then gave them a long Address in Choctaw. When he took leave, he shook

hands with me—said he was glad to hear that the White People in England were interested in the welfare of their Red Brethren—that the Choctaws were sensible of their want of instruction, and that their Teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done; and were aware that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

As soon as School was over, the Boys repaired to their agricultural labours; their Instructor working with them, and communicating information in the most affectionate manner: the Girls proceeded to their sewing and domestic employments, under the Missionary Sisters. They were afterwards at liberty, till the supper-bell rang; when we all sat down together to bread and milk, and various preparations of Indian Corn; the Missionaries presiding at the different tables, and confining themselves, as is their custom except in case of sickness, to precisely the same food as the Scholars. After supper, a Chapter in the Bible was read, with Scott's Practical Observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log-cabins.

In the morning, at day-light, the Boys were at their agriculture, and the Girls at their domestic employments. About seven o'clock, we assembled for reading, singing, and prayer; and, soon afterward, for breakfast. After an interval for play, the School opened with prayer and singing, a Chapter in the Bible, and examination on the subject of the Chapter of the preceding day. The Children then proceeded to reading, writing, accounts, and English Grammar, on a modification of the British System. The Instructors say that they never knew White Children learn with so much facility; and the specimens of writing exhibited unequivocal proofs of rapid progress. Many spoke English very well.

Toward evening I was gratified by the arrival of the Rev. Cyrus Kingsbury, who has the general superintendance of the Mission. He had been determining the direction of a path, to be blazed to another Settlement, on the Tombigbee River, in Alabama; and although he had slept in the woods in heavy rain the preceding night, he sat up in my room till after midnight, and the following morn-

ing rode with us seven miles, to see us safe across the Yaloo Busha.

The immediate object of the Settlement of Elliot (called by the Indians Yaloo Busha, from its proximity to a little river of that name which falls into the Yazoo)—is the Religious Instruction of the Indians. The Missionaries are, however, aware, that this must necessarily be preceded or accompanied by their Civilization; and that mere preaching to the Adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the Religious Interests of the Children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the Councils of their Nation, and enable them gradually to induce their roaming Brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the Nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for Civilization. In this they have made some progress; many of them growing cotton, and spinning and weaving it into coarse clothing.

Of the three Districts or Towns into which its 15 or 20,000 souls are divided, one has appropriated to the use of Schools, its annuity for seventeen years, of 2000 Dollars per annum, received from the United States for ceded lands; another, its annuity of 1000 Dollars per annum, with the prospect of 1000 more; and one has requested the United States, not only to forbid the introduction of ammunition into the Nation, that the hunter may be compelled to work; but to send their annuity in implements of husbandry. At a recent General Council of the Chiefs, 1300 dollars in money, and upward of eighty cows and calves, were subscribed for the use of Schools, and the total contribution of the Choc-taws to this object exceeds 70,000 dollars.

Here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight Brethren and Sisters at Elliot seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments—the Rev. Mr. Kingsbury being the Superintendent;

another Brother, the Physician and Steward; another, the Instructor of the Children; another, the Manager of the Farm: the Females also have separate and definite duties. At present, they are overworked; and the Rev. Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by his secular concerns. But, coming into a Wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation 40 or 50 acres of woodland, and to raise upward of 200 head of cattle. A deep sense, however, of the importance of their object, and an unflinching confidence in God's blessing on their exertions, have supported them under the difficulties of an Infant Settlement; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every worldly pursuit.

And, indeed, their situation is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the little attentions which they seemed solicitous to reciprocate.

They spoke very lightly of their privations, and of the trials which the World supposes to be their greatest; sensible, as they said, that these are often experienced, in at least as great a degree, by the Soldier, the Sailor, or even the Merchant. Yet, in this country, these trials are by no means trifling. Lying out, for two or three months, in the woods, with their little babes—in tents which cannot resist the rain, here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the Ladies must be allowed to require some courage; while, during many seasons of the year, the Gentlemen cannot go twenty miles from home (and they



are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them to be suppressed in the Missionary Reports, if they were not calculated to deter many from engaging as Missionaries, under the idea that it is an easy retired life.

