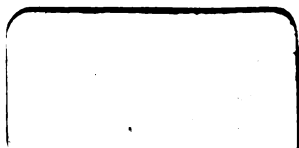
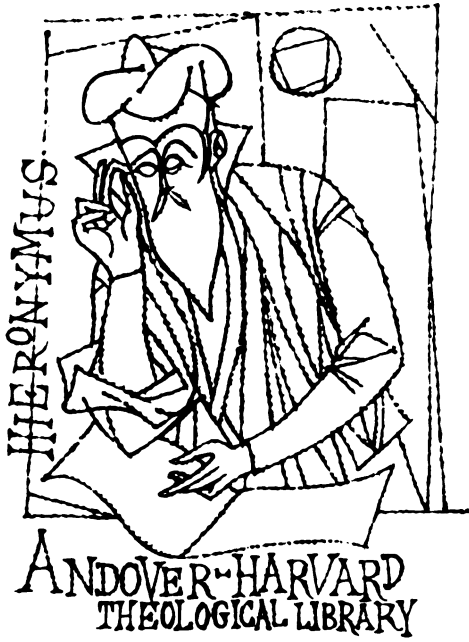


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THE
MISSIONARY REGISTER

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

ALL NATIONS WHOM THOU HAST MADE SHALL COME AND WORSHIP BEFORE THEE,
O LORD ; AND SHALL GLORIFY THY NAME. PSALM LXXXVI. 9.

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Missionary Register.

JANUARY, 1833.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

THE attentive reader of our last Volume will have seen many indications of the increasing facilities and encouragements afforded to the Church of Christ, in prosecuting her duty of labouring, even in the midst of growing hostility, for the Conversion of the World: see, more particularly, the remarks in the Wesleyan Missionary Report quoted at pp. 164, 165—those of Mr. Conder, at pp. 289, 290—those of the British and Foreign Bible Society, at pp. 331—333—and those of the London Missionary Society, at pp. 376, 377.

Nor does any one who has watched the course of public events need to be told, that the GREAT CHANGES in the state of the World, of which we have spoken in all the late Surveys, are rapidly advancing. The vigilant observer of the "Signs of the Times," who lately presented to us the following view of the disquietude of the Nations, might now darken his picture by the rising storm which threatens the dismemberment of the United States:—

The world is in agitation. All kings on earth, whose words were wont to be laws, are troubled. The calm repose of ages, in which thrones and altars were held sacred, has been broken as in a moment. Ancient monarchies, which seemed long to defy dissolution and mock at time, pass away like a dream; and the question is not now of the death of a King, or even of the ceasing of one Dynasty and the commencement of another, but the whole fabric of Government is insecure—the whole frame of Society is shaken. Every Kingdom, instead of each being knit together and dreaded by surrounding States, is divided against itself, as if dissolution were the sure destiny of them all. A Citizen King, the choice of the people, sits upon the Throne of the Capets; and, as if the signal had gone throughout the world quick as lightning, Nations, instead of progressing slowly to regeneration, start at once into life: and from the banks of the Don to the Tagus, from the shores of the Bosphorus to Lapland, and—wide Europe being too narrow a field for the spirit of change which now ranges simultaneously through the world—from the New States of South America, skirting Africa and traversing Asia, to the hitherto-unchangeable China, there are signs of change in every country under heaven; and none can say of what kingdom it may be told in the news of to-morrow, that a revolution has been begun and perfected in a week. Every kingdom seems but to wait for its day of revolt or revival:

Jan. 1833.

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and the only wonder now would be, that any Nation should continue much longer what for ages it has been ; or that the Signs of the Times should not, every where alike, be a striking contrast to those of the past.

But in what position does our own country stand ? Its Constitution has undergone a modification, which numbers lament as pregnant with evil, while multitudes hail it as prolific of good : we would observe on this subject, that, in the progress of this change, there were critical moments when the lifting of a finger might have led to the deluging of the kingdom in blood, but all was conducted by the overruling Hand of God to a peaceful end ; nor can we avoid remarking, further, that, if it shall please God to give us of this land a right mind, the way is now open before us to remove from our Institutions, with calmness and quiet, whatever ought to be removed, and to retain, with a firm hand, whatever ought to be retained. To the prayers of the Servants of God among us we may well ascribe the mercy which has been shewn to us : and if the Nation shall be piloted safely through the dangers—on the one hand, of infatuated adhesion to that which is confessedly evil ; and, on the other, of reckless destruction—we shall attribute its wisdom and its safety to the same cause.

Mr. Douglas, of Cavers—whose view of the State and Prospects of the Chief Moral Divisions of Mankind we quoted at large in the Introductory Remarks to the Survey for the Year 1826—has taken an enlarged view of the “Prospects of Britain,” in a piece lately published under that title, some extracts from which we here lay before our Readers:—

The storm which threatens Europe is no passing cloud. We are getting more and more deeply involved in one of those great catastrophes which change the fortunes of mankind. Between the heavens of the earthquake there may be many and considerable pauses, but at every succeeding shock the rents of the social edifice become wider, till the whole fabric at last must lie level with the ground. An unseen power is smiting the idol of human dominion at its base.

The stream and tendency of opinion in Europe is eminently revolutionary : it is powerful to destroy, but weak to rebuild. Old Institutions are rapidly falling before it ; but the New Institutions, which were intended to supply the place of their predecessors, perish still more rapidly than those which they have supplanted. There is no stability, because there is little Religion. But God is employing all these political changes and convulsions to introduce one great and permanent revolution—the change of the Kingdoms of this World into the Everlasting Kingdom of the Saviour. The purpose of God is, to *overturn, overturn, overturn*, till *He comes, to whom by right the kingdom belongs* : and these changes are likely to increase in rapidity and intensity, the nearer we approach to the advent of the Universal King—

This country appears to be intended by Providence for the enjoyment of perpetual peace. But there is no peace to the wicked : where men are not at peace with God through Christ, who *is our Peace* as well as our *Righteousness*, the arm of Divine Justice will reach them, however

well secured, and however placed remote from the causes of strife. Unless nations repent, the sword, the pestilence, and the famine will be their ultimate portion. But if God would make the light of His countenance to shine upon us, and cause us to forsake those sins, on account of which He has a controversy against us, there is every thing in our situation favourable for the permanence of our tranquillity, and for preserving uninterrupted amity with every other country—

—Britain might become the Capital of the Moral World . . . It is labour which gives value to every thing: the savage earth produces but thorns and thistles, and waits for its value and its cultivation from the hand of man. More labour and ingenuity have been bestowed on Britain than on any other country: the ancient form of Britain is changed, and it is becoming a new creation of art: its extremities are united together by sea and by land: the power of steam is changing it into one vast city, where the remotest parts are but the suburbs of a gigantic capital: England is growing into a metropolis; and the country which is dependent upon its productions, and which would look up to its intelligence and its industry, is the World itself. All rests upon the advance of knowledge, the pursuit of one great object in peace, and the steady refusal to embark in unnecessary war. Europe will soon be in flames: if we are wise and quiet, its commerce and its manufactures will find a refuge on our shores: but we must take the lead in liberty and in knowledge. There is no time to be lost. Other nations will soon be pressing upon our footsteps. The career of peaceful greatness will soon be closed upon us; and the dawn of a Millennial prosperity will be overcast with sudden darkness, instead of breaking out into the perfect day.

During the next hundred years, if Russia augment its population at the rate which it is doing at present, it will contain two hundred millions of inhabitants, without reckoning the additions which it may receive from numerous and extensive conquests in the East: it is supposed that it may be rent into many fragments, by political convulsions, before that period arrives: but it is so far in the rear of civilization, that it will be the last to feel the changes which are coming over the Governments of Europe; and it appears to be the instrument which Providence is using for breaking down other States, before it is shattered into pieces itself. The United States of America, if they proceed at their present rate of progression, will possess a population scarcely inferior; and which will fill, with free citizens, the whole of the immense territory of Northern America. Compared with these gigantic Empires, the present kingdoms of Europe will sink into helplessness and obscurity; unless, by rapid advances in civilization, they oppose a moral greatness to this overwhelming superiority of physical power. Now is the time for making these improvements. The world is still open for aggrandisement; in peace or in war: but the doom of each country will soon be sealed; and Nations, if they neglect their opportunities, must descend from being First-rate States, and, without any internal decay, must see themselves placed at the foot of the political scale. More than all the rest, Britain, which has smaller territorial advantages than the others, is imperiously called upon to strain every nerve, and to seize upon every element of success both at home and abroad. If the succeeding Fifty Years be vigorously improved—if, by the blessing of God, we enjoy concord at home, and are prevented from embroiling ourselves in the affairs of the Continent—if our agriculture be cultivated to the highest pitch, and our commerce extended to every creek in the

ocean, and the progress of science and of art accelerated by every means in our power, this country will have reached an eminence from which it may behold, without dismay, the colossal vastness of those New States which are growing up to an unparalleled strength and prosperity—

Europe and America are self-developed; Asia and Africa are not so. In the first two, a train of beneficial changes is begun, and no human power can arrest them: the latter two divisions of the world are passive, and await the improvements which are destined for them from the hands of their conquerors or colonizers. Russia is acting along the whole of the north and west of Asia, but her only weapon is force. The south and east of Asia seem reserved for the influence of Britain—the mistress of the sea; if the goodness of God should preserve her from the dangers which immediately threaten her, and make her the honoured instrument of furthering His own designs—

If God intends favour to this country, it is for the purpose of using it as an instrument for the diffusion of Christianity. Whatever stands in the way of the setting up of Christ's Kingdom must be shivered into fragments: whatever promotes the establishment of that Kingdom shall be enlarged and flourish along with it. If we wish to be great and successful, we must be more solicitous about the Cause of God than our own: we must carry the Gospel along with us; and, like Constantine, must perceive that Victory is attached to the Cross. Popery is the ruin of all who support it. The Imposture of Mahomet is weighing down to the dust its wretched votaries. Idolaters, all over the world, are calling out to false gods, who cannot save their worshippers from defeat and debasement. The Religion of the Bible, alone, will prosper; and those who bear the Bible along with them will find every obstacle giving way that opposes their progress, and be carried forward with a tide of success which they themselves scarcely expected.

Were Britain favoured with quick-sightedness to discern, and resolution to pursue, her true course of policy, not only India, but the remotest regions of the East, would be open to her commerce. France is much more politic than Britain. Had the French been in possession of India, they would have improved their advantages fourfold. They would never have foolishly and cruelly surrendered the Isles of the Indian Sea to the barbarous impolicy of the Dutch: in their hands, these Paradises of the Tropical Ocean would have had all their natural advantages augmented, instead of being laid waste by a selfish and blind monopoly. By a judicious mixture of intimidation and persuasion, they would partly have forced and partly insinuated their way both into China and Japan. Britain does not avail herself of her advantages as a maritime power: at a small expense, she might have a considerable disposable force in the East, always ready for sea; and able speedily to be brought to bear on any point, which it was either intended to protect or overawe. It is for the advantage of the Eastern Kingdoms that they should undergo the change which awaits them, from the kindly and commercial intercourse of Britain; rather than be overturned by the violence of some Northern Invader, who would pour down upon them the hordes of the pastoral wilderness. The Mahomedans, whose only argument is the sword, must be convinced by the sword; but the milder Idolaters of the East might be renovated and reduced from their errors by the peaceful controul and instruction of Britain. Thus, while the arms of the Russians are instructing the obdurate Moslem in the futility of the Creed of their Prophet, the knowledge and the religion of Britain might induce the Hindoos and

the Chinese to cast away their worthless idols, and to submit themselves to the King who shall rule over the world in righteousness.

Africa is still more helpless than Asia, and farther removed from all influences of good. Preparations, however, are already begun for a renovating change of that unhappy continent. The Liberated Blacks are beginning to return, with the seeds of knowledge, and with the rudiments of the true Religion; and America will soon send them forth in great numbers, and spread them over those shores which are opposite to the New World.

But England has more in her immediate power than States which are only growing into their fulness of strength. Even now, England might begin the Civilization of Africa on a considerable scale. The Natives themselves seem to afford a hint, when they supposed that Clapperton was sent to establish peace amongst their different tribes.

After tracing the means, which, in his judgment, might be advantageously employed for the Civilization of Africa, Mr. Douglas thus concludes:—

To sum up all—if God be against us, the causes of our ruin are many, and are already in operation; but if God be for us, there is yet a way for escape, and a path is open by which we may attain to far higher eminence than this country has ever yet reached.

The world is full of changes, and all these changes may become profitable to Britain. Providence has separated us from the Continent: let us take full advantage of our insular position. The sword of the Lord is raised to smite the Papal Nations: let us keep aloof from the sweep of Divine Justice. What God is overturning, we cannot establish; but we may have the blessing of the peace-makers. In advancing religion, we may obtain the prosperity of those who are seconding the purposes of the Lord. In devoting our national strength to the promotion of knowledge and religion, we shall gain more durable victories, and a higher and wider empire, than by the most prosperous career of war. By leaving America free to develop her own resources, and by exchanging a costly superiority over a small portion of the New World for the friendship of the whole, we shall be able to draw the utmost advantages from its increasing wealth and ever-growing prosperity, far more than if Britain were really the sovereign of the whole of that noble continent. The south and east of Asia may become a boundless field of British Enterprise and Prosperity; and we may open up the hidden treasures of Africa, and make all the productions of its vivifying climate the objects of a new and varied commerce.

But Britain is now weighed in the balance, and the days of her further prosperity may be found wanting. Her career of Glory is already as long, and her measure of Blessings as full, as have ever been vouchsafed to any nation: she has enjoyed and abused greater Mercies than were given to Israel of old: her Freedom has been as ample, and more lasting, than that of the Ancient Republics; and her Commerce has taken a far wider range than that of the once-favoured cities of Tyre and Carthage, each, like her, for a season the mistress of the sea. If her days even now were closed, she would excel all those Ancient States, not only in her Prosperity, but in her Progeny: she would leave an Empire of Freemen behind—strong in all the fervour of youth, and ready to renovate those vast designs which Britain was unable to accomplish. The thoughts of moral supremacy and domination will not perish while the English

Language survives. The dreams of glory, which were cherished for their country's line and language, by the great minds of England, during its brightest periods of intellect, from SPENSER down to MILTON and HARRINGTON, will at length become realities; and a New Rome will be re-edified in the West, whose mild and beneficent supremacy all nations will be happy to acknowledge.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order, as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

* * * *The references to pages are always to those of our last Volume, when not otherwise specified.*

Africa.

THE recent discovery of the Course of the Niger has already given birth to a Trading Expedition up that River; and it may well encourage the hope that this is the beginning of an intercourse which it will please God to favour and bless, that, not only has the British and Foreign Bible Society availed itself of this first opening into Central Africa to send thither copies of the Word of Life, but the Merchants themselves, who have entered on this new field of commercial enterprise, led the way in thus sanctifying their undertaking by consigning presents of the Holy Scriptures to the principal Chiefs and Rulers on the River. In addition to what we stated on the subject of this Expedition, at pp. 319, 412 of our last Volume, we subjoin an extract from the "United Service Journal:"—

Richard Lander, an obscure and uneducated, but enterprising and intelligent, Cornish servant of Captain Clapperton, at length ascertained that the Niger below Boossà, after wandering for four or five hundred miles through the heart of Western Africa, and receiving the contributions of many navigable streams, empties itself into the ocean, by several embouchures, in that immense Bay of the Atlantic,

called the Gulph of Guinea. The Nun River, by which Lander and his brother descended to the sea, disembogues its waters near Cape Formosa; a promontory separating the Bight of Biafra from the Bight of Benin. From our Settlement at Fernando Po, to the Nun River, does not exceed one hundred and fifty miles: so that the importance of our maintaining a footing upon that island is manifest; for, in all probability, the Nun is the principal embouchure of the Niger, though this point is not yet decided. This much, however, appears certain—that, entering by this channel, the Niger is navigable for the whole four or five hundred miles between Boossà and the sea—that though, above Boossà, the channel is obstructed by a barrier of rocks, yet little doubt exists of its having a communication with Timbuctoo—and, which is of greater consequence in a commercial point of view, that, throughout its whole majestic course, the Niger rolls through a fruitful, cultivated, and thickly-populated country; studded with towns and villages hitherto unvisited by Europeans, and having no other trade with civilized nations than such imperfect barter as could be carried on across burning deserts by the agency of slave-dealers and periodical caravans.

As peculiar interest very reasonably attaches to this Expedition among the Friends of Africa, we add, from the "Saturday Magazine," a description of the means prepared for accomplishing the object proposed:—

The command of the Expedition has been very properly invested in Mr. Lander, whose experience and local knowledge eminently qualify him for the charge. It is composed of two Steamers, and one Sailing Vessel of 150 tons burden. The *QUÔRRA*, which is the largest of the Steamers, is a noble vessel, built under the inspection of Mr. Laird: her burden is little short of 150 tons, and her engine is of fifty-horse power: she is well manned, and is furnished with every means of defence which the judgment and ingenuity of her proprietors could devise: her internal arrangements are judicious: the cabin is constructed with great skill; and the vessel is, altogether, well adapted for the service in which she is engaged: the *Quôrra* is commanded by Mr. Herries, who has an able coadjutor in Lieut. Allen, also of the Royal Navy: both these officers have been amply supplied by the Admiralty with chronometers and other instruments, to enable them to make the necessary scientific observations and surveys; and, as they are very competent to the task, much useful geographical information may be expected: Mr. Brigg, a surgeon, well acquainted with botany and other branches of natural history, is also attached to the Expedition. The other Steamer is of wrought-iron, and is called the *ALBURKAN*, an Arabic word, signifying "Blessing:" she draws but two feet of water, and carries fifty tons: from her small size and lightness, she will be capable of ascending the Niger much further than her more formidable companion; and if, moreover, advantage be taken of the state of the river, it is probable that she will surmount those difficulties of rocks, currents, and flats, which would effectually arrest the progress of the *Quôrra*: this curious iron steam-vessel may thus become the principal, if not the only, means of communication between the more interior parts and the coast, along which the Sailing Vessel will be continually cruising. This latter, which is called the *COLUMBINE*, will furnish the Steamers, as occasion may require, with the necessary fuel, and with the British-manufactured Goods with which she is laden, for the purpose of carrying on the trade with the Natives.

Should the Expedition succeed, it is intended to form a Settlement at *PATASHIE*, a large and beautiful island in the Niger, one day's journey below Boossà. It belongs to the King of Wowwow, who has frequently expressed his earnest wishes that our countrymen would come and trade with his people: from him our adventurers would receive encouragement and indulgence.

From its central situation and natural advantages, *Patashie* would afford every facility for trading: the Natives are hospitable and obliging, and all the necessaries of life are in great abundance. In the course of time, this delightful island may become a central market for the sale of British Manufactures; and the Native-African Trader, from Bornou on the one side and Timbuctoo on the other, may hereafter resort to it, to supply their respective countries with the cottons of Manchester and the cutlery of Sheffield.

Western Africa.

THE views of the American Colonization Society, in reference to this coast, are opened in the following extract from an Address circulated by the Board:—

Africa makes her appeal to our sympathy and charity, in a tone of earnestness and distress to which we are bound to listen, and which the Board trust cannot be resisted. It is along her dark shores, and over her immense but uncultivated fields, that the Society will dispense its richest blessings. What a night of gloom and terror has settled, for ages, on her land!—her immense population covered with barbarism—given up as a prey to outrage and violence—cursed by a traffic which has set brother against brother, desolated families and villages, excited the worst passions of savage nature, ruthlessly sundered all the ties of kindred and affection, and, seizing with merciless and unyielding grasp its bleeding and broken-hearted victims, borne them, crowded and crushed and dying, into foreign and hopeless bondage! And even now, when her cries have pierced the heart of Christendom, when States and Kingdoms have legislated and united to put an end to her sufferings—still torne, plundered, and robbed of her children by the pirates of all nations, she stretches out her hands and casts an imploring eye toward the Friends of God and Man, in this free and blessed country, for that deliverance which she has looked for in vain to all the world beside.

And who can doubt that to this Nation THE INTERESTS OF THE AFRICAN RACE ARE, BY PROVIDENCE, ESPECIALLY ENTRUSTED? The means, by which our high and solemn duty to her is to be discharged, are evident. Her exiled children, in the midst of us, are waiting to return to her; not as they came, ignorant and enslaved barbarians, but free and instructed Christians—capable, with the aid which we can give them, of founding on her shores Civilized Institutions—of becoming teachers and guides to her people—of inculcating among them those lessons of wisdom, which men with few advantages are not always the last to learn, That the duty of man is never at war with his interest, and That happiness is the handmaid of virtue. Already, in the vicinity of Liberia, are they abandoning the Traffic in Slaves, for a more peaceful commerce and the humane arts of life; and numerous tribes have sought the protection of, and adopted as their own, the laws of the Colony.

That similar colonies, established at proper intervals along the whole Coast of Western Africa, will erect impassable barriers between the parties in the Slave Trade, and by opening to the African Tribes the sources of a better commerce and communicating to them a knowledge of the Christian Faith win them over to the love and practice of truth and social virtue, may be as confidently expected, as that any moral means, well directed, will reform a debased and uncivilized people.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

For the details of the Mission, at three different periods, see p. 110—113, 252—256, 427—433 of our last Volume: at p. 112, see some Remarks on the Native Superstitions; and, at p. 255, others on the Study of the Native Dialects: with Notices, at p. 368, of the death and character of a Native Assistant, Richmond Turvey; and at p. 497, Notices of the late Rev. H. Brooks.

The Rev. John Raban, with Mr. and Mrs. Betts, Mr. John Rogers, and Hannah and Ann Nyländer, who left England Nov. 6, 1831, arrived at Freetown

on the 8th of January following: in about six weeks, Mrs. Betts's health obliged her to embark again for England: Mr. Rogers died on the 12th of May. On the 3d of June, Mr. Raban left the Colony, and reached Brighton on the 3d August. On the 12th of October, he again left London for Sierra Leone, accompanied by the Rev. G. A. Kissling and J. F. Schön, Messrs. T. Bates and E. Gillespie, and Mrs. Kissling: Mr. Schön had been admitted to Holy Orders by the Bishop of London: Mr. Kissling, late of the German Mission, having joined the Society's Missions, had

visited England, and was now returning—Pp. 72, 198, 199, 318, 368, 456.

Freetown—1804—John Godfrey Wilhelm, John Raban; G. Fox, John Palmer, Assistants—Pp. 4, 110, 111, 113, 252, 253, 256, 427, 431, 432.

Christian Institution, at Fourah Bay—1828—C. Lewis Fred. Haensel; W. Marah, As.—While most of the Youths give great satisfaction, others have manifested such insubordination as to render it necessary to dismiss them—Pp. 4, 110, 113, 253, 430, 432.

RIVER DISTRICT: comprehending the following Stations lying E. and S. E. of Freetown: *Kissey*, 4 miles; *Wellington*, 7 miles; *Hastings*, 13 miles—G. W. E. Metzger; W. Young, As. and 4 Nat. As. Rev. John Gerber is on a visit to Europe—Pp. 4, 110, 111, 113, 198, 252,

254, 256, 427, 428, 431, 432.

MOUNTAIN DISTRICT: comprehending the following Stations lying S. and S.S.E. of Freetown: *Gloucester*, 4 miles; *Regent*, 6 miles; *Bathurst*, 6 miles—W. K. Betts; John Weeks, John Warburton, As.; Hannah and Anne Nyländer, As.; 7 Nat. As. Mr. Lloyd has returned home—Pp. 4, 110, 111, 113, 198, 252—256, 429—433.

Summary at Michaelmas 1832.

Average attendance on Public Worship: Sund. Morn. 2770; Sund. Ev. 1270; Week-day Ev. 970; Early Morn. Serv. 260—Baptisms in the Quarter, 99 Communicants, 690—Candidates, 338—Seminarists, 16—Scholars: Day Schools, 1561; Even. Schools, 283; Sunday Schools, 1066.

The means of imparting spiritual instruction to the adult and youthful population at Sierra Leone have been steadily pursued during the year, so far as the limited number of Labourers would admit. The average number of persons attending Public Worship is the same as it has been for some time past: the conduct of most of the Communicants is reported to be consistent with their profession.

The Christian Institution at Fourah Bay has been opened to a small number of suitable Colony-born Youths, at an earlier age than that at which Students have hitherto been admissible.

The want of Labourers is still much to be lamented. It appears that the worship of Idols is not yet entirely eradicated from among the Liberated Africans.

Painful circumstances have occurred in the Mission; and we have to lament the separation of one individual from the Society in consequence of his openly falling into sin. May these afflictions lead us more earnestly to supplicate the Father of Mercies to have compassion upon Africa, and visit her with the Blessings of Salvation! (*Committee.*)

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia: inhabitants, in 1826, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—Moister; Pierre Sallah, Nat. As.; who has been ransomed at an expense of 50*l.*, which was chiefly contributed by friends in Dublin—Members 61; of whom one-third have been recently added—The School is doing well—Local Subscriptions to the Mission, in the last year, amounted to 50*l.*—P. 5.

McCarthy Island: about 300 miles up the Gambia—1832—John Cupidon, Nat. As.—In May and June 1831, Mr. Moister visited this place; and was encouraged, by the promising appearances, to fix there one of the Native Assistants: he considers the island best adapted for a Missionary Settlement of any spot which he has seen; and writes, in reference to it, at the end of August—

rence to it, at the end of August—

The Cause of God is prospering. There are now ten Members in society, with a considerable number of Scholars in the school. I shall be under the necessity of paying another visit to this place. The people wish to have their children baptized; and many, whose minds are enlightened, and who cannot live any longer in a state of concubinage, wish to be lawfully married.

SIERRA LEONE.

Freetown, with 5 Out-stations. Mr. Keightley has returned home, having completed his appointed term. See Pp. 6, 318. In October of last year, he wrote—

The appearances, at present, are very encouraging: our Chapels are generally well attended, and the Congregations listen attentively to the Word. During the last quarter, four have died; and we have now four Members more than we had at the close of the last quarter, beside 39 on trial.

AMERICAN COLONIZATION SOCIETY.

LIBERIA.

Monrovia, the chief town of this American Colony of Afro-American and Liberated Africans, at Cape Mesurado: inhabitants between 700 and 800, being about a third of the population of the Colony—1822—Dr. Mechlin is Governor; and Dr. G. P. Todsén, Physician—A system of Government, in which the colonists take part, has been established, and is in full and successful operation.

A Court of Justice assembles monthly at Monrovia, and exercises jurisdiction over the whole Colony: no crime of a capital nature has yet been committed: the trials are by jury—A Public Library has 800 subscribers—Pp. 6, 199, 219—221, 256, 496; where will be found testimonies to the improvement of the Colony, both official and by visitors.

We were treated with a kindness and hospitality which made us feel ourselves at home: there was not a man who did not treat us as his brothers: we felt, for the first time, what it was to be free and independent: the people possess a spirit of liberty and independence, such as we have never seen among the Coloured People of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living, and their happiness as a community, far above those of their Coloured Brethren, even the most prosperous of them whom we have seen in the United States: they feel that they have a home: they have no fear of the White Man or the Coloured Man: their laws grow out of themselves, and are their own: they truly sit under their own vine and fig-tree, having none to molest or make them afraid: since our return, we have been in the houses of some of the most respectable Men of Colour in New York and Philadelphia; but we have seen none, on the whole, so well furnished as many of the houses of Monrovia: all things about their dwellings appear neat, convenient, and comfortable.

There are five Schools, two of which we visited, and were much pleased with the teachers, and the improvement of the children. We noticed very particularly the moral state of things; and, during our visit, saw but one man who appeared to be intemperate, and but two who used any profane language: we think the settlers more moral as a people than the citizens of the United States: the Sabbath is very strictly observed, and there is great attention to the things of religion. We attended church several times; and one of us, being a Minister of the Gospel, of the Methodist Church, preached three times, to large and very attentive congregations: there must have been from three to four hundred at each Religious Service; all well dressed, and apparently respectable persons. We visited the poor-house, and found there four sick and infirm persons, one of whom made a good deal of complaint for want of supplies and attention: we found only two other persons in the Colony who expressed any dissatisfaction; and we had much reason to doubt whether they had any good cause for it. The soil at Caldwell and Millsburg is as fertile as we ever saw, and much like the lands on the Mississippi: we saw growing on it, pepper, corn, rice, sugar-cane, cassada, plantains, cotton, oranges, limes, coffee, peas, beans, sweet potatoes, water-melons, cucumbers, sousep, bananas, and many other fruits and vegetables. We saw cattle, sheep, and goats; and swine and poultry in great abundance. Wherever we went, the people appeared to enjoy good health; and a more healthy looking people, particularly the children, we have not seen in the United States.

We must say, that, had what we have seen of the prosperity of the Colony of Liberia been reported to us by others, we could hardly have believed them; and are, therefore, prepared to expect that our own report may be discredited by our Coloured Brethren. We wish them to see and judge for themselves. Whatever they may say or think, it is our deliberate judgment, that the Free People of Colour will greatly improve their character and condition, and become more happy and more useful, by a removal to Liberia. There, alone, can the Black Man enjoy true freedom; and where that freedom is, shall be our country.

(Report of Two Free Coloured Men deputed from America to visit the Colony.)

GERMAN MISSIONARY SOCIETY.

LIBERIA.

This Mission has been relinquished—
Pp. 6, 199.

GOLD COAST.

Ussa, a Negro Village, near the Da-

SOCIETY OF FRIENDS.

Mrs. Kilham has fallen in the midst of her benevolent labours—Pp. 6, 320.

South Africa.

SOME particulars of the visit of the Bishop of Calcutta, in his way to India, appear at p. 533 of our last Volume.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Dr. Philip has, since his return to Africa, sold or distributed 171 Bibles and 578 Testaments, in Dutch or English: 250 Dutch and 200 English Bibles, with 1300 Dutch Testaments, have been sent to the Cape. There is a prospect of either reviving the South-African Bible Society which has fallen to decay, or of forming a New Society.

An application (see a subsequent page) from Thirteen Missionaries of different Denominations, requesting aid in printing the Caffre Scriptures, has led to the necessary inquiries: if these lead to satisfactory results, the aid requested will be cheerfully rendered.

CHRISTIAN-KNOWLEDGE SOCIETY.

A portion of a grant of 2000*l.*, made by the Society for furthering the religious interests of the Colony, has been applied in aid of the erection of Churches—New Lending Libraries are forming, and others have been enlarged: the Miracles of our Lord have been printed in the Caffre Tongue: 112 Bibles and Testaments, 96 Common Prayers, and 617 other Books and Tracts, were sold and distributed in the year—Sunday Scholars at Cape Town, 242; being 95 whites, 95 blacks, and 52 slaves: in other parts of the Colony there are about 350 Sunday Scholars.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Appendix to the last Report furnishes the following notices:—

The "Bible and School Commission," formed in 1813, have established Schools in the principal village of each chief district of the Colony: the thinness of the population, and the distance at which the farmers in the interior live

nish Fort Christiansburg—1828—T. Philip Henckè, Jacob Fred. Sessing, Chr. Fr. Heinze, M.D., Peter Peterson Jaeger, Andreas Riis—P. 6.

from the District School, are a great bar to the progress of education; which has, nevertheless, been, for some years past, decidedly and rapidly advancing, particularly in Cape Town. In 2 Schools in Cape Town and 24 elsewhere, belonging to the Commission, there are 1267 scholars. In Cape Town, there are 12 Private Schools for Boys and 10 for Young Ladies: two Schools of Industry have 140 scholars: an Infant School has 60 pupils: a Grammar School, begun in 1824, is supported by Government: a College, begun in 1829, supports itself, and is the first institution in the Colony which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many and competent Teachers for the District Schools: the Dutch Inhabitants have a School preparatory for the College, with 180 scholars. All these Schools are independent of the various Missionary and Sunday Schools.

RELIGIOUS-TRACT SOCIETY.

A "Ladies' Tract and Book Society" has been formed at Cape Town: nearly 30 Ladies have united: a number of Young Men distribute Tracts among sailors, and in prisons and other places: Tracts in Dutch, suited to the local circumstances of the Cape, will be printed. The sum of 64*l.* has been received from the Cape by the Religious-Tract Society; and 24,980 Publications have been granted for different places: part of these, with 16 reams of paper, were designed for Lattakoo; in reference to which the Committee remark, that "the prospect of a reading population in the interior of South Africa is an interesting feature of the present day."

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

The Brethren Genth, Schopman, and Bonatz, with Sr. Genth, mentioned at p. 7 of the last Survey, as on their voyage, arrived at the Cape Dec. 30, 1831. On the 26th of January following, they reached Gnadenthal, where Br. Schopman is stationed: on the 7th of March the rest of the party arrived at Enon, where Br. and Sr. Genth will labour. Br. Bonatz was to go forward to Shiloh. Dr. Lees, a young Physician, and belonging to the Brethren's Church, was on a visit, last year, to the Colony.

HOTTENTOTS.

Groenskloof: 40 miles N. of Cape Town: 563 inhab.—1808—Brn. Clemens, Lehman, Meyer—No Report appears—P. 7.

Gnadenthal: 130 miles E. by N. of Cape Town: inhab. 1319: houses 247; of which 115 are walled—1736; renewed 1792—Brn. Hallbeck, Luttring, Schopman, Stein, Sonderman—In the year 1831, there were 33 deaths, 13 removals, 48 withdrawals or exclusions, 44 new residents, 42 births and baptisms, 49 adult baptisms or receptions into fellowship, 43 admissions to the Lord's Supper, and 6 marriages. At the close of that year, the above-mentioned 1319 inhabitants were thus divided: communicants, 605; baptized adults, 210; baptized children, 391: candidates for baptism, 39; new people and unbaptized children, 74: in this number were included 203 married couples, 45 widowers, and 88 widows—Pp. 7, 8.

The course of our congregation is peaceful. There is, also, an encouraging work among our neighbouring farmers: I know several families in which a very striking change has taken place... The steady attendance on the Means of Grace, the peaceful intercourse of the people, the absence of all disgraceful occurrences, and the comfortable state of mind of the sick and dying, are pleasing proofs that their declarations, when speaking with us on the state of their souls, are not hypocritical.... There is, indeed, much to humble us before the Lord: the harvest-season, in particular, seldom fails to lead some of our young people into sin: on the whole, however, we have reason to be thankful for the blessing which rest on our feeble labours, whereby not a few are brought to the obedience of the Gospel, and enabled to walk worthy of their heavenly calling.

[Br. Hallbeck.

The number of Scholars under daily instruction is about 300: at the last

dates, the Schools were in full activity, and afforded the Brethren great pleasure: of 129 girls examined, 75 could read fluently in the Harmony of the Gospels. In the latter part of 1831, an Infant School was begun, with 114 children under six years of age: the average attendance is now become 120: of this School, Br. Hallbeck says—

Our Infant School, by God's mercy, prospers beyond my most sanguine expectations, and is indeed a blessing to Gnadenthal. The children are eager in their attendance; and their faculties are called into exercise in a manner that astonishes every one. A most excellent opportunity is afforded, not only of awakening ideas in the minds of these little ones, but also of instilling into their hearts a feeling of love and gratitude to our Saviour; and I perceive, with pleasure and thankfulness, that our imperfect endeavours are not in vain. Even the parents, who now and then visit the school, have been heard to declare, that they do not know how it is, but the Spirit of God brings the truth more home to their hearts in this School than in the Church.

In reference to an Organ, which has been sent out for the use of the Settlement, and was brought into daily service, he writes—

Nothing can exceed the delight of our Hottentots at this unexpected present; and their declarations in describing this delight are so striking, that 'it is evident that they understand the legitimate object of music, better than those whose taste is spoiled from infancy by its profane abuse. The simple playing of our beautiful hymn-tunes makes many of them melt into tears; and gives them, as they express it, a foretaste of heavenly joys. Our Church is crowded with hearers at every meeting; and there is a sensation in the whole place and its neighbourhood produced by this novelty, which, though of a transitory nature, is, I have reason to believe, not unaccompanied by spiritual benefit.

Hemel-en-Aarde: a Hospital for the relief of Lepers, about 12 miles from Caledon, and near the sea: 102 inhab.—1828—Br. J. Tietze—Communicants, 38; baptized adults, 19; baptized children, 3; candidates for baptism, 19: excluded, 3; other patients, 20—P. 8.

Among these lepers there are, indeed, some unfeeling creatures: but the Word of the Cross has softened the hearts of most of them; and, among the poor sufferers, there are many truly pious souls, with whom no one can converse without edification. The number is on the decrease; and I believe that Government, on account of its embarrassed finances, will be obliged gradually to discontinue the Insti-

tution, and to suffer every place, village, and district, to care for its own sick. The establishment, though humane, is not strictly necessary, as the malady is not considered contagious. [Br. Hallbeck.

Elim: near Cape Aiguilla: 184 inhab.: 34 walled houses—1824—Brn. Teutsch, Nauhauss—P. 8.

There has been a manifest growth in grace among the members of our little flock. They live in peace with one another—attend the meetings diligently—and express themselves, in conversation with us, in a very edifying manner: since the beginning of the year, 13 adults and 18 children have been baptized, and six persons admitted to the Holy Communion. Our communicants prove, by their Christian Walk, that they know whom they have believed, and whose property they are. The Schools are attended by about 40 children: they are remarkably diligent and attentive; and, what is most encouraging to us, several of them appear to have already received a deep impression of the love of Jesus. [Br. Teutsch.

A late visit to Elim gave me great pleasure. The attendance of the neighbouring farmers on the Services of the Lord's Day is steady and increasing. On New-Year's Day, several hundreds were present, and the Church could not accommodate one half of the hearers. A larger Church will soon be required. [Br. Hallbeck: Jan. 1833.

Enon: on the White River, near Algoa Bay: inhab. 450—1818—Brn. Lemmertz, Hornig, Genth—Communicants, 123: baptized adults, 92: baptized children, 119: candidates for baptism, 44: new people and unbaptized children, 72—Scholars, 125, of whom 43 can read well: all attend with pleasure—The Settlement has suffered much from the sudden rise of the river; but prospers in spiritual things. "The baptized, in general," the Brethren say, "manifest that the Holy Spirit influences their hearts to seek pardon and deliverance from sin where alone they can be found." Many persons attended from the neighbourhood at the Christ-

mas Festival, who seemed to be sincere inquirers after the Way of Salvation—P. 8.

The season being an uncommonly fruitful one, we find the herbage looking very green and luxuriant, the cattle fat, and milk plentiful—a great blessing for the poor Hottentots, who have again had to sustain very heavy losses in their gardens and corn-land, owing to a destructive inundation.

[Br. Genth: March 1832.

TAMBOOKIES.

Shiloh; on the Klipplaat River: the inhabitants, at the close of 1831, are stated at 320; but there is probably some mistake, as the number is said (see p. 8 of the last Survey) to have been 390 in February of that year—Brn. Halter, Hoffman, Fritsch; which last Brother moved hither from Enon—Baptized adults, 10; who all walk in the ways of the Lord, and thereby exercise a beneficial influence on their countrymen—In October 1831, upward of 100 Tambookies were admitted as inhabitants: the number is now so great, that small kraals are formed in the neighbourhood, the place itself being too much thronged with the great herds of cattle. Beside the houses of the Missionaries and their Hottentots, there are 51 huts of Tambookies—At pp. 221, 222, were given particulars of the Progress of Christianity and Civilization at this Station.

The Tambookies are, at present, somewhat unruly; the effect, as it would seem, of superabundant food, and the absence of all outward distress. Well might they be addressed in the words of Moses to the people of Israel, *Do ye thus requite the Lord, O foolish people, and unwise?* ... Heavy rains fell almost daily in the months of January and February, and our pastures are consequently in the finest condition. The innumerable swarms of locusts by which we are visited may therefore find provender without intruding into our gardens. [Br. Halter.

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D. Superintendent—The attendance on the Sunday Morning and Evening Services in the Mission Chapel improves—In the Afternoon, Dr. Philip gives particular attention to a flourishing Sunday School: on Monday Evening he delivers a short Discourse; and, on Wednesday Evening, has a Bible Class of from 30 to 40 Young Persons—P. 9.

HOTTENTOTS.

Roosjsteld: 40 miles N. of Cape Town—Cornelius Kramer—P. 9.
Mr. Kramer continues to preach, at diffe-

rent places, sometimes to considerable congregations of both white and coloured people; but, from the nature of his situation, he labours under many difficulties. He is supported by the produce of his own farm, to the cultivation of which he is obliged to attend: all his labours are gratuitous; travelling from place to place, in his own waggon, to preach the Gospel. His advanced age diminishes to some extent his labours. The average attendance of the congregations in three Field-cornetries, to which Mr. Kramer preaches on the Sabbath, is between 200 and 300 colonists and slaves. [Report.

Paarl: 35 miles N.E. of Cape Town—1819—W. Elliott, who removed hither

London Missionary Society—

from Caledon in May 1831, Mr. Kitchingman removing to Hankey—Services: three on Sundays, and one on Friday Evening; with two Catechizings and a Prayer Meeting—Communicants, 30; whose character is satisfactory, and some of whom are highly exemplary—About 500 Slaves and Free Blacks receive religious instruction through this Mission—P. 9.

Tulbagh: 75 miles N.E. of Cape Town—Arie Vos, Gustavus Adolphus Zahn. Mr. Zahn, who accompanied Dr. Philip on his return to Africa, is of the Rhenish Missionary Society, and has rendered efficient aid to Mr. Vos, who is infirm from advanced years—Congregations in Tulbagh, 80; in the country, 120: the influence of religion on the minds of the people increases—Scholars, 50: the school had previously languished, but has been greatly revived by Mr. Zahn's exertions—P. 9.

Caledon: 120 miles E. of Cape Town: inhab. 140 men, 155 women, 154 boys, 129 girls—1811; renewed 1827—Henry Helm—Communicants, 21—Scholars, 91: Sunday Adult Scholars, 45: Infant Scholars, 36—P. 10.

At Caledon, I was most agreeably surprised to find the state of the people far above my conception. I had been afraid that the length of time that they had been deprived of a Missionary would have brought them to a very backward state, but I found a set of people whose appearance spoke immediately in their favour; and attentive and devout as I have found the people at the institutions, that of Caledon excels. My wonder ceased, however, when I heard the impressive addresses of Mr. Helm, and witnessed his zealous and judicious Missionary Labours.

[A Visitor in March 1832.]

Pacaledorp: 245 miles E. of Cape Town: inhab. 69 men, 71 women, 106 boys, 109 girls; occasionally absent, 60—1813—W. Anderson; T. Edwards, As.—Besides an early Prayer-Meeting on Sundays, and Morning and Afternoon Services, a Catechetical Exercise is held in the Evening on the subjects of the Morning and Afternoon Sermons: this plan has greatly increased the attention of the people: the congregations vary from 150 to 200—Adults baptized in the year, 5—Attendance of scholars is good, and their progress tolerable—P. 10.

There are some eminently pious persons among the inhabitants; and there are also those of whom the reverse might be stated: but the methods adopted by the Missionary to check immorality and impress more generally a sense of propriety and duty, have not been in vain. The people have used every

means in their power to procure an honest livelihood: no charge of crime appeared against any one member of the Institution, at the last sessions in 1831; neither were the people in arrears with their taxes. [Report.]

Hankey: near the Chamtoos River: the inhabitants are increased to 400—1825—James Kitchingman, who removed hither from the Paarl in June 1831; and John Melvill, who had left Philippolis in March and proceeded to Hankey—Communicants, 54: candidates for baptism, 12. A great improvement has taken place among the people; many of them having abandoned immoral courses, and devoted themselves to God: the Place of Worship is become too small: many slaves are usually present—Day Scholars, 110; who are eager to learn: Adult Sunday Scholars, 60—The facilities for irrigating the land, by means of the new water-course mentioned at p. 10 of the last Survey, have led to the increase of the population; but this water-course, the greatest work of the kind ever attempted in the Colony, was wholly destroyed at the end of February, by a sudden and violent tempest, which has reduced the Station to such distress as to call forth liberal contributions from many friends—P. 10.

Bethelsdorp: 450 miles E. of Cape Town: inhabitants, by latest return, 464; of whom about 300 were coloured people—1802—Adam Robson—The attendance at Public Worship has been very good: some have been awakened, and backsliders have been reclaimed; yet many grieve the Missionary by the want of due steadfastness, humility, and zeal—adults baptized in the year, 8: communicants added, 10: married 17 couples: candidates for baptism, 24—The Day School, at which from 100 to 110 are in average attendance, is in good order and highly improving: Adult Sunday Scholars, 180 to 200 in attendance; the progress of some of whom, especially of those who are religious, is very great—Temperance Societies, established here and at Port Elizabeth, encourage the hopes of the Missionary; as Intemperance has hitherto been one of the chief means by which Satan has maintained his sway over many—P. 10.

Port-Elizabeth: out-station to Bethelsdorp: inhab. about 1100; of whom, 700 are Hottentots, Malays, and Slaves, and the remainder English with a few Dutch—The moral state of the people greatly needs the vigorous and persevering exertions of a devoted Missio-

nary; but the Station is, at present, vacant—P. 10.

Uitenhage: out-station to Bethelsdorp, where a great number of Hottentots and Slaves from various quarters reside—J. G. Messer, who removed hither from Henkey in September 1831—A New Place of Worship has been opened, and is always filled: some of the hearers seem truly in earnest—Sunday Scholars, 60 to 70. The Day School prospers—P. 11.

Theopolis: 550 miles E. of Cape Town—G. Barker, Christopher Sass—Congregations: on Sunday Mornings, about 400; in the afternoons, about two-thirds of that number, as many leave to attend their cattle; in the evenings still fewer, from the distance at which many reside; on Week-day Evenings, from 30 to 60: the general demeanour is highly becoming: solemnity pervades the whole congregation, and the attention is seldom diverted: an increased religious concern has lately appeared—Communicants, 32 men and 44 women: the generality conduct themselves as sincere Christians: baptized, 3 Adults: married, 9 couples—Schools: Day, 162, but attendance not steady: Adult Evening, not so prosperous as formerly: Adult Sunday, improving—P. 11.

I hope we shall soon be able to establish a Temperance Society. I have first desired to see that most pernicious custom of giving spirits to Hottentots abolished. This is a necessary step to our proceeding, as most of the intemperance among the Hottentots is the fault of others more than of themselves. No one can reflect on the almost universal custom in our villages, of paying for occasional services with nothing but brandy, without horror: unless this custom is abolished, a Temperance Society will be a mere pageant. I anticipate much good from the interest now taken in the abolition of intemperance; for which interest we are much indebted to the editor of the Colonial Newspaper, Mr. Fairbairn. [Mr. Barker.]

Grahamstown: in Albany District—John Monro—The Chapel, by the aid of a gallery lately added, will accommodate from 400 to 450 persons: the Congregations, composed respectively of Colonists and Hottentots, have latterly much increased: a blessing accompanies the Word: the restless, wandering spirit of the Hottentots gives place to more settled habits—The numbers and diligence of both adults and children in the Sunday School are encouraging—In 1831, the Auxiliary Missionary Society collected 68*l.* 13*s.* 6*d.*—A Temperance

Society, lately formed, has 150 coloured people on its list, and adds to its members daily—P. 11.

Graaf-Reinet—A. Van der Lingen was received into connexion with the Society in 1830: he had been previously employed by the Graaf-Reinet Missionary Society as their Missionary, and at their sole expense: he is now supported by both Societies; the Graaf-Reinet Society being unable to carry on the work of evangelizing the Heathen in their immediate vicinity without additional aid—He preaches twice on Sundays to about 200 Hottentots and Slaves; and has five Services in the week, some of which are for the benefit of prisoners and convicts.

Cat River: in the Neutral Territory—Emigrations in 1829 gave rise to New Settlements, 34 in number, with about 100 Hottentots at each: of these, 20 are chiefly composed of Hottentots from Bethelsdorp and Theopolis: at their request, Mr. Read, late of Bethelsdorp, has been stationed among them as their religious instructor.

The attendance on the Means of Grace at the different locations is encouraging. An evident blessing rests upon the means of spiritual improvement: many have been awakened and are earnestly seeking salvation. At the place of Mr. Read's residence there is a school of nearly 100 children: from 70 to 80 regularly attend: there is also an Infant School of about 30 children. [Report.]

CAFFRES.

Buffalo River: Caffres resident, 45 adults and 37 children: houses 6: garden-ground, 35 acres—1826—John Brownlee, Gottlieb Fred. Kayser; Jan Tzatzoe. Nat. As.—Congregations: on Sundays, 200; on Week-days, 30. By weekly visits to the kraals, from 120 to 150 adults and from 20 to 50 children are brought, with much success, under catechetical instruction—Communicants, 7—Day Scholars, 16: Sunday Scholars, 34—Mr. Kayser is translating the Scriptures into Caffre—Pp. 11, 258.

The prospect of ultimate success in Missionary Labours among the inhabitants of this Station and the Caffre Nation generally, becomes every year more encouraging. The spathy of many has been superseded by an increasing attention to the Means of Grace. The people who live near the Station have ceased to work in their gardens and fields on the Sabbath, and the sanctity of the day is better understood: some of the captains vigilantly attend to their people's behaviour, and use their influence in promoting the observance of the Sabbath. Sometimes the Mission Chapel is so filled that many cannot get

London Missionary Society—

admittance; and the people occasionally assemble in the Chapel half an hour before the Service begins: the greater part of the hearers are attentive. In the Sabbath-Evening Service, questions are put to the people; and sometimes four or five persons will give suitable and pleasing answers to the inquiries of the Missionary. [Report.

GRIQUAS, CORANNAS, and BECHUANAS.

Griquatown: 530 miles N E of Cape Town: inhabit. belonging to the Station and under the government of Captain Waterboer, 1560—Peter Wright; Isaac Hughes, As.—Congregation, 300 to 400: communicants, 40—Scholars: Day, 150; Sunday, 180—The spiritual and temporal state of the people is steadily improving: they have given up their migratory habits, and reside throughout the year at the Station—P. 11.

Campbell: 30 miles E. of Griquatown—A Catechist—A blessing rests on his labours: a new Place of Worship has been opened: the widow of the late Captain Kok of Namaqualand, upward of 90 years of age, has been baptized—The small-pox had made great ravages: 52 persons had died—P. 11.

Philippolis: on the north side of Cra-dock River: inhab. 1604 Griquas, subject to Adam Kok: 200 Bechuana and 150 Coranna Families are in connexion with the Station—G. A. Kolbe; who arrived here in March 1831, from the Boesjesmans Station, on Mr. Melvill's removal to Hankey—Congregations: Sunday, 160 to 280; Week-days, 50 to 120. Much religious concern appearing, and the number of hearers continuing to increase, a New Place of Worship, which will hold 500 persons, has been erected—Communicants, 10; candidates for the communion, 7; for baptism, 9: adults baptized in the year, 2—Scholars, 100: their progress is satisfactory—P. 11.

The Griquas value religious privileges and the education of their children: they have come to a determination, not to leave the country or the station, unless driven away.

A party of Adam Kok's subjects had, contrary to his orders, joined a late commando, under Berend Berends, the chief at Bootchnaap, against the Zoola King, Muselekaats. Those who returned from this expedition were expelled from the Station by Kok. None of the Members of the Church or Candidates for Baptism had taken any part in this commando, but, on the contrary, united in publicly testifying their disapprobation of the violence and guilt of such proceedings.

[Report.

BOESJESMANS.

New Station: E. of Philippolis; three

miles from the Orange and five from the Caledon Rivers—1828—James Clark—P. 11.

The number of the people has, from their wandering habits, considerably diminished. The attendance on the stated Services, which, in 1830, was about 100, has been, in consequence, lessened. A school has been commenced, but few children attend. Mr. Clark, notwithstanding these and other discouragements, still perseveres in providing for both the spiritual and temporal wants of the people. [Directors

BECHUANAS.

Lattakoo: 630 miles N. E. of Cape Town: inhab. about 800: houses, from 200 to 300—1817—Robert Moffat, John Baillie; Robert Hamilton, Rogers Edwards, As.—The state of the Mission is truly encouraging: the work of God is advancing in the hearts of many. During last year, every Sabbath, the Place of Worship was crowded: the people assembled before the door was opened, waiting for admittance; and it was frequently found necessary for one of the Missionaries to hold a second meeting in one of the Mission Houses—Scholars, 70 to 100: the adults are eager for instruction—Mr. Moffat, having printed at Cape Town his translation of St. Luke and other Books in Sitchuana, returned at the end of June 1831; bringing with him a Printing Press, which is now occupied on various small books adapted to enlarge the minds of the Natives—An increasing desire for European Clothing is manifest among the people—Pp. 11, 12.

Since the beginning of this year there has been again an apparent revival of religion. Previously, indeed, the Place of Worship was tolerably well attended; but the effects of the former awakening seemed forgotten, so that I began to wonder if these were indeed the same people of whom I had heard such favourable accounts in my native land. In March, two old members, who had been ejected for immorality, were, after evident proofs of repentance and reformation, again admitted into the Church, and with them a new member—an aged female about fifty years of age. I preached on the conversion and baptism of the jailer at Philippolis; after which I baptized the old woman and two of her children: many seemed impressed with the solemnity of the Service. Previously to the reception of these persons the number of inquirers amounted to about thirty; but, afterward, it was so much increased, that, for days successively, many, of whom we had little or no hope, flocked to us, asking what they should do to be saved. [Mr. Baillie: Aug. 1831.

The Prayer-Meeting, conducted by Aaron Joseph (the first-fruits of this Mission) at his house, on Friday Evenings, is generally

crowded to excess; and many retire from it, as they do from the House of God, to repair to the bushes, in order to pour out their hearts to God in earnest supplications.

While Lattakoo has enjoyed, under the protection of the Most High, peace and tranquillity, the surrounding nations have been very much agitated, and the various tribes of Baharootze, Wankets, Zoolas, &c. have been endeavouring to destroy one another. [*Report.*]

NAMAQUAS.

Komaggas: on the frontier of Little Namaqualand, within the Colony, about 22 days' journey from the Cape—1828—John H. Schmelen—Most of the people

attend Worship on Sunday Mornings, but many are obliged to return to their cattle in the evening: the Gospel appears to have made a deep impression on the hearts of not a few—Scholars, 60 to 70: an Infant School has been begun, with good encouragement: the Adults are beginning to learn their own language, and several read tolerably well—P. 12; and see, at p. 321, a Notice of the Death of Mrs. Schmelen.

Steinkopff—A Catechist—No Report appears—P. 12.

WESLEYAN MISSIONARY SOCIETY.

At p. 257 of our last Volume, see Remarks by Mr. W. Shaw on the Difficulty, in reference to the Caffre Language, of preparing Translations in an unwritten tongue; and, at pp. 284, 285, Mr. Kay's representation of the effects of the Gospel in this Colony and among the Heathen.

Cape Town—Barnabas Shaw, James Cameron, E. Cook—The increase of the Labourers at Cape Town enables them to fulfil the instructions lately sent out, to make the surrounding Heathen the more especial objects of their care; and these open a wide field: for it is stated that, at Cape Town, and in the adjoining District, there are at least 50,000 Heathens and Mahomedans, very few of whom have ever heard the Word of Life—P. 12.

HOTTENTOTS.

Albany District, in the eastern part of the Colony; comprehending *Grahamstown, Salem, Somerset*, and other Stations, in which both Europeans and Natives are under instruction—1827—W. Shaw, S. Palmer—Congregations continue large and attentive: Chapels are building at two of the Stations—the Scholars at Grahamstown were 392, being an increase of 52—P. 12.

On occasion of laying the foundation-stone of one of the Chapels, Feb. 14, 1831, Mr. Shrewsbury writes—

This is the Anniversary of the Salem, or Methodist Settlers, leaving England, under the pastoral care of the Rev. William Shaw, in the year 1820: by that occurrence our Society was introduced into Albany. It is not a degenerate vine, but a fruitful scion of the parent stem. During the eleven years which have intervened, God hath done much for His people. In the Colony, He has granted them enlargement and prosperity; and, beyond it, they have been made a blessing to the Heathen; their worthy Pastor being the first Wesleyan Missionary who entered Caffreland.

CAFFRES.

See at pp. 473—478, and 505—508 of our last Volume, a Map of Caffraria, Jan. 1833.

with many interesting details relative to the Caffre Mission.

Wesleyville: 10 or 12 miles from the mouth of the Kalumna: in Pato's tribe, the two principal Chiefs of which are Pato and William Kama: the Tribe is in number from 7000 to 8000, and is one of the most powerful on the borders of the Colony: the inhabitants of the Settlement are about 300: many of the people of numerous kraals in the neighbourhood attend Divine Worship—1823—Samuel Young—Congregations large and attentive: Members, upward of 40: baptized in the year 18, with a number of candidates—Day and Sunday Schools in good state—At a Missionary Collection, amounting to 1*l.* 4*s.* 6*d.*, the children brought the produce of gum gathered from various trees, and women carried their milk several miles—At a Missionary Meeting held in March, Lieut. Col. Somerset, the Commandant of Caffraria, in the Chair, upward of 600 persons were present: the Meeting was addressed by eight Chiefs—P. 12; and see, at p. 476, Mr. W. Shaw's account of a visit to the Station: he has also furnished the following description:—

Wesleyville forms as quiet and happy a village as can well be conceived; and it exerts a decided influence over the whole tribe within whose territory it is situated. The inhabitants are such as have relinquished, from time to time, their residence at their own kraals, for the purpose of enjoying the advantages connected with a residence at the village of a Missionary. They support themselves by their cattle, which are rather numerous, and by the cultivation of the ground: a very large portion of the fertile valleys in and round Wesleyville is annually cultivated by them, and planted with Indian corn,

Wesleyan Missionary Society—millet, pumpkins, beans, sweet cane, &c. In good seasons, they usually have abundant crops; but during the last two or three years, their harvests have been destroyed by locusts and caterpillars, and consequently numbers have been obliged to subsist, at different times, almost wholly on a variety of edible roots, which grow spontaneously in all parts of this country.

The Village itself consists of a number of houses, built in the colonial style, and white-washed: these houses are placed in three rows on the side and top of a finely sloping hill, having a small stream of water at its base, along the course of which grows a rich variety of the different sorts of trees common in this part of Caffreland: some of these rise to a great height; others form beautiful shrubberies, but are a kind of underwood: [the effect of the whole, being in the foreground of the village, is exceedingly fine.

On the left of the village are the cattle-sheep- and horse-kraals, surrounded by a considerable number of native huts, inhabited by those families which have not yet had opportunity to erect for themselves houses of a better description.

Mount Coke: 15 miles from Wesleyville, near the Buffalo River, in ISLAM-BIE'S Tribe—1825—W. J. Shrewsbury—Congregation about 70; in the main attentive and serious: often much edification in the Means of Grace: the Members are steady and upright; while early habits and national customs occasion defects, though not moral blemishes, in their character—School small, and the progress not rapid—The Litany and Mr. Wesley's Abridgment of the Liturgy have been translated by Mr. Shrewsbury, for the use of the Congregations in Caffraria—Though this Station is nearly in the centre of the Tribe, the population lies chiefly at a distance: Mr. Shrewsbury, in consequence, itinerates frequently, from three to five days together; on which occasions he has visited and preached to from 350 to about 700 Natives, and finds an increasing disposition in many to attend with seriousness to the Word of God whenever it is brought to them. He has no opportu-

CAFFRES.

No recent accounts have reached us of the proceedings of the Society's Mis-

GLASGOW MISSIONARY SOCIETY.

Wagenmaker Valley—1830—Isaac Bisseux—Mr. Bisseux writes, on the 1st of September, that he was about to baptize Ten Slaves, the first-fruits of his Ministry: the Gospel had, moreover, wrought an advantageous change in the manners of many, who were

nity of changing or putting off his clothes during these excursions: he rides from kraal to kraal in the day; and rests, at night, in a native hut, with the earth for his bed and his saddle for a pillow, and usually finds the words of Solomon to be verified to him, *The rest of a labouring man is sweet*—P. 12; and see, at p. 477, an account of the Station by Mr. Shrewsbury.

Morley, on the Umtata River, in DAPA'S Tribe—1829—W. Shepstone—In May, from 400 to 500, including 200 Scholars, attended Worship every Sunday: a brick building, 60 feet by 18, was begun—Pp. 13, 477, 478.

The Annual Report having been unavoidably delayed, we have not been able to collect intelligence relative to the other Stations among the Caffres, nor to those among the Bechuanas.

NAMAQUAS.

Lily Fountain: near the Khamiesberg: inhabit. 500—1807—Edward Edwards—Congregations very good: groupes assemble after Service for conversation on the truths which they have heard: Members, 120—Day Scholars, 120: adults and children who can read the New Testament in Dutch, 80: several of the elder girls give evidence of true piety—Cattle belonging to the people: sheep, 3000; goats, 3000; horses, 150; oxen, 125; cows and calves, 250; pigs, 10. Land in tillage, nearly 400 acres—P. 14; and see, at pp. 50—52, Addresses of Converted Namaquas; and, at p. 223, a statement of the Change effected among the people by the Gospel.

The state of this Mission affords a most delightful illustration of the truth, that *Godliness is profitable unto all things*. The advance in civilization and the comforts of life, as well as in spiritual knowledge and happiness, which has been effected in the course of a few years among a previously neglected and savage people, cannot be contemplated without delight by one benevolent and Christian mind. (*Committee*.)

missionaries, except that they labour with diligence in the translation of the Scriptures—P. 15.

FRENCH PROTESTANT MISSIONS.

not yet truly turned to God. From 600 to 700 Slaves live in or near the Valley: of these, from 150 to 200 regularly attend Public Worship, though some of them live six miles distant: about 100 others assemble, when the Missionary preaches in the places where

they live: more than a third of the Slaves of this vicinity are thus instructed in the Scriptures. "It is far otherwise," Mr. Bisseux writes, "at Cape Town. There are not fewer at that place than 8000 Slaves, but of these only 200 receive religious instruction, as I am told by a Missionary who labours among them"—P. 15.

BECHUANAS.

Lattakoo—Prosper Lemue, J. Rolland, G. P. Péllissier. Mr. Péllissier arrived at the Cape Sept. 5, 1831, having left the coast of England on the 23d of June: after spending two months with Mr. Bisseux in learning Dutch, he proceeded to Lattakoo by way of Bethelsdorp, and arrived there on the 22d of January. Two other Missionaries destined for the Bechuanas, T. Arbousset and Eugène Casalis, with an Artisan, Constant Gosselin, and Miss Eleanor Colony, affianced to Mr. Lemue, sailed from Gravesend on the 11th of November—

An arrangement made with the Chief of the Baharootzes, for establishing a Mission in that tribe, was detailed at pp. 471, 472 of our last Volume. Mr. Rolland visited the Chief a second time, and was occupied from the 12th of October till the 16th of November in this journey; but the attempt was frustrated by the jealousies of the different Chiefs: in this journey he had a narrow escape, through the fleetness of his horse, from two huge lions which pursued him. Early in December, it was announced that all obstacles were removed, and that the Missionaries might prosecute their design in perfect safety: the third attempt was about to be made at the time of Mr. Péllissier's arrival: at the end of January, all were to set forward to the Baharootzes—Pp. 15, 277, 456, 471, 533; and see pp. 472, 473 for an interesting account of an attempt, by Mr. Lemue and others, to cross the Desert of Kalliharry.

RHENISH MISSIONARY SOCIETY.

New Wupperthal: near the Cedar Mountains, 5 days' journey north of Cape Town, and 6 miles from Clanwilliam—1830—Theobald Von Wurmb, John Leipoldt, J. G. Knab. In a little valley, surrounded by huge rocks which seem to shut it out from the whole world, the Missionary Von Wurmb and his Wife, with his Associate Leipoldt, fixed themselves at the beginning of 1830, having purchased the land for about 11,000 francs. Mr. Knab has since joined them: he arrived at the Cape with Mr. Péllissier, of the French Missions—The Missionaries visit the neighbouring tribes. In an excursion of six weeks,

Mr. Von Wurmb preached 46 times, besides daily worship morning and evening. The Governor had visited the Settlement, and proffered the Missionaries every assistance in his power: His Excellency has authorised them to preach in the English and Dutch Churches, and to administer the Sacraments therein and celebrate marriage—Pp. 15, 456; and see, at pp. 433, 434, some promising details relative to the Settlement.

Stellenbosch—The Missionary Gerard Terlinden, who arrived at the Cape with Mr. Knab and Mr. Péllissier, was to join Mr. Luckoff at this Station.

The intelligence which the Directors have received from South Africa during the past year has been, in many respects, peculiarly encouraging. The Infant-School System has been introduced with success; and, among the increasing facilities for promoting the spread of the Gospel, the Directors have heard with pleasure of the formation of a Temperance Society, the increase of Literary, Scientific, and Philosophical Institutions, and the establishment of a College at Cape Town, under the superintendence of enlightened and Christian Professors.

(*London Miss. Soc. Directors.*)

The Ministry of some of my Brethren has been, of late, much blessed to the people. On the Sabbath their word has been with power; so that sinners have been pricked to the heart, and constrained to cry for mercy. Most of the Stations in Caffreland have had a gracious visitation. (*Rev. W. Shrewsbury.*)

The Undersigned beg leave respectfully to recommend to your consideration the spiritual wants of the Caffre Tribes in South Africa, particularly with reference to the printing of the Holy Scriptures.

The assistance, which you have, at various times, rendered to the Aborigines of South Africa inspires us with the greater confidence in laying the following statement before you:—

Rhodesh Missionary Society—

The Caffre Tribes occupy several hundreds of miles of the country along the coast, extending from the Keiskamma River to the vicinity of Dalgoo Bay: the population is numerous, in various parts of this large tract of country; and they all speak the same language.

There are at present British Missionaries labouring among the Caffre Tribes, at Eleven Stations: on all these stations, Schools have been established, and a number of children and adults are able to read. Although several Books of the Old and New Testaments have been for some time translated into Caffre, only detached portions have as yet been printed. It is the earnest wish of the Missionaries of the different Societies, that some Entire Books of the Scriptures should be printed; and if you would give us your powerful assistance toward the attainment of that important object, it would be received with thankfulness by the Missionaries, and you would thereby confer a great benefit on the Caffre Tribes.

The following Books, or Parts of Books, have been translated into Caffre: part of the Book of Genesis—a selection of Scripture passages from the different Books of the Old Testament, forming a History of the Bible—portions of the Psalms—the Prophecy of Joel—the Gospels of Matthew and Mark—part of the Gospel of John—the Epistles to the Ephesians, Philippians, Colossians—the First Epistle to the Thessalonians—the Epistle to the Hebrews—and the Epistles of Peter, John, and Jude. (*Address of Thirteen Missionaries to Bible Society.*)

A Printing Press at Lattakoo, employed in furnishing School Lessons and Bibles to a reading population, is an object on which the eye of the Philosopher and the Christian may dwell with delight, and on which Heaven looks down with pleasure. Africa, which has been so long broken off from God, and from the universe of moral and intellectual being, is at last, through the instrumentality of the Missionaries of the Cross, linked to Civilized Society and to the Church of Christ.

If the sight of the Wild boy in the wood learning his letters be, according to Dr. Chalmers, the most sublime spectacle upon earth, what heart can be insensible to the grandeur of those effects which are likely to arise from the introduction of a Printing-press, Schools, the circulation of the Scriptures, Literature, and Science, among the hitherto-barbarous tribes in the interior of South Africa? (*Rev. Dr. Philip.*)

African Islands.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Mauritius: inhabit. 80,000; chiefly Blacks—1814—John Le Brun; V. Forgette, As.—Considerable improvement has taken place in the Mission: the Means of Grace are better attended—The Sunday School for Slaves at Port Louis has 70 children—The benefits of the Gospel and of Education have been extended to places in the vicinity of Port Louis—P. 15.

Madagascar: inhabit. said to be 4,000,000: Station at Tananarivo—1818; renewed 1820—David Griffiths, David Johns, J. J. Freeman, John Canham, Theoph. Atkinson; G. Chick, James Cameron, As.; Edward Baker, Printer. Mr. Canham, one of the Assistants, has been appointed a Missionary, and is placed at some distance from Tananarivo—The Queen, by an Order of May 22, 1831, gave the Missionaries liberty to

preach, and her subjects permission to act according to their convictions—Schools, about 60: scholars, about 2500, who had greatly improved—The printing of the New Testament in Malagasse was finished Feb. 26, 1831; and copies have been widely distributed: the printing of the Old Testament had proceeded, in August of that year, to the Twelfth Chapter of Joshua: 11,000 copies of Tracts and Elementary Books had been printed. The Religious-Tract Society had supplied 24 reams of paper, and 3120 copies of its Publications—Pp. 16, 17; and see, at pp. 130, 223, 286, many particulars relative to the Mission.

Although the Schools do not now flourish as they did under the auspices of the late King Radama, yet the aspect of the Mission is, in itself, far more encouraging than it was at that time. By the blessing of God on the preaching of the Gospel, and the other means

employed for communicating Christian Knowledge to the people, a great change has been effected. Two Chapels have been opened in Tananarivo, where the Gospel is steadily preached in the vernacular tongue, and where there is a large and increasing attendance. A spirit of serious inquiry on spiritual subjects is extending; and many appear to have been converted to God. Two Native Churches have been formed, containing, together, above 100 communicants. There is a gratifying

improvement in the Native Youths, some of whom frequently address the congregations. There is also preaching at other places, both in the town and in the country. The Missionary Artisans have been useful in that capacity, in procuring a measure of regard to the claims of the Gospel, which might not otherwise have been conceded, and also in personally and zealously engaging in the work of communicating a knowledge of that Gospel to the people. [Directors.

Inland Seas.

Red — Mediterranean — Black — Caspian — Persian Gulf.

THE dissolution of Mahomedan Dominion, or, in the language of Prophecy, the *Drying-up of the Euphrates*, has made great advances during the year which has just closed. While the calamities which have befallen Turkey (see p. 167—171 of our last Volume) are weakening its power nearer the centre, the arms of the Pacha of Egypt seem likely, by the success which has attended them, to convert that resistance to the Grand Seignior which he designates as Rebellion into an accredited Revolution; or to lead to such a compromise as will lighten, in various ways, the weight of that burden with which Mahomedan States have pressed down Christianity.

The tolerant measures of the Egyptian Conquerors form a new feature in Mahomedan Government; and, whether they arise from policy or indifference, will tend to open a more free course to the Gospel, by putting an end to such atrocious scenes as that exhibited in the affecting narrative, at pp. 434—436 of our last Volume, of the Martyrdom of a Converted Mahomedan.

Mahomed Ali seems to be an instrument in the hand of God, specially prepared, by his energy and enlargement of mind, to break down the political power and to neutralize the sanguinary bigotry of Mahomedanism; while *he meaneth not so*, but has chiefly in view his own personal aggrandisement and power. As this Potentate is now acting so conspicuous a part in these Seas, we shall extract, toward the end of this Number, from an Address by Sir Alexander Johnston to the Asiatic Society, a review of the measures which the Pacha has adopted for the improvement of his country. The spirit of Reform has, indeed, brought the Grand Seignior himself under its powerful influence: old habits and prejudices are, even in Turkey, fast giving way: the approximation to European modes of dress and employment (see p. 72) are inroads on such habits, and are indications of a great change in public opinion. The education of Egyptian Children in Europe has been long pursued by the Pacha; but the Sultán himself is now adopting the practice, as will appear from an interesting Letter of the Seraskier Pacha printed at the end of the present Number.

These changes in the political and civil condition of that Power, which has been for centuries the great Stay of Mahomedanism, are accompanied, especially in its remoter parts in the East, by Visitations of Providence (see pp. 28, 55—57, 199, 496) so fearful, as to fill the people with consternation.

In the mean while, ways are opening in various parts for advancing the interests of that Kingdom, which is destined to triumph over every opposer. Mr. Lieder's enlarged views on this subject, at pp. 225—235 of our last Volume, though grounded chiefly on the state of things in

Egypt, have yet an important bearing on all these regions. Mr. Brewer, at pp. 260, 261, with Mr. Schlienzy, at pp. 510—513, and Mr. Krusè, at pp. 517, 518, all communicate information, or suggest plans in regard to these countries, which may well serve both to encourage and to direct increased exertions.

BIBLE, TRACT, and EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—From *Malta*, 4261 copies of the Scriptures were issued during the year; from *Constantinople*, 2288; and from *Smyrna*, 3196. Both political disturbances and providential visitations have impeded the work. Of the issues from Constantinople, 1243 copies were distributed by Mr. Leeves in an extensive tour in Greece and the Greek Islands; and, from these, supplies of the New Testament were given to more than 50 Schools, of which three only were before in possession of them. Mr. Barker's operations at Smyrna were much impeded by the afflictive dispensations which befel that city, the plague and cholera having each been permitted to rage there with awful violence. Mr. Todd, of Alexandria, proceeding to *Damascus* on his mercantile concerns, has taken charge of 635 copies in various languages: the Committee remark—

Happy, indeed, when the Merchants and Traffickers of the earth are minded, in the spirit of this Gentleman, honourably and gratuitously to promote, in connexion with their own pursuits, which afford them many facilities for so doing, the best of all merchandise!

RECEPTION—Particulars on this subject appear at pp. 131, 261, 508 of our last Volume, in reference to Egypt, Mesopotamia, and Algiers: in this last place, while the French Troops have manifested great indisposition to receive the Scriptures, the Jews have shewn great eagerness to procure them. The efforts of the friends in Malta have been more than usually impeded among the shipping, by those who are adverse to the circulation of the Scriptures.

VERSIONS and EDITIONS—The *Modern-Greek Version from the Hebrew* is proceeding: a second edition of the Psalter, of 5000 copies, has been prepared, under the care of the Rev. W. Jowett, who takes charge also of the printing of the Pentateuch: the excellence of the translation is amply attested. An edition of the *Arabic Testament, with the Book of Psalms*, to consist of 5000 copies, has been ordered, in a larger type than

usual, for the benefit of persons of impaired sight, who are very commonly met with, particularly in Egypt. Mr. Leeves has made arrangements for the preparation at Corfu, under his own superintendence, of a *Greco-Turkish N. T.* (the Turkish Translation in Greek Characters) for the use of the Greeks of Asia Minor who write the Turkish Language in Greek Characters. The difficulties which had arisen in printing the *Oriental Armenian N. T.* at Shusha have been removed, by the work being transferred to Moscow: the Gospel of St. Matthew has left the press. It is under consideration to print the *Armenian Psalter*, first in the ecclesiastical language, and afterward in the vernacular; the Psalter being in extensive use in Schools. The Missionaries at Shusha are preparing a *Tartar Turkish N. T.*, that language being spoken by numerous tribes in all the Russian Provinces beyond the Caucasus, and in part of Persia. The death of Mr. Greenfield has put a temporary stop to the examination and printing of the *Persian*: the Book of Isaiah has been received from the Rev. W. Glen, of Astrachan, and that of Job was under revision: he finds more time requisite for revision than had been expended in preparing the original copy. A portion of St. Luke, in the *Berber Tongue* of North Africa, has been put to press, in order to ascertain the merits of the Version before the remaining parts shall be printed. The *Old Testament in Amharic* has proceeded at press to the end of Leviticus, and a separate edition of the *Psalter* is nearly completed—P. 18.

RELIGIOUS-TRACT SOCIETY.

The Committee have sent to Malta, Corfu, and Smyrna, 33,500 Publications; a large proportion of which were Children's Books in Modern Greek: these are received with great readiness by the Greeks: the Board of Education have already approved and printed 12 of the Society's Publications. Its Italian Tracts have awakened in Malta considerable

rable attention. Scott's Essays, translated by Mr. Lowndes into Modern Greek, have been printed in Malta. The German Missionaries have appropriated the grant of 50*l.* made to them in printing 9000 copies of Vivian's Dialogues and The Negro Servant, in Vernacular or Oriental Armenian: the Armenian Clergy not allowing them to be printed at Shusha, they were put to press at Moscow: they met with an eager reception, and were among the first books printed in the Vulgar Armenian; all religious books having for many centuries been printed in the ecclesiastical tongue, which is ill understood, even by the priests: other Tracts are in preparation—P. 18.

The Greeks have been in the utmost need of this species of instruction. Works which could give clear views of Christian Doctrine have not existed among them; and the writings of a religious character which were in use were of the most superstitious kind.

After so very long an absence of Christian Instruction from the East, we venture to esteem it another hopeful symptom, that now an immense multitude of publications have been introduced into those countries; giving a clear and Scriptural answer to the question, *What must I do to be saved?* It can by no person be deemed a trivial circumstance, that the means of attaining the knowledge of salvation have been communicated to the Greek Population. The extent, to which this branch of Missionary Labour has been carried, has often astonished me. I question if there be any books at present so common in Greece as our Missionary Publications. Sometimes I have trembled at the quantity of paper-press which was pouring into different parts of the Turkish Empire: I have been ready to suppose that such efforts as these must awaken the suspicions and arouse the opposition of the Greek Church. But we have to add this fact, also, to the encouragements of Missionary Labour which are given us, that no resistance has ever been offered—not the slightest attempt, at least openly, ever made—to check the free circulation of our Tracts; no prohibition or anathema ever levelled against them. [Rev. John Hartley.]

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

MALTA—1830—Daniel Temple; Nicholas Petrokokino, Nat. As.; Homan Hallock, Printer—Three Presses are actively employed, chiefly in printing Books in Modern Greek, for the use of Schools: of these Books, which communicate much Scriptural and Elementary Knowledge, 14 had been printed in the course of the year, which contained in the whole 796 pages: from 2000 to

EDUCATION SOCIETIES.

MALTA.

The Normal Schools are prospering: 250 boys and 200 girls are in regular attendance. At the School of Industry, 270 girls are taught; and 50 boys at Valetta—P. 18.

IONIAN ISLANDS.

In September 1831, the boys' Schools and Scholars in the respective Islands were as follows:—*Corfu*; 27 Schools, with 1127 Scholars—*St. Maura*; 12, with 369—*Cefalonia*; 24, with 944—*Ithaca*; 7, with 435—*Zante*; 37, with 1010—*Cerigo*; 5, with 194—*Paxo*; 5, with 199: being a total of 4278 Scholars in 117 Schools. At the same date, there were 8 GIRLS' Schools, with 410 Scholars; viz. 5 in *Corfu*, with 300; and 1 each in *Zante*, *Cefalonia*, and *Cerigo*, with, respectively, 60, 20, and 30 Scholars: besides Miss Robertson's School in *Corfu*, and Mrs. Dickson's in *Cefalonia*, both of which continue to prosper—Pp. 18, 19.

GREECE.

No general statement relative to the number of Schools and Scholars has appeared: but we quote a strong testimony to the steady progress of Education—P. 19

The Schools go on steadily increasing. Education gradually makes way: ancient prejudices are rapidly dissipating: every year, new ground is broken up; and that, which had been previously occupied, is brought into a higher state of cultivation: Scriptural Knowledge is diffusing itself widely among the rising generation, and its progress is not the less certain because it is oftentimes imperceptible. Many years must, in the ordinary course of Divine Providence, roll on, before the seed which has been so extensively sown can be expected to bring forth its legitimate fruits; but, in the mean time, there is every thing in the aspect of affairs to encourage hope and to excite to renewed effort.

[Brit. & For. Sch. Soc. Com.]

SMYRNA.

See, at pp. 296—298, Mr. Jetter's account of the Schools.

American Board of Missions—

p. 22 of our last Volume. Mr. Smith sailed on a visit to the United States, where he has put to press an account of their Journey; and Mr. Dwight left Malta, on the 15th of May last, to join Mr. Goodell at Constantinople—The Board have it under consideration, in consequence of the increased toleration and security in the Turkish Dominions, to remove the Printing Establishment from Malta, in part to Syria, and in part to Constantinople or its vicinity—P. 20.

Our books have been sent away about as fast as they have been finished, so that we have not the pain of seeing an accumulation of school-books on our shelves; and I trust that these are not likely to accumulate upon us in future. I have a strong persuasion that they will be welcome wherever they shall become known, and not only welcome but highly useful. [Rev. Dan. Temple.

Experience has led to some important changes in the manner of employing the Printing Establishment. Previous to the year 1829, the Press was employed almost wholly in printing works analogous to the publications of our Tract Societies: this class of publications was issued, on the presumption of a more-extended propensity to reading and reflection in the several communities of the Levant, than there really was: it may be doubted whether, on the whole, taking these publications as a class, any considerable proportion of the people in the East was prepared for them. The Missionaries of the Board were, for some time, becoming painfully convinced of this; and, in the year 1829, they resolved, with the approbation of the Committee, to make it the leading object of the Press, for the present, to furnish Books for Elementary Schools; making them, as far as possible, the vehicles of moral and religious truth. The results of this new measure have not yet been seen, except among the Greeks; but, among them, they have exceeded expectation. The Summary of the Gospel History by Niketoplos, which was reprinted at Malta, called forth a public expression, in the Government Newspaper, of gratitude toward the Americans for having furnished the Greek People with books. [Board.

On the urgent necessity of supplying the Greeks with sound instruction, we quote some forcible remarks of the Board:—

It is the united testimony of all recent Travellers in the Levant, who have made the advancement of knowledge an object of particular attention, that the Greeks are, in one respect, a peculiar people. Neither the Armenians, nor any other Nations or Communities in that part of the world, evince such a desire for mental cultivation. It is a national characteristic; and, with respect to the degree and universality of it, a national peculiarity, comparing them with all their neighbours. With this excellence, they pos-

sess all the faults of the ancient Greeks—the faults, however, of a quick perception, a perspicacious understanding, and a lively fancy, in union with a depraved nature. What they need to make them the most interesting and useful people in the Levant is, the sanctifying influence of the Gospel. It is extremely doubtful whether an increase of knowledge among them, without this influence, will be of any real use. There is reason even to dread the consequences of it, for they will be almost sure to fill the East with the baneful opinions and sentiments of Voltaire and his Atheistical Associates; and yet nothing is more certain than that knowledge will increase rapidly among the Greeks whenever their Government becomes settled, whether holiness exists among them or not. The Greeks WILL seek after knowledge; and if that knowledge is not hallowed and made salutary by the Gospel, it will be deeply imbued with the most pernicious Infidelity, and this influence will meet and obstruct us wherever we go around the Eastern Shores of the Mediterranean.

CONSTANTINOPLE—1831—W. Goodell, H. G. O. Dwight, W. Gottlieb Schaffler. Mr. Dwight arrived from Malta in May. Mr. Schaffler is a German, who had studied some time in America: he has been appointed as a Missionary to the Jews, and is supported by a Ladies' Society at Boston, from which place he embarked for France, and spent several months at Paris in the study of the Eastern Languages: he left Paris on the 9th of April, to proceed, by way of Vienna, to his destination—Mr. Goodell first settled in Pera; but, having lost his house and effects in the great fire which nearly destroyed that village about two months after his arrival, in the beginning of August 1831, he removed to Buyukderè, a village on the European side of the Bosphorus, variously estimated at from 12 to 18 miles above Constantinople. He here obtained apartments in an old palace, whither others also retired, in consequence of the same calamity, and whom he describes as of "ten different nations, belonging to eight different religious communions, and understanding sixteen different languages." Mr. Goodell could see, from the summit of a hill in the rear of his residence, no less than 28 villages on the European side of the Bosphorus, and 20 on the Asiatic. He spent the winter in the house of Commodore Porter, the American Chargé d'Affaires; who opens his house every Sunday for Public Worship, and employs his influence in behalf of the Missionaries of the Board in this and other parts of the Empire. Several

Papal-Armenian Youths, dissatisfied with their own Church, have frequent intercourse with Mr. Goodell: it was, indeed, with a special reference to the Armenians that he settled at Constantinople; but as he seems to have been providentially thrown almost entirely among the Greeks, he will chiefly devote his labours to that people, while Mr. Dwight will attend principally to the Armenians—Four Schools of Mutual Instruction have been established among the Greeks; one in Constantinople, another at Tavola, a third at Yenikeni with 105 boys, and a fourth at Buyukderè with 50: the New Testament is used in all these Schools. A Model School was about to be opened in Galata, a suburb of Constantinople, where many children were begging for instruction: an unqualified assent had been given, by the Turkish Authorities, to the establishment of Schools among Christians: some difficulties had for a time occurred, from insinuations that they were designed to prepare the Young Greeks of Constantinople for a Revolution. The Armenian Patriarch had agreed to open, by way of experiment, a School of Mutual Instruction; the first ever established, it is supposed, among this people on that plan—Mr. Goodell is engaged in preparing an Armeno-Turkish Translation of the Old Testament from the Hebrew—Pp. 20, 120.

✓ GREECE: *Athens*—1831—Jonas King—In July, Mr. King had 4 Schools, containing about 250 children. In one of these Schools he had, every Sunday Morning, for the last four months, held a Service in Greek; and, in the Afternoon, another at his own house: about 100, chiefly scholars, attend the Morning Service. The interference of the Bishop and the Municipal Authorities had led to the closing of the greater part of the shops on the Sabbath; and prevented that day from being any longer considered, as it had been, the principal market-day—Pp. 20, 21, 199.

Twelve Greek Youths were sent to America, from 1823 to 1828, for education under the Board: of these, one died, two are still studying, two are at Paris, and seven are employed in different parts of the Mediterranean.

In reference to the political troubles of Greece, the Board thus speak of the duty and encouragements of the Missionaries:—

Greece being constitutionally a free country, and so regarded by its rulers and inhabitants,

we are at liberty to pursue our own course, provided it does not encroach on the Laws of the State or the Maxims of Christian Courtesy. With questions and facts of a merely-political nature, relating to the men and measures of the Government of the country, the Committee do not perplex their minds. The politics of every country ought to be silently referred, by Missionaries and Missionary Societies, to the overruling Providence of God. Happily, the spread of the Gospel is not inseparably connected with the truth or falsehood of any one theory in politics. The Gospel has triumphed under every Form of Government, and the Lord's House not unfrequently is built in troublous times.

SYRIA—1823: suspended, 1828: resumed, 1830—Isaac Bird, G. B. Whiting—There is preaching every Sabbath at the English Consulate at *Beyrout*, with an increasing attendance, and a stated congregation of 60 or 70 poor Natives at the house of one of the brethren. A meeting of Natives for reading the Scriptures is not so well attended as formerly; but there are more frequent opportunities for distributing the Word of God. One man, who had been remarkable for dissoluteness of life, has been brought apparently to a true knowledge of the Saviour—The benefit of the Schools, which existed previous to the suspension of the Mission in the year 1828, has not been lost; as is frankly acknowledged both by parents and children. Two schools only are now in operation; one in *Beyrout*, the other at *Sidon*. There was a third at the Convent of Belmont near *Tripoli*: it flourished till the Priest of the village, in consequence of his intercourse with the Schoolmaster, began to preach in open church against the prevailing superstitions of the country; when both he and the Schoolmaster were accused to the Bishop, and so violent a persecution arose, that the Schoolmaster found it expedient to withdraw: about ten children, however, of those who took part with the Priest and the Schoolmaster, continued to come to the Priest for instruction—The Missionaries beg for an increase of their number; and particularly for the co-operation of a Physician, as local circumstances offer peculiar advantages to such a Labourer—Plague, Cholera, and War have somewhat disturbed the operations of the Mission during the year: the change of Government, effected by the progress of the Egyptian Army, has been highly gratifying to the people, in delivering them from the oppression of the Turkish Pachas—P. 22,

American Board of Missions—

and see, at pp. 513, 514, notices of the death of Wortabet and Assad Shidiak.