Their real trials, they stated to consist in their own imperfections; and in those mental maladies, which the retirement of a desert cannot cure.

In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger Brother; who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting laid the seeds of a fatal disease\*. It was almost in sight of one of those Indian Mounds, which I have often met with in the woods, and of which the oldest Indians can give no account. They resemble the Cairns in Scotland; and one of the Missionaries mentioned having seen a skeleton dug out of one of them.

Three Young Ladies were staying at the Settlement, and assisting in its establishment, until the Husbands of two of them should return from the Arkansas, where they are exploring the country, to fix on an eligible situation for a Mission to those Cherokees, who have been induced to sell their lands in Georgia to the Government of the United States, and to seek a subsistence in the wilder forests beyond the Mississippi.

I was highly gratified by my visit to Elliot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a Missionary Settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed, and habit had rendered the Missionaries familiar with the peculiarities of their novel situation.

The sight of the Children also, many of them still in Indian costume, was most interesting. I could not help imagining, that, before me, might be some Alfred of this Western World, the future founder of Institutions which were to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of

Christianity, from the Mississippi to the Pacific, from the Gulph of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stared through the windows; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they form a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American Traders.

It was not without emotion that I parted, in all human probability for ever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which—if life be spared—my thoughts will often stray to the sacred solitudes of Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from a distance, who had visited this remote Settlement; and was charged with several Letters to the friends of the Missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had renounced for this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion, in being thus made the link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and, when I saw with what affection they cherished the recollection of many, whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Saviour's animating assurance—*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold now in this time, and in the world to come life everlasting.*

I left with them a late Number of the Missionary Register, and another of the Christian Observer, which I had just received from England.

After parting with the Rev. Mr. Kingsbury on the banks of the Yaloo Busha, we proceeded through the woods,

\* See an Obituary of Mr. A. V. Williams, at pp. 325 and 326 of our last Volume.—EDITORS.

along an Indian Path, till evening, when we reached the dwelling of a half-breed Choctaw, whose Wife was a Chickasaw, and whose hut was on the frontier of the two Nations. We found him sitting before the door, watching the gambols of fifty or sixty of his horses, which were frolicking before him; and of more than 200 very fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement (in some directions he had no neighbours for fifty or a hundred miles), and because it afforded him excellent pasturage and water for his cattle: he added, that occupation would give him and his family a title to it as long as they chose. He had a few Slaves to cultivate as much land as was necessary, and occasionally killed as many deer in as many hours. Near the house were some bones of the buffalo; but that animal has not been seen in this part of the country for many years. He gave us a hospitable reception; and spread a bear-skin for each of us in his only room, which we occupied for two nights, the following day being Sunday.

As our host spoke English very well, and was very intelligent, our quiet meals gave me an opportunity of obtaining some information from him relative to the Indians.

His Wife, a pleasing young woman, ate with us, but would not or could not speak English; and I often smiled to find myself sitting over a cup of coffee between a Chickasaw and Choctaw.

He told me, that great changes had taken place among the Indians, even in his time—that in many Tribes, when he was young, the Children, as soon as they rose, were made to plunge in the water, and swim, in the coldest weather; and were then collected on the bank of the river, to learn the manners and customs of their ancestors, and hear the old men recite the traditions of their forefathers. They were assembled again, at sunset, for the same purpose; and were taught to regard as a sacred duty, the transmission to their posterity of the lessons thus acquired. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when*

*thou risest up.* He said, that this custom is now abandoned by all the Tribes with which he is acquainted, except, to use his own words, “where there is, here and there, an old ancient fellow, who upholds the old way”—that many have talked of resuming their old customs, which the Whites have gradually undermined; but are unable, from the loss of their traditions—that he supposes that these might be recovered, from distant tribes over the Mississippi; but that the Choctaws are acting more wisely, in seeking civilization.