ARMENIA—In reference to the Visit of Messrs. Smith and Dwight, some particulars of which appear at pp. 22, 23, 384—386 of our last Volume, the Board state—

It has laid open to inspection an extensive field eastward of Constantinople. The political condition of the Georgian Provinces of Russia render it doubtful, at present, whether a Mission should be attempted by the Board in those countries; although thousands of Armenians have emigrated into those provinces, within a few years, from Turkey. The Committee have it under consideration, however, whether they can, in any manner, extend aid to the Missionaries of the Basle Society, who so hospitably entertained our Brethren at Shusha; and who are labouring with great zeal and discretion, but with very inadequate pecuniary means, to benefit the numerous Armenian Population around them.

The points, at which we can conveniently and effectually come into contact with the Armenian People in the Turkish Empire, appear to be the following:—*Constantinople—Smyrna—Trebisond*, on the south-eastern

The Missionaries of the Board have traversed a vast extent of country round the Mediterranean. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes—from Cairo, through the Desert, to Gaza—through almost every district of Palestine—from Beyrout in Syria, across the Mountains of Lebanon, to Damascus—thence to Aleppo and Antioch—thence, down the shore, to Beyrout—from the ancient Tarsus, through the Southern Provinces of Asia Minor, to Smyrna—thence, through the Central District of the same country, to Cæsarea—from Smyrna through the country round about which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople, through the Northern Provinces of Asia Minor, to Erzeroum in Armenia—thence to Tiflis, among the Mountains of Caucasus—thence through the northern parts of Persia—thence through the inhospitable regions of the Koords; and, through Armenia, to Trebisond on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands—throughout the Peloponnesus—in Attica—and to many Islands in the Ægean.

We now know, to a great extent, the physical, intellectual, moral, and religious condition of these countries: we know what kind of moral power is most needed and most likely to succeed: we know what places are most accessible and most promising: we know, far better than we did six years ago, how to economize and direct our labours. But little more exploring, at the expense of long and hazardous journeys, now remains to be done in that part of the world: the Missionaries may now locate, and concentrate their influence: the Press may operate with greater certainty in its various languages: books may be distributed with greater judgment, and far less danger of loss. In short, our operations for the spiritual benefit of the Degenerate Churches in the East may be conducted with a most important knowledge of the Work which we have to do—of the Obstacles to be encountered—and of the peculiar Reasons for anticipating ultimate Success. (*Board.*)

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE: *Athens*—1831—J. J. Robertson, J. H. Hill;—Bingham, Printer—Scholars: Boys, 100; Girls, 187: the greatest number of Girls who have attended at any one time was 104; laborious employ for daily bread detaining

shore of the Black Sea—*Tokat—Cæsarea*. It is not improbable that *Diarbekir*, in Armenia Proper, will prove a most advantageous location. *Erzeroum* would have been a most desirable place for a Mission, had not the Armenian Population nearly all emigrated into the Russian Territory.

PERSIA—The following suggestion of a Mission to the Nestorians of Persia occurs in the last Report of the Board:—

Messrs. Smith and Dwight spent a week among the Nestorians of Oormia, one of the western districts of Persia; and, to them, the week appears to have been the most satisfactory and interesting of their whole tour. While the Nestorians as much need religious instruction as any of the Oriental Sects, there is strong reason to believe that a Mission would encounter fewer obstacles among them, than in any other of the Old Churches of the East. Their views of open communion, and their liberality toward other sects, are without a parallel in that part of the world; and they entirely reject Auricular Confession. The Committee look toward this promising field, with a strong desire to establish a Mission there, as soon as the suitable men are found willing to encounter the necessary privations and exposures.

many, at times, from school. An Infant School has been opened with great success. A Greek of distinction, on visiting the Girls' School, was greatly affected: after attentively surveying the scene for some time in silence, he

addressed Mrs. Hill in these emphatic words, while pointing to the Parthenon:—"Lady! you are erecting in Athens a monument more enduring and more noble than yonder Temple!"—P. 23; and see, at pp. 258—260, 382, 478, various details relative to Athens and the labours and prospects of the Missionaries.

The Infant School is particularly interesting. The natural vivacity of the Greek character falls in admirably with the variety of

the machinery of the Infant-School System. Hence their progress is rapid and truly surprising.

The only hope for poor bleeding Greece is in the Religious Education of her Youth. Already we have seen the kindly effects of good order, discipline, and education on the minds and habits of many of our Girls; and several, who came into the school in July, rude, illiterate, and dirty, are now patterns of good order and decency. [Rev. J. H. Hu

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christopher Frederick Schlienz; Peter Brenner, John Matthew Weiss, Printers—In 1831, Books and Tracts, to the amount of 58,850 copies, were printed: of these, 50,000 were in Greek; and the rest in Italian, Maltese, and Arabic: the Issues of the year were 12,893 copies. Isa, a Young Man of Bagdad, is engaged as Arabic Translator.—Pp. 23, 294, 510; and see, at pp. 509, 510, notices of the increasing importance of the Press in the Mediterranean, and the Plans and Prospects of the Missionaries with reference to it.

GREECE—1827—John Hartley: at *Syra*, Frederic Hildner—Mr. Hartley, who arrived from Greece in October 1829, left London in June last, with Mrs. Hartley, to whom he had been recently married, to resume his labours among the Greeks—Mr. Hildner had, at the last dates, 400 children under his care: the Magistrates of *Syra* have borne most honourable testimony to his labours. He was married in the earlier part of last year to Miss Damm, from Germany, to whom he had been long affianced; but his state of health seems to render a temporary visit home expedient. Demetrius Pieridi, the Young Greek who assisted him in the Schools, has left the service of the Society. Dr. Korck's removal from *Syra* to *Corfu* was mentioned in the last Survey; but, not acquiescing in this plan, he relinquished his connexion with the Society: intelligence has just been received of his departure to his eternal rest—Pp. 23, 276, 277, 294, 514—516; and see, at pp. 167—177, various details relative to Greece, from Mr. Hartley's lately-published "Researches."

SMYRNA—1831—John Andrew Jetter—Bible-class Meetings are held twice-a-week: Mr. Jetter preaches every Sunday Afternoon to the English in *Smyrna*: a wide field is here open for Missionary Labours—About 60 Greek Girls are in regular attendance at *Boujah*, and make

satisfactory progress: Mrs. Jetter has hopes of forming a School for Turkish Girls. A Boys' School is superintended and supplied with books by Mr. Jetter, the people paying the Master. A Petition from *Thyatira* has been forwarded to the Committee, signed by the Archbishop of *Ephesus* and three others, and by three of the principal inhabitants of *Thyatira*, requesting, on behalf of 350 Families dwelling in the town of *Thyatira*, that two Schools might be established there—Societies for the relief of the Poor have been formed, in conjunction with the Rev. W. B. Lewis and the Rev. Josiah Brewer, at *Boujah* and in *Smyrna*. The assistance which Mr. Jetter and his friends were enabled to afford to the poor, who had been abandoned to die under the ravages of the Cholera, will, he anticipates, dispose the people to listen to them, when endeavouring to direct them to the Heavenly Physician—Pp. 23, 295, 296, 298, 299, 516; and see, at pp. 296—298 a general view of the Greek and other Schools at *Smyrna*.

EGYPT—1826—*Cairo*: J. R. T. Lieder, W. Krusé, Theodore Müller. Mr. Lieder, having arrived in London in December 1831, spent a few weeks there, and then proceeded to Germany, which he left in September, on his return to Egypt. Mr. and Mrs. Krusé, on a visit home, arrived at *Marseilles* in the end of March: Mr. Krusé spent about ten days in London, in September; and, having returned to Germany, was to leave for Egypt at the end of November—The Arabic Service not being well attended, it has been changed into a Catechetical Exercise—Scholars, 70; of whom nearly half are sons of respectable Greeks and Copts. Mr. Müller, who had returned from his visit (p. 24) to Germany, speaks with great satisfaction of the School: several persons connected with it evince much concern for the salvation of their souls—A blessing has attended the distribution of the Scriptures:

Church Missionary Society—

many young people, in particular, in Upper Egypt have received them with joy and profit—Pp. 24, 72, 199, 235, 236, 320, 456, 496, 517, 518; and see, at pp. 225—235, a detailed survey, by Mr. Lieder, of the State of Egypt, and the results there of Missionary Labours.

ABYSSINIA—1831—The Rev. Christian Kugler was left, at pp. 24, 25, in the last Survey, in the beginning of October 1830, at Quila, in the Province of Tigré; and the Rev. S. Gobat, in the latter part of June of that year, at Gondar, in Amhara. Mr. Gobat was detained at Gondar, not without many encouragements as to the objects of his Mission, till October; when he was enabled to join Mr. Kugler, at Adowah: here he was subjected to a severe trial, in the death of his devoted colleague, on the 29th of December; and, subsequently, was compelled, by the death of Sebagadis and the distractions of that unhappy country, to retreat to a place of refuge which Providence seasonably provided for him. These events are related at pp. 114—117 of our last Volume; and further particulars are given of the affecting death of Mr. Kugler at pp. 113, 114, 241, 242. In the midst of these afflicting events, there are some remarkable indications that the entrance of the Missionaries into Abyssinia has not been in vain. Mr. Kugler departed in the peace of God; and the manifestation of Divine Grace in his dying hours so deeply impressed the by-standers, as to encourage the hope that on some of

them a salutary and saving effect may have been produced: nor are indications wanting, that Sebagadis himself was of this number, in his conversation with Mr. Gobat before the fatal battle, and in his declining to engage in the conflict on the Lord's Day. On a review of these events, Mr. Gobat thus feelingly expresses himself—

My Br. Kugler is no more: my best friend and second father, is no more. Aichinger is the only friend who shares with me the grief of seeing Abyssinia plunged into every kind of misery. There is not one about us who desires to hear us sing the songs of Zion. Nevertheless, the Eternal, our Father, reigns: it is He who inflicts the wound, and who binds it up. Can evil happen to a country which He has not decreed? And if the evil which presses on this country comes from the Lord, it is perhaps only a fatherly chastisement, which shall hereafter prove an occasion of joy to His children.

A communication has just been received from Mr. Gobat, of the 27th of February last, from Adi Grate, which confirm reports before in circulation (see pp. 368, 518) that the elder Son of Sebagadis, Wolda Michael, is likely to establish his authority in Tigré. Mr. Gobat had been mercifully preserved during the year which had passed since the death of Sebagadis; and Wolda Michael manifests toward him much kindness.

The Rev. C. W. Isenberg, ordained by the Bishop of London, left England early in July, on a visit to his relatives in Germany, whence he was to proceed for Egypt, in order to join Mr. Gobat in the Abyssinian Mission—Pp. 276, 318.

GERMAN MISSIONARY SOCIETY.

The Report of the Society has not reached us; nor have we been able to

collect any recent notices of its proceedings from other quarters—Pp. 25—27.

JEW'S SOCIETY.

SMYRNA—W. B. Lewis; John Baptist, As.—Mr. Lewis has had a door opened for his labours among the Jews at Smyrna, by being enabled to minister to their necessities during the prevalence of the Cholera: from 600 to 800 died of the disease in Smyrna; the whole of the deaths being about 8000, and chiefly consisting of Turks. A great religious excitement has recently taken place, and some converts have been baptized: the Rev. Josiah Brewer, under date of the 20th of August, states many interesting particulars—P. 27.

SYRIA and PALESTINE—Mr. Nicolayson's remarks on Algiers and his pro-

ceedings there, on the visit mentioned in the last Survey, were printed at pp. 52—55: he returned to Malta in the latter part of May 1831; and embarked for Alexandria, at the end of July, on a visit to Palestine and Syria; and arrived at Safet, by way of Beyrout, on the 20th of August. Here he found Mr. Farman, who was left, in the last Survey, at Beyrout, in the beginning of June 1831; and had held, in the mean time, intercourse with the Jews in different places. They left Safet together on the 22d; and, having spent about a fortnight at Jerusalem, returned to Safet on the 16th of September. On the 20th, Mr.

Farman left for Damascus, and Mr. Nicolayson for Saide : Mr. Farman was in imminent personal danger, in consequence of the political conflicts which took place at Damascus : they met at Beyrout again on the 4th of October, and embarked for Constantinople on the 6th—P. 27 ; and see, at pp. 383, 384, some remarks on the Jews' Expectation of the immediate coming of the Messiah, and on past and future Labours at Jerusalem. Mr. Nicolayson thus states his views relative to a Mission in Syria :—

The state of things is, in several respects, more encouraging than before. The Consul's influence at Beyrout has been restored, with more vigour than ever. The books which had been seized at the Custom House, belonging to Mr. Smith and myself, have been returned to Mr. Abbott, and all obstacles to the introduction of the Scriptures have disappeared.

No material change appears to have taken place either in the condition or disposition of the Jews. The Hebrew Scriptures will continue to be purchased by them, and sent into the interior of Asia ; and if a house can be obtained at Safet, a fixed Mission may be resumed there : should we not be able to obtain a footing at Safet at present, a temporary residence at Saide, or even Beyrout, may be made to bear on the Jews throughout the country : there is a considerable number of this Nation in each of these places, chiefly natives ; and, from this circumstance, more accessible than the garrisons (so to say) of the Holy Cities, sent from abroad and dependent

on their brethren in their native countries.

ALGIERS—Rev. F. C. Ewald has been appointed to this Station : he is of the House of Israel, and was Ordained in Switzerland on the 9th of April.

CONSTANTINOPLE—Mr. Nicolayson and Mr. Farman landed, on their voyage from Syria, on the 16th of November. Mr. Goodell considered that it would be easy to excite much interest among the Jews, as the alarm taken by the Rabbies at the late conversions keeps them in constant vigilance ; and as it is probable that the disposition to inquire, then manifested by many, is still cherished, though secretly, by some. Mr. Farman fixed himself at Buyukderé, to study the Turkish and Greek Languages. Mr. Nicolayson, who proceeded to Malta, speaks thus of future operations among the Jews at Constantinople :—

Mr. Goodell would advise a Missionary to this people, to begin his work by forming acquaintance with some of the most promising Armenians and Greeks, which would be easily accomplished ; and then, through them, to find out and form acquaintance with the Nicodemuses among the Jews. More direct and general operations at first would, at once, draw forth the anathemas of the synagogue—set all the enemies of opposition, both open and secret, at work—and thus force the timid inquirers to preserve their secrecy, and prevent their becoming more fully acquainted with the nature and grounds of Christianity.

LONDON MISSIONARY SOCIETY.

MALTA—1811—S. Sheridan Wilson—The Ministry of the Gospel has been blessed—The Sunday School of Greek, Maltese, and English Children, prospers—The Press has been in great activity : 9500 Books and Tracts were printed, chiefly in Greek, in 1831, at the expense of the Society and of the Religious-Tract Society ; and 2400 at the charge of individuals. The Issues amounted to 29,869 copies : in various quarters the reception of these Tracts was most encouraging. A second edition of the Pilgrim's Progress, in Greek, with Burder's Notes, was in the press—P. 27.

Corfu—1819—Isaac Lowndes—Greek

SCOTTISH MISSIONARY SOCIETY.

Karass—1815—James Galloway—Mr. Galloway continues to visit the neighbouring villages, and to take more distant journeys among the Tartars : they still manifest great indifference to all religion. Exertions among them had lately been much hindered, by the sanguine hopes entertained by them that

Preaching is but occasional : Preaching and Prayer Meetings in English are attended with salutary effects—In three Day Schools, there are upward of 200 scholars : there are two Greek and one English Sunday Schools—Books might be distributed to a great extent, if they could be supplied gratuitously ; the poverty of the people disabling them from purchasing. The eagerness for the Scriptures is increasing : they are read with avidity—Mr. Lowndes has completed a Hebrew and Greek Lexicon, and lends efficient aid in the preparation of the Modern-Greek Version of the Old Testament from the Hebrew—P. 27.

the Mahomedans to the south-east would shake off the yoke of the Infidels ; for though the Tartars naturally love quiet, yet Mahomedanism always makes its votaries uneasy under the authority of any Christian Power—P. 27.

Astrachan—1815—W. Glen—Mr. Glen is still occupied in preparing, at the

expense of the British and Foreign Bible Society, a Translation of the Scriptures

into Persian. No report of his Missionary Proceedings has appeared—P. 27.

WESLEYAN MISSIONARY SOCIETY.

Malta—1823—John Keeling, Cleardo Naudi, M. D.—A few Maltese attend Dr. Naudi—A Day School of 80 scholars is in excellent order: the Scriptures are read. A Sunday School of 40 children is very effective—P. 27.

Alexandria—1825—James Bartholomew—The approach of Cholera induced Mr. Bartholomew to accompany Mr. Nicolayson, of the Jews' Society, in his visit to Syria, already mentioned: the American Missionaries at Beyrout consented, though reluctant to part with him, that their principal Teacher should proceed with him to Alexandria for the benefit of his School. No particulars of Mr. Bartholomew's proceedings have appeared—P. 27.

Zante—1826—Walter Oke Croggon—Mr. Croggon, having spent some time in a visit home, arrived at his post again

in October 1831. He continues Divine Service in his own house; as, by a Law of the Ionian States, no Place of Worship can be erected in the Islands, except for the Orthodox Greeks, the Roman Catholics, and the Church of England—Pp. 28, 199.

Mr. Croggon spent the month of August in a visit to five of the Islands belonging to the Ionian States: of this visit he says—

I distributed many hundred Tracts and little Books, in Greek, Italian, and English: the islands appear to me better supplied with books than when I was last out; as in each place, parcels of the publications from the Malta Presses find their way, by agents or friends passing through. The work of education goes forward; and one thing I particularly observed, that all the present Residents or Governors are favourable to education, and to the extension of Christian Knowledge by this means.

ALEPPO.

The establishment of some Englishmen at Aleppo was noticed at p. 199 of our last Volume. With Mr. Newman and Mr. Parnell there mentioned, Mr. Cronin and Mr. Hamilton are now associated. While prevented, by the fictitious events at and near Bagdad, from proceeding thither, as it was their intention to do, they are endeavouring to benefit the people around them. Mr. Barker, in reference to these Missionaries, writes from Smyrna—"The Word of Life is once more finding its way among the people of Aleppo: the seed, which has been so long shut up in that city for want of Labourers, and from other circumstances, is now again being sown." The American Missionaries at Beyrout thus speak of them, in a Letter of Jan. 23, 1832—

In the failure of all Missionary Reinforcements from home, it has been with peculiar pleasure that we have enjoyed the correspondence and assistance of a company of English Missionary-Brethren at Aleppo; who, though originally destined to a station further on, have hitherto been providentially detained on our coast. Two of them are at present with us at Beyrout; imparting to us that strength and comfort, which are the natural result of familiar Christian Intercourse. For ourselves, we should be glad of their long detention from their contemplated field; but

we would not dare oppose what may seem to be the superior call of Providence.

BAGDAD.

The melancholy events which have befallen Bagdad were detailed at pp. 28, 55—57 of our last Volume: of the effect of these visitations, Mr. Groves thus speaks, in a Letter of Nov. 12, 1831, addressed to the British and Foreign School Society:—

Of EIGHTY children, TWENTY-FIVE only remain alive from the plague; and, of these, TEN are fled: of FIVE Masters, Arabic and Armenian, not one survives. Amidst all this darkness I know there is light sown; and, if my judgment does not greatly deceive me, this will one day prove one of your most interesting fields of exertion; yet, before I again make any request from your Society, I hope so far to have extended my personal acquaintance with these countries, that I may do it with some degree of confidence... To this object I shall give my constant attention.

I have finally determined on commencing my school again, the Lord willing: my eight boys will come to me again in about ten days. There are about 30 boys, including a few new ones, who will come when I get an Armenian Master.

Some notices of the *Rev. Joseph Wolf* appear at pp. 386, 387 of our last Volume.

Siberia.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selinginsk: 160 miles S. E. of Irkutsk: inhab. 300: in the centre of the Buriats, east of Lake Baikal—1819—Robert Yuille. *Rhodon*: out-station, 190 miles N. E. of Selinginsk—1828—Edward Stallybrass. *Ona*: another out-station, on the River Ona—1828—W. Swan.

Mr. Yuille continues his endeavours to instruct those around him: a few who attend his ministry are growing in acquaintance with the Word of Truth: he occasionally itinerates, which affords him opportunity of more widely scattering the seed of the Word. *Mr. Stallybrass* is indefatigable in the work, although his faith and patience are severely tried: the Word is daily preach-

ed: the number of his audience varies, and very few attend regularly: indications of conviction are observable in a few instances: his pupils in general give satisfaction, and some of them are rapidly acquiring useful knowledge. *Mr. Swan* arrived on a visit home at the end of June 1831, not at the end of January as stated by mistake in the last Survey: he brought with him manuscript specimens of nearly all the Books of the Old Testament, translated, by himself and his associates, into Mongolian: on the 1st of August he embarked at Leith, with Mrs. Swan; and arrived at St. Petersburg on the 21st, on their return to the Mission—Pp. 28, 368.

China, and India beyond the Ganges.

THE increasing connexion between these two portions of the Missionary Field leads us to unite them here under one head.

Dr. Morrison has circulated a Paper, under date of February 1832, which he entitles "Opinions on the Means of diffusing Christian Knowledge throughout the Chinese-language Nations, and the Chinese Settlements on the Asiatic Islands of the Eastern Ocean, from Java to Kamtschatka, and from the coast of China to the Bonin Islands near Japan." This Circular, which discovers Dr. Morrison's usual comprehensiveness of view and enlargement of heart, we here subjoin:—

A CENTRAL STATION, supplied with Books, Teachers, Students, Preachers, Authors, and Presses: say Malacca, at the Anglo-Chinese College: the Languages to be employed are—*Chinese*, in the Mandarin, Fokien, and Canton Dialects—*Malayan*, *Bugis*, *Siamese*, *Cochin-Chinese*, *Japanese*, *Corean*, *Loo-chuan*—LOCAL STATIONS, as at Pinang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained—ITINERANT PREACHERS, and distributors of Christian Books at all these stations, to the number and extent which are practicable—SCHOOLS both for Boys and Girls wherever practicable—LOCAL PRESSES for the vernacular dialects, from which Religious Tracts and Monthly Publications should be issued—CHRISTIAN VOYAGERS, with Preachers, Bibles, and Tracts, to go among the Islands of the Eastern Ocean and along the coasts of the Continental Nations, everywhere scattering the Seed of the Word, by preaching, and conversation, and books; from time to time forming New Stations, and annually visiting Churches already planted.

THE AGENTS desirable to effect these operations, under the power of Jehovah—Father, Son, and Holy Ghost—are—*Opulent Christians* locating themselves at any station, to render such voluntary aid as they deem right to those Preachers, Schoolmasters, Schoolmistresses, poor Christian Scholars, or Native Converts, who may join the Mission—*Missionaries* sent from and supported by existing Missionary Societies—*Teachers of Schools* sent out and supported by Voluntary Associations or Congregations—*Pious Naval Officers*, or other Sea-faring Christian Men, acting as volunteers to perform one or more voyages—*Owners of Ships*, or *Merchants*,

making a single trading voyage, or more, as they see fit, subservient to Missionary Pursuits—*Voyaging Preachers*, to be joined by one or more Younger Missionaries, to assist in all cases of sickness, danger, &c.; to learn the languages spoken; to become acquainted with and fitted for the work to be performed; or to remain behind where opportunities occur, and originate new stations: the families of married voyagers to be taken care of, if desired, at the central or some local station: all the parties in these voyages to be volunteers—*Native Vessels* may sometimes be freighted by Christian Associations, or induced, by pecuniary considerations, to undertake Missionary Voyages, carrying on, in subordination thereto, in order to lessen the expense, their trading concerns—*Local Associations of Christians*, in any part of the world, to afford pecuniary aid to such voyages or persons as they may approve of.

These Opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever Church or Nation they may belong, by their fellow-servant,

(Signed)

ROBERT MORRISON.

In the twenty-fifth year of his Missionary Labours abroad.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

From *Siam*, Mr. Gutzlaff has sent down to Singapore a copy of the New Testament in Siamese, which had been subjected to several revisions: in this translation Mr. Gutzlaff has laboured night and day, having been remarkably favoured with the best aid which the country could afford—At *Singapore*, a few Tracts were about to be printed in Siamese, as introductory to the printing of the Scriptures—The circulation of the Scriptures from *Malacca* has been diligently pursued: prospects gradually brighten both here and at *Singapore*: knowledge is silently making its way among the Chinese: many pleasing evidences are met with of the influence of the Scripture Tracts in various parts of the Archipelago: foreign visitors frequently and anxiously inquire at the College for Malay Testaments: these visitors are chiefly Malays and Arabs, from *Java* and *Sumatra*: among them are many respectable and intelligent men, who read both Arabic and Malay, and usually wish for the Scriptures in both languages, and ask for copies for their friends at home: the Missionaries never before witnessed such a frank and cheerful spirit in this people. The printing of the Chinese Bible at *Malacca* is drawing to a close: the remainder of the last grant of 1000*l.* has been drawn for: the New Testament has been finished some time, and many copies have been put into circulation—Many more copies of the Malay Scriptures, amounting to 1100 in number, have been circulated from *Pinang*, than in any former year. Twenty or more lan-

guages are spoken at *Pinang*; and, as many of the Natives are engaged in commerce, and move from place to place, opportunities are afforded for distributing books to a considerable extent—Pp. 29, 30.

RELIGIOUS-TRACT SOCIETY.

Sheet Tracts and some other Publications are extensively circulated at *Canton*; and many Tracts continually enter *China*, by means of the sailors who bring them from different ports in the Eastern Seas—In *Siam*, several works have been prepared in Cambodian, Laos, and Cochin-Chinese. Mr. Tomlin has again visited *Siam*, with the American Missionary, Mr. Abeel: they distributed copies of a Siamese Tract, printed at *Singapore*, which was so acceptable to the people, that no sooner had a few of them got into circulation than crowds came to solicit copies; among whom were persons of chief consideration, and not a few Talapoins, or Native Priests: among the Chinese there was a considerable demand for the Scriptures and Tracts, though they had already been so abundantly scattered that they were to be seen in most of the Chinese Houses: the sick people also flocked to them for medicines; and received, at the same time, a bundle of those leaves which are for the healing of the nations. The Committee joyfully aid in this work, by grants to the *Singapore Press*—The improved style and interesting nature of the Tracts printed at *Singapore*, together with the beautiful appearance of the new types which have been prepared, have created a zest for reading not before witnessed: 9000 copies of three New

Tracts and 10,000 Handbills have, in consequence, been circulated. "Even at Singapore," it is remarked, "where the Sultán, and his emissaries, the Hadjees or Pilgrims, exercise an almost irresistible sway over the minds of the people, an incipient desire for books has lately sprung up; so much so, that the Chinese Missionaries find it necessary, in their walks of usefulness among the Chinese, to take with them a stock of Malay and Javanese Tracts, in order to satisfy the earnest looks and longings of the poor Malaya, who witness their attention to the Chinamen." Mr. Tomlin, referring to his labours at this Station, writes: "Latterly I have been so well known to the different Nations of Orientals congregated at Singapore, that I am soon recognised and oftentimes surrounded by persons speaking half-a-dozen different languages, each eager for a book in his own tongue." The Singapore Union being engaged to a great extent in the publication and circulation of Tracts in Malay, Bugguese, Siamese, and Javanese, an increased supply of paper, to the amount of 100 reams, was requested and has been granted—The Chinese Press at Malacca is, also, assisted by the Society. "Scenes of Usefulness," Mr. Kidd writes, "are opening around us on every hand." It is stated, "Knowledge is evidently on the increase: more just views of divine truth are entertained; suspicion and distrust are giving place to confidence; and the former death-like stillness, as to spiritual things, is now, in some degree, superseded by a spirit of inquiry and fixed attention on religious subjects"—At Pinang many Tracts have been circulated among the Chinese, and have been almost invariably well received. English Books and Tracts have been widely circulated among English Sailors, chiefly by sale—The communications relative to the acceptableness and usefulness of Tracts in *Burmah* have been such as to induce the Committee to make a fresh grant of 72 reams of paper and 4000 English Publications—P. 30.

EDUCATION SOCIETIES.

Besides the Schools under the care of Missionaries at the various Stations, there are, at Malacca, 9 Female Schools, 8 for Chinese and one for Malays, under Miss Wallace; several Malay, Kling, and Indo-Portuguese Schools supported by local contributions; and a Malay

Jan. 1832.

Free-School under Mr. Collard (not Col-lond, as was printed by mistake in the Survey for 1831) by whom it has been greatly revived. About 140 Chinese Girls are on the list, but the average attendance does not exceed 100: they are, generally, fond of reading and writing: no objection is made to Christian Books. Nearly 40 Girls were in the Malay School; but the building of a larger School Room has so excited the jealousy of the Malays, that they threaten to exclude all books but the Korán—P. 30; and see, at p. 198, some notice of an Association in London in support of the Chinese Girls' Schools.

From the Report of the ANGLICAN COLLEGE at Malacca, from January 1830 to June 1831, it appears, that, of 22 Students mentioned in the preceding Report, 7 had left: 9 others having been admitted, the number on the foundation was 24. Some of the seniors are retained as Assistant Teachers: a class of Young Men is thus forming, who may both translate European Works and assist in the direct labours of the Mission.

That the Students have made progress in knowledge, corresponding in some degree to the opportunities afforded them of acquiring it, may be reasonably expected; and we feel no hesitation in affirming, that this end has been so far obtained, as to afford us encouragement to persevere.

The objects of the College ought to be distinctly understood. If its moral effect on the Natives be to weaken prejudice, to inspire confidence, to advance the interests of the Christian Religion, and to promote general knowledge, then the design of its originators, to secure by its establishment the advantages of a Christian and Literary Education for Native Youth, has been answered. It was justly thought by them, that the communication of general knowledge, based on the pure truth of the Sacred Scriptures without regard to sect or party, would not only prove of the greatest present benefit to Chinese Youth, but would gradually prepare for the cordial reception of Christianity by Adults. It is satisfactory to know, that the indirect influence of the College, over both the Mahomedan and the Chinese Population, is far from inconsiderable. [Report.

We have, ourselves, a firm conviction of the excellence of the Institution. We believe it to be eminently calculated to diffuse the light of knowledge through the most remote possessions of Great Britain; and to assist in removing those prejudices, which have so long fettered the public mind of this country—subjected it to the influence of an extensive nationality—and induced it to regard with indifference every thing foreign to its established usages and literature. [Testimony of Select Committee of the British Factory at Canton.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton — 1807 — Robert Morrison, D. D.; Leangafa, Kewhagang, Nat. As. — Pp. 28, 29.

Dr. Morrison continues his labours, in preaching in Chinese and English: his Native Assistants have been enabled to maintain unshaken and unsullied their Christian Profession, amidst the temptations and perils by which their path has been attended.

By means of the press, Dr. Morrison and his fellow-labourer, his joy in the Lord and the first-fruits unto Christ, are preparing and distributing the silent but authentic messengers of truth—portions of the Sacred Scriptures and Christian Books.

Since their last Report was presented, the Directors have had the satisfaction to learn, that three Natives of China have, by the rite of baptism, been added to the Church.

For several months in the year, Leangafa has been employed in superintending the printing of 500 copies of Scripture Lessons, for which the requisite funds were raised in China.

In this department of labour, the only one which they can at present employ, the Brethren desire to be more devoted; while they invite the earnest and continued prayers of the Church unto God, that he would accompany the circulation of His Own Word, with the demonstration of the Spirit and with power.

[Report.

Siam—The Directors had appointed two Missionaries to Siam, but the urgent wants of the Stations in Bengal rendered it necessary to recal this appointment—P. 30.

Singapore: a British Island at the southern extremity of the Malay Peninsula: inhab. in Jan. 1830 were 12,313 males and 4421 females; nearly three-fourths of whom are Malays and Chinese — 1819 — Claudius H. Thomsen, Jacob Tomlin—But few Malays attend the Chapel: frequent opportunities, however, occur of making known the Doctrines of the Cross, in conversation with Natives from all parts of the Eastern Archipelago—In 3 Chinese Schools there are 48 boys and 15 girls—Christian Books have been in great demand: the Malays seem to find increasing pleasure in reading; the result, it is supposed, of improvements effected in the types: the revised edition of the Malay New Testament, and 2000 copies of St. Matthew's Gospel, mentioned in the last Survey, have been all put in circulation: 1000 Gospels and Cuts and 1500 Testaments were at press. Tracts and Portions of Scripture have been distri-

buted among the Chinese, Malays, and Klings, in their respective languages: 9000 Tracts and 8900 Handbills were issued, and 10,500 Tracts printed, in the year—Mr. Gutzlaff having left Siam on a visit to China, Mr. Tomlin proceeded to Bangkok, in the former part of 1831, in company of Mr. Abeel, American Missionary; and supplied, for a time, Mr. Gutzlaff's place there, assisted by Buntae, a Chinese Convert—Pp. 30, 31.

Malacca: inhab. in April 1828 were 33,806; including 229 Europeans and their descendants—1815.—Josiah Hughes. Ill health has obliged Mr. Kidd to return home, as Mrs. Kidd had before done: he arrived in June: his connexion with the Society has been amicably dissolved—Chinese and Malay Services are held on Sundays; and, in each language, on a Week Evening: an Indo-Portuguese Service has been established on Sunday Afternoons; and Family Worship, both in Chinese and Malay, is attended every morning. Conversations are held with the people, in both languages, at their own homes—Chinese and Malay Schools, 13: of these Schools, 3 are Malay, which have been opened by Mr. Hughes, and contain 47 boys and 37 girls—From January 1830 to June 1831, there were dispersed in various parts of the Indian Archipelago, 162 Testaments and 3900 separate Gospels, and 30,269 Tracts and Books on Sacred Subjects, all in Chinese—P. 31.

Pinang: an island off the coast of the Malay Peninsula: inhab. about 40,000, chiefly Chinese and Malays—1819—T. Beighton, Samuel Dyer—Mr. Beighton continues in charge of the Malay Department, and Mr. Dyer of the Chinese. Mr. Dyer has sometimes but one or two visitors, at others more than 30: "All," he says, "who know the spirit of a Chinaman, would be thankful for five. I feel encouraged to see people, though but a little number, come to ask about the Religion of the Saviour, and to hear that our books are sometimes read by one Heathen to a surrounding groupe." To the usual Sunday and Week-day Services in Malay, Mr. Beighton has added a Friday-Evening Service for the Schoolmasters; and an Occasional Service, at which the attendance is so fluctuating, that, during one Service, he had, it is

supposed, half-a-dozen distinct congregations: in May 1831, he visited the opposite coast of Quedah, where he preached and distributed Tracts and the Scriptures. English Services on Sunday and Wednesday Evenings continue to be numerously attended—Scholars:

Chinese; 22 boys and 11 girls: Malay; 84 boys and 38 girls, in 4 schools—Applications for books were so numerous, that, notwithstanding the utmost diligence used at Singapore, an adequate supply could not be obtained—P. 31.

NETHERLANDS MISSIONARY SOCIETY.

The Rev. Charles Gutzlaff first visited Siam in August 1828, with the Rev. James Tomlin, of the London Missionary Society: an account of their proceedings was given at pp. 275—278 of our Volume for 1829. Returning to Singapore, Mr. Gutzlaff was there married to Miss Newell, and re-embarked for Siam in February 1830. She died in February 1831, after having cordially and successfully co-operated with him in all his labours—studying the various languages of the people around them—administering to the sick—translating the Scriptures—and teaching both the rich and poor who came to them for instruction. Little or no opposition was made to them: Mr. Gutzlaff's knowledge of medicine, and fluent use of the native tongues, gained him easy access to the palace; and, there and elsewhere, he was never backward to proclaim the Gospel of Peace.

After the labours of the day, they were accustomed to pursue their literary engagements: many Tracts have been written—a Siamese and Cochin-Chinese Dictionary framed—the Scriptures partially or wholly translated into five dialects—and much Christian Knowledge imparted, by conversation with and the distribution of books among persons of all ranks and classes, vast numbers of whom sought medical relief at their hands.

In May 1831, Mr. Gutzlaff thus states the results of his labours in Siam:—

During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the Natives vanish; and perceived, with delight, that a large field, among the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese.

We experienced, this year, the peculiar blessings of our Divine Saviour. The demand for books, the inquiries after the truth, the friendship shewn, were most favourable tokens of Divine Approbation on our feeble endeavours. The work of translation proceeded rapidly: we were enabled to illustrate the rudiments of languages hitherto un-

known to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other Missionaries. Some individuals, either prompted by curiosity or drawn by an interest for their own eternal welfare, applied for instruction; and one of them made an open profession of Christianity.

Mr. Gutzlaff had long meditated a visit to China, and was preparing for this visit at the time of his Wife's death. On the 17th of June following he left Bankok, in a Chinese junk belonging to natives on the eastern shore of the Province of Canton. Dr. Morrison, in a Letter of Dec. 22, 1831, thus speaks of Mr. Gutzlaff's visit and return:—

In Canton Province he first set foot on Chinese ground: from thence they sailed southward—touched at two ports in Fokien—passed Chekeang and Keanguan Provinces, without entering any port—sailed direct for the Promontory of Shaantung—from thence to Trentsin, on the river which leads to Peking: here they made some stay; and, last of all, touched at a port on the N. E. of the great wall in Manchow Tartary.

Mr. Gutzlaff was in perils by sea; and in perils from wicked men, who twice contemplated murdering him. But, on the other hand, he found friends among the seafaring men who had known him at Bankok and been relieved by his medical services.

He practised medicine wherever he went—took occasion sometimes to proclaim the True God, and Jesus Christ whom He hath sent—distributed some Christian Books; but, I regret to say, did not find an opportunity to leave behind him the Manchow-Tartar Books which he took with him. Speaking the Fokien Dialect, he found the traders at all the northern parts chiefly men of that province: and those, who wanted to befriend him, chose to consider him as a descendant of their countrymen who had settled abroad.

On the 12th of December, about eight o'clock at night, Mr. Gutzlaff made his appearance in a Chinese dress, at my house. He was dripping, and shivering with cold; having fallen into the sea in landing. We clothed him again in European garments, and entertained him as a brother and fellow-servant. His heart was greatly rejoiced to find himself again among Christians.

At the latest dates, Mr. Gutzlaff was on a second voyage; in the course of which he expected to visit Formosa,

Netherlands Missionary Society—

Loochoo, Japan, Corea, and several of the ports of China.

A friend at Canton thus speaks of the peculiar fitness of Mr. Gutzlaff for intercourse with the Chinese:—

Mr. Gutzlaff, who is a Prussian, and is about 35 years of age, is an accomplished scholar, an able mathematician, a qualified Physician and Clergyman—a most cheerful, amiable, zealous, humble, hearty, attractive man—a Missionary, and one of the best masters of his profession that I ever saw. The facility with which he acquires foreign languages gives him an advantage over men of but common talents in that way; and he bears such a resemblance to the Chinese, when his head is shaved and he assumes the cue and costume of the country, that he finds but little difficulty in gaining admission to the populous towns and cities of the coast;

through the medium of the junks which trade along it from Cochin China to the wall of Tartary, and even beyond it. He speaks the Mandarin (so called) and some of the provincial dialects so well, that those who know him to be a foreigner believe his grandfather must have been a Chinese; and thus the jealousy, which exists in regard to barbarians generally, is in a measure removed from him. The frankness of his manner and character recommend him to those who are anti-missionary; and the sufferings and privations which he is known to have undergone, operate as a guarantee for his honesty, and excite a salutary sympathy in the intelligent Gentlemen residing here. He makes the practice of medicine the means of introducing himself into the confidence of the people: thus it is a matter of interest with the captains of the junks to have him to make a passage with them.

AMERICAN BAPTIST MISSIONS.

BURMAH.

Rangoon: the chief sea-port: 670 miles S. E. of Calcutta—1813; renewed 1830—Adoniram Judson, D. D., John Taylor Jones—A few have been baptized, and there are many inquirers. On a visit to the Karens, Dr. Judson baptized 22 adults, having obtained satisfactory evidence of their piety—He continues to distribute Tracts in great number—P. 32.

Do not think that the Tracts which you print, and stitch and trim with so much labour and care, are given away for nought. I do not give all who ask for them: and the most which are given are called for at my residence. From Rangoon they are dispersed all over the Empire. Business brings men down to Rangoon on the various rivers which here enter the bay; and if a man sees another with a Tract in his hand, he inquires where he obtained it—is answered—and away he goes to procure the Eternal Truth for himself.

[*Dr. Judson to Mr. Bennet.*]

Maulmein: a new town on the Martaban River, 25 miles from its mouth—1827—Jonathan Wade, Eugenio Kincaid; Cephas Bennet, Oliver T. Cutter, Printers. Mr. Cutter embarked at Boston Oct. 12, 1831; and was to be followed by a third Printer, Mr. Royal B. Hancock—In the first half of 1831 more than 20 Burmese and Karens were baptized: European Communicants amount to 100—The Missionaries, accompanied by some Christian Natives, proceeded, in March 1831, many miles up the Martaban River, on a visit to the Karens, great numbers of whom reside on its banks: the Gospel was preached to many, and 9 persons were baptized—The Girls'

Boarding School has 16 Scholars—Preparation is making for an enlarged use of the Press: Mr. Cutter took with him a second Press, and Mr. Hancock was to take two more: Mr. Hancock is acquainted with the stereotype process, and will establish a foundry at Maulmein. The Gospels of St. Matthew and St. John, and the Acts, with the Epistles to the Ephesians and the Hebrews, two of St. John's Epistles, and that of St. Jude, have been already issued at Maulmein: all the issues of Scriptures and Tracts have been in Burmese, but preparations were making for printing in Talieng—P. 32.

Tavoy: a town of 9000 inhabitants, among whom are 200 Priests of Guadama: south of Maulmein—1828—Francis Mason—In the first half of 1831, upward of 80 Karens were baptized—Scholars, about 100, of both sexes, are receiving Christian Instruction—P. 32; and see, at pp. 42—44, an Obituary of the late Rev. G. D. Boardman of this Station.

On the general results of the Mission Mr. Jones says—"God has been very gracious to Burmah: two hundred souls, in 1831, have professed their love to Christ, and have been baptized." Facts, illustrative of the great extent of Religious Inquiry among the Burmese, were stated at pp. 177, 178 of our last Volume. "What means this excitement," it has been asked, "pervading, as it were, a whole nation, if it be not a clear indication, that, in the language of Dr. Judson, 'the great renovation of Burmah is drawing near?'"

His Majesty has banished me from Prome, where I was spending a few months;

and has forbidden my advancing above Rangoon. He has levelled our brick house at Ava to the ground ; but on the subject of Tracts, the Government appears to be quite indifferent. If there should be no Government Prohibition, and we could be furnished with the means of throwing in an incessant flood of Tracts for three years, I should hope, from what I know of the habits of the people, that Buddhism would be shaken to its base. . . The Burmans are a reading people, beyond almost any other Eastern Nation : probably nine-tenths of the male population throughout the country can read. They are also a careful, deliberate people, who turn a thing over many times before they take it. They are not disposed to give much credit to the words of a Missionary ; but, when a Tract is put into their hands, they wrap it up carefully, deposit it in a fold of the waistcloth or turban, carry it home to their village, however distant, and, when a leisure evening occurs, the family-lamp is produced ; the man, his wife, and relations gather round, and the contents of the new writing receive a full discussion. I need not add, that such a people present the strongest claims upon Tract Societies. One press at Maulmein has been in operation about a year ; but such is the demand at both our stations, and everywhere, that Mr. Bennet, our printer, who came out with the hope of speedily printing the New Testament, sees himself every moment further removed from the attainment of his wishes. Our Tracts are pervading the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay to the most southern village of British Pegu. (*Dr. Judson.*)

The whole History of Missions has recorded but very few opportunities for disseminating the Gospel of Christ, so inviting as that which is now presented in Burmah. The number of inhabitants speaking one language there, is nearly as great as that of our own country. A portion of these are under the protection of the British Government, where, of course, both Missionaries and Converts will enjoy the benefits of the laws of civilization. Within a few years, the people manifested a spirit of inquiry on the subject of Religion, to which scarcely any parallel is to be found in the history of Pagan Nations ; and besides all this, the Holy Spirit has been poured out, and conversions, in greater numbers and under more interesting circumstances than common, have attended the preaching of the Gospel at all the Stations.