He told me that they had an obscure story, somewhat resembling that of Jacob wrestling with an Angel; and that the full-blooded Indians always separate the sinew which shrank, and that it is never seen in the venison exposed for sale: he did not know what they did with it. His elder brother, whom I afterwards met, told me that they eat it as a rarity; but I have also heard, though on less respectable authority, that they refrain from it, like the ancient Jews. A Gentleman, who had lived on the Indian frontier, or in the Nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew; but it had never occurred to him to inquire the reason.

My half-breed Choctaw also informed me, that there were Tribes or Families among the Indians, somewhat similar to the Scottish Clans; such as, the Panther Family, the Bird Family, the Racoon Family, the Wolf Family: he belonged to the Racoon Family, but his Children to the family of his Wife; families being perpetuated in the female line—an institution originating, perhaps, in polygamy. By marriage, the Husband is considered as, in some degree, adopted into the family of his Wife; and the Wife's Brothers are regarded as, in some respects, entitled to more influence over the Children than their own Father. The Suitor always consults them (sending them the usual propitiating offering of a blanket) when he wishes to marry their Niece; and if they approve, the Father consents as a matter of course. I have since had this confirmed by information from many different sources.

Those of the same Family or Clan are not allowed to intermarry; although no relationship, however remote, can be traced between them; and although the ancestors of the two parties may have been living, for centuries, in different and distant nations: a marriage between a

Brother and Sister would not excite a stronger sensation, or be more loudly condemned. Indeed, wherever any of the Family or Clan meet, they recognise one another as Brothers and Sisters; and use one another's houses, though personally strangers, without reserve.

With respect to the religious belief of the Choctaws, he said that it is a prevailing opinion among them, that there is a Great Spirit, who made the earth, and placed them on it, and who preserves them in their hunting journeys, and gives them their "luck in life;" that, however, they do not often think of Him—that they believe that all who die, go to the Spirit Country: but that some suppose it is divided into two nations; the one abounding in fine woods, and deer, and buffaloes; the other destitute of both—that these imagine, that when the spirit of bad men leaves the body, it proceeds on the same road as that of good men, till the road forks, when it takes the way to the bad country, supposing it to be the other—that many expect a great day, when the world will be burnt and made over again, far pleasanter than it is now, when the spirits will return from the Spirit Country and settle again upon it; and that near the place where they were buried, will be their future home. He here pointed to a Sermon Book which he received from his White Father (for he can read), and said the following sentence conveyed the opinion of many Indians—"Where-soever the body is laid till the Resurrection, thither, as to a dwelling-house, Death brings us home,"—or, as an Indian would express himself, "the Great Fire brings us home."

On Sunday Evening, two poor Indian Hunters came in, with no covering but a little blanket round their loins. Our host immediately lighted his pipe, gave two or three puffs, and passed it to his Indian Guests, who did the same; when it was laid down again. Their tomahawks were so made as to serve as pipes; the back of the hatchet-head having a little socket attached to it, and the handle being bored. As soon as the strangers heard that I was "a British," they seemed much pleased; and indirectly confirmed what I had previously heard, both in the Creek and Choctaw Nations, of the lingering attachment of many of the Indians to their ancient allies.

Before the hunters arrived, my host had been speaking on the subject; and said that the older Indians had fre-

quently inquired of him, where their White People were gone—that they had fine times formerly, when their White People were among them, who used to give them handsome presents for nothing; but they disappeared suddenly, and nobody had ever seen them since: "however, may-be they'll come again." He said that many large districts had suffered severely, especially during the late war, for refusing to fight against the British; and some individuals had been put to death, even by their own Nation, after it had gone over to the Americans.