From the above facts, it appears that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The spirit of inquiry increases, as the means which are to awaken it are multiplied. At first, it was impossible to give away books except to a few ; and even then, in some instances, they were returned : now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether with vigorous exertions the demand can be supplied : the capability of a single press, worked under many disadvantages, decides the question : for several months Mr. Bennet was alone, in a climate uncongenial ; and he has since availed himself of but two Native Pressmen, and a Swede ; yet he has published, by estimation, at least Two Hundred Thousand Tracts.

From such an accession of strength as is now promised, the best results may be anticipated. The thousands who ask for light from Yar-Mergui, Tavoy, and the entire Kingdoms of Burmah and Siam, will receive it. The Sacred Scriptures, so long desired in Burman, will be sent forth. The power of issuing new translations of the Word, as in Talieng or other languages, will be possessed ; and we may hope, that, in a few years, those vast regions of darkness will be filled with the knowledge and glory of God. (*American Bapt. Board.*)

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1830—Elijah C. Bridgman, David Abeel—Mr. Bridgman's time has been almost wholly devoted to the acquisition of Chinese. Mr. Abeel went to China as a Missionary to Seamen from the American Seamen's Friend Society ;

but with a conditional appointment from the Board of Missions, should he, at the expiration of a year, think it his duty to direct his whole attention to the Native Population : he has accordingly entered into connexion with the Board—The establishment of a Printing Press at

American Board of Missions—

Canton was recommended by Dr. Morrison, with the view of creating Writers of Moral and Religious Tracts, adapted to local circumstances: a Press has been sent, in consequence; and, at the latest dates, was going into operation. Mr. S. Wells Williams was about to sail for Canton, having been appointed Printer to the Mission—P. 29.

We observed the Monthly Concert for prayer this evening: three persons only, besides Dr. Morrison and family, in whose house we met, attended. We have great need of faith, and great need of the constant and fervent intercessions of all our Christian Friends. Three or four Native Christians in China—Mr. Gutzlaff on the coast, bound in the spirit to Peking—six or eight Missionaries at the Straits and at Bankok—and ourselves here—constitute but a feeble band, ridiculous in the world's eye, going to convert China! It makes the heart ache, even to contemplate the scene around us. Superadded to Paganism, are seen and felt the withering effects of a Christianity which is not Christianity:

The Board intend, if the Missionaries and the means can be obtained, as it is believed that they can be, to send not less than Seven Missionaries, during the present year, into this wide field, which God seems in so remarkable a manner to have opened and prepared for them. Some of these may immediately establish themselves as Missionaries in Siam and at Canton, while others may proceed on exploring tours in the adjacent parts of the continent or in the islands of those seas. (*Board.*)

SERAMPORE MISSIONS.

Akyab: an island in the Arracan River: 450 miles S.S.E. of Serampore; with Four Out-stations—1821—J. C. Fink; and 6 Nat. As.—Mr. Fink continues his labours in the Chapel and in the streets: he proposes to assemble the Native Preachers in November and in May, in order to spend about eight days at each

but still, it is a system which great efforts are made to extend. The number of Romanists in these regions has been much increased of late. Six Catholic Priests from France, young and zealous, and Eight Chinese Youths, educated, I believe, in Italy, have, within the last few days, arrived here, to propagate their faith. [*Mr. Bridgman.*]

In the last Survey, Mr. Abeel was left at Batavia: after remaining there four months, and enjoying the friendly advice and assistance of Mr. Medhurst, he proceeded, in June 1831, to Singapore: from which place he accompanied Mr. Tomlin, as was before stated, to Bankok; preparatory to the establishment by the Board of a Mission in Siam. From the 1st of July till January of last year, they laboured with diligence and success: Mr. Abeel's health failing, he returned to Singapore, and was there on the last day of January, with a fair prospect of speedy recovery—P. 29.

season, in a body, preaching by turns in the streets and cottages—A School of about 24 Mugh Boys was in contemplation—P. 32.

Chittagong: called also Islamabad: 317 miles east of Serampore, and 8 from the sea—1818—John Johannes—No Report—P. 32.

Only eight or ten individuals, and several of us late in the field, constitute the whole number of the Preachers of the Gospel in the Chinese Mission—not One where a Hundred are needed . . . for what have, very properly, been styled, the CHINESE-LANGUAGE NATIONS.

Take a survey of this field. From Canton, pass up through Formosa, Loochoo, Japan, and to Corea: thence pass westward along the Russian Frontier, for more than 2000 miles to the centre of Asia: from thence, in a south-eastern direction, travel down through Tibet, Siam, Penang, Malacca, across the Equator on to Java; and, by a circuitous route, including the numerous Islands of the Indian Archipelago, return to the place of your departure—and you will have included, in the vast area, a large proportion, perhaps ONE THIRD PART, OF THE HUMAN FAMILY. Though there are many different languages and dialects within these limits, yet, throughout the whole, the Bible, if possessed in the Chinese Language, can be read.

Twenty years ago, a single individual, alone, was just beginning to demonstrate that the Holy Scriptures could be published in China, by the Chinese themselves: since that time, notwithstanding the obstacles that impeded the course, and they have been neither few nor small, two complete editions of the whole Bible, three

editions of the New Testament, and four of the Psalms; in all, probably, equal to twelve or fifteen thousand entire copies, have been printed and widely circulated.

There is another fact which gives the Chinese a strong claim to attention. As a reading people, they are, probably, superior to any Pagan Nation of ancient or modern times. Buddhism, with all its absurdities, has worked its way into every nook and corner of the Empire, through all the grades of society, by means of Books, without the aid of Teachers. Give the Chinese the Bible, and, at once, a very large proportion of the population can read it. Thousands are now accessible, and would willingly receive the Bread of Life. (*Mr. Bridgman.*)

In reliance on the all-sufficiency of a Saviour, styled the *King of Kings*, to whom China is given with all its millions as an inheritance, I went from Siam to Canton, Fokien, Shanton, and Petcheli Provinces, and the frontier of Manchow Tartary, dressed in Chinese, after having become a naturalized citizen, in the quality of Missionary, Physician, and eventually of a Navigator. Though not recognised as a European, I roused curiosity—stimulated inquiry—and recommended myself so far as to call forth an invitation for next year. Hence I very soon shall leave this place; and, if God in His mercy permits it, take a wider range than ever before. Before you read this, I shall actually be engaged, and by Divine Mercy perhaps be permitted to go to Japan, that stronghold of Satan. I hope that the holy cause will rouse you to prayer—that doors, so pertinaciously shut centuries since, may be thrown open—that the Chinese Wall of national separation may be dashed to pieces, Korean Superstition sink, Japanese Misanthropy dwindle away, and Loochoo Politeness be converted into obedience to the Gospel. According to the last national census, 350 millions constitute China's population; and these all worship the God of this World, and the surrounding countries are enveloped by impenetrable darkness; and we cannot send to these large nations the Light of the Gospel, because these countries are inaccessible to Christian Missionaries! No: they are *NOT* inaccessible, if a servant of God, clothed with deep humility, penetrated with the love of Christ, endowed with talents, sustained by prayers at home, and enlivened by his own, is willing to make every sacrifice for the glory of God. To individuals of this description I address myself. They will find an unbounded field for exertion, patience, love, and talent. Let them be duly acquainted with some useful art, mathematics and medicine in preference, and possess a talent for acquiring languages, and they may brave Jesuitical stratagems, armed with faith in their Saviour, and recommended by simplicity in their proceedings. An ardent mind will find free scope among this immense population. It is well to possess Christian fortitude, patience, and enthusiastic desire for the salvation of China. China needs these qualifications in its spiritual benefactors. (*Mr. Gustaff.*)

It is probable that the same bold and persevering spirit, which has been displayed in gaining possession of Bangkok as a Missionary Station, might open scenes of equal promise in the surrounding countries. Indeed, enough is known, to leave no room for doubt, that a host of Missionaries, willing to hazard their lives for the Lord Jesus, might find stations and employment in that part of the world. While studying the most current languages, they might be looking round for scenes of the greatest promise, and not a moment would be lost. Java, Sumatra, with the smaller islands in its vicinity, Borneo, Celebes, Siam, Cambodia, Laos, Cochinchina, Tonquin, China, Formosa, Loochoo, Japan, Corea—these all claim the speedy attention of men possessing the spirit of the primitive disciples, who shall explore their coasts and penetrate their interior, everywhere preaching the Gospel. Nor does the field commend itself only to the Preacher of the Gospel: it has strong claims on the numerous class of PIOUS PHYSICIANS in our country, whose *gifts of healing*, though not miraculous, like those possessed and imparted by the first Christian Missionaries, yet in their effects are an important substitute for them throughout the Eastern World. (*Board of Missions.*)

[*The Remainder of the Survey will appear in the February Number.*]

Biography.

NOTICES OF WORTABET,

AN ARMENIAN PRIEST, WHO DIED NEAR SIDON.

WE have collected, from the communications of the American Missionaries in Syria, some notices of this pious man, whose death was mentioned at p. 513 of our last Volume.

The Board of Missions thus speak of Wortabet :—

He is one of the two Armenian Ecclesiastics who broke away from their Church, and came to reside in the families of Messrs. Bird and Goodell, at Beyrout, in 1826. While there, they became convinced of the errors of their own Church—professedly embraced the Gospel in its purity—and, with their wives, were received into the Mission Church. When the Missionaries removed to Malta, these two Ecclesiastics accompanied them, as translators, in which capacity they had rendered themselves highly useful. While at Malta, Wortabet did not fully sustain the Christian Character: owing to this and to a partial failure of his sight, he left the employment of the Missionaries; and, returning to Syria, settled at Halalia, near Sidon.

In May 1831, Mr. Bird paid Wortabet a visit: some extracts from the Journal of this visit will place Wortabet's character in a very favourable light, particularly as contrasted with that of one of his countrymen:—

For a considerable time past our friend Wortabet has been urging us to pay him a visit. From the moment of his arrival from Malta, he seems to have been labouring hard to instruct the people about him in the way of the Lord. In this work he has, of course, been entirely alone. He has thought, therefore, that it would add weight to his instructions, if the people could hear the same from other mouths. The desired visit was accordingly made by myself, a few weeks ago.

On reaching Sidon, we stopped at the gate of the city; and sent for Yoosof Leffusy, whose shop was near at hand, and who, in the most friendly manner, took me to his house. This man will be recollected as the brother-in-law of Wortabet, and the former agent for our schools. While he continued with us, and for a considerable time previous, he was a bold assertor of the Doctrines of the

Gospel, in opposition to the prevailing corruptions of his Church; yet we never saw in him that prudence or that humility and sense of sin which are the necessary indications of a saving faith in the Redeemer. For some time after he left us, he appears to have continued to follow the decisions of his understanding in regard to the Gospel, in opposition to his worldly interest; suffering a good deal of Papal Oppression, being obliged to flee from his native city and seek an asylum from place to place in the mountains. Friendless and penniless, and out of employment, it is no wonder that his mere worldly principles were found unable to sustain him in such a vagabond life, and that he sought a restoration to his home and comforts by a partial submission to prevailing religious customs. This sacrifice has evidently been attended with a falling-off in his morals. Truth has lost with him much of her sacred character. Yet there is little doubt that his understanding remains as thoroughly convinced as ever of the errors of his Church, nor does he hesitate in some situations to expose them without mercy.

The next morning we went up to Wortabet's, at Halalia. This village is situated about a mile-and-a-half east of Sidon: it is inhabited by about fifteen Papal Greek Families, among which are those of three respectable Sidonian Merchants. It was pleasant once more to meet him and his family under their own roof, and partake of their free but humble hospitality. Wortabet, on losing the use of his eyes at Malta, and leaving the business of translation, came back to Syria with the intention of supporting himself by the labour of his own hands: he succeeded but poorly. The return of the ophthalmia, also, not only made further destruction of his eyes, but kept him many weeks, if not months, out of all business. He has, of course, been reduced almost to his last penny: except a few chests, a mirror, two bedsteads, and a brass lamp, they had scarcely an article of furniture in the

house: a box, with a loose covering or lid upon it, was their table: two niches in the wall held their books and cups; and their clay floor, with a flag mat in one corner, served them instead of chairs and sofas. In addition to these privations, they had, as heretics, borne the coldness and reproaches of the village, as well as of their connexions and relations at Sidon. But, so far from denying the faith, Wortabet, in particular, by all that we can learn, has never ceased to warn every one around him night and day, and to exhort them to *repentance toward God and faith toward our Lord Jesus Christ*. I had opportunity to see that he conversed much in a spiritual manner—that his words were listened to with deference—and that he was held in good estimation by the most respectable families of the village. One old man and one youth appeared under the strong influence of the Truth, and two or three others listened with pleasure and attention: these persons acknowledged, that, before Wortabet came there, they had no more knowledge and no more thought about religion than the beasts. One of them has lately opened a little school, under our inspection, in the village.

Susan, Wortabet's wife, enjoys the reputation of being a model of humility and patience; meeting all events as dispensations of her Father in Heaven. I found this report of her to agree very well with what I saw; and, indeed, it well accorded with what we had formerly known of her character. She was taken seriously ill the very evening of my arrival, and so continued through nearly the whole of my visit: this afforded me an opportunity of witnessing a trial of her submission, and of introducing with increased effect religious conversation. I was happy to see in her whole demeanour proofs that we have not been deceived in her character, but that the Gospel has indeed made upon her its permanent and saving impression.

In January of last year, the Missionaries write—

We rejoice to see our Armenian Brother and Fellow-labourer at Sidon, continuing to adorn the doctrine of God our Saviour by a pious life. He is remarkably zealous and sanguine; and, withal, generally prudent, and, so far as we know, has a good report of them which are without. He sells Scriptures and recommends the Religion of Jesus to Druses, Armenians, Roman Catholics, and Jews; and even Moslems sometimes listen to

Jan. 1833.

him with attention. The two or three cases of seriousness and reformation in the neighbourhood of Sidon, of which we have already made some report, continue in the same hopeful state.

In April, Mr. Bird says—

You express your joy at the returning hopes which we have of Wortabet; and, as you prudently choose to suspend your opinion of him, it will add perhaps somewhat to your joy, when we are able not only to confirm all that we have said of him hitherto in his favour, but to assure you, that, through his means, the Lord is evidently carrying on a good work at Sidon. Such has been the excitement there for many weeks, that Wortabet came here to get Tannoos El Haddad to go to help him. The Greek and Maronite Papists there had proposed to enter into a discussion of the various points at issue, in writing. Wortabet not understanding Arabic well enough to dictate, much less to write, on such an occasion, and needing some one also to assist him in conversation with the many people who called at his shop, we thought proper to send Tannoos with him.

Mr. Whiting adds some further details:—

You would be interested in knowing something more of what Wortabet has been and is doing, at Sidon. He has had some discussions, in writing, with the Papists. He received a challenge from a zealous Maronite (a stranger I believe, or at least not a resident at Sidon), who came there and found an extraordinary state of excitement, respecting the "Evangelical Way," as Wortabet styles our views of the Gospel. His wish was, to have a disputation in a private place, and before a certain number of friends. Wortabet replied to the friend through whom the challenge was given, that he was no disputer, and had no time nor inclination for controversy—that he was an humble shopkeeper, and was obliged to attend constantly to the business of his little shop, to earn his daily bread: but that if any person was disposed to converse with him upon the truths of the Gospel, in a friendly manner, for mutual edification, his shop was always open, and it was his delight to receive such visitors. This answer was carried to the man. He replied, that, being a Maronite, it would not be safe for him to resort to Wortabet's shop; it being a public place, and constantly thronged. He proposed, therefore, to state some questions in writing,

to which he wished a written answer. To this Wortabet assented.

The first inquiry sent to him was, in substance, this—"Seeing there are so many Sects or Churches of Christians, differing from one another, but all claiming to be true Churches of Christ, what is 'The Church' mentioned in 1 Timothy iii. 15—how are we to know it—and since all Churches profess to derive their arguments from the Scriptures, who shall determine what interpretation is right?" To this Wortabet wrote a brief but temperate and judicious reply; after sending to the man, previously, the statement of Asaad Shidiak, to think upon, while he was writing. Business called him to Beyrout after he had sent his answer; and, when he returned, Tannoos accompanied him, to assist him in writing (Wortabet not being able to write Arabic), and also in conversing with the people. The challenger replied to Wortabet's first answer, and sent a second set of questions or objections; and, I believe, a third. In Wortabet's second and third replies, the great points in which the Church of Rome is at issue with us were brought fully out and discussed; his arguments being drawn to a considerable extent, from previous discussions which our Brethren, Messrs. Bird and Goodell, have had with the Papists—from Mr. King—and from Asaad. His last Paper was full and strong: several copies of it were circulated; and much attention was drawn to it, as well as to his preceding answers. An answer to this was promised, but none appeared; and it would seem, from a late Letter which we received from Wortabet, that the champion himself is, partly at least, convinced that he is in the wrong. I will give you an extract from his Letter: he says, "The man," El Nhaas, "after my answers to him, says to the people which saw my proofs about the Pope and went to him to ask about the matter,

that their fathers are mistaken in receiving the Pope as head of the Church of Christ." He adds, in his own English, "Two part of the Christians here are not fast, and are eating meat in this Lent openly; and the Priests are not able to tell them any thing. The people come to me always, and I am engaged with them daily in respect of Evangelical Way. Many things then are to be written to you, if they were not dangerous in these times."

Of a Sunday, about this period, the Missionaries say—

A number of Armenians being in Beyrout, Wortabet spent most of the day in conversing and reading the Scriptures and Tracts with them: he came home at evening, quite exhausted. He preaches with all his might; and never grows weary of the subject or the employment, even when the people answer him with ridicule and scorn, as was the case in some instances to-day.

Our latest notice of Wortabet is supplied by Mr. Nicolayson of the Jews' Society, who visited him in August 1831:—

I stopped some hours at Mr. Wortabet's, late Doctor in the Armenian Church, and since employed by the American Missionaries. This poor man lost an eye when at Malta: last year, he lost half the sight of the other here; and is now again suffering extremely, and likely to become entirely blind. He has a wife and three children, and has been much persecuted by the relations of his wife, and by Christians in general here; but it has all proved an excellent school of patience and humility to him. He takes it all as from the hand of his Heavenly Father—endeavours to bear up under it by faith—and labours to be useful to those around him, upon many of whom he has made a salutary impression.

Proceedings and Intelligence. . .

United Kingdom.

LONDON MISSIONARY SOCIETY.

THE publication of the Society's Transactions in Quarterly Numbers has ceased: to the last Volume of this Work, embracing the years 1829, 1830, 1831, and 1832, the Direc-

tors prefixed an Introduction, from which we extract a

Summary View and Estimate of the Society's Missions.

We have now taken, as proposed, a brief retrospect of, or rather SLIGHT GLANCE at, the numerous Missionary Stations, which, by the help of Divine Providence,

the Society has been enabled to form; for the Survey which we have made can scarcely be considered, in reference to the four years embraced by it, as more than an INDEX to the operations and transactions of that period: yet, as an Index may afford some idea of the magnitude and importance of the events recorded in a particular history, so may this review, however slight and rapid, leave on the mind of the considerate reader a much more adequate impression of the greatness and extent of the work in which the Society is engaged, than it might seem, in itself, adapted to produce.

We have mentioned the names of some of the PLACES at which the work is carried on: but we have not stated, that, taken together, the Stations and Out-stations occupied by the Society considerably exceed One Hundred; and we have said little as to the apparatus introduced, and the various operations going on, at the several Stations, respectively. We have mentioned the names of most of the MISSIONARIES, and those of some of the Assistants: but how few are these, compared with the entire number of the Agents directly employed in the work; the aggregate of whom, including schoolmasters, exceeds Six Hundred Individuals! We have noticed some of the KINDS OF OPERATIONS which are carried on at the several Stations: but, from this, how little can be known of the nature and the number of the details of those operations, or of the aggregate amount of the whole! how little of the personal labour and sufferings, the difficulties, and the discouragements of the Missionaries—of their patient and persevering exertions—exertions pursued, as to most of them, in ungenial climes; frequently with extreme lassitude and anxiety; sometimes amidst scorn, and hatred, and persecution, unprovoked indeed, and even (of which we have both recent and earlier evidence) in the midst of dangers arising from the rage of malignant and unrestrained passions!

We have also glanced at the RESULTS of these labours—at the CHURCHES, for instance, which have been gathered from among the Heathen; but without stating the particular number of Members in each Church, or the aggregate number of them in the whole of the Churches taken together, which latter exceeds Four Thousand Five Hundred: nor have we adverted to the beneficial results derived from the example, instruc-

tions, and influence of each individual Native Convert, in the circle in which he is called to move. We have adverted generally to the state and progress of the NATIVE SCHOOLS: but we have not stated that there are in connexion with the Society's Missions nearly Four Hundred of such Schools; much less have we attempted to describe or to estimate the amount of individual good, either religious, social, or civil, which may be reasonably expected to accrue from the benefits of Christian Instruction, conferred on upward of Twenty-two Thousand Heathen Children and Youths, the number, according to the last year's Report, now instructed in the Schools, and who, when arrived at mature age, are to dwell in the midst of their Pagan Relatives and Connexions: nor have we adverted to their numerous predecessors, who, from time to time, after receiving their education, have left the schools.

But we shall proceed no further in this train of observation. What has been said may suffice, in some measure, to open the mind, even of the least reflecting, to the importance and extent of the work carrying on by the Society. Yet, after all, how inadequate must be the impression made on the mind, even of the best-informed and most-reflecting, by such a view of the subject as may be thus obtained! yea, how inadequate that which is made on the mind of even the devoted Evangelical Labourers themselves; who know neither the measure, nor the extent as to distance, in which the Light of Truth has spread around them, and who are otherwise quite unable to estimate the amount of the beneficial results of their own labours!

But how cheering to the Christian is it, to know, as matter of unquestionable fact, that—exclusively of similar operations and results connected with kindred Societies—the Light of Evangelical Truth has been kindled, and has begun to diffuse its illuminating and healing influence in so many parts of the Pagan World—that the name of Christ is pronounced in the hearing of the people of so many Heathen Lands, who were, till of late years, conversant only with the nomenclatures of Idolatry—that, in those lands, temples are raised for the worship and honour of the True God, where, not long since, the adoration of Jehovah and the Message of the Gospel were equally unknown; where the songs of Zion had

not resounded, and whence the prayer of faith and penitence had never ascended to heaven!

Can the mind of the Christian even glance on such a subject, and not feel his heart glow with holy wonder and exultation? Can he enter into the contemplation of it, in its length and in its breadth, and not feel convinced that his prayers for the success of so beneficent and glorious an enterprise cannot rise to the Throne of Grace with too great fervour, energy, and constancy?—that no efforts to promote its advancement, which his time or his strength will allow, can be too vigorous or too extensive?—or that to the funds consecrated to its support too large a portion of his property, consistently with an enlightened and evangelical view of his obligations, can be devoted?

In reading our unavoidably abridged reports of Missionary Proceedings, particularly as they appear condensed and massed in the Annual Survey, it will be well to bear in mind the leading sentiment which pervades these eloquent observations—that the mind of the Christian should be carried beyond the statement of numbers and recital of facts, to contemplate, with holy sympathy and devout gratitude, all the untold concomitants and consequences associated, in the grace and purposes of the Great Lord whom we serve, with these tangible and apparently-feeble labours of His servants.

JEW'S SOCIETY.

TWENTY-FOURTH REPORT.

Late Hindrances and present Openings.

SOME of the Society's operations have been, in great measure, suspended during the year; owing to the war in Poland, and the prevalence of pestilence in many Missionary Stations. Under these circumstances, Missionary Journeys have been altogether suspended; and the Committee have been prevented from sending out more than a very few copies of the Scriptures; as the principal countries, to which they have been accustomed to send them, have been closed during the greater part of the year, either by war or pestilence.

Now, however, when these countries are again open, and a gracious Providence calls them to renewed labour in a very remarkable manner—when the number of your Missionaries is materially on the increase, and new fields of labour are presented to them—when there is a demand for a large supply of the Word of God, where its distribution has been for a time suspended—and when your Committee are called on immediately to proceed with the publication of the remaining portions of the Judeo-Polish Bible, and your Missionaries to take long and frequent journeys—it is hoped that the Friends of Israel will feel the increased responsibility which devolves upon them, and rise to the exigencies of the occasion.

Schools.

There are now 30 Boys, six having gone out and the same number having been admitted during the year; and 37 Girls, two having gone out and two others having been received in their place. This small number is owing to the restriction which it was thought necessary to adopt during the past year; but there are several applicants, who have been waiting for some time for the admission of their children.

Scriptures and Tracts.

Owing to the peculiar circumstances of many of the Stations, there has been little opportunity of sending out to them large supplies of the Scriptures: the Missionaries in the North of Europe have, however, had nearly 1500 entire copies of the Hebrew Bible recently left to their disposal, which had been previously kept from them under peculiar circumstances. The small issue from England has been as follows:—Hebrew Bibles, 365; Ditto Portions, 2996; Ditto Haphtorahs and Judæo-Polish Pentateuchs, 627; Hebrew Psalters, 83; Ditto New Testaments, 146; Ditto Tracts, 13,096; English Tracts, 8020.

Students.

At the period of the last Anniversary there were five Students in the Seminary, and four others have been since admitted; making a total of nine. Of this number, four have been appointed to different stations on the Continent of Europe, and one to the Coast of Africa.

Discontinuance of the Seminary.

The Committee have come to the conclusion, that the advantages of

the present Seminary are not commensurate with the expense necessarily incurred in carrying it on; and they have resolved accordingly to take means for discontinuing it at the earliest possible period, consistently with a due attention to the interest of all persons connected with the existing Establishment; at the same time fully recognising the importance of communicating to Missionary Candidates such instruction as to qualify them for future usefulness, and decidedly maintaining the opinion, that, notwithstanding the discontinuance of a permanent Seminary, this object ought to be carefully kept in sight, as circumstances may arise.

Missionaries.

At a time when Infidelity and Scepticism, under various names and in various degrees, are so prevalent in all Christian Countries, and taking into account the fact that Missionary Candidates have been received from almost every country in Europe, the Committee have been convinced that no ordinary care is requisite in selecting suitable Agents for preaching the Gospel of Christ to the Jewish People, divided as they now seem to be into two grand classes—the one, most scrupulously tenacious of the Integrity and Divine Authority of the Books of the Old Testament; but maintaining, at the same time, a blind adherence to the Talmud and the vain traditions of their fathers—the other, sufficiently enlightened by the diffusion of human knowledge to reject the Talmudical Fables; but falling into the awful alternative of rejecting the Authority and Inspiration of the Sacred Volume.

The present number of Missionaries in immediate connexion with the Society is 34: there are, besides, 4 Agents employed by the Local Committees in Calcutta and Madras, making a total of 38; of whom, 13 are Converted Jews. There are also 5 individuals employed as Schoolmasters at Dantzic and in the Grand Duchy of Posen; amounting to the number of FORTY-THREE Missionary Agents engaged in promoting the cause of the Society.

Labours among the Jews in England.

The Rev. J. C. Reichardt still continues to preside over the Institution for afford-

ing employment to Baptized Jews, and gives daily religious instruction to the inmates. He also receives the visits of Jews at his own house; and embraces such opportunities as are presented from time to time of making known the Gospel to the Jews in general.

The Rev. M. S. Alexander now resides in a Mission House near the Episcopal Chapel; and he has a room especially appropriated to the reception of Jews, according to the plan mentioned in the last Report. Mr. Alexander has continued to address the Jews from the pulpit of the Episcopal Chapel, at the stated Lectures, and sometimes on other occasions. The number who attend, of course, varies; but it is, in general, increasingly encouraging.

Both Missionaries find much in their work to exercise their faith and patience. They go on sowing the seed; sometimes cheered and encouraged by a spirit of earnest inquiry, and even by the tokens of genuine conversion.

It is also very pleasing to observe, that there is much activity excited among the Believing Jews in London in behalf of their unbelieving brethren, and there is reason to believe that great good has been the result.

Encouragements from Blessings already granted.

Peculiar encouragements continue to be afforded by the protection of Foreign Governments, who are desirous of promoting Christianity among the Jews. Real Christians, not only in England, but also in other countries, are more and more alive to a sense of their obligations to seek the welfare of Israel.

There are at least Six Millions of Jews in the world. They have been, for ages, neglected, despised, and persecuted. Your Society found them living in great ignorance and moral degradation—having very little knowledge of their own Scriptures, and none whatever of those of the New Testament. Many had fallen into the prevailing infidelity of the age.

During the last few years, there has been a great increase of Scriptural Knowledge among them: many Jews are now well acquainted with the doctrines of the New Testament. By means of the Society, the pure Scriptures have been introduced into a great many Jewish Schools, where formerly only the Talmud was read. Many thousands of Jews have, for the first time, heard the Word of the Gospel; and though a faithful Missionary

has often to encounter opposition and disappointment, yet, on the whole, there is great encouragement in preaching the Gospel to this people: they often listen with great attention: they regard Missionaries as their friends; and a spirit of inquiry is very widely diffused. One striking proof of their desire for God's Word is their willingness to purchase it, of which the accounts from some of the Missionary Stations afford continual proof: only to allude to one instance:—A Missionary sold 81 Hebrew Bibles, 53 Psalters, and 5 Pentateuchs, besides giving away a few Hebrew New-Testaments, to the Jews of ALGERS, during a short visit to that newly-opened sphere of labour.

By God's blessing, *many of the Children of Israel have been turned to the Lord.* In some places, small Jewish-Christian Congregations are rising up, as humble witnesses that God has not cast away His people: this is the case in London, Berlin, and Warsaw. In other towns, there are small parties of Christian-Jews, of different situations in life, who meet together for mutual encouragement in the faith. Several eminent individuals have been raised up as preachers of the Gospel in various Protestant Churches, besides those who are actually engaged as Missionaries to their Brethren; and, in almost every considerable town in Europe where the Jews are to be found and where the Gospel has been proclaimed to them, there are not wanting living illustrations of the truth of the Divine declaration—*At this present time, also, there is a remnant according to the election of Grace.*

Continent.

JEW'S SOCIETY.

THE Twenty-fourth Report furnishes the following view of the Society's

LABOURS AMONG CONTINENTAL JEWS.

France.

The Rev. J. J. Banga has been obliged to try the effect of a temporary residence in the warmer climate of the South of Italy. The Rev. P. J. Oster continues to travel with much activity through different parts of France: in some instances, he found a decided blessing: in the majority of cases, he encountered indifference and scepticism; and, on some occasions, was even in danger of personal violence. He considers the French Jews much less accessible since the Revolution of 1830; as

they now consider themselves free to oppose Christianity openly. Mr. Oster's labours have been much blessed in exciting an interest in behalf of the Jews among Christians in France. The Jews of *Strasburgh* exhibit a better spirit than he had before witnessed.

Switzerland.

The Society has, at present, no Missionary Stations in Switzerland; but this country is often visited by Missionaries. Mr. Moritz was requested to visit Langenau and Eendingen, two interesting Jewish Villages in the Canton of Argovie; containing, it is said, about 1600 Jews. He took an opportunity of spending a short time in the latter place: his reception by the Jews was such as to determine him, God willing, to pay them another visit this year: they came to him at the inn, during the whole of each day, to converse about the most serious subjects: he was permitted to instruct the children in their schools; and, on their Sabbath, he went to the Synagogue, where, after the Haphtorah, or Portion of the Prophets for the day, had been read, he was allowed freely to explain its meaning, simply directing his hearers to the Lord Jesus Christ: nearly the whole Synagogue gathered round him, listening very attentively; and some said, "These are true words of God, to which we ought to give heed." In this way—in their synagogues, in their schools, in their houses, and even in the public streets—the poor and long-neglected sheep of the House of Israel have the Gospel preached unto them.

Holland.

Since the last Anniversary, two Missionaries have been appointed. Mr. R. Bellson, who is of the Jewish Nation, has already commenced his labours in Holland; having previously visited Cassel, his native town, where he has testified of the truth as it is in Jesus to his unbelieving brethren. Mr. W. Davenport is to join Mr. Bellson at Rotterdam. Mr. West has been for some months in Holland, chiefly at Rotterdam; where he has been much favoured in obtaining access to many of the Jews: great numbers have heard the truth: some have seemed to inquire further after it; and others have been stirred up to great enmity and opposition, which will, your Committee doubt not, turn to the furtherance of the Gospel. Mr. West has visited Amsterdam, the Hague, and other Dutch Towns, in all of which he has had

encouragement in his intercourse with the Jews.

Mr. West complains of the bad effects of the general ignorance of the Hebrew Language which prevails among the Jews, and which leaves them so entirely at the mercy of their false guides and Rabbinical interpretations.

Germany.

Mr. J. Stockfeld continues to prosecute his labours, from *Cologne*, in the district of the *Lower Rhine*; chiefly directing his efforts to the circulation of the Scriptures, and to their introduction into Jewish Schools, in which he has proved eminently successful.

Mr. C. G. Petri resides at present at *Lippstadt*, where he will be shortly joined by Mr. J. E. Hiseock. Lippstadt does not contain many Jews; but Mr. Petri has been almost continually travelling through the neighbouring countries, visiting those towns and villages where the Jews were more numerous. At no former period had the Word of God been so gladly received, in the way of Gospel Consolation, as of late. He found the Jews ready to acknowledge the finger of God in the late afflictive visitations of war and pestilence, and confessing that it was punishing them for their sins.

Cassel has been visited by Mr. R. Bellson, whose own Jewish Relatives reside in that city. One of his Letters shews the awful state of Infidelity into which the great body of the Jews in that part of Germany are fallen; while, at the same time, it traces this change, in a great measure, to the still more awful state of those who bear the Christian Name.

Mr. J. C. Moritz continues to reside at *Frankfort-on-the-Maine*, where he has continual opportunities of preaching the Gospel and distributing the Scriptures among the Jews; especially among the Foreign Jews who come to Frankfort for purposes of traffic, or are passing through on their journeys elsewhere. He has, during the past year, travelled for many months, chiefly in the Kingdom of *Wuerttemberg*, testifying to the Jews the Gospel of the grace of God: the reception which he met with was various: the Gospel was preached, and your Committee pray that the Holy Spirit may follow it with a blessing. Mr. J. D. Marc has also of late travelled through part of *Wuerttemberg* with the same object.

Mr. J. P. Goldberg resides at *Dresden*; but has spent great part of the last year in a very extensive journey through Ba-

varia and other countries of Southern Germany, scattering the seed of eternal life among the Jews: he met with much encouragement from many Christian Friends, in the course of his journey. He continues his regular visits to the Fairs at *Leipsic*. He mentions the existence of a great expectation among the Jews that their Messiah is near at hand.

Mr. O'Neill has relinquished his connexion with the Society; and, accordingly, quitted the Station which he had occupied for several years, as the Committee hope, not without a blessing, although he had many discouragements. Mr. J. C. West, who is at present in *Holland*, is shortly to remove to *Hamburg*. This is an important Station, on account of the number of Jews resident there; although they are not very accessible, owing to their being so completely absorbed in commercial engagements. It is also important, for the purpose of maintaining a regular and frequent intercourse with the other Missionary Brethren in the North of Europe.

Prussia.

The Society has no Missionary regularly stationed at *Berlin*, but many of the Missionaries occasionally visit that capital; and there are several Christian Friends connected with the Berlin Society who take a warm interest in the Jewish Cause.

In proof of the blessing which has followed the labours of the Missionaries in general, and of the spirit of inquiry now excited among the Jews, the Committee have been favoured with some extracts from the Letters of a pious German Clergyman, not unknown in this country: they were written in the course of last year, and state that the writer had himself baptized Nineteen Jewish Converts in about three years.

Posen—The Schools in Prussian Poland and the labours of the Missionaries (*Rev. J. G. Wermelskirch, Mr. J. Graf, and Mr. J. Harmann*) were suspended, on account both of cholera and of the political convulsions in the neighbouring country. The Missionaries were, for some time, under great apprehensions; but the same gracious God who protected those at other Stations displayed His goodness here also. The Schools at *Posen, Margonin, Schlichtingheim, and Storchneest* are again beginning to resume their former appearance; and the children are improving in regularity of attendance and in knowledge of the Holy Scriptures.

The *Rev. A. Gerlach*, at *Thorn*, found his labours, in common with his brethren in this part of Europe, much interrupted by the military precautions which the troubles of Poland rendered necessary. He continued to travel among the Jews during the whole of last summer, in East and West Prussia, and in the North of Prussian Poland. Satisfactory evidence is afforded by his Journal of the importance of a Christian Mission to the Jews in these countries.

No Missionary has been at *Dantzic* during the year. The *Rev. M. S. Alexander* undertook a journey thither last summer; but was prevented from going further than *Marienburg*, owing to the cholera. The School for Jewish Children, which, during the pestilence, was closed by authority, as well as all other schools, has been re-opened, and, according to the last account, contained nearly 90 children.

The *Rev. J. G. Bergfeldt* has continued his labours at *Koenigsberg*, under circumstances of much trial: at one period, his intercourse with the Jews was entirely suspended; and he himself, with his family, exposed to great danger, from the awful prevalence of cholera in the city. The state of Poland and Lithuania prevented the traffic with those countries: instead of the usual concourse of Foreign Jews, who afford the most encouraging sphere of the Missionary's labours, comparatively few visited *Koenigsberg* during the summer: still, in three or four months of the early part of the year, Mr. Bergfeldt had received 154 from Jews for copies of the Hebrew Scriptures. He gives an affecting account of the wretched condition of the Jews; and states, that many of them are led confidently to expect the final redemption of their Nation, preceded by peculiar trials. During the summer and autumn, Mr. Bergfeldt's labours were thus suspended, while the pestilence raged immediately around him and great numbers were carried off: at one time, the horrors of a popular tumult served as an additional cause of apprehension; but, through mercy, he and his family were graciously preserved. During the winter he was enabled in some measure to recommence his labours; and now again the door is open once more, as in former years. He acknowledges, with much gratitude, the kind protection of the Prussian Government.

Mr. *S. Deutsch* had just begun to cultivate a profitable intercourse with the

Jews of *Breslaw*, when he was seized with illness, which laid him aside for several months, and at one time rendered his recovery very doubtful. This town also has been severely visited by the cholera. The *Rev. W. Ayerst* removed to *Breslaw* a few months ago, at the request of the Committee; but, through some misunderstanding, a stop has been put for the present to his direct Missionary Labours: the Committee trust that the kind protection of the King of Prussia will in a short time remove all obstacles at this important station: they feel that they cannot be too grateful for the very peculiar favour which has been shewn to your Missions, and for the marks of confidence which have been bestowed on them by this Reverend Monarch, who has shewn himself to be a real friend of Israel.

Poland.

When the last Report was laid before you, the Missionaries in the Kingdom of Poland were an object of peculiar solicitude. They were enabled to continue in the occupation of their respective Stations; which was highly important in reference to future labour, though their opportunities of Missionary Labour were, for the time, almost entirely suspended, amidst the restrictions imposed on them by the state of the country, in which the ravages of pestilence were added to the horrors of war. The Committee have to be thankful for the extraordinary tokens of mercy which were vouchsafed to the Missionaries.

In *Warsaw*, the *Rev. A. M'Cauley*, the *Rev. F. W. Becker*, the *Rev. R. Smith*, and Messrs. *J. Lange*, *J. Waschtscheck*, and *H. Lawrence* continued to go among the Jews so long as it was practicable or allowable to do so; although the excitement of military preparation by no means tended to open a way for their quiet exertions. Mr. Smith and Mr. Lawrence are engaged in superintending the *Warsaw Institution* for affording employment for destitute inquiring Jews: it is in no respect dependent on the Society for its support. Upward of Forty Jews have been in the Institution since January 1830: the greatest number at one time has been seventeen; the smallest, which is at present, seven.

At *Lubin*, the situation of your Missionaries (*Rev. G. Wendt*, *Rev. L. Hoff*, and *Mr. Rosenfeldt*) was very peculiar, and their deliverances have been most remarkable: the cholera morbus prevailed most alarmingly around them, and when

this abated, their part of the country became the scene of warfare and bloodshed. For a long season, they could only wait in faith, committing their work and their personal safety to Him, whose faithfulness was, in the end, so strikingly manifested. When Lublin was first entered by the Russian Troops, the engagement took place immediately near them; and they were obliged to take refuge, with their wives and children, for some hours, in the cellar of the Mission House: they were afterward plundered by the infuriated soldiery, and again exposed to much danger; but, on being made acquainted with their character and situation, the Russian General immediately ordered a guard to be sent for their protection. In another point of view, likewise, their situation was exceedingly distressing: cut off from communication with their friends by the position of the hostile armies, they began to be in want of the common necessaries of life; when a friend was raised up on the spot, who advanced them a sum sufficient to relieve their urgent distress.

The Committee have seen reason to thank God for these trials, as they have evidently proved a means of great spiritual good to the Missionary Brethren; and are, therefore, an earnest of future blessing in the work.

Germany.

UNITED BROTHERS' MISSIONS.

THE Annual Circular of the Synodal Committee, dated Berthelsdorf, Oct. 1832, gives the following particulars relative to the Missions.

State of the Funds for the Year 1831.

Receipts	£.	s.	d.
Settlements of the Brethren.....	1408	2	10
Members of the Brethren's Societies on the Continent.....	512	19	8
Friends on the Continent.....	968	17	2
Friends in the British Islands.....	4410	0	3
Friends in North America.....	2213	0	6
Legacies.....	835	15	1
Casual.....	2	11	4

Total...£. 10,351 6 10

Payments.

Missions—			
South Africa.....	1247	16	5
Antigua.....	2426	17	11
Barbadoes.....	724	13	3
Jamaica.....	921	12	1
St. Kitt's.....	536	19	7
Surinam.....	108	3	9
North-American Indians.....	455	3	9
Labrador.....	238	9	11
Greenland.....	789	15	7

£. 7449 12 3

Pensioners :

To 18 Married and 6 unmarried Brethren.....	1010	12	10
To 33 Widows.....	433	4	11
To 83 Child. at School or Trades, 1657	10	7	
Missionaries still engaged in Service in Europe.....	200	0	0
Sundries.....	627	2	6
Total...£.	11,378	3	1

The Danish Islands' Mission is supported from other resources: and the Tobago Mission is here omitted, having been transferred to the account of the West-India Fund: it should be noticed that the small amount of the Labrador Mission arises from the chief expense of that Mission being borne by the Brethren's Society in London for the Furtherance of the Gospel.

The General, the West-India, and the West-India-School Funds are all in arrear, to the amount, altogether, of 1637*l.* 15*s.* 2*d.*

Summary View of the Missions for 1831.

We can declare, with humble gratitude to our Lord and Saviour, that the past year, which has nearly brought to a close the First Century of the Labours of our Church among the Heathen, has been marked by fresh proofs of His grace, mercy, and faithfulness. Our Missionary Brethren have been enabled to proceed in the discharge of their important duties notwithstanding difficulties of various kinds, whether ordinary or unexpected; and to war a good warfare with the Powers of Darkness, in the name and strength of their great Master. Only two of their number have, during this period, been called to their heavenly rest; but several have experienced the Divine Protection in a remarkable manner, in the course of dangerous voyages to Greenland and Labrador, and between some of the West-India Islands.

South Africa—The Mission was blessed with much success throughout the whole of its extensive sphere of operation. At Shiloh, the Tambookies residing increased to 300; of whom a small number gave heed to the words of truth, and learnt to know and love their Redeemer: the danger with which they were threatened, owing to the murder of the Tambookie Chief, Bowana, was providentially averted: new Missionary Premises were built on a site more secure from inundation, and the cultivation of the surrounding

soil proceeded rapidly. The Hottentot Population of Enon had to suffer much from the long continuance of drought. The settlement of Elim was improved by the purchase of a neighbouring farm. At Gnadenthal, a fire, which broke out in the night, was, by God's mercy, extinguished before it had effected serious injury; but it pleased the Lord to make it the means of the sudden departure of Br. Schultz.

Danish West-Indies — Our Brethren and Sisters enjoyed, on the whole, a remarkably good state of health; and rejoiced to perceive many traces of a revived earnestness among the Negroes committed to their charge in pursuit of the one thing needful. The Members of the Seven Congregations were looking forward, with joyful anticipation, to the approaching Centenary Jubilee of the Mission.

British West-Indies — Our attention has been especially directed to this quarter during the year under review. In Antigua, the prospect of usefulness, which had been somewhat obscured owing to various circumstances, became gradually brighter at all the Five Stations occupied by our Brethren. The preaching of the Gospel was not without encouraging results in the lately-renewed Mission in Tobago. A Third Station, of which a commencement was made near the western extremity of St. Kitt's, promises, under the Divine Blessing, to be a gathering-place for many poor Negroes in the surrounding district, who are hungering for the Word of Life. The dreadful hurricane, which, during the night of the 11th of August, desolated the fertile island of Barbadoes, was permitted to reduce, almost to a mass of ruins, our two settlements of Sharon and Mount Tabor: yet, not only were our Missionaries and their families graciously preserved from bodily injury; but they were even enabled to afford shelter to a number of yet more distressed fellow-sufferers, who fled to them for refuge: the cordial sympathy, and the benevolent zeal for the repair of these heavy losses, which were subsequently manifested both within the pale of our own Church, and among our generous friends of other Denominations, demand our grateful acknowledgments. Up to Christmas, 1831, our Six Stations in Jamaica continued to be the resort of several thousand Negroes, seeking the salvation of their souls; but, before the end of the year, the breaking out of a

calamitous insurrection threatened the most painful consequences.

Surinam — It was found necessary to discontinue the out-station at Voorzorg; but the Negro Congregation in the town of Paramaribo continued to increase both in number and in grace.

North-America — The two Cherokee Congregations in Georgia remained in the same critical state in which they were during the year 1830. The Delaware Converts at Fairfield, in Upper Canada, afforded encouragement to the Missionaries by a walk more worthy of the Gospel than in former years, and by increased diligence in their attendance on the Schools and on the Means of Grace.

Labrador — The formation of a Fourth Settlement at Hebron was at length carried into effect; and, to forward this object, a further large supply of building-materials was forwarded by the Society for the Furtherance of the Gospel in London. Four New Assistants engaged with cheerful activity in the service of the Mission. The three older Congregations continued, upon the whole, in a satisfactory state.

Greenland — The same may be observed concerning the Four Congregations of Believing Greenlanders; the work of the Holy Spirit being evident in the hearts of both old and young. Nevertheless, our Brethren had still to deplore the continued attempts for the dispersion of their converts; and the disadvantages under which the youth of both sexes particularly laboured, during their abode at the out-places, by their being deprived of the needful religious instruction.

Our Missionary Brethren and Sisters, who, to the number of 209, prosecuted their labours at 41 Missionary Stations, derived much encouragement from the conviction, that they were faithfully remembered in the intercessions of the Members of our Church and of our Christian Friends in every part of the world.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE West-Africa Mission, the first established by the Society, has been, during the thirty years of its existence, the scene of many hopes and fears, many trials, and also many encouragements. Our Readers will perceive, with thankfulness to God,

that a measure of the Divine Blessing still continues to attend the hearty and persevering labours of His Servants in that quarter of the world.

State of the Christian Institution.

Of this Establishment, the Report given in our last statements (p. 430. Vol. 1832) was exceedingly brief. From the communications since transmitted by the Rev. C. L. F. Haensel, who has charge of this Institution, we are enabled to present a somewhat more minute account of the character and conduct of the Youths educated in it. Mr. Haensel reports, that one of them had repeatedly offended, by insubordinate conduct toward the Assistant and Monitor; and being unwilling to make any acknowledgment, when threatened with dismissal, it was found necessary to carry that threat into execution. Two others, who were also admonished for improper conduct, especially toward the Assistant, made, at the time, fair promises; but it was not long before the painful alternative of dismissing them also was obliged to be resorted to.

In another instance of the exercise of necessary discipline, it is painful to observe how, in a corrupt state of society, the sin of one member of a family may not only taint another, but may even be the occasion of diminishing his opportunities of enjoying the means of improvement. The sister of one of the Youths in the Institution having fallen into a course of life which rendered her example injurious, it was the desire of Mr. Haensel to withdraw the youth from such contamination; but, in this endeavour, he had the pain of failing. He reports—

When I consulted the Special Meeting in this case, it seemed to all, that, before the youth could give promise as a Labourer of the Society, it would be necessary for him to break off all intercourse with a sister who lives in such a

disgraceful state. He seemed reluctant to speak on the subject, and gave no kind of promise that he would comply with such a requirement. After I had once spoken to him upon it in an affectionate manner, without representing it as a positive requirement, he accepted a little present from her, and made no denial when I told him that I considered that as a proof that he would not leave off intercourse with his sister. When he heard that the Meeting decided upon his removal from the Institution, he was much affected. I continued him for nearly two weeks longer, in order to give him full time to consider the matter, and found him melt into tears as often as I adverted to his dismissal; but as nothing occurred to show a disposition in him to adopt the view of his pastors in the matter, I had to part with him at last. This has been a great trial to me, for the youth had conducted himself in an exemplary manner. He had fine talents and an affectionate disposition, and was remarkably attentive to his duties; so that I, in some measure, feel the absence of his assistance.

Mr. Haensel sums up his remarks on the Institution, by observing—

With respect to the three Youths last mentioned, a remark has suggested itself to me, which I think affords some satisfaction in looking back on the labour and expense bestowed upon them. You are well aware what a strong feeling exists among the inhabitants of Freetown, on the preference which it is conceived we give to the Village Youth, in our admission of Scholars to the Institution. I have repeatedly had occasion to tell people, that it was not his being a Freetown Boy that prevented any one's being received into the Seminary, but it was the absence of promise that he would become suitable for the Society's work; and then I have told them that we have four Youths from Freetown in the Institution. Though, of these four, three are now gone, yet we may still say, that we have given the Freetown Youth a fair trial: at the same time, however, it must be allowed, that the result of it has been such as to require much stronger grounds of recommendation for such boys being admitted in future, than has, on former occasions, been considered necessary.

After having faithfully stated the dark side, Mr. Haensel is enabled to give a much more pleasing account

of three other Youths. One of them, after admonition, has decidedly improved in his conduct. Another, having walked consistently since his baptism, has been fully admitted to the Lord's Table. A favourable change has taken place also in a third pupil, since the removal of one of them, as mentioned above. He has manifested a deep anxiety for the salvation of his soul; and it was discovered that he and three others were in the habit of holding a little Devotional Meeting on some evenings in the week, after school-hours.

Mr. Haensel strongly regrets that other engagements—some of them of a painful nature—connected with the Mission have frequently interrupted his opportunities of conversing privately with these Youths: he is, however, often engaged in this important branch of superintendence. He would gladly devote himself wholly to his interesting charge; but, he observes, he does not see any prospect of being able to do so, unless the number of Labourers in the Mission be increased.

State of the Congregations.

KISSEY AND WELLINGTON—These Stations continue to enjoy the pastoral superintendence of the Rev. G. W. E. Metzger, assisted by Mr. W. Young and Walter Carew. Painful circumstances have arisen of late, very trying to the feelings of all the Missionary Brethren; in reference to which, Mr. Metzger makes the following allusion, in a very feeling strain:—

In presenting to you a Report, at the close of this quarter, I am rather at a loss, and more diffident than ever to state favourable appearances of the prosperity of the Church, and of the people in general. I have learnt, very painfully and reluctantly, that we may have among our large Congregations, and even among the Communicants, many such, of whom the Prophet reprovingly speaks: *They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they*

will not do them. Ezek. xxxiii. 31. Perhaps the Prophet never would have known the mind of the people toward him, had not the Lord seen it good that he should reprove them in His name. Thus it is likely I never should have become acquainted with the mind of some of the Communicants, and of some of the people, among whom there are five Trustees of the Chapel, had not the Lord permitted the adversary to investigate one of the Communicants—apt to talk very religiously—to rail out against me in the streets of Freetown, being in a rage about the Manager of Wellington, who is my countryman, and whom I was falsely supposed to have put upon proceedings in the Settlement, to which they were entire strangers. I however forbear to enter into details at present respecting my very afflictive circumstances, after labouring for these many years, apparently with some success, among the people in Wellington. During the Quarter, I have baptized ten men, and one woman, of whom I had reason to think and to hope well.

Concerning the outward appearance, moreover, of the Congregations at Kissey, and the effects, in some instances, produced, Mr. Metzger reports in a satisfactory manner.

The Congregations are truly encouraging at all times. The people seem to be, generally, very attentive. If present appearances are tokens for good, it is to be trusted that those who sowed the good seed, and those who have now entered into the harvest, shall rejoice together at the great day. Still, much is wanting of the outpouring of the Divine Spirit; and the very imperfect account which applicants generally give of their conversion, or of their motives to serve God, often leaves a doubt on the mind, whether the application does not spring simply from the motive of being baptized for the sake of being honoured with the Christian Name, or whether it does not arise from a worse motive—that of getting a passport to Heaven. *The Lord knoweth, however, them that are His.* I was much satisfied with the accounts some could give of their desire to serve God: three of them were Idolaters, until their hearts were struck with the horror of their sins; and another, a blind woman, seems savingly to have received spiritual sight, of which she is glad. There are others, who, at my thorough examination of the

Candidates for Baptism and the Lord's Table, appeared very sincere, and resolved to serve the Lord. Mr. Young is engaged in the private instruction of the Communicants; and, with the assistance of Walter Carew, has been employed in preparing the Candidates for Baptism.

Mr. Young also speaks of the Congregation at Kiskey as evidently attentive to the Word spoken. The Communicants meet regularly at his house for examination and instruction: four have been excluded for disorderly conduct. In the midst, however, of trials, harmony and love prevail among them.

The Mountain District, which includes, as before stated, five Districts (p. 429. Vol. 1832), continues under the general superintendence of the Rev. W. K. Betts.

GLoucester—The usual Services were conducted by Mr. Betts, till illness, during the last month of the Quarter, prevented his administering the Lord's Supper. Six Communicants have been suspended, and two re-admitted. Several of the Candidates have been on trial for a long time, but do not yet give satisfaction.

REGENT—At this Station of the Mountain District, Mr. Weeks continues his labours. Where a faithful spirit is found in doing the work of the Lord's vineyard, the toil of His Labourers will not be all of it pleasing. In the important duty of separating *the precious from the vile*, painful discoveries will occur; so that the review taken by a sincere and vigilant servant of Christ will often be deeply humiliating to his spirit. Yet, even in the midst of these dispensations, faith will carry on such a man to engage in future toils with cheerfulness. Our Readers, we are sure, will sympathize with the remarks of Mr. Weeks, in closing his Report on the state of the Congregations. He says, concerning the office of examining Communicants—

It has really been up-hill work this Quarter: indeed I may truly say, that,

since my return to Regent from Hastings, I have been an assistant-pruner; for we have been called to the very painful duty of lopping off so many decayed and withered branches, as almost to discourage me: some of them appeared lively, and shot forth blossom, and bade fair for yielding good fruit. I can now speak from experience, that to be engaged in the necessary work of pruning, especially to so great an extent and in so short a time as we have been called to, is, perhaps, of all Missionary work, the most painful and trying.

BATHURST—The attendance on Divine Worship is encouraging; but the ignorance of the people renders it very difficult to discern the motives of those who apply for Religious Instruction. Two Candidates have been excluded, two suspended, and one received.

CHARLOTTE—John Attarra continues to conduct the Sunday-Afternoon Services, and reports that the people are attentive to his exhortations. The Communicants and Candidates generally appear desirous of instruction; and those who cannot read, attend the Sunday School.

State of the Schools.

KISSEY—Mr. W. Young reports—

Our Schools at this place have been managed, as usual, by Mrs. J. Boston, Thomas King, and myself.

The DAY-SCHOOL, I think, is going on very well: some of the children have made great progress in their reading. I am highly gratified with their regular attendance, as well as their general orderly conduct. I find, by a diligent use of the ordinary means which the Lord hath put in our power for the promotion of His own glory among the rising generation, that He makes His own work to prosper in our hands. May we ever pray for more faith in the faithful promises of Him who changeth not, and ever attend to the voice of our Heavenly Master, Jesus Christ! *Go ye into the highways; and as many as ye shall find, bid to the marriage.* I find this opens a wide door of usefulness. It gives me an important opportunity of speaking to the parents of the children, seriously showing them the necessity of sending their children to be instructed in the knowledge of the Living God; and also, following the

same principle, to stir up the parents themselves to a sense of their duty and obligations to Almighty God.

The Scripture Readers proceed to my house as usual, after the opening of the School, for religious instruction and catechizing; but as for a work of grace in their hearts, there are few, if any, signs of religious impressions: they are but for a season. To break up the fallow-ground is impossible with man. The Lord must begin, build, and finish His own work; while it is our inestimable privilege to be the Labourers.

From 30 to 40 Girls go to Mrs. Boston, five days in the week, to learn sewing, of whom she speaks favourably.

The SUNDAY SCHOOL affords cause for thanksgiving. Mr. Young expresses the hope, that a few under their care have yielded themselves to the voice of the Good Shepherd.

Mr. Young, in closing his Report, remarks—

I am much encouraged in this important sphere of my labour. The people are orderly and obedient, as well as earnestly desirous for the benefit of Christian Instruction. The Lord hath helped me to attend punctually to this important part of my duty, with little interruption, notwithstanding equally important services on the Sunday; which has given me an opportunity to secure a punctual attendance; to impress on their minds the obligation to keep the Lord's Day holy, of which Sunday-School Instruction is a great means; to maintain a due respect for the House of God; and to hold out every encouragement that God hath put in our power, that *by all means* we might bring some into the fold of our Blessed Lord.

GLOUCESTER—The Schools appear to be prospering. There is a perceptible progress of the DAY-SCHOOL Children. The SUNDAY SCHOOL has increased, and the children are cleanly, orderly, and attentive. The attendance at the EVENING SCHOOL has rather fallen off.

LEICESTER—The little School here makes progress: an EVENING SCHOOL has also been opened.

REGENT—Of the DAY SCHOOL, Mr. Weeks gives, on the whole, a fa-

vourable report. He laments, however, the immoral example of the parents, and mentions an instance of its effects on one of the Monitors. Several Girls have been instructed in needle-work by Mrs. Weeks, assisted by Miss H. Nylander. The attendance and conduct of the Adults and Apprentices attending the SUNDAY SCHOOL are satisfactory.

BATHURST—The EVENING SCHOOL is well attended; and affords a pleasing sight, as evidencing a real desire for knowledge. Most of those who compose it are Apprentices, who labour in their masters' farms during the day: and in the evening, when it might be expected that they would be fatigued with the toils of the day, they are as diligent as bees.

[Mr. J. Warburton.

The SUNDAY SCHOOL continues to give encouragement. The Scholars increase in number, and are improving. The DAY SCHOOL affords satisfaction.

Conversion of Four Idolaters.

Mr. Young, in his Report of the result of the labours of the Rev. G. W. E. Metzger and himself at the Station of Kissej, relates some interesting particulars of the conversion of four Idolaters. The Word of God thus arrests men in the midst of their ignorance and sins; and passages of Scripture, the application of which to their particular state is not so immediately apparent, touch and open their hearts, in a manner, and to a degree, unknown to them before. We would exhort our Readers to stir up themselves to more fervent prayer, that Satan and all his delusions may speedily be cast out, so that they may no more possess *the dark places* of Africa. Mr. Young writes—

Surely the Lord hath visited the Gentiles, to take out from among them a *people for His name*. Four Heathens, Liberated Africans, by the free grace and mercy of God, have renounced Idolatry, to worship the Saviour, Jesus; viz. three men and one woman.

One of these men informed us that the Lord touched his heart on the evening

of the 16th July last, with these words: *And God shall wipe away all tears from their eyes, &c. Rev. xxi. 4.* The God which he worshipped is a bust made of a peculiar red earth, and stands five inches high. He sacrificed the first-fruits of his farm, and of every thing, to Aschawou, his god, before he partook of it himself; then he had no fear of dying by the effects of poison. This man literally cast away his god, and gave its temple to the moles and to the bats.

Another god, whose name is Shyung, is of iron, a very hideous-looking serpent, twenty-six inches high. The worshipper of this god, according to his own account, was most fearfully agitated during the season of conviction. I stood near him while he was destroying the house of the god, and the vessels, and the instruments for sacrifices. He also cut down a large plum-tree, which was dedicated to Shyung. He would sometimes sacrifice a ram, or a goat, or a fowl, to his god, in a season of sickness, to make him better. In the destruction of the god's house, burning mats, and other demi-gods, numerous black ants, as well as a number of centipedes and scorpions, were destroyed.

Both of these men have been persecuted by their countrymen since they renounced Idolatry; but they still seem to hold fast by the unchangeable Covenant.

Three of the above-mentioned four have been received on trial by the Rev. G. W. E. Metzger, for Christian Baptism and the Lord's Supper.

Value of Temperance in Benefit Societies.

Our Readers will be interested, while remarking the influence of Christian Discipline in the Congregations of the Stations in West Africa, to observe how a course of godly living tends to produce a spirit of economy, temperance, and friendly co-operation. Upon the following narrative, by the Rev. W. K. Betts, it may justly be remarked, that *godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.* Nor is it a small circumstance, that sinful men should themselves, when good men withdraw from their society, begin to inquire, whether they are to be for ever separated. Such a spirit of inquiry may, by the bless-

ing of God, lead to conviction, alarm, and conversion.

An occurrence of rather an interesting nature has taken place, in the formation of a kind of Benefit Club among the Communicants. It arose from the following circumstance. One or two instances of gross intoxication having occurred among persons who had met together to feast after a funeral, and it having come to my knowledge that Members of the Church attend at such feasts, which are very common, I spoke very strongly against the practice, and threatened to suspend any Communicant who goes to such parties. They then agreed "to make company," as the current expression is, among themselves, to subscribe and assist each other, in the event of any death occurring among them, but to have no feasting whatever; and to separate from all other companies.

When this began to be acted upon, the people from whom they had separated were much displeased, and came to me in a body, to the number of about 20, to complain of this innovation. They commenced with a charge against Matthew Thomas Harding, who had been active in the business, stating that he had told the Communicants they were not to join company with persons who were not Members of the Church, neither to help them, nor to speak to them. I told them, in reply, that I did not think Harding had said that the Communicants were not to help them, nor to speak to them; but that, respecting joining their companies, I hoped the Members of the Church would have nothing to do with it; as I knew there was much rum-drinking, and other improper conduct, on those occasions. One of them said, "I suppose, then, the righteous are to be by themselves, and we wicked must be by ourselves." I replied: "Yes; the righteous should keep to themselves, and not join in company with the people of the world, even as the Word of God teaches;" and I then read to them 2 Cor. vi. 14. to the end. One then said, "If the righteous are not to speak to us, how are we to learn, and be converted?" I replied: "It is not a time that you will listen to advice, when you are feasting, and your heads are half full of rum. If any Member of the Church is willing to call on you at your houses privately, and speak to you the Word of God, I shall be glad; but they must not join you at your feasts." They then offered for me to send some person on those occasions, to see who

drinks too much; adding, "The Members of the Church drink more than we do." I said: "No; where rum be drunk at all, there no Communicant must go; and if it be so that they drink more than others, I am sorry for it; yet it only shows how needful it is that they do not go to any drinking-party." When they found that I was not to be drawn into any concession, they departed.

I learned that the rules of this company required each member to contribute 8*d.* when any member's child died, and 13*d.* when an adult died; but among the Communicants, who have not a feast to provide for, it is found that 1½*d.* is sufficient for each to contribute at the death of a child, and 3*d.* each for the funeral of an adult. Another rule is, that when a woman is ill, the other women are to assist her by turns, by washing her lines, &c. This agreement, if properly followed up, will combine the advantages of a Benefit Club and a Temperance Society.

Summary of the Mission.

Gibraltar Chapel—	
Communicants:	
Males	16
Females	9
Baptisms	25
Sund. Sch. Scholars, 98	
Av. Attendance...	80
Colonial Boys' School—	
Scholars	401
Av. Attendance...	354
Christian Institution—	
Students, including	
Probationers and	
Initiatory Scholars, 15	
Kissey—	
Average Attendance on	
Public Worship:	
Sunday Morning...	680
Evening	450
Week-day Morn... 5	
Even.	460
Early Morn. Pray. 260	
Communicants:	
Males	56
Females	58
Candidates	76
Baptisms	14
Day Sch.: Boys	114
Girls	97
Av. Attendance...	811
Even. Sch. Scholars, 40	
Av. Attendance...	24
Sund. Sch. Scholars, 241	
Av. Attendance...	290
Wellington—	
Average Attendance on	
Public Worship:	
Sunday Morning...	860
Evening	800
Week-day Morn... 6	
Even.	180
Communicants:	
Males	98
Females	118
Candidates	82
Baptisms	44
Day Scholars	190
Evening ditto	86
Sunday ditto	150

Charlotte—	
Average Attendance	
on Pub. Worship...100	
Communicants	10
Candidates	31
Baptisms	3
General Statement.	
Av. Attend. on Public	
Worship:	
(No return from Gibraltar Chapel):	

Sunday Morning...	2770
Evening	1370
Week-day Even...	970
Early Morn Service,	360
Communicants	690
Candidates	338
Baptisms	99
Students in the Instit.	19
Scholars:	
Day-School	1561
Even. School	283
Sunday School, 1066	

210

Mediterranean.

Abyssinia.

CHURCH MISSIONARY SOCIETY.

State of the Country, and Circumstances of Rev. Samuel Gobat.

It is with feelings of deep gratitude to the Preserver of men that we communicate the following passages from a Letter just received from our valued Missionary in Abyssinia, the Rev. Samuel Gobat—now doubly dear, inasmuch as, since the death of the lamented Rev. C. Kugler, he has been bearing alone the burden and heat of the day at that perilous Station. Considering how many, during a season of extensive war in Abyssinia, have fallen on his right hand and on his left, it is delightful to remark how God has raised up for him protectors and friends; so that no real evil has befallen him, except the suffering of ophthalmia, to which, indeed, he had been subject during his sojourn in Egypt. The nature of his Mission, as well as the wars in the country, might have drawn down upon him the enmity of evil-minded men: but *the Lord careth for the strangers*. We may humbly hope that this is a token for good; and that the additional Missionary, the Rev. C. W. Isenberg, recently sent forth to supply the place of the deceased Mr. Kugler, may arrive in time to strengthen the hands of this solitary but devoted Labourer, and that the Great Head of the Church will continue to smile upon their exertions in that country.

Mr. Gobat's Letter is dated from Adi Grata, February 27, 1832. He writes—

Gloucester—	
Average Attendance on	
Public Worship:	
Sunday Morning... 400	
Evening	150
Week-day Even... 90	
Communicants	4
Candidates	4
Baptisms	14
Scholars:	
Day School	216
Even. ditto	46
Sunday ditto	135—396
Leicester—	
Average Attendance on	
Public Worship:	
Sunday Evening... 60	
Week-day ditto... 80	
Communicants	15
Candidates	6
Scholars:	
Day-School	19
Evening ditto	51—70
Raguet—	
Average Attendance on	
Public Worship:	
Sunday Morning... 600	
Evening	250
Week-day Even... 300	
Communicants	308
Candidates	115
Baptisms	16
Scholars:	
Day-School	283
Av. Attendance, 218	
Sunday School	144
Av. Attendance, 190	
Total of Scholars... 407	
Bathurst—	
Average Attendance on	
Public Worship:	
Sunday Morning... 470	
Evening	160
Week-day Even... 140	
Communicants	28
Candidates	24
Baptisms	3
Scholars:	
Day-School	271
Av. Attendance, 210	
Evening School... 90	
Av. Attendance, 60	
Sunday School... 200	
Av. Attend. Morn. 220	
Av.	220
Total of Scholars 661	

It is now a year since I wrote to you the last time; but if the Letter has reached you, you will at least suppose why I waited so long. I then informed you of the death of my dear Brother Kugler; who has been so happy as not to see the present misery of this country. [See pp. 113—117, 241, 242: Vol. 1832.] I informed you, also, of the death of our friend and protector, Sebagadis, who was taken prisoner in the battle of Feb. 14, 1831, near the Tacazze, and was killed on the following day. When I take a retrospect of the past year, with respect to myself, I can find no other result than this—I have lost a year: but God knows that I have not lost it willingly. Whether I have chosen the best way of the two that were present to my mind when I fled from Adowah, I do not know: the one was, that I should go immediately to Egypt, before the way to Massowah was shut; for I knew that I could do nothing here during a long period: the other was, that I should remain here longer, in order to be able to give information to the Committee of the worst state of the country, as well as of the better; for I knew that the proceedings respecting an Abyssinian Mission must depend, in some degree, on the information which I give. The Committee will be more capable of judging whether I have chosen the best way or not. A short description of the state in which this country has been, during the last year, will, I hope, not be disagreeable to the Committee, until I can give a more detailed account of it in my Journal; whilst it will give them an idea of my melancholy situation here, where there is no one, except a few soldiers' wives.

In such feeling and humble terms does our Missionary speak of what he terms the loss of a year. But our Readers are too well versed in the delays and hindrances of Missionary warfare, to consider that as time lost, which, in circumstances utterly beyond our controul, is spent in suffering *the will of God*. Frequently, when adverse events press us down, and threaten to overwhelm us, it is as great a matter to maintain our footing, as, in other seasons, it would be to gain ground, and be on the advance. Moreover, it will appear, in a subsequent part of Mr. Gobat's communication, that

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the moral influence of his friendship with the son of Sebagadis has been a real blessing to that distracted land.

He next proceeds to give a brief summary of the miseries of the war which raged, both from foreign invasion, and from domestic feuds in Abyssinia. It has appeared expedient to retain all the names of persons and places, in order that, as the communication with Abyssinia is as yet very infrequent, future Travellers or Missionaries may find, in these brief records of our Society, various points, which it may prove serviceable to them to know beforehand. In referencé to the absurd rumour of the Monks riding upon lions, &c., it may be sufficient to apprise our Readers, that superstitious notions of this kind are exceedingly common in Abyssinia; and by such fictions the Priests often endeavour to support their ascendancy over ignorant minds, sometimes, indeed, not without success.

In my last Letter, I left the Ras Marea killed near the Tacazze. When the Galla—for all the soldiers of the interior are called Galla—had buried him, by the side of Sebagadis, they went to Axum, under the command of his Brother Dori, plundering and burning every village in their way; but when they arrived at Axum, Dori fell ill; and not trusting in his Chiefs, he put about half of them in irons, among whom were three of my friends, and returned to the interior, where he died, at the end of May. His cousin, Ali Marea, succeeded him without difficulty; but in the mean time, Ali gas Faris, Governor of Lasta, was plundering and burning as much as he could of Ali Marea's country, whilst he sent messengers to those whom Dori had put into irons. Moreover, Ali Marea, being very young, allowed himself to be governed altogether by Ahmed, his uncle, a cunning old Mussulman, and Governor of the Gooderoo Galla. It was a cause of discontent among the Christian Chiefs; and several invited Ali gas Faris to come and take possession of Ali Marea's country altogether. { He came; and there were the greatest expectations, at Gondar and elsewhere, that

they should be delivered from the tyranny of the Galla: even the more intelligent Kidam Mariam, a merchant of Gondar, believed the report, that there were 200 Monks with Aligas Faris, all riding on lions, &c. Aligas Faris went on prospering; and began to assume the title of Ras, when he found himself all at once surrounded by Ali Marea's troops. Aligas Faris was beaten, and fled, almost alone, to Lasta. This was at the end of October. But he lost no time to gather again his dispersed troops. He marched again in December against Ali Marea; and they met together in the beginning of January, when Ali Marea lost the battle with his own life. Thus three Ras have died in the course of one year. Ahmed has also disappeared; but it is not yet known whether he is dead or not. This is the last news I have from the interior, which must be at present in the greatest confusion. Aligas Faris is also a descendant of the Edjow Galla; but his hostility against the family of Googsa is because they have killed his master Sebagadis.

The Province of Tigré lying nearer to the Red Sea, and further from the risk of invasion from the interior, might enjoy more tranquillity, were the Chiefs united among themselves. The prospect that Wolda Michael may obtain the supreme command of that Government, as stated in the following extract, is peculiarly cheering in reference to our Mission in Abyssinia.

Tigré has not been in a better condition during this last year; for, as soon as the death of Sebagadis was known, all the Chiefs divided among themselves, each of them pretending to the government of Tigré. They have been at war with each other during a year: several districts have been plundered, and the houses burnt up. Every traveller must go his way naked, or he is robbed of all his clothes, whenever he passes from one district to another. But in the midst of this confusion the children of Sebagadis have been always making progress under the eldest now living, Wolda Michael; and had not one of them rebelled several times, they would at present have had the whole of Tigré under them. Now the decisive moment has arrived for Wolda Michael; for he has no other enemies of importance than those of Adowah and the neighbourhood. He is now at Hassai,

about nine miles from Adowah; and at this moment the intelligence has arrived here, that two or three of the greatest Chiefs have surrendered themselves to Wolda Michael, and that some others are preparing for their departure from Tigré to Samen. Thus it appears, that Wolda Michael will be the first, for many generations, who succeeds his father in the government of Tigré: he was known, before his father's death, as almost a single example in this country for not changing his word: and it is perhaps to this quality alone that he is indebted for his success; for in the beginning he had scarcely any means. He has hitherto been my friend, and considers me almost as a father; though he has not the tender feelings of his father. It is he alone who has prevented me from being plundered several times; for almost all the Abyssinians are robbers, when they have nothing to fear.

With respect to myself, when I fled from Adowah I went to Behati, to live with our Ali of Egypt. There I remained three months among that savage people, who several times made preparations to plunder my house; but the Lord preserved me. As that district rebelled against Wolda Michael, they rebelled also against Ali, whom he particularly likes; and thus I was without any protection. I desired to go to Adowah; but Wolda Michael was against my going there. Nevertheless, I sent a servant to see how the state of Adowah was; but as soon as he arrived he was put into prison; and the Chiefs there ordered him to give them 300 dollars of the treasures which they believed I had left at Adowah: thus I was persuaded not to go thither. In the mean while, Wolda Michael invited me to come to Adi Grate, where he has given me the best house; and not knowing were to go, I consented to come here; though the intention of all the enemies of Wolda Michael was to destroy Adi Grate, as being the favourite place of Sebagadis. Thus I have been here about nine months, doing nothing, but suffering from the eyes. Now I hope to leave this country for Egypt in the course of a month, and proceed thence to England, if the Committee do not oppose it: for I have many things to converse on.

Thus has our Missionary been enabled, through the singular protection of God's Providence, to keep

his ground, and to exert his Christian influence on the mind of a young and hopeful Chief. May the God of Truth and Peace continue to be with him, and with all by whom he is surrounded; and may better days still dawn upon all these distracted and benighted regions!

By a Letter received from the Rev. T. Müller, dated, Cairo, November 7, 1832, we further learn that Girgis had arrived there on the 20th Oct., from Abyssinia. Girgis, who left Abyssinia three months after the date of Mr. Gobat's Letter, reported that Mr. Gobat had twenty Scholars, who travelled about in the country, instructing the people.

India within the Ganges.

LONDON MISSIONARY SOCIETY.

THE Directors have circulated a

Summary View of the Quilon Mission.

Sits and Inhabitants—Quilon, or Coulan, is situated on the Malabar Coast (or extreme south-western part of Peninsular India), in N. Lat. 8°. 49', and E. Long. 76°. 40', distant 88 miles N. W. from Cape Comorin, and 80 miles W. from Nagercoil: the climate of this part of the Peninsula, notwithstanding the humidity of the atmosphere, is considered, by Professional Gentlemen, as healthy: Quilon is a scattered town; consisting of several streets and bazaars, under the shade of trees. The population, including that of the numerous villages near it, previously to the breaking up of the Military Cantonment in its vicinity, which took place in 1830-31, was estimated at about 40,000 souls: it consists of Hindoos, Mahomedans, Syrians, Parsees, and Roman Catholics, which latter are chiefly Portuguese: the number of Hindoos, it is supposed, is equal to all the rest taken together. The language chiefly spoken is Malayalim, which is vernacular; but the Tamul, also, is spoken by many, and understood by most of the inhabitants: the number of natives who speak Malayalim is estimated at two millions and a half. The Hindoos have, at Quilon, a temple dedicated to Siva, of very ancient date, and the Roman Catholics several congregations.

Labourers—The Society's Mission at Quilon was commenced in 1821. The

destitution of that part of Travancore, as to moral and religious advantages, had, for some time previously, excited the compassion and engaged the attention of the Missionaries at Nagercoil; and, in February of that year, Mr. John Smith was, accordingly, requested by his brethren to proceed thither, for the purpose of ascertaining the facilities which it might afford for the establishment of Native Schools, and also to apply to the British Resident for permission to commence a Mission at the Station. On his arrival at Quilon, the late Colonel Newall, British Resident at that place, not only granted him permission to establish a Mission there, but subscribed toward the expensæ of building the requisite School-rooms. This example was followed by other European Gentlemen resident at the place.

Notwithstanding the acknowledged salubrity of the climate, the operations of the Mission have been, in a remarkable degree, impeded by sickness; especially during the earlier years of its establishment. Shortly after the arrival of Mr. and Mrs. Crow (12th July 1823), both Mr. Smith and Mr. Crow were visited by severe illness. Mr. Smith found himself, after a few months, under the necessity of embarking for Europe, which he did in the beginning of 1824: Mr. Crow's health became so far re-established as to admit of his then remaining at the Station; but a relapse afterward occurring, he also was obliged to return to England, where, with Mrs. Crow, he arrived on the 12th of December 1826.

Mr. and Mrs. Thompson arrived on the 10th of November 1827. During the interval which elapsed between the departure of Mr. Crow to Europe and the arrival of Mr. Thompson at Quilon, the Mission Schools were under the superintendence of Mr. Ashton, Assistant Missionary from Nagercoil: Mr. Mault, Missionary at Nagercoil, also visited Quilon twice during the same period, for the purpose of inspecting the state of the Mission; which, in each instance, was satisfactory. Mrs. Thompson having, from the time of her arrival in India, suffered much from the ill state of her health, and that of Mr. Thompson being likewise bad, they repaired, in November 1829, to the Nilgherries, for the benefit of their salubrious atmosphere. They returned to Quilon on the 27th of October 1830, the health of Mr. Thompson having been re-established, and that of Mrs. Thompson

being partially restored; but the health of Mrs. Thompson having shortly afterward suffered a relapse, she was recommended, by her professional advisers, to return to Europe. She survived the voyage, and arrived in England on the 6th of November last, but lived only till the 12th of January following. While Mr. Thompson was at the Nilgherries, he was engaged, so far as his health would allow, in the study of Malayalim; and in the performance of occasional Ministerial Services, for the benefit of European visitants and others. During that period the Mission at Quilon was under the charge of Mr. William Miller, Missionary, from Neyoor; and Mr. Cumberland, Assistant Missionary, from Nagercoil.

Mr. and Mrs. Harris joined the Mission on the 27th of September 1831.

Ministry among the Natives—From the unavoidable interruptions in the studies of the Missionaries and in the general operations of the Mission, to which we have briefly adverted, less has been done at this Station, in the department of DIRECT Missionary Labour, than might otherwise have been effected. But although, for the reasons stated, the Gospel was not preached for several years by any Resident Missionary, in the vernacular tongue, exertions were yet made at the Station, by the Brethren connected with the Nagercoil Mission, by some of the Assistant Missionaries belonging to the same, and by Public Readers stationed at Quilon, to disseminate Christian Knowledge among the Natives. The Readers, beside frequently engaging in the public reading of the Scriptures, availed themselves of opportunities to converse with the Natives in the bazaars and other places of popular resort—visited the schools—assisted in the examination of the scholars—and distributed the Scriptures and Tracts. A separate district is now assigned to each of the Readers, who performs a Service every Sabbath, in some one or more of the villages situated in the district in which he stately labours—catechizes the children—and communicates religious instruction to their parents, and to any other Natives who assemble on those occasions, the number of whom is sometimes considerable. According to the latest Returns, the number of Readers is five; and there are several promising Native Youths whom Mr. Thompson has taken under his immediate tuition, for the purpose of training them for the office of Native Teacher.

The first instance of the visible efficacy of Divine Truth, connected with this Mission, was in the case of a Gun-Lascar; who, in 1825, received important spiritual benefit by the instrumentality of Mr. Crow, and is now a member of the Native Church at Bangalore. In 1826, a Native Congregation, consisting of about 20 persons, was collected by Mr. Ashton; the Public Services being then performed by him, assisted by one of the Readers. In 1828, the Congregation increased; fluctuating between 20 and 50: in that year, during the temporary absence of the Hon. Company's Chaplain, the Rev. Mr. Spring, Mr. Thompson performed the English Services of the station. In 1829, a further increase took place in the Native Congregation, among the members of which were some young persons, as voluntary hearers, who had been educated in the Mission Schools: others of the Congregation were observed to have advanced in Christian Knowledge, and to have acquired more correct ideas concerning the character and privileges of the Christian: the persecution which raged against the Native Converts connected with the Western Division of the Travancore Mission in 1829 remarkably operated in favour of the Mission at Quilon, a considerable number of Natives being led thereby to inquire for the Word of God; and it is worthy of notice, that the number of books put into circulation during that year was twice as great as in any preceding one. In 1830, two stated Native Services, on the Sabbath, were commenced; one of them in Malayalim, and the other in Tamul; but the attendance was small: various other opportunities, however, of exposing the errors of false religion and exhibiting the excellence of the true, were improved; particularly those afforded by the assembling of the people at the school-houses, and by occasional conversations with the Natives generally. In 1831, the attendance of the Congregation did not exceed that of the preceding year, but some of its members appeared to evince a Scriptural conviction of sin, and were led to inquire what they should do to be saved, while others offered themselves as candidates for baptism: in the same year, a bungalow, forming part of commodious premises, purchased on behalf of the Society for the use of the Mission, was fitted up as a Place of Public Worship: it will accommodate 300 persons: the average attendance is about 80.

Native Schools—Several Native Schools were formed in 1821, the year in which the Mission was commenced. In the following year, their number was six, two of them being supported by Colonel Newall, and the rest by the Society, as already stated. In 1823, they were increased to eight; and the Scriptures, as well as Dr. Watts's Catechism, introduced into them. In 1824, the number of the schools continued the same: that of the scholars was 353, of whom 15 were girls. In 1827, the schools were increased to nine, containing 293 boys: two native-female schools were formed during this year, containing together 46 girls. In 1828, the schools were in number eleven, containing 222 scholars. In 1829, the boys' schools were increased to twelve, containing 274 scholars; and the native-female schools to three, containing 44. In 1830, the schools were in number as in the preceding year, containing 397 children on the books; the attendance fluctuating between 260 and 340. In 1831, the schools increased to twenty, of which thirteen were boys' schools, containing 370 scholars, and seven girls' schools, containing 140. By the latest Returns it appears that the number of the schools has been increased to 24, consisting of 14 boys' schools, containing 380 scholars, and 10 girls' schools, containing 190; making together a total by 570 Native Children and Young Persons; who receive, exclusively, Christian Instruction, no Heathen Books whatever being allowed to be read in any of the schools.

A more ample supply of school-books, and a more vigilant superintendence than formerly, have been followed by evident improvement in the scholars, who advance with greater proficiency in reading, and better understand what they commit to memory. Many of them are able to repeat considerable portions of the New Testament; such as the Gospel of St. John, the Epistle to the Romans, and the First Epistle to the Corinthians. The Missionaries receive numerous applications for additional schools, which they are compelled to decline from the want of funds. It may not be improper to add, under this head, that the proportion of girls instructed in the Mission Schools at Quilon is so much greater than it is at other Stations in the Peninsula, because the Malayalim People have less powerful prejudice against the education of their female offspring than is prevalent

among the Hindoos in general.

Scriptures and Tracts—Numerous Portions of the Scriptures and Tracts in different languages, but chiefly in Malayalim and Tamul, have been circulated among the inhabitants of Quilon and at the neighbouring villages. For the means of such distribution, the Missionaries have been chiefly indebted to the Committees of the Madras Auxiliary Bible Society and of the Malayalim Tract Association; and they have endeavoured, as far as possible, to supply every family in Quilon, in which at least one member of it is able to read and willing to receive it, with some book or other containing a statement of the essential truths of the Gospel.

Results of the Mission—In surveying the Results of the Mission of which they have now presented a brief summary, the Directors have the satisfaction to know that a greater or less portion of Christian Knowledge has been disseminated in the minds of several hundreds of the Young Persons and Children at the Station, in some of whom the beneficial effect of religious instruction has been manifested—that the light of the Gospel has been diffused among not a few of the Adult Population—that some are desirous to become better acquainted with Christian Truth—that others are dissatisfied with Idolatry—that prejudice is dying away among many of the people—and that some perceive the evil and demerit of sin, and desire to participate in the blessings of Salvation.

Australasia.

New Zealand.

Mr. Hay, Under Secretary for the Colonies, has communicated to the Royal Geographical Society from documents in the Colonial Office, and the Society has published in its Journal, the following

Official Statements relative to the Statistics of New Zealand.

In New Zealand, flax may be obtained in an unlimited quantity; and there is abundance of fine timber of all sizes and dimensions, for ship-building and other purposes. Thousands of tons of shipping may be employed in the flax trade alone; and the timber, which grows occasionally to a great height, and not unfrequently six feet in diameter, may be procured in any quantity. The country is rich in

mineral and vegetable productions; and the soil fertile and easy of culture.

In both islands, there are extensive lakes: and the rivers are also numerous and mostly navigable; generally running north and south, and branching off into others, from which run numerous streams and creeks. The rise and fall of the tide, along the whole coast, is considerable; but greatest to the southward: at Kokianga (which is to the northward), it is 14 or 15 feet in the springs. The harbours and bays are perhaps the finest in the world; and few countries possess indeed so many, equally capacious, safe, and easy of access. The climate is very healthy, and free from those hot and pestilential winds, destructive to cultivation, which characterize the climate of New South-Wales; nor is the thermometer subject to the sudden changes observable there.

From all the information that can be collected, New Zealand is far from being thickly peopled; but is rich, beautiful, and fertile. The Natives have an intuitive respect, blended with fear, for the English; the Chiefs, for the most part, desiring to place themselves under British Protection. They do not possess courage, but are cunning, fond of show, hardy, and capable of undergoing great fatigue. They require to be treated with a mixture of kindness and firmness.

With regard to the Whaling Establishments in New Zealand, it may be observed, that, as they are of use only for about four months in the year, they are not likely to become permanent, unless combined with some other pursuit for the summer season: and, from the destructive nature of the fishery (the females being killed at the time of calving), the trade cannot last many years; but, like the Sealing, will eventually fail, from extermination, or from the desertion of the land by the harassed animals.