Our hunters mentioned two old Kings, who were still living, whose lives had been attempted for their unshaken fidelity to the English;—a fidelity which induced them to decline any Commission under the American Government; declaring that they would rather die in their huts, than separate themselves from their old friends, though they might never see any of them again. They, of course, have been stripped of their rank, and reduced to poverty. One of them walked to New Orleans, when he heard that the British were approaching, in order to throw himself into their camp; though one person could not (he said), "do much good." He reached Lake Pont Chartrain just after the battle, and returned home disappointed. My heart warmed at the recital; and if I might have consulted my own inclination, my course, the next morning, would have been to their dwellings, 100 or 150 miles distant. All I could do was, to send them a little tobacco, which I had brought with me to conciliate the Indians; with some messages, which, the hunters said, would delight them as much as if they expected to see me after four sleeps (nights).

I told them of the death of King George; who, among the Choctaws, is often spoken of with a degree of respect that must gratify a British heart; although enlightened humanity forbids us to wish that they should cherish their former feelings, under circumstances which must render them productive only of disappointment.

Our hunters, who conversed with us through the medium of our half-breed host, remained till late; an Indian never thinking of leaving any thing that he is interested in, merely because it is night, as they have no fixed engagements to prevent them sleeping wherever they please. We endeavoured

to obtain one of them for a guide the next morning, as our track was a lonely one; but he had hurt his foot.

We accordingly set out alone, very early, as there was not a habitation of any kind for the distance of fifty miles; which we were therefore to complete in the day, or lie in the woods; and as the day was wet, we preferred the former. We might perhaps have felt some apprehension also of wild beasts on such an unfrequented road; since, although we were informed that wolves, unless nearly famished, are scared by the scent of a human being, a hungry panther is sometimes not intimidated, even by a fire. The danger, however, of being molested is extremely small.

Our course, the whole day, was along an Indian Path, about twelve or fourteen inches broad, through woods which protected us from the hot sun, when it gleamed between the showers. It was twice crossed by hunters' paths, a little narrower than itself; and we were admonished, that, if we deviated into these, we should perhaps come to no habitation for 100 or 150 miles. Cow-paths, which had occasionally misled us, particularly in the swamps, are found only near the Settlements; or it would have been unwise to venture without a guide.

We arrived safe at the end of our journey about sunset; having seen only two Indian Hunters and two wolves, in the course of the day. I suppose our imaginations magnified these wolves; as they appeared larger than those which we had occasionally seen in the shows. They were of a tawny colour. Rising in the brushwood, about 60 yards from us, they made towards an adjoining swamp, leaving us well pleased with the direction which they had taken.

#### *Chickasaw Indians.*

Our host, that night, was the Elder Brother of our half-breed, and kept a stand on the Kentucky Trace, which we here regained. The shade before the house (for in this part of the country every tolerable house or cabin has a long projecting shade on the east and west, in which the family generally sit, according to the situation of the sun) was hung with saddles and bridles, side-saddles with smart scarlet housings, rifles, shot-pouches, powder-horns; and deer, buffalo, and bear-skins. Several dogs were lying about, and a herd of cattle was coming up to be milked. Near the house were some cabins for

the Negroes, whom we saw working in the Indian-Corn Fields at a little distance.

We were now in the Chickasaw Nation; but the description is applicable to the better houses of most of the richer half-breeds, both among the Choctaws and Chickasaws. Our host was wealthy; and within about 60 miles from this farm, and within the Choctaw Line, he had a cow-pen, with several hundred head of cattle. He was mild and dignified in his manner, very friendly, but spoke little English.

We slept on the kitchen floor, but could not obtain even two bear-skins; our host's Niece, with her Husband and family, having come to her Uncle's to be nursed, as is the custom when indisposed. When we went in, she was sitting up, drest, on the only bed in the kitchen; and looked very melancholy, with her eyes fixed on the ground. When a female friend came in and sat by her, however, she was merry enough; and laughed heartily, perhaps at our expense. I believe, however, this would be an unjust supposition, as I never saw more civility and propriety than among the Indians. The females, indeed, are distant; but I believe it is not the custom for them to converse even with Indian Strangers, till some time after they have met.

One of our horses being so violently ill with the colic (here a very frequent and dangerous disease) as to awaken us all with his doleful groaning in the night, we set off late the following day, and rode slowly about 26 miles. We had intended to reach the stand, about 28 miles distant; but night came on so suddenly (for in this latitude there is little twilight) that we could not find our way through a dangerous swamp which intervened. We had accordingly to lie out, and could not raise a fire; though we seldom travelled unprovided with the means of obtaining a light.

As we were riding along, toward sunset, we saw many parties of Chickasaws repairing to a Dance and Ball Play. The magnificence of their dresses exceeded any thing that we had yet seen; and the profusion of silver ornaments was far greater than among the Choctaws. Indeed they cut a splendid figure as they galloped through the woods.

The Chickasaws generally appeared to us neater in their persons, than our friends the Choctaws; on whom I mean no reflection, and I am aware that our opportunities of observation were too

limited to justify any general conclusion. The Chickasaws seem, however, to expend in ornaments, the savings and annuity, of which the Choctaws appropriate a large proportion to their farms or cattle. Not that the Chickasaws entirely neglect agriculture or pastoral labours; but their little patches are worse cultivated, and their herds less considerable. I was informed that they have only one Chief; while the Choctaws are divided into Three Districts, under different Chiefs.

I was told also that they bury their dead in their houses. While getting a cup of coffee at Amubbee's, a full-blooded Chickasaw, a little Negro Girl, the only person about the house who could speak English, said, "Master's wife is lying behind you." On looking round, I saw nothing but a bed; when the little Girl told me to look under it. When she observed that I was disappointed on perceiving nothing, she said, "Mistress is buried there; but don't speak loud, or Master will cry."

We set off early on the 25th; and breakfasted at an Indian's, whose cabin has acquired the title of "the Dear House;" a distinction well deserved, and indicative of no common merit in the Indian Nation!

Soon after breakfast, we crossed a swamp, which had been held up in *terrorem* before us for some days; and took the precaution of passing it in company with some Gentlemen who were acquainted with its intricacies. Our prudence, however, was unnecessary; as the dry weather had rendered it far less difficult and troublesome, than several which we had previously crossed alone. In winter, it must be almost impassable; and one of our companions assured us, that he had had to swim over many parts of it, and in others to plunge up to the saddle-skirts in mire at every step. The bottom is a stiff clay; and horses sometimes stick so fast that they cannot be extricated, but are left to die.

Although the weather for some days had been remarkably dry, we had frequently to dismount several times in an hour, to drive our horses through creeks and streams, which would have embarrassed a Leicestershire Fen-Hunter. One of my companions told me, that when travelling the route last spring, he had to swim his horse seven times in the course of a mile, and as frequently to unpack the pack-horse which carried his provisions. We were more fortu-

nate, and our journey was attended with little difficulty or fatigue.

In the course of this day's ride, we crossed the last waters which fall into the Tombigbee; and some little streams, which, taking an opposite direction, empty themselves into the Tennessee. We also passed, though still in the Indian Nation, the boundary line between Mississippi and Alabama. The country became more hilly; and we were glad to exchange our muddy streams for clear pebbly brooks.

At night, we slept in the woods; and, in the morning, crossed Bear Creek, a beautiful romantic river. A few miles further, we came to the summit of a hill, from which we had an extensive view of the country below us. The surface was broken into lofty ridges, among which a river wound its course; and the mass of forest, which lay between us and a very distant horizon, exhibited no trace of animated existence, but a solitary cabin and one patch of Indian Corn. The view of this boundless solitude was naturally a sombre one; but, to us, emerging into light from the recesses of thick woods, in which, for many days, our eyes had seldom been able to range beyond a narrow circle of a few hundred yards, it imparted sensations of cheerfulness which it would be difficult to describe. Not that we were tired of the wilderness. The fragrance of the woods, which enveloped us in a cool shade, and the melody of their warbling tenants, regaled the senses with a perpetual feast: while the gambols of the squirrels, the cooing of the doves, the variety of large snakes which often crossed our path, birds with the richest plumage which we had seen only in museums, and, above all, the magnificent forest-trees which here attain their largest growth—all presented an unfailling succession of objects to interest and amuse us. The delicious climate also of the State of Mississippi gave to the morning and evening hours an ethereal charm, which some of your readers will understand: to others, no description would convey any definite ideas, where the reality would make a faint and feeble impression:—

They know not how the deep'n'g trees,  
Dark glens, and shadowy rocks, can please,  
The morning blush, the smile of even:  
What trees, and lawns, and mountains mean,  
The dying gale, the breathing scene,  
The midnight calm, the whisp'ring heav'n.