† The Flax Settlements will rapidly assume a more permanent form; as the present desultory and speculative system progressively fails, from the increasing unwillingness of the Natives to dress the hemp, and from its depreciated value at home on account of the dirty state in which it is supplied.

There seems yet but little prospect of uniting any number of the Natives under one leader. They are subdivided into many small communities or families, without any one individual having the slightest recognised authority; and are

excessively jealous of one another.

With the exception of Slaves, they have no distinctions of rank; every one, not a slave, being equal to every other. The elder of a family, in time of peace, meets with some little deference: in war, the most enterprising takes the lead.

The property of the soil is well defined; their jurisprudence extensive, and its penalties are submitted to without opposition, even by the stronger party.

We find amongst them none of the volatile spirits of the islanders in warmer latitude; but a proud, haughty, independent race, who think deeply, reason acutely, compare the past with the present, anticipate the future, and are as dogged and persevering amidst their fogs as the Briton is in his.

In the Four Church-Mission Stations of Rangihoua, Kerikeri, Paihia, and Waimate, there are under a regular course of education about 320 New Zealanders, whose average age is sixteen years. When the hours appointed for instruction in reading, writing, and accounts are expired, the greater number of these Natives are employed in the Mission-House, in building; others, as carpenters; and others, in general labour. There are three substantial Chapels, capable of holding from 200 to 300 each; in which Services are held three times every Sunday, and always well attended.

The Natives are anxious to be placed under the protection of British Laws; and would be willing to receive any person vested with power to enforce it.

We add, from the "Scotsman," published in Edinburgh, some further notices relative to the Flax of New Zealand.

Dr. Hooker, of Glasgow, has just published an account of the New-Zealand flax, with a figure of the plant. It seems hardy, for it has withstood the winter of Invernesshire in the open border, and has lately flowered near Birmingham. But what we deem most important is, that the trade in this flax with the New Zealanders has greatly increased of late years. According to the Statistical Returns of New South-Wales for 1828, only 60 tons, valued at 2600*l.* were exported from Sidney to Britain during that year; while, during 1830, according to Returns taken from the Custom-House Books, the quantities stated as the imports into Sidney, for the

English Market, were 841 tons; and, in 1831, no fewer than 1062. Its present price in London may be stated at from 15*l.* to 25*l.* per ton, its quality and price varying.

The flax is prepared by the Natives; and, in strength of fibre and also in whiteness, far exceeds any analogous material: so that, for cordage and canvas, it is invaluable.

Mr. Busby, Civil Engineer at Sidney, and a most competent judge, recommends this trade to the fostering care of Government, as being calculated to open a considerable demand for British Manufactures, and to yield in return an article of raw produce, "not only valuable to England as a manufacturing country, but indispensable to her greatness as a maritime power; and" — he adds, in a spirit with which many of our readers will sympathize—"apart from all motives of interest, it is deserving of attention, from the opportunities which it affords of civilizing and converting to Christianity one of the most interesting races of people which British Enterprise has yet discovered in any quarter of the globe."

West Indies.

Jamaica.

CHURCH MISSIONARY SOCIETY.

IN reference to this Mission, the Committee state—

Owing to the painful and distressing events which have taken place during the last year in Jamaica, and the state of things, generally, in the West Indies, it is not in our power to record many instances of great success attending the operations of the Society in that quarter. It is not, however, the less our duty to persevere in those Christian Efforts, to which Providence has called us: much rather would we endeavour, by the help of God, to maintain our ground, in the hope, which, we know, will eventually not be frustrated, that the Gospel of truth, mercy, and peace, will be established even in the most forlorn and afflicted parts of the World.

Testimony to the Benefit of Instructing the Slaves.

We have much pleasure in giving the following extract from the evidence of William Taylor, Esq. be-

fore the Select Committee of the House of Commons, in the last Session, on the "Extinction of Slavery throughout the British Dominions:"

Should you state generally that the Maroons have made much advance in civilization?—I will speak particularly of Accompong; for of them I know most. Up to 1828, I should say that the Accompongs were in a very low state as to their moral and civil condition; but in 1828, a circumstance took place in the town which led very rapidly to a very different state of things; and I think a very great alteration took place in the character and aspect of that Settlement from 1828 downwards.

What circumstance do you allude to?—It was the establishment of the means of instruction, which they rapidly availed themselves of. Prior to that, they were left in utter ignorance, and were, consequently, almost in a state of barbarism; but the means of instruction were afforded to them in 1828, by the Church Missionary Society; and from that date I observed a rapid change in them.

Appeal of the Jamaica Committee.

At the close of their Report, the Jamaica Committee, referring to the injurious influence produced upon Missionary Proceedings by the misconstruction put on them, in consequence of recent troubles, thus forcibly appeal to their Friends, in support of the Education of the Negro Population.

The Committee would strongly impress upon the minds of their Friends here, and in the Mother Country, to use their best endeavours to obviate a prejudice so unworthy, which would ascribe to the instruction of Slaves those lamentable events, which instruction has the strongest tendency to hinder. The Committee especially entreat their Friends fervently to pray, that He, who governs "the unruly wills and affections of sinful men," may so overrule the agitated state of society here, as to bring forth good out of evil.

Summary of the Stations.

<i>Port Antonio—</i>		<i>Accompong—</i>	
Scholars:		Scholars: Adults, 80	
Port Antonio . . . 81		Children . . . 63	
Prospect 44			— 31
Retreat 19		<i>Downer's Pen—</i>	
Anchovy Valley, 50		Scholars at Downer's Pen 46	
— 174		At Prospect Pen:	
		Adults 7	
		Children 25	
			— 31
<i>Papine Estate—</i>			— 78
Av. Attend. of Children at the Daily Sch. 12			

<i>Charles Town</i> —	
Av. Attend. of Children at Daily Sch.	30
<i>Salt Saranna</i> —	
Scholars: Attending Daily	35
Attending one forenoon in the week.	31
	— 68
<i>Low Ground Estate</i> —	
Number receiving Instruction	77

<i>Spanish Town Sand. Sch.</i> —	
Number of Scholars on the Books	115
Av. Attendance	64
<i>Moore Town</i> —	
Number of Scholars on the List	128
	—
Average number of persons receiving instruction in the above Estates	763

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

Mr. Cockran, under date of the 31st of May, gives the following account of a

Meeting and Ceremonies of the Indians.

Was present at the Anniversary of the Indians at Nettley Creek. It is customary for the Indians to spend the summer on the borders of this part of the Lake, to make a feast, when they assemble in the spring, and before they decamp in the autumn. Weather and circumstances were favourable for the ceremony. When I went to the tent, they directed me to the east end, to join the Chief, who was sitting on a clean Indian mattress, fanning himself with the skin of a musk-rat. I sat down awhile, out of courtesy; but never, in all my life, were my olfactory nerves so offended as then, from the strong odour issuing from the skins of these naked barbarians, which had been well primed with sturgeon-oil. The weather was excessively warm; notwithstanding which, men, women, and children, to the number of 146, were huddled together in a long tent, dancing, shouting, singing, drumming, shaking their rattles, and, at intermediate periods, running gracefully round. The old Chief was convulsed with laughter. The bottom of the tent was covered with grass; the upper part perfectly open, to admit the solar rays, which, to-day, fell, without the obstruction of a single cloud, upon the heads of those engaged in the dance, and made the perspiration burst forth in such profusion, as to stream over their naked shoulders, and drop from their ankles to the ground.

The violent exercises of this anniversary originated from two causes. They intended, this evening, to conjure, for the purpose of ascertaining whether the change I was introducing would be beneficial or otherwise; and whether they must allow me to proceed and assist me, or resist

any further troubling of the ground in that neighbourhood. As far as their views were connected with the conquest of their enemies, I had no apprehension. But their conjurer being a very ill-disposed man in many respects, who had never shown any inclination to treat us with civility, I fully expected that the answer of the oracle in the evening would be according to the malice and prejudices of his mind; therefore I had the most serious forebodings concerning the results of the day.

It does not, however, appear that any evil consequences ensued from this man's presence.

The purest sources of consolation to a Minister of Christ are to be found in God's blessing upon his work. On this subject it is very animating to hear how our other Missionary, the Rev. D. T. Jones, speaks, in the midst of his labours.

We have long wished and prayed for something interesting and encouraging to communicate respecting the Native Indians. Thank God! the time is arrived for a small beginning to be made; and we know who has said, *The little one shall become a thousand*. I have, for the last eight months, preached, through an interpreter, to a congregation of 70 or 80 Indians, whose regular attendance, devout attention, and extreme desire to learn, afford every encouragement to proceed in the strength of the Lord. For several years, many Cree-Indian families, from between Hudson's Bay and Cumberland House, have been drifting to the Settlement, having connexions here among the half-castes and others. Last summer brought in about ten families; and among them some very old men, one of whom told me, when I questioned him on the subject, that he had left his own country, not with a view of bettering his outward condition, but because he had heard that one from above had come to this world to save the souls of men, and he wished to learn something about Him. After consulting their half-caste relations, we determined on forming them into a small congregation, and to assemble them at six on Sunday Evening, regularly; which has been done, with little or no interruption. Though often fatigued with riding and preaching, during our hot and enervating summer-days, I always feel this Evening Service as refreshing as cooling waters.

Stats of the Schools.

Mr. Jones speaks of the Schools as advancing in outward knowledge, but not exhibiting, at present, evidence of having received any spiritual benefit. Many who attend are Indian Children, whose parents live about the Settlement—an important but arduous field of labour. Yet even here, the faithful Missionary, trusting in the promises of God, may sow his seed in hope. Several of the Youths have left the School, to become either Settlers or Company's Servants, or to visit their relations. The information which these will impart, though of a very imperfect character, will excite inquiry, and may eventually lead to extensive good.

On the 27th of November, 1831, Mr. Cockran opened a Day School for the Children in his neighbourhood.

Mr. W. R. Smith, who is employed as Schoolmaster, has under his care in the Establishment 17 Boys and 6 Girls of different Tribes. He reports of them as not more inclined to evil than Boys in general at their age: their progress is encouraging; but they appear, as yet, careless on the subject of Religion: they work cheerfully, when required to labour on the farm. The number of Day Scholars has been increased by some Swampy Cree Indians, of whom Mr. Smith remarks—

I feel happy in being able to state, that no children can be more regular and cleanly in their appearance than these poor children. They are learning very fast: they have adopted the fashion and custom of Europeans: they have cropt their heads; and they otherwise comport themselves after the manners and customs of the Europeans whom they see here.

Of the School of Industry, Mr. Cockran writes, in his Journal for Feb. 14, 1832—

Commenced spinning flax in our School of Industry. The number of our Scholars has been gradually increasing: they now amount to 46; but they will not
Jan. 1833.]

continue long. In the summer, most of them will be absent, being employed upon the farm. We have got six wheels going, or, rather, sometimes going and sometimes standing. The children, having never seen any thing of the kind before, are perfectly unacquainted with the machine and all its movements: they cannot even manœuvre the treadle with their feet, so as to give it motion.

With regard to persons of every age, it is most true, that *Evil communications corrupt good manners*; but to the young this danger is peculiarly great. It is noticed in the following statement, by Mr. Cockran, August 2, 1832—

Our Sunday Scholars have been rather irregular in their attendance during the past year; and several inconsistencies of character have been developed, which I did not expect. Indian medicine and charms were much in vogue, at a former period, for every purpose, both good and evil. Since the Gospel was preached here, and they have learned to read, their confidence in those has been gradually diminishing. In the past year there has been a great influx of youths from the surrounding territory, who are well versed in Indian superstitions and customs.

Since we have been joined by a few superstitious, feasting, and dancing families, a great many of our youth have turned round precipitately to follow those vanities, which some of their deluded ancestors followed, without considering that *the end of these things is death*.

The following remarks of Mr. Cockran, in regard to the Schools, are worthy of peculiar attention; as they not only exhibit the fact of the excessive parental indulgence existing among these savage tribes, but point out likewise, on Scriptural principles, the injury thus done to the rising generation.

Foolishness is bound in the heart of a child, Prov. xxii. 15: it comes into the world with him: he loves his own foolish ways; thinks highly of himself, though a fool; is impatient of controul; averse to good; and is ever unfolding a natural propensity to evil, on every opportunity, and under the slightest temptations: *but the rod of correction shall drive it far from him*. Need we then be astonished at the apathy, pride, indolence, and dis-

obedience of the rising generation, when the only remedy which Solomon knew for the evil is withheld? The greater part of the children here seem to be altogether their own masters; do every day what is most agreeable; eat when they please; waste what they please; sleep when, where, and how they please. They never think for a moment, that they ought to make themselves useful to their parents, be faithful to their interests, reverence them, strive to make them comfortable, and obey them. No: from their infancy *they go astray*; and because their parents neglect to use the rod, through attachment to old habits, therefore they are never brought back. It is an unusual thing for a native to correct a child for any offence whatever. It is viewed as cruel and tyrannical to chastise children. He will beat his wife without mercy on the slightest provocation; but his children must grow up, in every respect, under the direction of nature, with all her superfluous, unprofitable, and malignant branches.

*Terrific Devastations produced by a
Thunder-storm.*

The following account by Mr. Cockran contains a striking description of the injury done by a storm to his dwelling, on the 17th of July, 1832, and will naturally excite the sympathy of every Christian Reader. The turn of reflection which he has given at the close of his narrative is peculiarly solemn and appropriate.

Early in the morning, the clouds began to gather from all quarters. At half-past seven A.M. they were formed into a dense mass over our heads, but still high in the atmosphere. The lower part, which joined the horizon, was tinged with white; the top part of the arch exceedingly dark. The thunder played long and loud, and was awfully grand; one peal followed another, in such close succession, as to fill the whole arch of heaven with sound: at some intervals the heavens seemed rent, like the tearing of a garment; but after a few seconds, would again convey a loud and awful peal throughout the whole hemisphere. The whole scene was well calculated to raise the most sublime ideas in the mind, concerning the Almighty Being who put the arch in motion. Gazing steadily at the vast pile of wonderful vapours sus-

pending over us, and tracing each step till the line of vision was lost in the dark mass which formed the top of the arch, I began to have serious apprehensions of danger. The electric fluid seemed streaming to the ground, in every direction, at a very short distance. The cloud which had filled me with wonder began to strike terror. I could not divest myself of the idea that it was a messenger appointed to carry some of us out of the world.

The rain had now begun to fall, and I therefore came into my room. The ominous cloud haunted my imagination, and made some of the most awful thoughts spring into existence. I thought of the thunders of Sinai, which made Moses tremble and quake; of those more loud and awful peals which are to shake the mansions of the dead, and make death and hell yield their prisoners, to receive the final sentence of *the Judge of all the earth*; and I asked, Who shall give an account, a satisfactory account, to that Omnipotent Being who has seen every omission and transgression of the whole probationary existence of man? I thought of Calvary, whence issued that sovereign flood of Divine Mercy which can extinguish Sinai's flame, and carry sinful man through the wreck of the world, to the Being who dwells in light which is inaccessible. A few moments were spent in prayer, wonder, and deep thought, being anxious to know when, and where, and how the awful storm would end. Every clap brought intelligence of the descent of the ominous cloud. The elements seemed at war with each other, and nature groaned under an invisible burden. Soon I expected to be in eternity; therefore I approached the window, to satisfy my eyes with what I considered would be to me the last appearance of things. The little space which the window enabled me to scan, shone with pale electric blaze. The floor on which I stood quivered; the walls and windows seemed to bend, as if overpressed with weight from above; the glass of some of the windows was forced out, and shivered on the ground; the chimney-stalk at the east end of the house was struck and rent down thirteen feet, and raised out of its place; stones and mortar were propelled through the holes where the stop-pipes enter, being the weakest parts of the chimney, into every corner of the rooms; the floor was rent in two places;

the kitchen chimney was struck at the same instant at the top and centre, and large stones forced out into the closet, which broke four-fifths of our crockery to atoms; our window in the kitchen—frame, glass, and moulding—was torn out, and shivered to splinters.

Being more alarmed about the lives of others than my own life, I ran from one room to another, to see who had escaped. Every part was like a sulphur-box. I could scarcely see or breathe, on account of the dust and soot which had been put into motion by the sudden shock which the house had received from the electric matter discharged from the thunder-cloud. The smell of sulphur was in such a degree as, for a few seconds, to check respiration. Happily, I found that all had escaped. There were six in one room, and three in the other, where the accident happened. The stones and mortar had been driven with such violence as to break each other, and the floor was rent beneath; but all had been done with such remarkable precision, and had been kept so completely under controul, by Omnipotence, that not a member was maimed, not a hair singed, nor any one's life taken. I went immediately into the kitchen, to see how they had been dealt with there. It was a scene of desolation: shattered crockery, broken glass, stones, and mortar, were driven promiscuously everywhere. One little girl was prostrate on the threshold, being thrown down by the electric shock. On examination, I found that she was only stunned by the sudden alarm.

I came again into the house. The dust had subsided, which enabled us to distinguish the pure smoke. Having had no fires lighted in the house for several weeks, I knew that the element of destruction was raging somewhere. I climbed into the garret by means of chairs, being in too great haste to wait for a ladder. The same fatal matter which struck the chimney-stalk, and spread terror below, had ignited the roof. Several minutes had elapsed since this accident, which gave the fire time to increase in strength. The roof was thickly thatched with straw, and weather-boarded outside: this was proper food for the devouring element. It now occupied about seven lineal feet at the eaves, and was climbing rapidly toward the ridge. I gave the alarm; and in an instant every one, great and small, was bringing water to me and to my

servant-girl, who stood in the garret, and threw it on the flames. One ran to the nearest houses, which are about half-a-mile distant, and carried the intelligence of the accident. Five men came to our assistance. The thunder-cloud supplied us copiously with water. We were now able to attack the flames with vigour, and divided ourselves into two parties, one on the outside, and a watch within. We cut through the weather-boarding, and poured in water profusely; and the heavy thunder-shower assisted us considerably. This made the outer ends of the straw too wet to blaze, and confined the progress of the fire to the interior of the building. All worked so deliberately, that time, strength, and water were supplied effectually to check the flames, diminish their violence, and finally to extinguish the last spark.

The damages done to the roof, chimneys, windows, gable-end of the kitchen, and to the crockery, are great, when taken by themselves; but, when contrasted with the wonderful escape of fifteen individuals from the jaws of a sudden and awful death, they sink into nothing, and serve only as so many steps to raise the mind to contemplate the benevolence of that Mighty Being, who, in the midst of judgment, pours out upon His people a flood of sovereign mercy. How true, that the hairs of our heads are all numbered, and none can fall without His knowledge and permission! The arrows of death had fallen profusely; but the ground on which we stood was sacred; many a morning and evening sacrifice has been offered to God from it: when the day of trouble came, we had confidence in His mercy: we trusted in it; and He exhibited His power and willingness to save to the uttermost: so that when the elements bruised each other to pieces, and pale electric blaze surrounded us, and pierced the ground on the right and left, we came out of the storm. A heart overflowing with gratitude to God for His preserving mercy, and tears of admiration and astonishment, accompanied us through the storm. Sure I am, that so high have my ideas been raised concerning the mercy of God, from what I have seen and experienced, in passing through this awful occurrence, that I would not part with them for the sake of receiving a full compensation of all damages. Property has been lost; but an increase of confidence in the power, mercy, and faithfulness of

God, has been gained. This will do more than gold, *yea, than much fine gold.* It will help us to live above the profits and pleasures of the world; to sit loose to them; to think of leaving them; and make us zealous, willing, and determined to spend and be spent in the service of Him who can take us to a better world, where thunder-storms are unknown, and the messenger of death shall never enter.

How awful are the thoughts which such a scene must ever present to a contemplative mind! If the sudden gathering of a thunder-storm—the bursting of which is so great as to set a house on fire, and shake the earth—spread terror and dismay, how awful must be the explosion of that infinitely vast thunder-cloud of divine wrath, which has been gathering round a guilty world for nearly six thousand years! Well may we expect the shock to rend the mansions of the dead, set the earth on fire, drive it to a non-entity, or reduce it to a heap of ruins. And how awful must be the feelings and the state of the wicked at such a juncture! Will not their consciences

then proclaim, as loud as thunder, that their sins have kindled the blaze? And where can they look for shelter or for help? The rocks and mountains shall have passed away. Above the wreck, and beyond the blaze, sits One upon a throne, with a rainbow of mercy round about Him; but He is not their friend. They provoke Him every day, by acts of disobedience and ingratitude, till He withdraw his mercy from the earth, and leave it exposed to His infinite justice, which shall set it on fire, and hurl the wicked to the realms of misery, *where the worm dieth not, and the fire is not quenched.*

Summary of the Mission.

<i>Upper Church—</i>	<i>Middle Church—</i>
Average Attendance on Pub. Worship.. 300	Average Attendance on Pub. Worship.. 300
Communicants: ..	Schools: Male... 1
Males.....80	Female... 1
Females.....68	Scholars: Boys... 36
Baptisms: ..	Girls... 24
Adults..... 9	— 60
Children.....55	<i>Lower Church—</i>
Schools: Male... 2	Average Attendance on Pub. Worship.. 250
Female, 1	Schools: Male... 2
Scholars: Boys...106	Female, 2
Girls.. 72	Scholars.....116
—178	

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Society—On Sunday, the 23d of December, the Rev. George Pettit and the Rev. Joseph Peet were admitted, by the Bishop of London, to Priests' Orders; and Messrs. W. John Woodcock, John Michael Lechler, Francis Müller, and James Gunther, to Deacons' Orders. The Instructions of the Committee were delivered on the 24th, by the Rev. W. Jowett, to the Rev. G. Pettitt, the Rev. Joseph Peet, and Mr. Peter Batchelor, proceeding to Madras. The Rev. C. Smalley having addressed a few words of counsel and encouragement to the Missionaries, the Rev. H. Woodward commended them in prayer to the favour and protection of Almighty God. The Rev. J. Peet and Mr. J. Batchelor subsequently embarked on board the "Orontes." A Letter received from Mr. Peet, dated Spithead, 18th instant, informs us that they had "just put to sea, with a fine breeze."

Sunday-Trading-Suppression Soc.—The Committee have addressed a Circular to "The Clergy, Churchwardens, and other Officers of the various Parishes, and to the Ministers and Officers of the different Dissenting Congregations, in and near the Metropolis," requesting their assistance and co-operation in pursuing the Objects of the Society, and especially in promoting Pe-

titions to the Legislature from their respective Parishes and Congregations, praying for the adoption of such measures as may secure the Observance of the Sabbath as a Day of Rest. The Committee have also issued an "Address to Traders," inviting them to join in such Petitions, on the ground that their temporal and eternal interests, with the welfare of their families and neighbourhoods, and the prosperity and happiness of their country, will be extensively promoted by the prohibition of all trading on the Lord's Day: Associations or Individuals disposed to promote the Society's object by the gratuitous distribution of this Address, may be supplied with any number, at Four Shillings per 100, on application to the Society's Publisher, Mr. Edward Suter, 19, Cheapside. The Lord Bishop of London has become Patron of the Society.

United Brethren's Society for Ireland—From the Third Report of this Society, the object of which is the Extension of Evangelical Religion in Ireland by Itinerant Readers and Travelling Ordained Ministers, it appears that it has established a Station in each of the Counties of Cavan, Londonderry, and Down, and two in that of Antrim, with a Scripture Reader at the respective Stations, who visits the Peasantry of the District in their cottages; endeavouring, by reading

the Scriptures, distributing Religious Tracts, conversation, and prayer, to awaken their attention to the Gospel, and to lead them to faith in Christ. Many very encouraging facts are adduced, in proof of the efficiency and success of the mode adopted by this and kindred Societies, to remove from the Peasantry of Ireland that ignorance of the Gospel in which they have long been kept by those who fear the light of Divine Truth.

Wesleyan Miss. Soc.—The Committee have recorded, in the following Resolutions, their sense of the loss which the Society has recently sustained in the *Death of Two of its Secretaries, the Rev. John James and the Rev. Richard Watson* :—

—That the services of the late *Rev. John James*, for upward of five years, as one of the General Secretaries, his zealous application to the duties of his office, the united urbanity and firmness which marked his public conduct, the able and earnest manner in which he pleaded the cause of our Missions in various parts of the kingdom, and the judgment and eloquence which, in him, were consecrated to the Sacred Cause, have a powerful claim on the grateful remembrance of the Committee, as having, in no small degree, contributed to the prosperity and growth of the Society, and greatly tended, by consequence, to promote the Cause of our Redeemer in the world.

In reference to *Mr. Watson*, the Committee remark, that he had long been in a declining state of health; and as the disease approached its crisis, his sufferings were very great. All that human skill could suggest was done, and incessant prayer was offered for his recovery; but, although this was denied, he was remarkably favoured with the Divine Presence in his affliction, and experienced in rich measure the consolation of Religion. On the assembling of the Committee, the following Resolutions were unanimously adopted :—

—That the Committee find it impossible adequately to express their feelings on the present mournful occasion. When they reflect on the loss which the Church of Christ has sustained in the death of one whose singularly rare ability in expounding the Word of God, and whose lofty and commanding eloquence in enforcing its truths, placed him among the most distinguished of Modern Divines—when they advert to the bereavement which the Wesleyan Connexion has experienced, in the removal of one of its brightest ornaments, and one of its ablest leaders—and more especially when they dwell on the loss which this Society has to bewail in the decease of its honoured Secretary—when they call to mind the share which he had in the formation of this Society, and his official connexion with it from its origin to the present time—when they consider how greatly the success of the Foreign Operations of the Society has resulted from his judicious counsel and wise direction; and how his persuasive pleading, his powerful pen, and the weight and influence of his character have contributed to promote its interests at home by raising it in public estimation—and when they reflect, that the most consummate talents and the most extensive experience seem to be especially requisite in the present crisis of some of our most important Missions, especially those in the West Indies—while the Committee dwell on those weighty considerations with which this deeply-lamented occurrence has almost overwhelmed their minds—their only support is, an unshaken confidence in the continued care and superintendance of

the Great Head of the Church over His Own Cause and Kingdom among men:—*The Lord watch, and blessed be our Rock: and let the God of our salvation be exalted.*

—That the Committee would humbly endeavour to learn those important lessons which the afflictive visitation appears calculated to teach—they would cultivate a spirit of greater dependence on God, who, however signally He may honour any of the instruments which He sees fit to employ, does not need them for the accomplishment of His purposes, but can lay them aside, and still carry on His work—they would regard the bereavement as a call on them, in their official character, to bind themselves anew to the Sacred Cause in which they are engaged, and to put forth their utmost energies in its support—and they would attend to the loud warning given by the removal of another of the General Secretaries in so short a time, and seek to cultivate personal piety with greater assiduity than ever, that they may also be found prepared for the awful summons.

“Indian Cries to British Humanity.”

The *Rev. James Peggs*, late Missionary at Cuttack in Orissa, has published a Third Edition of this Volume, revised and enlarged, with Sixteen Wood Engravings. To the Books on Infanticide, Idolatry, Ghaut Murders, Suttees, and Slavery, contained in the Second Edition, a sixth is now added on Colonization—“a subject of great interest,” the Author says, “viewed in connexion with the civilization and evangelization of British India”: he adds, “As the present period is eventful for India, and many beneficial changes are anticipated in its administration, the Author trusts that the re-publication of this Volume may direct attention to the evils of which it treats. The recent Abolition of the Suttee should encourage the Friends of India not to relax their efforts till every inhuman custom is

Buried midst the wreck of things that were.”

CONTINENT.

Increase of Schools in France—From a Report by the Minister of Public Instruction to the King of France, on the State and Progress of Primary Instruction, it appears, that, since the year 1829, there have been established 4055 additional Schools, and that the number of Scholars has been increased within the same period by 231,375—that 2741 Communes have now Primary Schools which had none in 1829—and that the number of Schools of Mutual Instruction has increased by 536, and that of Normal Primary Schools by 34.

WESTERN AFRICA.

Church Miss. Soc.—The *Rev. John Raban* and his companions (see p. 456 of our last Volume) have safely arrived at Sierra Leone, in the “*William Miles*.”

INDIA WITHIN THE GANGES.

Rev. Joseph Wolff—At pp. 386, 387 of our last Volume, it appears that *Mr. Wolff* was at Tebriz in the beginning of August 1831, and was about to proceed from thence to Bokhara. In the “*India Gazette*” of July 6 and 14 of last year, it is stated that he had arrived at Peshawur, after suffering many hardships, in a state of great destitution. The object of his journey, as understood in

those parts, is the discovery of the retreat of the Ten Tribes, whose descendants he supposes to exist, as a separate and independent people, in some of the yet unexplored regions of Asia. From Peshawur, Mr. Wolff proceeded to Loodlanah; and had not decided his future course, except so far as to go forward to Simlah. He had found religious toleration increase in Mahomedan Countries as he receded from Europe; particularly in Bokhara, and the Turkoman Tribes near the Eastern Shores of the Caspian, of whose patriarchal life, hospitality, and independence, he gives a lively description.

UNITED STATES.

Board of Missions—The Rev. W.M. Thomson, Rev. Elias Riggs, and Asa Dodge, M.D. with their wives, sailed from Boston, on the 30th of October, in the brig Garnet, for the Mediterranean. Mr. Thomson and Dr. Dodge will join the Mission in Syria. Mr. Riggs is destined for Greece. The Rev. Eli Smith, now on a visit home from the Mediterranean, addressed his Brethren, in the presence of a large Congregation, on the "Trials of Missionaries." It will appear from p. 25 of the present Number how acceptable this reinforcement will be to the Labourers already engaged.

Comparative Expenditure on Missions and on Luxuries—This subject is placed in a striking light in some estimates and remarks of the "New-York Observer." In a Table carefully prepared from official documents, it is shewn that in Nineteen States, south of New England, the sum of 46,256 dollars was contributed to the Board of Missions in 1831, by 217,384 Communicants in the Presbyterian Churches of those States, which was a trifle more than the fifth part of a dol-

lar for each: "And yet," say the Editors, "there are men who talk of 'Foreign Missions draining the country of its silver!'" They add some stringent remarks:—

The population of the United States in 1831 was but a little more than 13,000,000. The sum sent to foreign countries for five luxuries—Tea, Coffee, Wines, Spirits, and Sugar—amounted in the ending September 30th of the same year, according to official documents, to 15,578,592 dollars; and, therefore, to more than one dollar, on an average, for every man, woman, and child, in the country, white and black, bond and free! All this was expended for *self-gratification*; and was, therefore, *rational*! But when a few Christians expend twenty cents each for the luxury of doing good to the souls and bodies of millions of their fellow-creatures, it is *extravagance and fanaticism*!

The whole sum contributed for the support of Foreign and Indian Missions, during the year 1831, by the Presbyterians, Reformed Dutch, Congregationalists, Episcopallians, Baptists, and Methodists, in this country, was less than 150,000 dollars—less than *one per cent.* of the sum expended for the Tea, Coffee, Wine, Spirits, and Sugar, which were imported during the same period—less than *two months' interest* on the sum thus expended! The same, doubtless, has been true of every one of the twenty years which have elapsed since Foreign Missions were first undertaken; and yet what an amount of good have these trifling sums produced! See, (in the Missions of the American Board alone,) 69,000 Pupils under instruction—36 Churches established, having now 1800 Members—61,000,000 pages of Bibles and Tracts distributed in Eleven different Languages—185,000 people in one groupe of islands, abandoning their idol gods, building Christian Churches, and filling them with devout worshippers—see *Indians forming Temperance Societies and banishing whiskey from their borders!* These are some of the fruits of those crumbs of charity which have fallen from the table of American Christians. What may we not expect, then, when they shall imbibe the full spirit of their Religion; and prize, above all other luxuries, the luxury of loving others *as much as they love themselves?*

Miscellanies.

ENLIGHTENED CHARACTER AND REFORMS OF THE PACHA OF EGYPT.

THE following statement is extracted from the Address of Sir Alexander Johnston to the Asiatic Society, mentioned before at p. 21.

The Pacha of Egypt, one of our Honorary Members, a Chief of a clear and vigorous mind, observing the advantage which European States have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those Arts and Sciences, which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of the Local Government.

He has assimilated his Army and his Navy to those of Europe, and subjected them to European Discipline: he has formed Corps of Artillery and Engineers on European Principles: he has attached regular Bands of Military Music to each of his regiments, with European Instructors, who teach the Arab Musicians, according to the European Notes of Music, to play on European Instruments the marches and airs of England, France, and Germany: a short distance from Cairo he has established a permanent Military Hospital, and placed it under European Surgeons, and the same rules as prevail in the best-regulated hospitals in Europe; and he has

formed a School of Medicine and Anatomy, in which not only Botany, Mineralogy, and Chemistry, are taught, but human bodies are publicly dissected by students who profess the Mahomedan Religion, and who are publicly rewarded in the heart of a great Mahomedan Population, according to the skill and the knowledge which they display in their different dissections. At Alexandria he has established a Naval School, in which the Mahomedan Students are instructed in the several branches of Geometry, Trigonometry, Mechanics, and Astronomy, connected with Naval Architecture and the science of Navigation; and a Dock-yard, under the controul and superintendence of an European Naval-Architect distinguished for his talents and his skill, in which, besides frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the Old Port, which was formerly shut against them, to all Christian Vessels. He has encouraged the formation of regular Insurance Offices; and authorised Christian Merchants to acquire a property in lands, houses, and gardens. He has employed an English Civil-Engineer of great eminence on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage-roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his Minister, is about to establish on them Public Stage-Coaches, built on a model of one sent to him by a coachmaker from this country: he has introduced Steam-Boats, which navigate the Nile; and Steam-Engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronised the employment, by Mr. Briggs, of two Englishmen, taken for the purpose from this country, in boring for water in different parts of the Desert; and he has discovered, through their operations, some very fine water in the Desert between Cairo and Suez*. He has encouraged the growth of Cotton, Indigo, and Opium; and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established Schools in the country, for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent, at great expense to himself, Young Men, both of the higher and lower ranks of society, to England and France, for the purpose of acquiring useful knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy, and the higher departments of Government; those of the lower, in those mechanical arts which are more immediately connected with their employment as artisans and manufacturers. He has constituted a Public Assembly at Cairo, consisting of a considerable number of well-informed persons, who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interest and wants of his different provinces. He patronises the publication of a Weekly Newspaper in Arabic and Turkish, for the instruction of his people. And, finally, he protects all Christian Merchants who are settled in his country; not only in time of peace, but also in time of war: and afforded the European Merchants, who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as he had received intelligence of the Battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred.

I have dwelt at some length on this subject, because I have felt it to be my duty, in consequence of the information which I have received as Chairman of the Committee of Correspondence, to give publicity in this country to those measures, by which one of the most distinguished of our Honorary Members has restored to Egypt, in their highest state of perfection, all the Arts and Sciences of Europe—has emulated, as a Patron of Knowledge, the conduct of the most enlightened of the Caliphs of Bagdad—and has afforded, as a Mahomedan, a bright example, for their imitation, to all the Mahomedan Sovereigns in Europe, Africa, and Asia.

* The inhabitants of Africa and Arabia are indebted for all the benefits which they may ultimately derive from a knowledge of this art, to the philanthropy and liberality of our countryman, Mr. Briggs; who was the first European who ever thought of applying this art to the discovery of water in the Deserts of Africa; and who, at his own private expense, sent over from England to Egypt the two Englishmen who have succeeded, by their skill, in discovering water in the part of the Desert, which has been mentioned.

TURKISH REFORM.

Some time since, the Seraskier Pacha, Generalissimo of the troops of the Sultân, sent five Turkish Children to Paris; where they were placed in the Institution of M. Barbet, under the immediate superintendence of M. Lapierre, jun. M. Lapierre has forwarded to the Paris Papers the following very curious Letter, which the Seraskier has addressed to his young protégés, and to which we alluded at p. 21 of the present Number:—

TO MEHEMED BEY, AHMED, EDHEM, HUSSEIN, AND ABDULLATIF.

Eski Serail, the 16th of Mouharrem, 1248.

(15th of June, 1832.)

My Dear Children—I have thought that you would be glad to hear news from me, and to listen to my advice. When I selected you from among all the young people who came under my notice, in order to send you to France to receive your education there, I confided in you all my hopes of the instruction of the Ottoman Youth. From your progress, the Grandees of our Empire will decide whether they ought to imitate my example, and to entrust the education of their children to the learned men of Europe. On you, and on your success, depends the judgment which they will form. You are destined, then, to serve as models. This is a difficult, but glorious task. Do not forget this: employ every moment to fulfil my views, and to justify the hopes of your Sovereign.

You belong to a Nation which has long been thought incapable of taking a part in the Sciences and the Arts of Europe, and in the advantages which result from them. Prove that we have been wrongly judged. Shew, that the will to do good and application to labour are also within the power of our intelligence and the precepts of our religion. You owe to your country, and to the generous Prince who governs you, the assistance of your arms: you will, therefore, learn with perseverance, and with the strictest attention, every thing which relates to the Military Art. The educated Officer is always the most brave on the field of battle, because he knows the extent of his duties and the value of his honour. What a pleasure for you, when you return to your own country, to shine among your equals; not more by the favours which I might be able to shower upon you, than by education, by an incontestable superiority over your compatriots! You will then be cited as the most skilful, and the Sultân will proclaim you the best, of his Children.

I have yet another word to say, on the necessity that you should profit by your studies. You are at Paris, in the very metropolis of science, and of all those talents which tend to elevate man and to render him useful. The Sultân, Reformer of a System, the foundation of which has become decayed, labours incessantly to introduce into his Empire the knowledge which may meliorate the condition of the Ottoman People. I have sent you to draw from this fountain of light: and, on your return, it will be your duty to shew what Civilized Europe can do for our happiness and for our advancement. You will be the chief ties by which the Sultân seeks to attach his States to those of Christianity. If we obtain from you instruction, manners, and social virtues, what support will these give to the plans of our Prince! If, on the contrary, you bring hither only ignorance or mediocrity, you will discredit the reputation of the Schools of Paris, and disseminate an erroneous opinion of the results which civilization offers to us. You have, therefore, a double duty to fulfil—that of facilitating the advancement of our country, and of sustaining the honour of France, to which you are indebted for hospitality and education.

I conjure you, my Dear Children, to think every moment of your lives on the glorious part that I have assigned to you, in the cause of our country and of our Sovereign. Present my thanks to your Protectors. Tell them that I much depend on their cares for you; and on their endeavour to instruct you, and to store your minds with good principles. They will have a great share in the glory which awaits you—in the strength which your success will give to the New System of the Sultân. Adieu, my Dear Children,

THE SERASKIER PACHA.

Missionary Register.

FEBRUARY, 1833.

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

(Concluded from p. 39 of the Number for January.)

India within the Ganges.

OUR last Volume bears ample testimony (see pp. 121—126, 178—180, 201—204, 236, 237, 299, 300) to the value of the late Bishop Turner's services in the Cause of Christianity in India, during the short period of his labours: his singleness of eye and piety of spirit, the wisdom of his own plans and measures, and the enlarged knowledge and sound judgment displayed in his various suggestions to others, have carried forward, many steps in advance, that high office which he was called to sustain in the Church of Christ, in its efficient bearing on the Progress of the Gospel in the East. We need not say with what sure trust in God, and with what sincere and fervent prayers, the Fifth Bishop of Calcutta has been dismissed to his labours, not only by the most pious members of his own communion, but by those of other Denominations of Christians, who have long marked his course at home; and they cannot but cherish the hope, that the purposes of God's mercy toward India will be widely opened during the allotted period of his labours.

While the field is far too wide (p. 160) for the number of those who are occupied in its cultivation, and hindrances are still opposed to the progress of the work by Native Laws (pp. 132, 346) and many other causes; yet the final extinction of the Suttee Fires by the rejection (p. 319) of the Native Appeal to the King in Council, and the Removal of Disabilities (p. 387) under which the Native Christians laboured, give good hope that every other meliorating measure will in due time be gained, by the blessing of God on the persevering exertions of those who toil for the best interests of India.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The call for English Scriptures, even among the Natives, is very great at present, in consequence of the growing prevalence of the English Language, which will probably supersede the Persian in the Civil Courts. The Issues of the Year had been 14,661 copies of the Scriptures or Portions thereof: the Receipts were 9117 rupees; and the Payments 22,207—P. 34.

Bombay—In the Twelfth Year of the Auxiliary, the Issues were 5156 copies, Feb. 1833.

the Receipts 1710 rupees, and the Payments 7302 rupees: in the Thirteenth, the Issues were 4803 copies, the Receipts 1107 rupees, and the Payments 2411: a Legacy of 7000 rupees has been left to the Auxiliary by Mr. Charles Theodore Huntridge, late of Bombay; who left a like sum to the American Mission, and a still larger to the Scottish. The Total Issues from the beginning amount to 12,422 Bibles or Portions, and 46,825 New Testaments or Portions. At the Lithographic Press,

500 Persian Gospels and Acts have been elegantly printed; and 1000 copies of St. Matthew's Gospel, in the Mord, or written character of the Mahratta—P. 34.

Madras—1820—The Issues of the year were 19,324 copies, chiefly Portions of the Scriptures; the Receipts were 9644 rupees. There being in hand but 2693 rupees to meet bills due to the amount of 7774, the Parent Society granted 200*l.* and 500 reams of paper. No further progress has been made in the *Malayalim* since the Rev. B. Bailey left, on his return home: the desire prevailing for the Translation is evidently on the increase. In *Canarese*, the New Testament has been completed, and published for the first time in that language: the Old Testament is proceeding rapidly at the press. The Gospels and Acts in *Tamul* have been completed at the press, and the Old Testament is printed as far as the end of Isaiah: 12,000 copies of the New Testament in small type were about to be printed, in consequence of the urgent demand. The Revised Version is proceeding: the acceptableness and usefulness of such parts as have appeared are attested in all quarters: two additional Sub-Committees of Revision have been appointed, in order to expedite the work. In *Teloogoo*, the New Testament has been completed at the press—P. 35.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The sum of 500*l.* was placed at the disposal of Bishop Wilson—The late Bishop Turner applied a considerable portion of the grants made to him, in furthering the translation of the Liturgy into the languages of India: in his last Letter, his Lordship states, that, in addition to the Hindoostanee, *Tamul*, and Singalese Translations before completed, there were then in different degrees of forwardness, New Versions into Persian, Arabic, *Teloogoo*, and *Goozerattee*, besides the Bengalee, on which Mr. Morton had been so long engaged. No Report has been received from the Diocesan Committee—P. 35.

Bombay—1816—No Report has appeared—P. 35.

Madras—Native Education is advancing in Southern India, though in the midst of discouragement and difficulties, particularly from the loss of Labourers. In May and June 1831, the Scholars were as follows: *Vepery*, 455 boys and

342 girls; *Cuddalore*, 438; *Tanjore*, 766; *Tinnevely*, 355; and *Trichinopoly*, 484: no Return from *Vellore*. "Prejudices," the Committee state in reference to the Schools, "are daily diminishing, and the force of truth is beginning generally to be felt"—To the Mission Seminary at *Vepery*, which assumes increasing importance, the Board have granted 150*l.* per annum. A Heber Scholarship has been established. Catechists will here be trained in the colloquial language of the people; and such as may be likely to prove useful in the Ministry will be transferred to Bishop's College—The Committee distributed, in the Year, 291 Bibles and Testaments, 219 Prayer-Books, and 3470 Books and Tracts—P. 35.

RELIGIOUS-TRACT SOCIETY.

Where Tract and Book Societies, whether Auxiliary to it, or independent of it, have been formed, the Religious-Tract Society of London aids their operations by grants of Paper and Publications: where such Societies have not been formed, it sends supplies of a like nature, as needed, and according to its ability, to separate Stations or individual Missionaries.