Besides, there is something so soothing in the retirement of these vast soli-

tudes, that the mind is, at first, unwilling to be disturbed in its reveries, and to awaken from the deep, and, perhaps, unprofitable musings into which it has suffered itself to be lulled. Yet, although it would shrink from the glare of a day-light which would summon it to its ordinary cares, and would start back from a sudden introduction into the din and bustle of a jarring world, it is refreshed by looking abroad on the face of Nature, and is delighted to revive its sympathies with the rational creation, of which it forms a part, by glancing on the distant confines of civilized life.

Towards evening, we passed, and not without regret, the Line which separates the present Territory of the Chickasaw Nation, from their last Cession to the United States.

#### *Cherokee Indians.*

As I had previously learnt that my journey would not be extended by visiting the Missionary Settlement among the Cherokees, I determined to take Brainerd in my way; and proceeded through Alabama and East Tennessee, to the north-east corner of the State of Georgia, where it is situated.

It is not my intention to swell your pages by dwelling on this part of my route, interesting as it was to myself: I will only observe, that, in passing through the northern part of Alabama, I was particularly struck with the rapidity with which it has been settled. It is little more than two years since these Public Lands were sold. At that time not a tree was felled; and now the road is skirted with beautiful fields of Cotton and Indian Corn, from 80 to 120 miles in extent. Whenever I inquired, which I seldom failed to do as often as I stopped, I found that there were Schools and opportunities for Public Worship within a convenient distance. I was gratified by receiving the same information throughout East Tennessee.

In passing the Cumberland, Racoon, and Look-out Mountains, we were delighted with a succession of romantic scenery—sometimes exhibiting the extended outline of a Highland prospect; at others, presenting many of the interesting features of a home view, in the neighbourhood of Windermere or Keswick. To the eye of an Englishman, however, the woods which crown the summits of the highest mountains in this part of America do not compensate for the blooming heath and naked gra-

nite of his rugged hills; nor the foliage which covers the valleys with a heavy mantle of dark green, for the white cottages and yellow corn-fields, the smiling meadows, and the flocks and herds, which diversify and animate his native vale.

At the foot of the Cumberland Mountains we slept in a solitary hut, where we found a neat old woman, of 70 or 80 years of age, very busily engaged in spinning. A young Clergyman, who had been visiting Brainerd, was also driven in by heavy rain; and his offers to conduct Family Worship were thankfully accepted by our hostess and her son.

We reached Brainerd early on the 1st of June, and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this Institution was originally formed by some of the Missionaries, who afterwards went on to establish the Settlement at Elliot.

The number of Cherokee Children amounted to about 80; and, in addition to these, were two little Osage Indians, who had been rescued from captivity by benevolent interference. One of them was a little Girl, whose owner, at the time she was found, was carrying the scalps of her Father and Mother. He was induced to part with her for about 30*l.* generously advanced for her ransom by a Lady at New Orleans. Her simple tale of sufferings was a long and melancholy one, and the little Boy's constitution was nearly broken by ill-usage.

I was informed here, that many of the Indians evinced, at first, an indisposition to labour in the field, especially as the females were entirely exempted from the task: but they soon acquiesced; and exhibited, on this occasion, the docility and good-humour, of which their Teachers (perhaps with excusable partiality) represent them as possessing a more than common share. One of the Chiefs offered to find a Slave who should work all day, if the Missionaries would excuse his Son from agricultural labour between School-hours; but he was easily convinced of his mistake, and apologized for his ill-judged request.

I was much gratified by hearing the Children sing their Cherokee Hymns: and many ancient prophecies came forcibly to my recollection, when joining, in this Indian Country, with Americans, Indians, and Africans, in singing the following verse of one of our Hymns—

Let every nation, every tribe,  
On this terrestrial ball,  
To Him full Majesty ascribe,  
And crown Him Lord of all.

Some Negroes attended Family Prayer; and many come from a considerable distance to Public Worship, on Sunday. I was told, indeed, that there were instances of their walking 20 miles over the mountains, and returning the same day.

What animation would an occasional glance at Elliot or Brainerd infuse into our Missionary Committees! and how cheering to many a pious Collector of One Shilling per week, would be the sight of her Indian Sisters, rescued from their degraded condition, and instructed in the School of Christ! What, though we are but the hewers of wood or drawers of water for our more-honoured and enterprising Brethren, our humble labours, feeble and desultory as they are, and ever attended by imperfections by which their efficiency is much impaired, are still a link in the chain of human agency, by which God is pleased to accomplish His purposes of mercy to a fallen world.

With respect to the degree in which the efforts of the Missionaries have already been successful, in reference to the spiritual interests of their Heathen Brethren, they do not expect the harvest, when only beginning to break up the soil. They are aware, also, that, in a subject in which their hopes and fears are so sensibly alive, they are in danger of being misled by very equivocal symptoms; and even where they believe that they discern the fairest promise, they shrink from the idea of blazoning forth to the world, as decisive evidence of conversion, every favourable indication of a change of heart. Still, however, even in this respect, and at this early stage of their exertions, they have the gratification of believing that their labour has not been in vain.

Soon after leaving Brainerd, I crossed the River Tennessee, which here forms the boundary of the Cherokee Nation.

*Reflections on the State and Prospects of the Indians.*

I now bade a last adieu to Indian Territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventful history of this injured race.

Sovereigns, from time immemorial, of the interminable forests which overshadow this vast Continent, they have

gradually been driven, by the White Usurpers of their soil, within the limits of their present precarious possessions. One after another of their favourite rivers has been reluctantly abandoned, until the range of the Hunter is bounded by lines prescribed by his Invader, and the independence of the Warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding States, which appear in the maps, as if Indian Title were actually extinguished, and these ancient Warriors were already driven from the Land of their Fathers.

Of the innumerable Tribes, which, a few centuries since, roamed, fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the Flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his Tribe, who hovers like a ghost among the sepulchres of his Fathers—a spark still faintly glimmering in the ashes of an extinguished race.

From this gloomy review of the past history of these injured Tribes, it was refreshing to turn to their future prospects; and to contemplate those Missionary Labours, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed, had followed the occasional efforts of the American Government for the civilization of the Indians, but it was reserved for the perseverance of disinterested Christian Love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

Moral obstacles, which had bid defiance to worldly policy or interested enterprise, are yielding to a simple confidence in the promises of God, and a faithful compliance with the Divine Commands—*Go ye into all the world, and preach the Gospel to every Creature.* Christians, of different Denominations, are sending Labourers to the task; and it is animating, indeed, to contemplate the United States—in the name, as it were, and as the Representative of the various Nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, and to diffuse the Gospel throughout the Aborigines of this Western World.

And, surely, if any arguments were necessary in support of Missions, in addition to those derived from the force of Divine Commands, and the suggestions of Diffusive Charity, we should find them in the history of the early intercourse of Christian Europe with Asia, Africa, and America. Or if, viewing the wide range and growing energies of British Missions, a deep sense of our defective efforts should at any time be insufficient to repress every feeling of self-complacency, we have but to recollect how large a portion of the past labours of our Missionaries has been consumed, in eradicating the vicious habits which we have introduced into some Heathen Nations, or in dispelling the prejudices which our inconsistent conduct has diffused through others.