Calcutta—The "Christian Tract and Book Society," in its Third Year, published 15 New Tracts, of from 12 to 146 pages each, and amounting in the whole to 603 pages; the copies varying in number from 500 to 5000, and forming a total of 35,500: in the same period, it reprinted 8 Old Tracts, the copies varying from 1500 to 6000, and making together 30,500: this Total of 66,000 New and Old Tracts contained an aggregate of 1,936,000 pages. The Issues of the Year amounted to 83,204 copies. There were in the press 10,000 copies of each of Five Bengalee Tracts, and 8000 of a Sixth, with 4000 of a Tract in Hindoostanee: these enlarged impressions were required to meet the augmenting demands. The Income of the Year was 2283 rupees, and its Expenditure 1951; and it is under obligations to the amount of 2731. The Committee anticipating that suitable cuts would cause Religious Publications to find their way into the families of the more respectable Natives, and by degrees supersede among all classes the licentious publications which too frequently issue from some of the native presses, the Religious-Tract Society has sent a supply of such cuts: it

has also granted 132 reams of paper and 8500 English Tracts: a considerable consignment of religious books has also been made by it to Calcutta, as they continue to meet a ready sale. From various statements, furnished by Missionaries and others, it is evident that many of the Heathen attentively read the Publications prepared for their benefit—P. 36.

To the following places, the Society has made the grants specified:—*Serampore*: Books for sale, of the value of 15l.—*Chinsurah*: 12 reams of paper—*Berhampore*: 4200 Publications for the use of the European Soldiers and their children—*Chunar*: 24 reams of paper, 3800 English Publications, and a few Books for sale—*Cauempore* and *Meerut*: each 4500 Publications, for the use of the Soldiers—*Surat*: 56 reams of paper, and a small selection of English Publications—Some details will appear under these places, considered as Missionary Stations—Pp. 36, 37.

Bombay—In its Third Year, to the Ten Mahratta Tracts previously adopted, the Auxiliary added Four New Tracts of from 17 to 47 pages each, and amounting in the whole to 140 pages: of three of these, 2500 copies each were printed; and of the fourth, 2000: it reprinted, also, 7 of the Old Tracts, the copies varying from 1500 to 3000, and making together 16,000. The Issues of the Year were nearly the same as the quantity printed; and as the Tracts contain on an average 35 pages, “the amount printed and circulated,” the Committee state, “is equivalent to 2200 Volumes of 400 pages each.” The field for distributing Goozerattee Tracts being extensive and encouraging, preparations are making to cultivate it with vigour. The Income of the Year was 1395 rupees, and the Expenditure 1929. The Society has granted 72 reams of paper, and 4500 English and Portuguese Publications—P. 37.

The very large sale of the Bound Publications of the Society is a most encouraging fact in connexion with the Bombay Auxiliary. During the year, books to a considerable amount have been sent to the Auxiliary; and, in the same period, 150l. have been received for former supplies. Surely much good will follow the circulation of the Works of the British Reformers, the Puritan Divines, and others, who, though dead, are now speaking to the European Population of Hindoostan! [Report.]

Separate Grants were made as follows:—*Hurnee*: 24 reams of paper, and

4100 English Publications—*Bellary*: 48 reams of paper, 8600 English Publications, a few books for Circulating Libraries, a selection of casts of Woodcuts, and a further supply of Bound Publications for sale for which the demands are frequent and pressing—*Bangalore*: 24 reams of paper, and 500 English Publications—*Cottayam*: the Tract Society mentioned in the last Survey is formed among the Missionaries connected with Malayalim, and is called the “Malayalim Religious Tract Society:” the grant of the Society has been received—*Nagercoil* and *Palamoottah*: 48 reams of paper to the Tract Society formed by the London Society’s Missionaries in Travancore and the Church Missionaries in Tinnevely; and to a Society lately formed at *Neyoor*, 24 reams of paper, 900 English Tracts, and an assortment of casts of Woodcuts for Works for the Young—P. 37.

Madras—In its Twelfth Year, the Auxiliary published Twelve New Tracts: 92,000 Tracts were printed, and 99,305 issued; making a total circulation since its formation in 1818 (not 1828, as misprinted in the last Survey) of 461,722. The Income of the Year was 1765 rupees. The Society has granted 132 reams of paper and 8200 Publications; and has sent a further supply of Bound Books for sale, a considerable demand continuing for these books. A Quarterly Periodical, of 58 pages, chiefly for Native Christians, has been well received, and is likely to be extensively useful—P. 37.

Orissa—A further supply of 48 reams of paper has been sent—P. 37.

The people who have attentively read Religious Tracts are commonly convinced that Christianity is superior to Heathenism. Tracts are most important auxiliaries to those on whom the work of communicating instruction devolves: they contribute, in no small degree, to the improvement of Native Christians; and there are many instances in which individuals and families, by their instrumentality, have abandoned Heathenism and embraced Christianity. [Com. of Madras Aux.]

EDUCATION INSTITUTIONS.

CALCUTTA.

Committee of Public Instruction—The following extract from the Report states the plan and object of the Committee:—

Without offering any violence to Native Prejudices, and while giving liberal encouragement to purely Native Education, the principle of connecting it with the introduction of real knowledge has never been lost sight of; and the foundation has been laid of a great and beneficial change in the minds of those,

who, by their character and profession, direct and influence the intellect of Hindoostan.

Benevolent Institutions—From 150 to 160 Boys have been in regular attendance; and the behaviour and diligence of many of the elder pupils have gratified their teachers, and drawn forth expressions of the liveliest gratitude from their parents and guardians for the benefits thus conferred on their children. Those who leave the School continue to obtain respectable means of support; and even where they have not declared themselves Christians, they have thrown off the shackles of idolatry, and boldly avow their disbelief of the absurd traditions of the Hindoo Mythology—P. 37.

Ladies' Native-Female Ed. Soc.—From the Report delivered at the Eighth Anniversary on the 10th of August, it appeared that upward of 500 Girls were under education in the Central School, and at Mirzapore, Culna, Burdwan, Patna, Benares, and Allahabad. See

p. 37 of our last Volume; and, at pp. 138—141, some very interesting particulars of a Young Female Hindoo Convert, with intelligence relative to the Schools.

School-Book Society—The funds of the Society are greatly reduced. It is remarked in one of the Calcutta Papers—

It is disheartening to find that the natural expectations indulged in by the Society, of the cordial and continued support of Native Gentlemen, have been almost wholly unrealized. This conduct, on the part of those who ought to feel such an especial and deep interest in the success of the Society's labours, has unhappily excited so much disgust, that many Europeans have withdrawn their subscriptions. We hope, however, that our more wealthy, intelligent, and public-spirited Native Friends will rescue themselves from the disgrace of neglecting to support a Society established for the benefit of their Youthful Countrymen.

BOMBAY.

Native-Educo. Soc.—No Report has reached us—P. 38.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

Serampore:—a Danish Settlement, 12 miles N of Calcutta, and the head-quarters of the Missions—180C—W. Carey, D.D., Joshua Marshman, D.D., Joshua Rowe; John Clark Marshman, Mrs. Marshman, Sup. of Nat. Schools; John Mack, Scientific Professor in the College; with Prankrishna, Nat. Preacher, and various Nat. As. A considerable revival has taken place: the Communicants, especially the females, attend the Means of Grace with renewed diligence: several have been baptized: private visits, as well as Public Worship, have stirred up the people. "All our Stations"—says Dr. Carey, in reference to the other parts of the Mission, and when it had just been delivered from pecuniary embarrassments by the liberality of their friends at home—"lie very near our hearts: our Brethren who are settled at them are Men of God; and those Stations are maintained at the least possible expense: we, therefore, could not feel willing to relinquish any one of them"—No Report of the Schools or of the Press has appeared—The funds of the College are in such a state as to cramp exertion: at the closing of the last Report there was a deficit of 6507 repees. The Council look, however, with confidence for future support to the stimulus given to the

education of Native Christians, by that salutary measure of the Government which has opened to their competition so many offices in the Native Courts. Hitherto, it is confessed, that to embrace Christianity was to be exposed to poverty: it has even been necessary to feed the Christian Students, sons of Natives, of whom there are at present 52 on the foundation, at the expense of the College. A Law Class is now to be established, to qualify Young Men in European habits for the new Judicial Appointments—P. 38.

Barripore: a small town 31 miles SSE of Serampore—1829—C. C. Rabeholm; Chodron, Nat. Assistant—The Gospel is preached in the open places of Barripore, and in the neighbouring villages: Tracts are largely distributed, and discussions are held with the people. Very interesting scenes have occurred in the villages: great eagerness to hear, and to obtain Tracts, has been manifested: on one occasion, that the Tracts might not be snatched from the hand, a Native Brother ascended a tree, to distribute them from thence one by one. In these visits, which are sometimes made by water, the Missionaries have preached from their canoe to crowds on the shore. The people have, on some occasions, appeared to feel the power of the Word in

convincing them of their sinful state before God. Two Young Brahmins, at one village, were affected almost to tears on hearing of Christ's love to sinners; and began to beat their foreheads before a large assembly, crying out, "Oh miserable people that we are, that we never heard of such things before!"—inquiring where the Missionaries lived, and how long the Gospel had been preached in India. At several places, people were found standing up to the neck in the water, waiting the arrival of the Missionaries, in order to secure Tracts—P. 38.

Sahabysaj: 65 miles NE of Serampore — Ramsoondur, Shurun, Nat. As. Mr. Buckingham has departed to his Rest. Mr. Parry, who had long been an active Labourer in the vineyard, has taken charge of the Station—Mr. Buckingham and his Assistants were assiduous in their work: he visited the Jail, and frequented the various Melas or Fairs: on these he remarked—

However extensive these Melas are, I do not doubt but the one half of the multitudes are taught the Name at least of Jesus Christ; and this not only from attending the Missionary's Congregation personally, but by learning it from those who heard him. I have often witnessed, after visiting such places, when returning on the way, that nearly every company of travellers on seeing me said one to another, "Here is the Jesus Christ Gentleman—*Esoo Christaar Sahib*"—alluding to the Name which I had taught the people at the Mela; and then they go on for a length of time speaking on those subjects, so far as they may have been able to retain them in memory—P. 39.

Goahatty, in Assam: 413 miles NE of Serampore — 1829 — James Rae—From 3 to 10 Natives meet Mr. Rae for instruction: others come for books. He had not ventured to address the people or distribute Tracts in any public place: but a School, about to be esta-

lished, promised enlarged means of usefulness—P. 39.

Benares: 460 miles NW of Calcutta: a vast city; and considered by the Hindoos as of peculiar sanctity: inhabitants, 200,000: see many particulars at pp. 39, 40 of the last Survey—1815—W. Smith; Ramdas, Nat. As.—Mr. Smith's labours are abundant, in various places of resort: here the people evince frequently much willingness to hear the Word—Pp. 39, 40.

Delhi: 976 miles NW of Calcutta: inhabit. above 200,000; and carried by some as high as 300,000; besides Hindoo Temples, there are more than 40 Mahomedan Mosques—1815—J. T. Thompson—Visits to the great Fairs at Hurdwar and Gurhmookteshwar are continued. At Hurdwar, the last Fair afforded encouragement: the Northern Hill People manifested a great thirst for knowledge: many of them asked for Gospels, and named different Tracts which had found their way among them: the Goorkhas, greatly benefited by the judicious plans of education established among them by Major Young, readily received Christian Books: the distribution at this Fair amounted to 2200 Gospels and Tracts, in six languages. At Delhi, some of the Native Students of the College eagerly read any thing in English, not excepting the Bible: their curiosity appears to have been sharpened, by one of the members of the College Committee having cut out with a penknife all those leaves of their English Spelling-books which contained Scripture Lessons, particularly guarding against their meeting with the Name of our Saviour!—P. 40.

No Reports appear from *Dumdum*, *Burrishol*, *Dacca*, *Dinapore*, *Allahabad*, or *Cawnpore*—Pp. 39, 40.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—W. Yates, W. H. Pearce, G. Pearce, James Penney, W. Robinson, James Thomas, C. Carapeit Aratoon, J. D. Ellis; with many Native Assistants. Mr. Ellis, with Mr. Lawrence of Digah, arrived on the 9th of November 1831; after encountering a violent storm in the Bay of Bengal, which occasioned a fearful inundation on the coast of Orissa, wherein 15,000 persons, it is computed, lost their lives—Of the English Chapels in Calcutta, Mr. Robinson continues in charge of the Lal Bazaar, and Mr. Yates of that in the Circular-Road, in which he is assisted

by Mr. Ellis; while the Native Congregation in Calcutta remains under the care of Mr. W. H. Pearce. The Circular-Road Congregation includes a number of pious EURASIAN Young Men; by which appropriate epithet, according to their own prevalent wish, is denoted that increasing class of the population which unites the blood of Europe with that of Asia. Mr. W. H. Pearce has some Catechetical Services, which are found, beyond all others, interesting and edifying: some cases have required the exercise of Christian Discipline; but the conversion of many and the holy temper

and conduct of others demand lively gratitude: the meekness, piety, and anxiety for the prosperity of the Church manifested by the Native Assistants in and near Calcutta deserve honourable mention—In a School under Mr. Penney, there are 60 boys: three Sunday Schools have been opened for such of the Portuguese Youth as understand English, and have 80 scholars. The Female School Society, under the direction of the Missionaries, has 550 pupils in Calcutta, Sulkea, Chitpore, and the more distant Stations of Cutwa and Soory—In the Type-Foundry and Printing-Office, which have been in full employment, Mr. Ellis now assists Mr. W. H. Pearce. In evidence of the growing desire for knowledge among the Natives, it may be mentioned that founts of types in English, Bengalee, Persian, Hindoo, and Goozerattee have been supplied for their use, chiefly in Calcutta—Pp. 40, 41.

At *Hourah*, near Calcutta, where Mr. Thomas still labours, the Congregation has increased, but is fluctuating: at *Sulkea*, from 20 to 50 persons attend him twice a-week in a Bungalow Chapel; and the Gospel has been proclaimed by him, Tracts distributed, and interesting discussions maintained, by the road-side and in the neighbouring villages. At *Bonstollah*, three miles east of Calcutta, Mr. Carapeit Aratoon has laboured; but infirm health has much hindered him: in the early part of last year he and Mr. Thomas spent a month chiefly among the Mahomedans up the Ganges: with few exceptions, they were well received, and numbers readily received Christian Tracts and the Scriptures: many very interesting and spirited conversations were held with respectable and learned men; some of whom appeared, at first, haughty and overbearing, but, being met in the meekness and gentleness of the Gospel, became, themselves, very gentle and kind. From *Chitpore*, Mr. G. Pearce has continued his visits among the villages on the banks of the Ganges; and, with the help of a zealous Native, the tidings of Salvation have been addressed to multitudes far and near. The efforts at this Station for the instruction of the Young are highly promising: nearly 60 pupils are in daily attendance in the English School for Heathen Youth, which is in a prosperous condition: 22 Boys and 12 Girls in the Christian Boarding-Schools manifest the

great advantage of separation from the contaminating influence of Idolatry, and the elder of them make rapid progress in the knowledge of the Scriptures—Of the distant Stations in connexion with Calcutta, that of *Kharree*, 50 miles to the southward, furnishes very encouraging details, which appear at pp. 519—521 of our last Volume: *Luckyantipore*, 15 miles nearer to Calcutta, has felt the want of adequate religious instruction—Pp. 41, 42.

Cutwa: 75 miles N of Calcutta—1804—W. Carey—At the Annual Fairs, thousands have heard the Word; while the usual preaching at the Station has had attentive hearers. In one excursion, 60 villages were visited, in 15 days, in a circuit of 166 miles; and, in another, 13 places were visited in 8 days: the Message of Peace is now no new thing: a pretty general knowledge of its import prevails: the people usually heard with serious attention: at most of the places, Tracts and the Scriptures were distributed—P. 42.

Soory: 45 miles NW of Cutwa—Joseph Williamson—About 50 Native Christians attend every morning, when a portion of Scripture is expounded: in the evening the greater number assemble; and are catechized on what they heard in the morning; which plan has been found highly beneficial, in securing attention, affording an opportunity for familiar illustration, and admitting of more close personal application: the Sunday is fully occupied. With the help of Native Assistants, daily preaching is maintained in the bazaar, or in some of the villages: from 20 to 50 persons assemble in the bazaar; the more respectable Natives, however, being seldom of the company, at least in the open day. In the cold season, a week is spent at each of three Fairs, and visits paid to the villages around them: in these journeys, Books and Tracts are given away both carefully and freely—In the Schools, the elder Youths have acquired a knowledge of the Gospel superior even to that of many among the professing Christians themselves—P. 42.

Monghyr: 250 miles NW of Calcutta—1810—Andrew Leslie, W. Moore; 2 Nat. As.—English and Hindoostanee Services are well attended: the Native Chapel has been enlarged to double its former size: preaching has been maintained in the market-places; and a plan has been laid by which not a street or

lane in Monghyr will be left unvisited by the Gospel. A Gentleman of rank in the Civil Service has received the truth in the love of it: he has removed to a distance, where he has Five Hundred Youths belonging to a Government Institution under his official superintendence; and has the full purpose of employing his influence to make known that Gospel on which all his own hopes are fixed—The villages within four or five miles, which are very numerous, were visited in the cold season: in some, the Labourers were very indifferently received; but on a journey to Dinapore, Mr. Lealie met with a degree of attention from the Natives in the villages beyond any thing which he had ever before seen: "I never," he says, "was so much struck with the readiness of comprehension in any people: they seemed almost instantly to understand what was told them of the love of Christ to a guilty world; and frequently expressed their astonishment at the wonders of Redeeming Love. I never proclaimed the doctrines of the Gospel, in the Hindoostanee Language, with such ease and feeling as I did during this journey." Subsequently he visited Bhau-gulpore, about 40 miles below Monghyr; and proclaimed the Gospel in the bazaar, to crowds who listened with great seriousness: on this occasion, his attention was first attracted to the Hill People, among whom the late Mr. Christian, of the Propagation Society, laboured for a short time; and he has entered on some plans for their benefit—Numbers of

Youth continue to go forth from the Schools, not only able to read the Scriptures, but with many of the truths revealed therein engraven on their memories—Nor have opportunities been wanting of bringing these sacred truths under the notice of persons of a widely-different class: when visiting the large Annual Fair at Hadjipore, which is frequented by many of the Native Mahomedan Princes, Mr. Lealie succeeded in obtaining interviews with several of them, and conversing on the contents of the Scriptures which he had previously submitted to their perusal—P. 42.

Digah: 320 miles NW of Calcutta—1809—John Lawrence; Pyebah, Nat. Preacher. Mr. Lawrence's arrival at Calcutta in November 1831 has been already stated: he and his Wife reached Digah on the 27th of January following—The Native Brother preaches constantly among his countrymen: their attention is encouraging. Hindoostanee Worship is held on Sundays, in the morning at Digah, and in the afternoon at Dinapore. English Preaching at the cantonments at Dinapore is suspended, in consequence of the removal of the troops—P. 42.

Patna—Henry Beddy—Mr. Beddy had resided in India about 12 years, in the service of the Company: he was appointed a Missionary by the Brethren in Calcutta, in October 1831; and proceeded to Digah. On Mr. Lawrence's arrival there, Mr. Beddy had it in view to proceed to Patna, from which large city Digah is about 10 miles distant.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

Bishop's College—1820—W. H. Mill, D.D. Principal; G. W. Withers, Professor; W. Morton, W. Tweedle, Matt. R. De Mello, Missionaries; Bowyer, Jones, Koch, and Simpson, Catechists; James Sykes, Printer. Professor Holmes and the Catechist Acheson have returned home, on account of ill health. The Rev. T. Dear Pettinger died of cholera—Mr. Morton has latterly acted, at Chinsurah, as Provisional Chaplain of the Company. Of the Three Missions and Circles of Schools connected with the College, that of Cossipore has, for some time, been under the gratuitous care of the Rev. Theophilus Reichardt, late of the Church Missionary Society; that of Tallygunge has continued under the charge of Mr. Tweedle, and that of Howrah under Mr. De Mello; the

Catechists labouring under the Missions—The baptism of 33 adults is stated in the different communications, and the appointment of 20 to be candidates: the Baptized live, it is stated, according to the Gospel. The Missionaries labour within their respective spheres, to make the Gospel known: some large towns have also been visited, where many persons expressed great desire to hear the Word of Life and to receive copies of the Gospels—In 14 Schools there are 1257 children; and in a Native English-School at Howrah, there are 35—Bp. Turner considered the College to be "a noble instrument, placed in the hands of the Society, at this crisis of Indian Affairs, for great purposes;" and added, "If a right application be given to its powers, it will hold a conspicuous place in the Institutions of Christian India."

The number of Students has increased: the Bishop had no difficulty in filling every vacancy; and stated, that henceforth the Society might limit its care to a due supply from home of persons qualified to occupy the Professorships at the College; and to take charge of Vepery as the head-quarters of the Southern Missions, and of Ahmedabad on the Bombay Coast: for the other Stations, and for all subordinate situations, provision might be made, the Bishop thought, from the College.—The Principal has published a portion of the History of Our Saviour, compiled by him in Sanscrit Verse: the accuracy of this composition is such, that it is admitted by the Natives as a standard work, to be used in the most solemn offices of their religion. In the Temple of Kaleghaut, “the principal object,” says Dr. Mill, “of religious attention in the neighbourhood of this city, I witnessed what I may term its eager reception by a number of priestly devotees from various parts of India, who in those precincts would have rejected even with contumely the gift of any Bengalee or Hindoo Tract, but who read and chanted this with a full knowledge of its anti-idolatrous tendency”—P. 73.

BOMBAY.

Ahmedabad—The Rev. T. Dear Pettinger, after a short residence in Bishop's College on his arrival from England, was placed at the disposal of the Committee and Archdeacon at Bombay: of him the Board thus speak with regret:—

He commenced his labours under the best auspices at Ahmedabad, and little more was wanting than additional Missionaries to open a goodly prospect for the rapid diffusion of Christian Knowledge wherever the Mahratta Language is known. The labours as well as the hopes of our cause have been interrupted by the early death of this excellent Missionary; who fell a victim to that scourge, which, after desolating a large portion of the Eastern World, has become prevalent in almost every country of Europe.

MADRAS.

The grounds of the following lamentation of the Board have been already in part stated, and will be further seen under the respective Stations:—

The Missions in South India present a scene of sad disappointment to those who have witnessed the exertions which have been made to furnish them with a Ministry in any degree commensurate with their wants. It has always been a source of great regret that the Labourers in this promising field of operation have been so few; but the despatches from India during the last year

have announced a deplorable reduction in the small number of those, whose services were employed under the auspices of the Society in promoting the knowledge of Christianity within the Presidency of Madras.

In this state of destitution, something may be expected from the resources of the country itself: and it is ground of thankfulness that there are very intelligent Young Men among the Native Catechists: two of these Bishop Turner was about to admit as Candidates for Ordination.

Vepery: near Madras—1727—J. P. Rottler, D.D., J. L. Irion; Godfrey, Catechist—Dr. Rottler is disabled from all active duties. The Rev. John Heavy-side, after having awakened the highest hopes of usefulness in the mind of the late Bishop Turner, has been obliged, by ill health, to return home.—In connexion with this Mission, there are 23 villages, containing 353 men, 471 women, and 250 children: the Portuguese Congregations consist of 80 men, 127 women, and 137 children.—The Mission Press continues to be fully employed, and to return large profits to the Native-Education Fund—P. 73.

Tanjore: 20 5miles S by W of Madras—1766—J. C. Kohlhoff, C. B. Thompson; Chr. Dan. Horst, Catechist. Mr. Kohlhoff has been compelled to give up, for the present, all labour. In this state of destitution, and suffering under the severe loss of the late Mr. Haubroe, the arrival of Mr. Thompson from England and that of Mr. Horst from Bishop's College was highly seasonable. No Report of the state of the Mission has appeared—Pp. 73, 74.

We have spoken of the resources of the country in the supply of Labourers: the following extract from the last Report will shew that these resources are multiplying:—

The two Institutions at Tanjore and Vepery, for the Education of Native Youth as Christian Teachers, promise to be of essential use in the propagation of the Gospel among the southern departments: they are both under the special superintendence of the Committee at Madras, and the personal inspection of the Missionary of the Station. While that at Tanjore is more peculiarly adapted to the instruction of persons of a more mature age engaged in the character of Catechists, with a view to the future selection of the most intelligent and exemplary for Holy Orders; the Vepery Institution is appropriated to the education of Native Christians of an earlier age, where Scholarships have been founded from the residue of a fund raised for the erection of a monument

to the late Bishop Heber. It was a favourite object with Bishop Turner, to make this Institution subservient to the Collegiate Establishment at Calcutta; and it is proposed to select the most promising Youths for the purpose of completing their education in a Seminary which unites in it most of the advantages of a European University.

The Tanjore Seminary is calculated to receive Twelve Pupils. Two Youths, who, under the prejudice of caste, though avowed Christians, refused to partake of their meals in common with low-caste Students, have been dismissed.

Trichinopoly: 37 miles W of Tanjore—D. Schreyvogel—The Christian Congregation consists of 623 persons—men, women, and children—P. 74.

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

Four Missionaries—John Hæberlin, John Charles Knorpp, Charles Benj. Leupolt, and John Theophilus Linke—destined for this Mission, sailed with the Bishop of Calcutta, on the 20th of June, from St. Helen's—Pp. 72, 276.

Calcutta—1816—Timothy Sandys, W. Morse; J. Dunsmure, James Thompson, As., with many Nat. As.; P. 8. D'Rozario, Printer. Mr. Morse sailed in March; and arrived in safety on the 18th of July. Mr. Reichardt continues to render gratuitous aid in the Ministry to the Natives—Catechetical Instruction in the Scriptures is found highly beneficial: Sunday-Morning Congregation at Mirzapore, 70; Afternoon, 40: adults baptized, 20; and, at Out-stations, 9: communicants, 35: a Communicant-Meeting both settles and prevents little grievances, and thus promotes mutual love, which has greatly prevailed—Seminarists, 8: English Scholars, 30: Bengalee Schools; Calcutta 7 with 330 boys, Out-stations 9 with 660: Native-Female Scholars, 45—The Press has been constantly at work: beside English Publications, there have been issued 27,000 Bengalee Tracts on six different subjects, 17,000 Hinduwee, 5000 Hinduwee in the Kythee Character, and 2500 Oordoo—Pp. 72, 74, 120, 160; and see, at pp. 132—134, some interesting statements relative to Missionary Work in India; and, at pp. 341—346, details of the Society's Calcutta Mission.

There are three Out-stations connected with Calcutta—At *Budgebudge*, 16 miles to the south-west, Ram Dhurn and a Sircar are employed: the people manifest much eagerness for Tracts, and readily enter into conversation on the subject Feb. 1833.

Of the Villages which have recently left the Roman-Catholic Church, Seven lie from 12 to 20 miles north and east of Trichinopoly, and Eight from 14 to 20 miles north-west and north of Tanjore. They contain 251 Christian Families, consisting of 850 persons, under the care of Five Native Catechists; and 236 Scholars under Ten Native Schoolmasters—P. 74.

Vellore—On the death of Mr. Haubros at Tanjore, the Rev. Peter M. Wessing was to remove from Vellore to Tanjore; but, before this could be accomplished, ill health compelled him to return to Europe—P. 74.

of Religion—*Raspunge*, 17 miles south of Calcutta, is visited weekly by Samuel, Native Catechist, from the Society's House at Mirzapore: about 20 persons attend—At *Dumdam*, a few miles north-east of Calcutta, J. A. Barnard is Superintendent of Schools, Rutten is Native Catechist, and there are 6 other Nat. As. Rutten holds Service twice on Sundays, and itinerates daily in the surrounding villages.

Burdwan: 20 miles NNW of Calcutta—1817—W. James Deerr, John J. Weitbrecht; Robert V. Reynolds, As.; many Nat. As. *Culna*: 47 miles N of Calcutta—1825—Alfred Alexander, Catechist; with 12 Nat. As.

A growing spirit of inquiry prevails: English Service is continued at Burdwan: the Native-Christian Congregations are continually increasing: adults baptized, 21; candidates, 16: communicants, 50. Four Youths give hope of future usefulness in the work of Missions—Schools and Scholars: English Boys, in a School at Burdwan 50, and in one at Culna 35; Bengalee Boys, in 8 at Burdwan 645, in 6 at Culna 410, in one at Krishnaghur 100, and in 3 at Bancoorah 285; Bengalee Girls, in one at Burdwan 100, in one at Culna 51, in one at Krishnaghur 50, and in one at Bancoorah 50; making a total of 24 Schools, containing 1535 boys and 251 girls—Pp. 74, 75: and, at pp. 57—61, 347, are given various Instances of the Degrading Influence of Heathen Superstitions; at pp. 61—64, many details relative to the state of the Natives; and at pp. 64, 346 very Encouraging Views of the State of the Mission.

Patna—G. M. Francis, Catechist—Intercourse is held daily with the people

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and Tracts distributed: the attention of many to Divine Truth is most encouraging—English School, 14 Christian Boys: Native School, 65 boys—Extracts from Mr. Francis's Journal, at pp. 347—349 of our last Volume, painfully exhibit the state of the Heathen—P. 75.

Buxar: on the Ganges, 70 miles below Benares—1819—John Macleod, Catechist; who removed hither from Chunar—English and Hindoostanee Services are held, and journeys are made in the vicinity—Two Schools have between 40 and 50 scholars—P. 75.

Benares—1817—Henry Christian Krückeberg; Robert Steward, Master of Free School; with Nat. As. Mr. Eteson has removed to Chunar. Mr. Krückeberg arrived from Calcutta, Nov. 29, 1831—Congregation, 18 to 25—Free School, 138 boys in daily attendance; in 3 Boys' Schools, 45; in a Girls' School, 50: very promising—Pp. 75, 120.

Chunar: on the Ganges, a few miles above Benares—1814—W. Bowley, Ralph Eteson; 3 Nat. Catechists, and other Nat. As. Mr. Eteson came hither from Benares July 30, 1831: he has been appointed Chaplain to the European Invalids at this Station: his English Duties are multifarious; but he renders aid in the Native Mission and Schools, and particularly during Mr. Bowley's journeys. These journeys have been continued with the usual interest and good effect: the detailed account of his Visits to Lucknow, Cawnpore, and Bithore, at pp. 65—71 of our last Volume, will have been read with pleasure; while the extracts from his Journal, at pp. 349—353, shew the Steady Progress of the Mission, and furnish some interesting discussions with learned and captious Mussulmans. The Communicants are 70, and the baptisms of adults were 17: five Schools are in action, but the total number of scholars is not stated. An Asylum for Native Boys and another for Girls have been established, and a Native-Christian Village is in progress. The Missionary Association has been revived, and raises about 30 rupees per month—P. 75.

Allahabad—1828—David Batavia, Nat. Catechist, superintends 2 Schools, and labours in diffusing the knowledge of Salvation. Yusuf Bakir has removed to Jaunpore, and has charge there of Schools supported by the Society—P. 75.

Gorruokpore: about 100 miles N of Benares: 70,000 inhabitants—1824—

Michael Wilkinson, W. Smith; Charles Doss, Nat. Cat.; Rewul Messeeh, and 12 other Nat. As. Mr. Smith arrived in September 1831—Professed Christians, 126: adults baptized in the year, 6—In 5 Hinduwee Schools, 200 boys: Seminary, 15 students. The Female Christian Asylum increases in numbers—P. 75; and see, at pp. 353—356, Mr. Wilkinson's Plan of a Native-Christian Community, and his statement of the Advantages of Itinerating among the Natives.

Bareilly: 156 miles NW of Lucknow, and 142 E of Delhi—1818; renewed 1823—Peter Dilsook, Nat. Cat.—No Report—P. 75.

Agra: 800 miles N W of Calcutta—1813—T. Cussens, Cat.; Fuez Messeeh, Nat. Cat.—Congregation, 16 to 40: communicants, 12: adults baptized, 2—Scholars: boys, 75; girls, 3. The School was, at first, discouraging; but the boys now readily read the Scriptures—Mr. Cussens visits the Fairs, and finds the people anxious to obtain Religious Tracts—P. 75.

Meerut: 32 miles NE of Delhi—1813—R. Richards, As.; Behadur Messeeh, Nat. Cat.—The Begum Sumroo has built a Chapel for the Mission, at the expense of 7000 rupees: upward of 100 Native Christians attend, and many Hindoo and Mahomedan Inquirers—In a Female School there are 14 girls—Mr. Richards's Journal, quoted at pp. 356—360 of our last Volume, affords striking Instances of the Growing Influence of Christianity—P. 75.

Kurnaul: 70 miles N of Delhi—1827—Anund Messeeh, Nat. Cat.—Congregation, 12: daily labours maintained among the people, with good promise—Scholars, 30—P. 75.

Summary of the North-India Mission.

Stations, 12—Teachers: Europeans; English Clergymen 6, and Lutheran 1, Laymen 8 and Women 6; Natives and Eurasians; Clergymen 1, Laymen 87, Women 2: Total, 111—Schools, 53—Scholars: boys, 2014; girls, 69; youths and adults, 32; sex not distinguished, 547: Total, 2662.

This Summary is taken from the last Report of the Society: the preceding Survey contains, in various instances, later intelligence.

In the year ending July 26, 1831, there had been 67 persons admitted to Baptism, whose conduct afforded satisfactory evidence of their sincerity.

In the Sixteenth Year of the Corre-

sponding Committee, ending April 30, 1832, the Expenditure amounted to 47,232 rupees, as follows: Calcutta, 11,271—Burdwan and Culna, 13,510—Buxar, 938—Benares and Chunar, 6041—Allahabad, 1416—Goruckpore, 6648—Bareilly, 394—Agra, 2140—Meerut, 2520—Sundries, 2354. The Receipts amounted to 2559 rupees for Contributions and 5887 for Profit of the Press: the remainder was chiefly supplied by the Parent Society.

Many details relative to the North-India Mission will appear in a subsequent part of this Number.

WESTERN-INDIA MISSION.

This Mission was first entered on at *Bombay* in 1820: its head-quarters were removed, in 1828, to *Bandora*, 7 miles from *Bombay*; and, in 1830, a Missionary was stationed at *Basseen*. Various considerations, detailed at pp. 521, 522 of our last Volume, have led the Committee to concentrate the labours of the Missionaries at one point—the large town of *Nassuck*, the seat and centre of Brahminism in the Deccan.

The Rev. W. Mitchell, on his return from his late visit home, left *Bombay* for *Nassuck*, with Mrs. Mitchell, in July; and was to be followed, as soon as circumstances would allow, by the Rev. C. P. Farrar and Mrs. Farrar from *Bandora*, and the Rev. John Dixon from *Basseen*. In these Stations there were employed, at the last Returns, 12 Native and Eurasian (Country-born) Teachers—The Schools were 15 in number—and there were 414 scholars, of whom 26 were girls—Pp. 76, 120; and see, at pp. 522—525, a view of the State of the Mission, and some details relative to the Natives.

SOUTH-INDIA MISSION.

Bellary—Anundarayer, Nat. Cat.—No Report—P. 76.

Tellicherry: NW of *Cochin*—1817—Joseph Baptist, Nat. Cat.; Nat. As.—No Report—P. 76.

Nilgherry Hills—James Baker Morewood—The Rev. Bernhard Schmid, on occasion of a visit to these Hills for health, communicated various Notices of the State of the Aborigines, and the circulation of Tracts among them: see pp. 451—453 of our last Volume—P. 76.

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. in 1827 were about 300 Protestants, 10,000 Roman Catholics, 1000 Jews, 2000 Mahomedans, and 6000 Heathens—1817

—S. Ridsdale, Stephen Lima; with many Nat. As. Mr. and Mrs. Ridsdale have been compelled, from the effect of their multiplied labours, to resort to the Nilgherry Hills, which they have done with great advantage to their health. No Return of numbers appears since that given in the last Survey; but, at pp. 135—138, there are many particulars relative to the Buildings, the Inmates, and the active and laborious Course of Employment in this Mission—P. 76.

Cottayam: 30 miles SE of *Cochin*, and near the Syrian College—1817—Henry Baker; several Native Clergymen, and many Lay Assistants—The English and Malayalim Services continue to be well attended. Mr. Baker is assisted by several Catanars—The College, which was broken up for several months through some misunderstanding, has 100 Students, and promises well: Grammar School, 44 Boys: in 32 Parochial Schools, there are 592 Syrian Boys and 124 Girls, and 207 Heathen Boys and 8 Girls; the Schools and Scholars being considerably diminished—From June 1830 to December 1831, more than 30,000 Malayalim Tracts and 4000 Handbills were printed—Pp. 76, 482, 483.

Allepie: between 30 and 40 miles S by E of *Cochin*: inhab. 30,000—1817—T. Norton; John Roberts, As; with Nat. As.—No Return of numbers appears since that given at p. 77 of our last Volume: but at pp. 483—487, various details are given of the Proceedings in the Mission, and of its Effect on the Natives, with Discouragements from their Insincerity; and see, at pp. 281—283, 459, 460, some Obituary Notices of Native Converts.

Palamcottah: 65 miles ENE of Cape Comorin: inhab. 9400: Head-quarters of the Mission in the District of TINNEVELLY, which occupies the south-eastern end of the Peninsula, and has 700,000 inhabitants—1820—C. T. E. Rhenius, Bernhard Schmid, Peter Fjellstedt, John J. Müller; John Regal, Guest, As; 85 Nat. Cat. and As. Mr. and Mrs. Fjellstedt arrived at *Madras* in September 1831, and at *Palamcottah* in February following: Mr. Müller had reached the Station in January. No Returns of numbers appear since that given in the last Survey: but, at pp. 440—450, 480—482 of that Volume, will be found much varied intelligence; including a record of many encouraging facts, in proof of the continued blessing of God

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on this extensive Mission, in which nearly 10,000 Natives are under Christian Instruction—Pp. 77, 160.

That the disappointment of worldly motives in embracing the outward form of Christianity, the neglecting to count the cost, the dread of persecution, and the force of deeply-rooted habits and superstitions where the grace of God had not influenced the heart, should have led many to fall away, cannot be a subject of surprise to him who is conversant with the Word of God. These trials, arising from the subtlety and malice of Satan and the corruption of the human heart, have been overruled for the manifestation of such as are *approved of God*, and have been made the occasions of exhibiting the glory of His grace.

[*Report.*

Mayaveram: 160 miles SSW of Madras: inhab. 10,000—1825—John Devasaigayam, Nat.; Cornelius, Dwapirasadam, Nat. Cat.; with Nat. As.—One Church, and three smaller Houses of Prayer: congregation, 160; communicants, 35; candidates, 75: baptisms, 6—Seminarists, 24; Schools, 30; with 1552 boys and 23 girls. Want of effective superintendence leaves most of these Schools in an inefficient state: where it has been in the Missionary's power to secure such superintendence, the effect has been most satisfactory: see, at pp. 398—401, some forcible remarks on this subject, with notices of proceedings in the Mission—P. 77.

Madras—1815—P. P. Schaffter, J. C. T. Winckler, C. Blackman, Edmund Dent; Alex. Chapman and 4 other Cat.; A. Daniel, As.; with Nat. As. The Mission has suffered a severe loss in the death, by Cholera, of the Rev. James Ridsdale. Mr. Duckham, the Printer, has been obliged, by ill health, to relinquish his post—At Madras, and three other places in the neighbourhood, Divine Service is regularly performed on the Sunday, and once during the week: besides these Services, the Missionaries have three Meetings during the week in their School-rooms at Madras, at which Heathens and Roman Catholics are accustomed to attend, and which have been the means of awakening inquiry

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Calcutta—1816—James Hill, G. Gogerly, James Paterson. Mr. Christie's health failing, he has proceeded to the Cape of Good Hope for its recovery. Mrs. Hill and her family rejoined her husband at the close of 1831. Mr. and Mrs. Paterson arrived on the 8th of June last—Mr. Hill has continued the English Services at Union Chapel: of

among them. Mr. Schaffter and the Catechists are in the habit of making excursions every month to the neighbouring places, and usually find attentive hearers among the Heathen, Mahomedan, and Roman-Catholic Population—Five Out-stations: 3 Churches, and 5 smaller Houses of Prayer: congregations, 344 persons: communicants, 142: candidates, 27: baptisms, 35—Seminarists, 21: Schools, 11; with 394 boys, 6 girls, and 35 youths and adults. This Return of the Schools does not include those for Girls under the Ladies' Committee, from whom no Report has appeared: in 1830, they had 15 Schools, with 615 scholars—The Press has been very active: before Mr. Duckham left Madras, he stated that there had been printed, since his former Report, 61,250 copies of Books of Scripture or Tracts, in various languages, for different Societies, and 10,000 Tamul Tracts for the Mission—At pp. 77, 120, 134, 135, 160, 239, 240, 283, 388—395, 533 of our last Volume, will be found notices of the Death of Mr. Ridsdale, of the Rev. W. Sawyer, and of Mrs. Blackman; with much intelligence respecting the Mission and the Natives.

Pulicat: on the coast, 25 miles N of Madras—1827—Nat. Cat. and Schoolmasters—P. 78; and see, at pp. 395—398, various notices of the Ministry and Schools: no regular Returns have been received.

No Report appears from *Bellary* or *Tellicherry*.

Summary of the South-India Mission.

Stations, 10—Teachers: Europeans; English Clergymen 9 and Lutheran 5, Laymen 2 and Women 11: Natives and Eurasians; Clergymen 3, Laymen 276 (repeated from last year, no later Return having been made,) Women 2: Total, 308—Communicants, 234—Schools, 216—Scholars: boys, 4361; girls, 844; youths and adults, 219; sex not specified, 1998: Total, 7422—This Summary is subject to the corrections of later intelligence arrived since the compiling of the last Report.

the Native Services and Schools no Report has been received—Pp. 72, 78, 160, 277; and see, at p. 322, some Notices of the late Rev. John Adam.

The Out-stations continue under the care of the Missionaries, C. Piffard and A. F. Lacroix: no Report has been received relative to *Kidderpore*, or to the Schools at that and the other Out-

Stations—At *Rammakalchoke*, there are 55 communicants, and 40 inquirers who have renounced caste: 7 adults were baptized in the year. At *Gungres* there are 28 communicants, and a total number of 50 converts: 8 adults had been baptized, and there were 41 candidates for baptism: the local circumstances of this Station, mentioned in the last Survey, place the people under great difficulties. At *Bhowanipore*, the congregations have been large and attentive; and at *Chillah*, and adjacent Stations, the Gospel has been regularly preached. Mr. Gogerly and Mr. Lacroix, in the beginning of 1831, were present at a Mela in Saugor Island, and visited the Districts of Tumlook and Midnapore; distributing many thousand Tracts, and preaching to multitudes who had never before heard the Saviour's Name: the people were eager to receive books, and willing to hear the Gospel—Pp. 78, 79.

The openings here, for preaching the Gospel, exceed my most sanguine expectations: one who can speak the language well has no difficulty in obtaining congregations. Mr. Lacroix, with whom I have generally gone to these Services, preaches thirteen or fourteen times a-week; and is almost invariably listened to with great interest. On most of the occasions on which I have been present, a considerable number of Brahmins have been in the congregation; and, at the conclusion of the Services, have entered into discussions which have excited great attention. The shrewdness and sophistry with which they argue have very much struck me.

[*Mr. Buyers.*]

I have visited *Rammakalchoke* and *Kristnapore*: at each of them a congregation of Native Christians assembled from the adjacent villages; the number about 100 at *Rammakalchoke*, and 80 at *Kristnapore*. Their manners appeared to me to be frank and simple: I saw none of that cringing servility, with which the lower classes of the Natives are but too ready to approach us. But what particularly attracted my attention was their demeanour during the Rite of Baptism and performance of Divine Service: there was in it a character of devotion, and serious attention to the duties in which they were employed, which are not always to be found in Congregations of European Christians.