It is not in our Naval, our Military, or our Commercial Character, that we have as yet appeared generally as a blessing to benighted Nations. It is not when we press into the wars of Christians, the tomahawk or scalping-knife of the Indians—it is not when, deluging his Country with spirituous liquors in the prosecution of an unequal traffic, we send forth a moral pestilence, before which the frail virtues of the Savage fall, like the dry leaves of his forests in the blasts of Autumn—it is not when thus engaged, that we either conciliate his affections, or elevate his moral tone. The men who fertilize the Moral Wilderness and evangelize the Heathen World, are animated by a higher spirit

than the desire of conquest, or the lure of gain—by the spirit of our Marsdens, our Careys, our Buchanans, and our Henry Martyns. These are the men, who, at once the benefactors of their species and the representatives of Christian Britain, secure for their native country the veneration of far distant tribes, while preaching on their mountains the glad tidings of Salvation, or filling their valleys with hymns of praise.

The time, I hope, will come, when not our Missionaries only, but our Naval and Military Commanders, our Soldiers, our Sailors, and our Merchants, will all carry with them to every country where they hoist the British Flag, unequivocal demonstrations that they come from a Christian Land; and it is animating, indeed, to regard our Colonial Establishments, our extended Commerce, and our vast Marine, as instruments, in the hands of Providence, to prepare paths for our Missionaries, and to observe that Sacred Cause in which they count not even their lives dear.

In that Cause, it is scarcely possible to be Neutral. The question of Missions is now brought home to every breast; and the influence of individual opinion on the social and domestic circle, carries into the most retired situations an awful responsibility, as to the decisions which may be formed, and the sentiments which may be expressed, on a subject so deeply affecting the highest interests of the human race.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21, to December 15, 1821.

ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.
Bishop Sutton and Nopley (Hants.)	10	0 6	29	14 7
Cambridge—Town, County, and University	195	0 0	369	5 5
Church Lawford (Warwickshire, including 1st. 12s. 6d. from Harborough Branch)	53	8 6	485	8 6
Derbyshire	900	0 0	4375	10 4
Dudley	42	15 0	900	5 9
Gloucestershire (Cempden Branch)	30	0 0	3336	11 9
Guernsey (Donation from the Rev. P. Bellinger)	50	0 0	1876	8 1
Hitchin (Herts)	3	0 0	45	9 6
Leeds (incl. School Fund 10l.)	190	0 0	4573	12 0
Leicestershire (including 100l. from Loughborough Branch)	930	0 0	4966	16 9
Newcastle-upon-Tyne	20	0 0	1119	14 0
Pinner (Middlesex)	98	8 9	40	17 3
Richmond (Surrey)	21	0 0	381	0 0
Serley (Notts.)	18	19 0	421	14 9
Southwark	65	0 0	1918	3 7
Suffolk and Ipswich	50	0 0	3633	9 0
Sutton (Surrey) : from the Sunday School	3	13 4	131	4 4
Taunton and West Somerset	50	0 0	30	0 0
Titchmarsh (Northamptonsh)	7	7 0	129	3 8

COLLECTION.	L. s. d.		Total. L. s. d.
	L.	s. d.	
Non-Com. Officers of South Hants Militia, per Lieut. Missing	0	16 - -	0 16 0

BENEFACCTIONS.		
Anonymous, per W. M. Forster, Esq.	-	100 0 0
Dawson, Roger, Esq. Newington Terrace, Surrey	-	10 10 0
Evans, William, Esq. M. P. V. P.	-	10 0 0
Friend	-	100 0 0
Three Little Girls at Morcott, Rutlandsh.	-	1 0 0

CONGREGATIONAL COLLECTION.		
At Congleton Church, (Cheshire) by Rev. E. Wilson	-	6 4 0

SCHOOL FUND.		
By Leeds Association, For Margaret & Martha Goodchild	-	Fourth Year, 10 9

LEGACY.		
By the late Rev. David Davis, of Llanvinnach, Pembrokeshire, Duty	-	200 0 0 170 0 0



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### ERRATUM.

The account of the Tenth Anniversary of the National Society has been given, by mistake, at both p. 239 and p. 355. The date of July 6th at p. 355, should have been June 6th.