[*Captain Dalby.*]

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—G. Mundy, T. Kilpin Higgs. Mr. Mundy, having recovered his health in England, where he arrived in April 1830, sailed on his return, with Mrs. Mundy, in July of last year. Mr. Pearson died in November 1831—A new Mission Chapel, 50 feet by 30, was opened in November 1831. Mr.

Higgs conducts three English Services weekly: the congregations have increased. Since Mr. Pearson's death, there has been an entire cessation of Native Preaching, which is the more to be regretted, as the attendance had increased—The superintendence of the Government Schools has not been resumed. Three Mission-Schools are continued: to the superintendence of these Schools, the distribution of Tracts, and the administration of medical relief, the efforts of Mr. Higgs among the Natives, while he is acquiring the language, are chiefly confined—Pp. 79, 199, 368; and see, at p. 326, some Notices of the late Mr. Pearson.

Berhampore: 120 miles N of Calcutta, and 5 S of Moorshedabad, with a surrounding population of about 20,000—1824—Micaiah Hill, Orlando T. Dobbin. Mr. and Mrs. Dobbin arrived at Calcutta, in June, with Mr. and Mrs. Paterson—The English Services have been attended with very encouraging success, and a few of the Natives appear to be seeking Salvation: but though Mr. Hill perseveres in preaching to Hindoos and Mahomedans, and in visiting the sick and dying, his course is through contempt and reproach; and he has to bear up, in faith and patience, under that want of success in his work among the Natives, which he has long sought by toil and prayer—In 2 Boys' Schools, there are 95 scholars: more Schools might be opened, were there adequate means of maintaining them. The Girls' School is improved—An Orphan Asylum has been opened for Native Boys and Girls under 8 years of age; who are to be trained up in useful occupations, and to be settled, when of due age, on a spot of ground not far from the Mission Premises, that they may form a Christian Community—Mr. Hill has largely distributed Tracts and the Scriptures, in journeys and at fairs: he has found, in repeated instances, that they have been read with attention, the name and subject of Tracts being frequently mentioned by persons anxious to obtain them—Pp. 72, 79, 160.

Benares—1820—James Robertson, W. Buyers. Mr. Buyers arrived at Calcutta Oct. 9, 1831, and reached Benares on the 6th of January—Pp. 79, 160, 368.

Mr. Robertson diligently prosecutes his labours among the Natives, whose attention he usually obtains. Native Readers have been

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employed to read the Scriptures publicly; and have persevered, notwithstanding persecution from their own countrymen. The Native Schools, as well as the preaching of the Gospel, have still to contend with difficulties, from the gross superstition and strong prejudices of the people. A new Mission Chapel has been built within the city. The books for the use of the Schools, and for general circulation, prepared by Mr. Robertson and his former colleague, Mr. Adams, in different languages, have been numerous. Mr. Robertson has translated the Books of Job and Ecclesiastes into Oordoo; and has agreed to join in the translation of the Scriptures into that language with the Rev. Mr. Crawford, Chaplain at Allahabad, who has already translated the Minor Prophets.

[Directors.]

Mr. Robertson has just completed the circuit of the whole city—conversing with people of all descriptions, and often preaching to great crowds; and his labours seem to have produced a deep impression: a spirit of conviction seems extensively to have spread in the city: there is a seriousness among inquirers, which leads us to hope that we shall soon behold many turn to the Lord in sincerity of heart. Beside the labours of Mr. Robertson out of doors, he has two Services in the City Chapel, in Hinduwee and Oordoo: the place is generally full, and the congregation remarkably attentive: it is composed of Hindoos and Mahomedans. We intend to commence a Third Service in the Chapel next week: had we preachers, there would be no difficulty in finding congregations in any part of the city; and, in some places, bungalows might be erected at a small expense, where the streets are too narrow for collecting the people in the open air. Owing to the narrowness of almost all the streets of Benares, they are very crowded, and the noise and clamour render it very difficult either to speak or hear; but where there is any convenient spot, the people appear very willing to attend.

I hope the Directors will consider the unequalled importance of Benares, as a Missionary Station, and will send as many more Labourers as possible—too many they cannot send; for were all the Missionaries of the Society within twenty miles of where I now write, they would find an ample field for their exertions. If we would destroy the monster, Hindooism, we should strike in the most vital part, and that part is undoubtedly here.

[Mr. Buggers: Jan. 1832.]

Surat: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie, Alex. Fyvie; T. Salmon, Printer—English Services are held on Sunday and Friday Evenings. The Native Services have been continued with encouragement: Hindoos, Mahomedans, and Parsees hear the Gospel; and an increasing number grow in the knowledge of the Truth, but it is not known to what degree the Divine Word has operated on the minds of the many thousands who have heard

it: wherever the Missionaries travel, they find the people ready to listen to their message. Friday and Saturday are generally occupied in visiting the Heathen Temples and other places of public resort, and pressing the truths of the Gospel on the attention of the people—The duty of Christians to provide religious instruction for their Heathen Servants appears to be, every year, better understood and more extensively fulfilled—There are 5 Schools, chiefly for boys; and one for girls. Sunday Afternoons are devoted, with great advantage, to Catechetical Instruction; and Wednesday Afternoons to the Teachers—There were printed, in the year, 5500 copies of St. Mark, 300 Hymn Books, and 24,000 Tracts: 2000 Portions of Scripture and 20,000 Tracts were distributed—There is no intelligence from the Out-station of *Kaira*, later than that in the last Survey—P. 80.

Belgaum: a British Military-Station: 75 miles NE from Goa, and 200 NW of Bellary: inhab. 25,000, chiefly Hindoos; prevalent language, Tamul—1820—Joseph Taylor, W. Beynon; with Nat. As.—Tamul Congregation, from 26 to 40: attendance is small at the Mahratta Services: baptisms, 4: in the Pettah, the number of hearers is sometimes great. The Word is generally listened to with attention—Extensive journeys have been taken, with very encouraging appearances—In 8 Schools there are 141 boys and 10 girls: the inhabitants of the vicinity manifest an eager desire for Schools—The Income of the Association for the year was 900 rupees: 659 Portions of Scripture and 10,544 Tracts were distributed—The Out-station of *Danvar* is frequently visited by the Missionaries. A congregation of from 20 to 30 people is under the care of the Native Assistants; with a School of 40 men and one woman in the Jail, and another School of 20 children—P. 80; and see, at pp. 360, 361, a Summary View of the Mission by the Directors.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Hands, John Reid; B. H. Paine, Printer; S. Flavel and other Nat. As.—Mr. Hands arrived at Madras, from his visit home, in September 1831; and at Bellary, at the end of February following. Mr. Walton has removed to Salem—At two English

Services on Sundays, from 400 to 500 attend: there is also a Week-Evening Service. In Canarese, there have been Nine Services weekly, in Bellary and the villages: the plan of catechizing the congregations on the subjects of the Discourses which have been delivered has had the best effect. Three Tamul Services have been held on Sundays, and three in the week: Samuel Flavel has carried these on with great steadiness: many are inquiring what they must do to be saved: the communicants grow in grace—Instruction is received with eagerness in the villages surrounding Bellary, of which there are from 70 to 80 within a circuit of 30 miles: in June 1831, Mr. Reid and Mr. Paine visited 45 of these villages; preaching and distributing Tracts and Portions of the Scriptures to thousands of the Heathen, very many of whom had never before heard the Gospel: a Bible was left at each village with the Head-man, on his promise, which was given in every instance, that he would assemble the villagers and read it to them: the Missionaries were greatly encouraged by the kind reception which they met with in every place—The Schools have been increased: there are now 10 Canarese for Boys and 1 for Girls, and 1 Tamul Boys' School: the Scholars are 350: strict discipline and frequent inspection have effected a great improvement. The English Charity-School continues in every respect prosperous—The Press has been in full activity: it has been furnished with fresh supplies of Canarese and Telooqoo types. Beside English Printing, there have been published, in the year, 27,000 copies of separate Books of Scripture, and 25,000 Tracts: the Circulation has amounted to 802 Portions of Scripture and 20,617 Tracts—Pp. 81, 160, 496; and see, at pp. 401—404, a Summary View of the Mission by the Directors.

Bangalore: in the territories of the Rajah of Mysore: has extensive Military Cantonments: 74 miles NE of Seringapatam, and 215 W of Madras: situation elevated, being 3000 feet higher than Madras: highly salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul—1820—W. Reeve, W. Campbell; with Nat. As. In the early part of 1831, Mr. Reeve proceeded to Madras, to superintend the printing of his Canarese and English Dictionary: he has since returned to Bangalore. Mrs. Campbell

and her family have returned home on account of ill health: they arrived in May—Sunday-Evening English-Service is fully attended. At the Native Services, from 50 to 70 are present: communicants, 25; candidates for communion, 4; and for baptism, 7: meetings for prayer and instruction are frequent, and are carefully improved by many. Some interruption of labour in Bangalore, by the violence of the Mahomedans, led to more frequent visits to the villages—Boys' Schools: Telooqoo, with 33 Scholars; Mahratta, 35; Canarese, 24: the children are often visited and catechized: the first classes make good progress—There appear to be 10 Youths in the Canarese Seminary: of 3 of them, who have begun to exercise their talents publicly, Mr. Campbell says, "I have often been pleased with the boldness and unction of their addresses, the force of their reasoning, and the strength of their language. . . The people stand astonished at their fervour, at their descriptions of the folly and wickedness of their idolatry, and at the delightful representations which they give of the mercy of God, the redemption of Jesus, and all the doctrines of Grace"—Two Out-stations are occupied by Young Men from the Seminary. At *Kiaggerre*, 8 miles distant and with 1000 inhabitants, David has been placed: he is listened to with attention; and they eagerly receive Tracts and the Scriptures: crowds frequent the weekly market, and daily through the road which leads through the village to Seringapatam and Mysore: it has thus many advantages as a Preaching Station. At *Beggoor*, 10 miles distant and with 3000 inhabitants, Jacob is stationed, and has entered on his labours with good prospects: his house is often filled with inquirers, who come even from a distance to hear the Word of God—Pp. 81, 277; and see, at pp. 436—439, a Summary View of the Mission by the Directors, with some remarks by them on the Disadvantages of Missions under Native Authorities, which is the case with this Station.

Salem: a large town of 60,000 inhabitants; with numerous villages within a moderate distance, containing 100,000: in N. Lat. 12° and E. Long. 78°—1827—George Walton; David, Nat. Preacher; Solomon, Nat. Reader. Mr. Walton removed hither from Bellary, in consequence of the death of Mr. Henry Crisp, who departed this life Oct. 28, 1831—

London Missionary Society—

A Mission Chapel, 45 feet by 44, was opened July 31, 1831: one English and two Tamul Services are well attended on Sundays, with a Catechetical Exercise in the afternoon: the poor are collected and addressed on Monday Afternoon, and conversations are held every evening with the people: for several months previous to the death of Mr. Crisp, the visits of Mussulmans, Heathen, Roman-Catholic and Protestant Inquirers were frequent at the Mission House: no small portion of time was spent with them in conference, and not without very promising effect on several persons; while the feeling of friendship and confidence appeared to strengthen and extend—Frequent visits have been paid to Womalore, 12 miles from Salem, in which a wide and effectual door seems to be opened; and journeys have been made to the extent of 70 and 200 miles, the effects of which have been such as to shew “that this mode of labour claims,” as the Directors state, “a more than ordinary rank among those means which may be employed for making manifest the savour of divine knowledge in every place”—The Scholars have increased to 350: in several instances there has been a cordial reception of the Word of God, and freedom in professing the Name of Christ: popular idolatry has been rejected; and the Scriptures have become a subject of examination and diligent study, and have supported and comforted in death—Pp. 81, 82: and see, at pp. 199, 323, some Notices of the late Rev. H. Crisp.

Coimbatore: N. Lat. 11° and E. Long. 77°—1830—W. B. Addis; who arrived here on the 20th of October of that year, from Travancore, where he had laboured about three years: two Native Readers, E. J. James and T. Craig, assist in the work with zeal and prudence—Three Tamul Services are held on Sundays: a Chapel was building by subscription. The villages in the immediate vicinity are visited daily; and others, from 10 to 15 miles distant, as often as practicable: great interest and attention are manifested by the people—Six Boys' Schools have been opened: at present, the prejudice against Female Education is even violent—The demand for the Tamul Scriptures and Tracts is great, and there is satisfactory evidence that the people read the books which they receive.

Quilon: on the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W.

of Nagercoil: inhab. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Roman Catholics: prevalent language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson, W. Harris: T. Cumberland, As.—A Summary View of this Mission, by the Directors, having appeared at pp. 59—61 of our Number for January, we refer our Readers to that abstract—Pp. 82, 160; and see, at p. 324, some Notices of the late Mrs. Thompson.

Nagercoil: head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 14 miles from Cape Comorin, prevalent language, Tamul—1806—C. Mault, W. Miller; Roberts, As.; 6 Nat. Readers, with many Assistant Readers. Mr. Miller removed hither from Neyoor in May 1831—The Congregations have increased to 50, and the Professing Christians to 1500 or 1600: the majority regularly attend the Public Services; and the knowledge and piety of many are increasing, while not a few seek the salvation of their relatives and friends, and some devote much of their time to this object: there were many candidates for baptism. The activity of the Readers is great among both the Christians and the Idolaters—The Schools had increased to 49, and the Scholars to 1941: in the number were 4 Girls' Schools: the improvement of the children is, in general, satisfactory: many of them appear, at times, to be deeply impressed by the truths of the Gospel: a few of the Christian Youths conduct the devotions of the families of which they are members, and others have encouraged their afflicted or tempted relatives. The Seminary for the preparation of Native Teachers has 30 promising Youths. In the Orphan School, 12 Boys are boarded and educated: in the Nagercoil Girls' School, which has 64 girls, many have made good progress: admission into these Schools is eagerly sought. “Many,” say the Missionaries, “among our Youthful Charge seem to emulate one another in a desire to obtain a knowledge of the Scriptures; for to this Book their attention is principally directed. We are often delighted in observing the joy which it gives them to repeat their lessons, their endeavours to excel, and the pertinent answers which they make to the questions proposed”—Some account of the Eighth Anniversary of the Nagercoil and Palamcottah Tract Society appears at

pp. 450, 451 of our last Volume: 45,000 Tracts had been printed in the year, and 1237 rupees raised—P. 82.

Neyoor: head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: 4 miles from the Town of Travancore: prevalent language, Tamul—1828—C. Mead; Ashton, As.; 14 Native Readers, with 26 Assistant Readers. Mr. Miller, as already stated, has removed to Nagercoil—The Congregations have increased to 60, and the Professing Christians to 2532: upward of 3000 have renounced Idolatry; but though the Mission has been extended, notwithstanding the rage of persecution, yet many are still held back, through fear, from a profession of the Gospel. Many are growing in knowledge and grace: Catechetical Examinations are found highly conducive to edification—The Schools have increased to 48, and the Scholars to 1162—A Press was established in 1831—P. 83.

See, at pp. 525—529 of our last Volume, a Summary View, by the Directors, of the two Divisions of the Travancore Mission.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—Edmund Crisp; 4 Nat. Readers—The regular Services have been continued; and in the public places large numbers of Heathens have, with few exceptions, listened attentively to the Word of God: a Catechetical Exercise occupies the Sunday Afternoons. The Readers continue active in the discharge of their duties—In 10 Schools there are 450 boys: their progress in school, and the state of mind of many who have left, are very satisfactory. The Girls' School has not increased—P. 83; and see, in a subsequent part of this Number, a Summary View of the Mission by the Directors.

Chittore: 80 miles W of Madras: 10,000 inhabitants, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—J. E. Nimmo; with 2 Nat. As. Mr. Nimmo, who had been Assistant in the Madras Mission, came hither, in the beginning of July 1831, on the death of the late Mr. Jennings—A Mission House had been provided and a Chapel erected a short time before Mr. Jennings's decease—The Native Services are conducted with regularity, and the attendance has increased. The Native Christians are frequently visited, and the wants of the poor alleviated—P. 83; and see, Feb. 1833.

at pp. 300, 301, a Summary View of the Mission by the Directors.

Madras—1805—W. Taylor, John Smith, John Bilderbeck, W. Hoyle Drew; with 4 Nat. As. Mr. Nimmo has removed to Chittore. Mr. Bilderbeck, who was born in India and had visited England with the view of preparing for future work as a Missionary, arrived, on his return, on the 1st of May. Mr. Drew arrived, after a voyage of 115 days, on the 25th of August—In the Eastern Division of the Mission, under Mr. Smith, the English Services are well attended: a fourth Tamul Service has been added on a Week Evening, but the Native Congregations are still small. In the Western Division, Mr. Taylor has been assisted by Mr. Drew, who would probably proceed to a separate Station: the two English Services and three Native were continued, and large numbers have been addressed in the suburbs and villages: native communicants, 38; many of whom appear truly pious: candidates, 9: adults baptized, 5—In 9 Schools under Mr. Smith there were 362 children, with an average attendance of 317: under Mr. Taylor, 5 Schools had 252 boys, and one had 27 girls; and he calculates, that, up to the end of May 1831, at least 1000 had passed, in the course of seven years, through the Native Schools under his charge: a Working Class in one School presents an agreeable scene of industry and improvement. The education in all the Schools is strictly Christian: a regular system of superintendence and examination secures many advantages—3650 Tamul Books and Tracts were printed, in the year, for the use of the Mission—P. 83; and see, at p. 322, Notices of Mrs. Smith, who died June 15, 1831; and at pp. 141—143, a Summary View of the Mission by the Directors.

Tripasore: an Out-station of the Madras Mission, about 30 miles distant—Nallapen, Joel, Nat. As.—In addition to Public Preaching thrice weekly, much attention is paid to catechizing and instruction from house to house—Communicants, 23: adults baptized, 5—Tripasore School has 34 scholars: in two others connected with the Station there are 110—P. 84.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Telooogo—1822—W. Howell;

London Missionary Society—

with 4 Nat. As., who are all diligent in the discharge of their duties—the Missionary is much encouraged by the regular attendance on the Means of Grace, increasing knowledge of the Gospel, and serious attention to the Word: communicants, 20: adults baptized, 2. In a journey of 250 miles, 500 Portions of Scripture and 2000 Tracts were distributed, great anxiety for them being everywhere manifested: the people at every village were exhorted to receive the Gospel—In 6 Schools there are 151 boys and 32 girls: all make good progress—Mr. Howell has begun the translation of Burder's Village Sermons into Telooqoo, for the use of Native Teachers—Of the inhabitants of the Christian Village, 22 adults and 14 children were under instruction as candidates for baptism—An insult offered to a Mahomedan Mosque, by some enemy of the Christians, it is believed, in order to occasion a tumult, awakened, as the same cause did at Bangalore, the indignation of the Mussulmans; and led to the death of Mr. Macdonald, the Assistant-Magistrate, who was killed in the tumult—P. 84; and see, at pp. 180—182, a Summary View of the Mission by the Directors.

Vizagapatam: a sea-port, 483 miles NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Telooqoo—1805—This Mission has been deprived by death of its faithful labourer, the Rev. James Dawson: after 16 years' diligent service at this Station, he was called to his Rest on the 14th of August of last year. His last Letter conveyed an earnest request for aid, under a state of oppressive debility, while the calls for toil were multiplying upon him on every side, with most encouraging indications of the blessing of God upon his labours. The prosperity of the Mission appears from the brief abstract at p. 84 of the last Survey; and, more largely, from the

Summary View of it given by the Directors, as printed at pp. 143, 144. It appears from Mr. Dawson's last reports that he considered many under his care as not far from the Kingdom of God: the day of heavenly light was dawning upon them: their desire was daily to understand the truths of Scripture better, and feel the influence of them on their hearts: the Pilgrim's Progress had been received, and was read with interest and delight: the communicants, 13 in number, were stedfast and unmoved under many trials: by their exemplary deportment and kind entreaty they won on many of their neighbours to accompany them to hear the Gospel: in 13 Schools containing 448 boys and 97 girls, the progress was steady and encouraging: much labour had been bestowed on the Native Youth, many of whom are from 16 to 20 years of age, to bring them well acquainted with the Word of God; and not a few well rewarded the pains taken with them: 600 copies of the Four Gospels from the Madras Bible Society, and 2000 Telooqoo Tracts from the Religious-Tract Society, had enabled him to meet a demand for Christian Books greater than he had ever before known. From this general spirit of inquiry which prevailed around him, the Missionary excepts the Brahmins; but he closes his communication with these memorable words, well becoming a Missionary soon to be called to his Eternal Repose—

Ignorance, delusion, pride, error, and unbelief, are the pillars which support their abominable system: but, notwithstanding their determined opposition to the Christian Religion, *the streams which make glad the city of God*, and which will, under the Divine Blessing, turn the barren desert into a fruitful field, are conveying their benign influence secretly among the Native Population of this place and neighbourhood; and, when it shall please God to pour down the influence of the Holy Spirit, these heavenly streams, which at present the enemies of our Religion cannot perceive, will become a mighty current, and carry the delusions of the people and the prejudices of the Brahmins into oblivion.

AMERICAN BOARD OF MISSIONS.

Bombay—1812—Cyrus Stone, David Oliver Allen, W. Ramsey. Messrs. Ramsey, Hervey, and Read arrived, by way of Calcutta, March 7, 1831: in the latter part of that year, Mr. Graves, with Messrs. Hervey and Read, entered on a New Station. But both before and since their removal, the Mission was called to suffer great affliction: Mrs.

Allen died on the 5th of February of that year, Mrs. Hervey on the 3d of May, and Mr. Garrett, the Printer to the Mission, on the 16th of July; and, after his removal to Ahmednuggur, Mr. Hervey, on the 13th of May of last year, was suddenly cut off by cholera. The Rev. G. W. Boggs, with Mrs. Boggs, embarked at Salem, on the 28th of May,

to strengthen this Mission—Our last Summary had reference to the year 1829. In 1830, the attendance of Natives at the Chapel somewhat increased, the people were visited, and many thousand Portions of Scripture and Tracts were distributed: several Brahmins avowed themselves serious inquirers. In 1831, three Hindoos were baptized, and others professed their belief of the Gospel: in October and November, Messrs. Allen and Read travelled in the Deccan, with the view, among other objects, of fixing on a New Station—Schools and Scholars increased, in 1830, to 17 for boys, with about 1000 scholars, and 18 for girls, with nearly 500: in 1831, there were 34, with 1485 boys and 455 girls. About a fourth of the children can read the Scriptures fluently: most of them can repeat a Scripture Catechism: the greater part of the boys have acquired a sufficient knowledge of arithmetic for the transaction of ordinary business, and some of the larger girls have learned to do plain needle-work. "Some of the higher classes," the Board remark, "are anxious to have their children acquire a knowledge of English; and, as the English Language contains more spiritual instruction than all other languages, the Missionaries deem it advisable to gratify the desire of the Natives in this respect: one of them, after having received numerous applications, consented to instruct Four Young Brahmins: their reading books were the English Testament and a Christian Catechism"—From Jan. 1, 1829, to Nov. 20, 1830, there were printed, in Mahratta, 61,800 copies of different Works, containing 2,223,700 pages; and, in English, 41,720 copies, containing 772,501 pages: the amount of printing, in 1831, in English, Portuguese, Mahratta, and Gozerattee, was 1,481,000 pages. The total produce of the Press, from April 1817 to the close of 1831, was about Ten Millions and a Half of Pages. The British and Foreign Bible Society and its Auxiliary at Bombay defrayed the expense of printing the Scriptures in Mahratta; and the Bombay Auxiliary Tract Society that of Tracts for gratuitous distribution. "Such a liberal co-operation," the Board say, "on the part of Friends of Religion in another Nation, is most thankfully acknowledged"—Pp. 84, 85, 199, 496, 533.

Ahmednuggur: a city formerly of great splendor under the Mahomedan Power: 175 miles NE of Bombay, on the high land of the Deccan: inhab. 50,000; with many villages easy of access, and English Cantonments of about 1000 Soldiers—1831—Allen Graves, Hollis Read; Babjee, Nat. As. The commencement of this Mission and the death of Mr. Hervey have just been stated: on the 9th of December 1831 the Missionaries left Bombay; and, on the 20th, arrived at their New Station. Mr. and Mrs. Graves had spent nearly a year and a half, in 1830 and 1831, on the Nilgherry Hills, and did not return to Bombay till October 1831: Mr. Graves's health had considerably improved, but was by no means restored; and it was with reference, in part, to this fact, that this Station, in the high land of the Mahratta Country, was chosen, as there Mr. Graves can employ his knowledge of that language to the best purpose in a climate more healthy than that of the coast—One early Mahratta Service is held on Sundays for infirm and disabled people, from 150 to 200 in number, relieved by the benevolence of the English: at two other Mahratta Services, from 25 to 60 persons attend: conversations are held with the Natives at home and in the streets. Mr. Read, with the Native Assistant, a Converted Brahmin, made a tour of 8 or 10 days among the villages in which they visited 16 of them, in not one of which had the Gospel been before proclaimed: the common people heard with attention, but many of the Brahmins with scoffs and suspicion—A Girls' School, of 13 scholars, is supported by the European Ladies.

There are Eight Missionary Stations within the Presidency of Bombay, connected with no less than Five different Societies in Great Britain and America—a fact which makes it delightfully certain, that a vast amount of benevolent interest, in different parts of the Christian World, is concentrated upon the Mahratta People: and in the City of Bombay itself there are, also, Seven Societies of various names, formed expressly for co-operating with kindred institutions in Great Britain in spiritually illuminating that part of India. The Government, too, notwithstanding the complaints of Natives that the divine origin of their religion and its obligations are publicly denied, tolerates the Christian Missionary in every part of the country, and protects him in his labours. [Board.

ESTABLISHED CHURCH OF SCOTLAND.

Calcutta — 1830 — Alexander Duff, Head Master of a Mission School; Sin-

clair Mackay, Second Master — No Report has reached us—P. 85.

SCOTTISH MISSIONARY SOCIETY.

Bombay—1828—John Wilson; Ramchundree, Michael Gomes, and other Nat. As.—Daily Services in the Mission Premises, in native houses, and in places of public commerce, continue to excite an equal, if not a greater degree of regard: the love of Christ, as manifested in His sufferings and death, is the subject which, above all others, excites attention: the Gospel has been proclaimed over a large district of the city: four adults have been baptized: communicants, 7. Of Mr. Wilson's Public Discussions with Hindoos, Parsees, and Mahomedans, we have given some particulars at pp. 199, 439, 440, of our last Volume—At the close of 1831 there were in 18 Schools 1058 male and 175 female scholars: of these, 1115 were Hindoos: 289 were Scripture Readers, 305 were Tract Readers, and 544 were Writers. The Scriptures and Scriptural Catechisms and Tracts are the only books used. "As all the Teachers," Mr. Wilson says, "with the exception of three Roman Catholics, are Heathens, there is frequent occasion to charge them with unfaithfulness; and as none of them have been trained in a Central School, there is constant reason for regret with regard to their discipline—The number of portions and copies of the Scriptures, and of Tracts, which have been circulated in various languages during the year has been very great: the supplies have been principally obtained from the Bombay Bible Society, the Bombay Tract and Book Society, and the Mission Lithographic Presses in Bombay and Hurnee—P. 85.

Bankote: on the coast: 60 miles S of Bombay: inhab. 5000 or 6000—1823—James Mitchell—On Mr. Mitchell's return from his journeys to Poonah, mentioned in the last Survey, he removed, for a time, to Hurnee, but made repeated visits to Bankote; remaining usually, on these occasions, for some days, and making known the Gospel under very promising appearances—P. 86.

Hurnee: 13 or 14 miles S of Bankote: inhab. 8000—1824—John Cooper, Robert Nesbit—Mrs. Cooper's health obliged Mr. Cooper to accompany her to the Nilgherry Hills: she appeared, at first, considerably relieved; but sunk at length under her disease, July 4, 1831, with a hope full of glory: he arrived at Hurnee on the 1st of November following, having been absent upward

of twelve months; which period he had endeavoured to improve to the utmost, for the spiritual benefit of the Natives, as he had ability and opportunity—Of Mr. Mitchell's assistance from Bankote we have already spoken: he and Mr. Nesbit, besides maintaining Public Services on the Mission Premises, went daily into the villages; but their message was now become irksome; and when a few were seated together, the approach of the Missionaries was a signal for their immediate separation. "The Gospel," say they, "which we preach, is loathed by them; and the Name of the Saviour, to whom we bear witness, is cast out as evil." In tours, however, to distant villages they met with more encouragement; but chiefly, they fear, through the influence of novelty. Three adults have been baptized. Keshuwu, the Brahmin mentioned in the last Survey, has returned, after being baptized, to the people of his own caste, and, having performed the rite of purification, has been re-instated in all its privileges: on the Missionaries visiting the place of his former residence, this fact was brought forward as a proof of the falsehood of Christianity: "Keshuwu," said the people in the market-place, "found darkness among us: he went to you for light, but was grievously disappointed"—In the course of the year, 26 Schools were attended by 1163 boys and 52 girls: of the boys, 659 were Readers and 504 Writers: 9 Schools, with 295 boys and 29 girls, have been latterly discontinued, reducing the number to 17 Schools with 868 boys and 23 girls—At the Lithographic Press, 14,100 Tracts and Elementary Works were printed in the year—P. 86; and see, at pp. 144, 145, the statements of the Missionaries on the Difficulty of imparting the Knowledge of the Truth to the Heathen.

Poonah—John Stevenson; with Nat. As. On Mr. Mitchell's leaving Poonah, as mentioned under the head of Bankote, Mr. Stevenson continued in that city, and there labours. His principal efforts have been among Heathens and Mahomedans, both in Poonah and in some extensive journeys: Roman-Catholics, Indo-Britons or Eurasians, and Europeans, have also engaged his attention. In one journey, to Nassuck by way of Ahmedneggur, with Mr. Wilson of the Bombay and Mr. Farrar of the Church Missionary Society, he made a circuit of

about 260 miles: the great body of the people listened with attention, and received books with eagerness; while some Brahmins opposed them with rancour, and they were on one occasion hooted away. In a second journey, of 350 miles, to Akulcote by way of Punderpore, he had many opportunities, in the smaller villages, of declaring the glad tidings of Salvation to people generally candid and ready to hear; and at Punderpore, a celebrated place of Hindoo Pilgrimage, where he was occupied several weeks, he distributed three bullocks' load of Tracts and Portions of Scripture—In 3 Schools there were 100 boys and 10 girls.

The Missionaries at Hurnee, in reference to the contemptuous treatment which at present they receive from the Natives, make some remarks, which well deserve the consideration of all Missio-

naries and Societies, when mourning over the levity and contumely of the Heathen:—

How sad is it that men should enhance their condemnation!—that light should come among them, and they should prefer the darkness! Should such an issue be owing to ourselves—to the nature of our prayers, or the manner of our ministrations—what occasion have we of fear and trembling, as well as of grief and lamentation! We mention the Saviour's Name; but we MAY be doing so in such a manner as only to disgrace it. We speak of His glorious Perfections and of His wondrous Works; but we MAY be doing so in such a manner as only to hold them forth to misrepresentation, contempt, and scorn. *Brethren! pray for us. If blood is found on our skirts, you will not be altogether guiltless. Let us strive in prayer for one another, that, through us, the Name of the Lord Jesus may not only not be blasphemed, but highly magnified and greatly honoured.*

WESLEYAN MISSIONARY SOCIETY.

Calcutta—1830—Peter Percival, T. Hodson; with 2 Assistants—A substantial Bungalow Chapel, 36 feet by 30, was opened on the 12th of July: it will contain between 300 and 400 persons, and is situated in Cornwallis Square, where the population is on all sides dense and purely Hindoo. Both the Missionaries are become efficient in Bengalee—The Schools have suffered, in one place by the opposition of Romanists, and in another by that of Heathens: in others, they prosper—P. 86. In reference to this new Place of Worship, it is remarked in the *Calcutta Christian Observer*—

It is matter of thankfulness to see the Means of Grace increasing around us; and our fervent desire is, that the many Bungalows in which Christ is preached may be as stars in the dark scene of Heathenism, till

the light of life shall dispel every gloomy shadow of idolatry and sin.

Bangalore and Seringapatam—John F. England—No Report—P. 86.

Negapatam: a sea-port, 48 miles E. of Tanjore: inhab. 15,000 to 20,000—1821—Alfred Bourne—No Report—P. 86.

Madras—1817—T. Cryer, W. Longbottom—Three Tamul Services are held weekly—In a School of 55 Heathen and Roman-Catholic Boys, many read exceedingly well: in another, of 30 Heathen Boys of high caste, the improvement is rapid: in an English School of 117 Boys a great proportion are such as have finished their Tamul Education in Heathen Schools, and come to the Missionaries to learn English; the desire of which, from secular motives, is very great—P. 87.

GENERAL BAPTIST MISSIONS.

Cuttack: 251 miles SW of Calcutta: inhab. 60,000—1822—G. Lacey, W. Brown; Gungadhor, Ramchundra, and other Nat. As.—Besides English and Orea Services, a weekly visit is made to the houses of the Native Christians. The Native Brethren visit the bazaars and villages: the preaching in the town has been attended with much noise, and opposition and ridicule; but in the country it has been better received. Gungadhor and Ramchundra are very powerful witnesses against their idolatrous countrymen; and the consistent conduct of the converts makes an impression on the native population highly favourable to the Gospel: those who

would not, before their conversion, lend them a cowry, would now, without hesitation, entrust to them thousands. Yet this fickle and trifling people will, for some days together, pay encouraging attention, and then return to their wonted opposition and banter: there are numbers, however, "hanging about," as the Missionaries express it, "and thinking seriously"—Seven baptisms have taken place in the year—In 6 Native Schools, there are 240 children; and, in the English Charity-School, 11 boarders and 33 day scholars. The Collector, R. Hunter, Esq., has appropriated, from a fund connected with his office, 40 rupees monthly, for 5 boarders and 5 day scholars in

General-Baptist Missions—

the Charity School, which sum defrays about one-fourth of the expense of the School—At a Mela 12 miles from Cuttack, 5000 Tracts were distributed; and, at another 35 miles distant, 3000: Cuttack and its immediate neighbourhood offer few persons to whom they can be given with any reasonable hope of good, until the people can be induced to read to better purpose those which they have received. Various publications, in English and Orah, have issued from the press; and 19,800 copies of Tracts, seven in number, are about to be printed—A system of small circuits has been begun at Bhogespore, 8 miles north of Cuttack; a place surrounded by villages and markets to a great extent, and where much inquiry is making concerning Christianity: Bungalows and Places of Worship will be erected as opportunity offers; and the Missionaries will resort to these central spots for a few weeks at a time, and from them visit the neighbouring

villages—To alleviate the trials of the converts and render them helpers one of another, a Christian Village is forming in the vicinity of Cuttack. The Native Christians will build their houses in a uniform manner: here, though outcasts from their kindred, they will support and strengthen one another—P. 87.

Pooree: near the Great Temple of Juggernaut, on the coast, S. of Cuttack—1823—A. Sutton—Abusive opposition runs very high; but daily labours in the bazaar are, notwithstanding, maintained: the people are awfully sunk in infidelity and sensuality. In reference to the Devotees of Juggernaut, Mr. Sutton says, "Were it not for the Pilgrim Hunters, I apprehend the number of Pilgrims would be very small"—In 4 Schools there are 130 boys—P. 87; and see, at pp. 109, 110, a Brief Obituary of the Rev. W. Bampton.

The Mission at *Balasore* is, for the present, suspended.

JEW'S SOCIETY.

The formation of an Auxiliary at *Calcutta* was stated at p. 481 of our last Volume. Mr. Jacob Samuel preached to the Jews as opportunity offered. A School for Jewish Children was to be

established. Mr. J. Sargon, Mr. M. Sargon, and Mr. J. Harington are mentioned in connection with *Madras* and *Bombay*, but no particulars are stated.

Ceylon.

BIBLE AND TRACT SOCIETIES.

AUXILIARY BIBLE SOCIETY.

The *Cingalese* Scriptures, though much called for, being withheld from circulation by the inability of the Auxiliary to bind the copies, the Parent Society has supplied the means, by a grant of binding materials and of 300*l.* This Bible, in its first edition, formed a Quarto Volume of 3350 pages, at a cost of 3*l.* 1*s.* 6*d.*: the present edition forms an Octavo Volume of 1212 pages, at a cost of 11*s.* 6*d.* The Issues of the Year, including Tamul, were 1112 copies—P. 88; and see, at p. 529, Testimony to the Increasing Influence of the Scriptures.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has presented 50*l.* in aid

of Lending Libraries in Colombo, Galle, and Trincomalee; and for the supply of Books to the Charity Schools connected with the Church.

RELIGIOUS-TRACT SOCIETY.

The Colombo Auxiliary has printed 6000 Tracts: the Tracts are four in number: one of them, against Buddhism, has produced great alarm among the priests. The number of Tracts printed by the Jaffna Committee is not stated, but they have issued 123,500. The Society has granted 144 reams of paper, 28,000 Tracts in English, Dutch, and Indo-Portuguese, and a number of Children's Books—P. 88.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo, with the village of Hanwell—1812—Ebenezer Daniel, Hendrick Siers—The Native Congregation has

been about 130: four have been baptized: Preaching Stations have been opened in different parts of Colombo, and six or

seven villages have been visited; at some of which places the hearers appear very serious—The Schools, notwithstanding

many discouragements, have prospered —P. 88.

CHURCH MISSIONARY SOCIETY.

The Missionaries were much refreshed and encouraged by the paternal counsels and conduct of their late beloved Diocesan, during his Visitation of that part of his Diocese, in February of last year. The Bishop visited the four Stations occupied by the Society in the Island, and confirmed about 150 persons who had been prepared by the Missionaries for the reception of that impressive rite.

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—S. Lambrick, Joseph Bailey, James Selkirk; W. Ridsdale, Printer. *Kandy*: 80 miles ENE of Colombo—1818—T. Browning. *Baddagame*: a village 12 or 13 miles from Galle—1819—G. Conybeare Trimnell, G. Steers Faught. *Nellore*: near Jaffna: inhab. 5000 or 6000—Joseph Knight, W. Adley.

Summary—The Missionaries are assisted, in the various departments of labour, by 76 Natives: in 18 Cingalese Congregations at Cotta, Kandy, and Baddagame, the average attendance is 1195; and in 3 Tamul, at Nellore, it is

The general state of this Mission, in the Preaching of the Gospel—the proficiency of the Scholars—the Translation of the Scriptures and Liturgy of our Church into the vernacular tongue—and the effectiveness of the Presses at Cotta and Nellore, is such as demands grateful acknowledgments (*Report*)—Great harmony, peace, and love have hitherto abounded among us; but greater, if possible, this year than formerly (*Missionaries*)—From the Reports, and other communications of the different Brethren which came before us at the Annual Meeting, though not many very marked conversions are recorded, I think I may say, that, on the whole, the Mission appears in a prosperous state. Activity, zeal, and well-directed efforts, together with humble reliance on the promises of God's Word and earnest longings for the Divine Blessing, appear to characterize the proceedings at every Station; and nothing is wanting but the all-restoring breath of Jehovah, to cause the dry and withered bones, to which we prophesy, to rise and live (*Rev. Joseph Knight*.)

WESLEYAN MISSIONARY SOCIETY.

The Annual Report of the Society having been unavoidably delayed, we are obliged to confine ourselves to such notices of this Mission as we have been able to collect from the communications which have appeared.

At Colombo, the prevalence of Cholera, in the former part of last year, obstructed the Schools; which, in other respects, were in a satisfactory state. Three English and three Cingalese Services were held on Sundays in Colombo; but, instead of itinerating on that day among the Schools, the Missionaries now

500: the Communicants in the whole Mission are 85—the Candidates 48—Baptisms have been 64 in the year—the Seminarists are 59; and, in 57 Schools, there are 1865 Boys, 249 Girls, and 41 Youths and Adults.

Press—The Cotta Press, in 1831, issued 20,400 Papers, Tracts, and Books, of which about three-fourths were in Cingalese, and the remainder English or Portuguese. The Tamul Press, also, at Nellore executes work with facility and despatch; and is not a burden, but a source of profit to the Mission. The translation of the New Testament into Familiar Cingalese, by Mr. Lambrick and Mr. Selkirk, has been completed for a considerable time. Tracts are eagerly sought after, particularly some which have been connected with local or temporary circumstances—Pp. 88, 89; and see, at pp. 117—119, 240, 262—274, 301—311, and 487—495, very ample and satisfactory details relative to all the departments of the Mission, and much information on the State of the People.

confine their labours to one or two places, in the hope of raising there permanent adult congregations.

In the Tamul Division of the Mission, great efforts have been made, in and round Jaffna, to awaken the people to a concern for the salvation of their souls. Meetings have been held several days in succession, at different Stations; when five or six Missionaries of several Communions have attended, and exhorted and reasoned with the people. On some occasions, the people were disputatious; and the Missionaries could scarcely finish

Wesleyan Missionary Society—

a sentence without being either questioned or contradicted. They write, on the subject of these labours—

We spent the greatest part of each day in going from house to house, to tell the people that Jesus Christ came into the world to save sinners. We generally commenced by asking them if they had heard the Good News, and of the New Law. When a New Regulation is made by Government, the tomtom-beaters go from village to village to beat the tomtom, and proclaim it: consequently, this method excited a curiosity in them to hear what this Good News and New Regulation were; and they all came out, and in general listened attentively while we told them the News was, That Jesus Christ came into the world to save

them; and the New Law was, That they must repent, and forsake their sins.

We were especially pleased with the anxiety of the Females to hear what we had to say. They generally run away when they see a White Man, and hide themselves in some part of the house; but, on this occasion, they nearly all came out, and sat down with us on the ground to hear. Going from house to house to talk with the people is the best plan of instructing them: and indeed we have no other means of instructing the Women; for they will not come to the Chapel or the Schools.

Pp. 89, 90; and see, at p. 371, some Obituary Notices of Don Luis Perera, one of the Native Assistants in the Mission.

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS—*Tillipally*: 1816: Levi Spaulding—*Batticotta*: 1817: Benj. C. Meigs, Daniel Poor—*Oodoo-ville*: 1820: Miron Winslow—*Panditeripo*: 1820: John Scudder, M.D.—*Manepy*: 1821: H. Woodward. The distances of these Stations from the town of Jaffnapatam are as follows: *Manepy*, 4½ miles north-by-west—*Oodoo-ville*, 5½ miles, north—*Batticotta*, 7 miles, north-west—*Tillipally*, 9 miles north-by-east—*Panditeripo*, 10 miles, north-north-west—The Missionaries are all married, and are assisted by 31 Native Converts. Mr. Winslow, in the early part of last year, visited the Governor, Sir Wilmot Horton, at his residence in the Kandian Territories, on the affairs of the Mission; and was assured by His Excellency of his countenance and support.

MINISTRY—Three Natives now furnish valuable aid as Licensed Preachers: *Gabriel Tissera*, the oldest of them, has been for some time licensed: the other two, *Nathaniel Niles* and *Charles Augustus Goodrich*, were licensed at a Quarterly Communion held in January 1831: in the afternoon of the same day, they went, for the first time, into the pulpit; and, after Goodrich had read and expounded a portion of Scripture and prayed, Niles preached with great propriety, energy, and feeling, enforcing the duty of the Native Church to raise up and send forth Native Preachers of the Gospel of Christ: nearly all the congregation were in tears. The Congregations have been larger than in former years. Meetings for Prayer have been held at an early hour. The accession of Women to the congregations has formed a new era in the Mission: the wives, mothers, and sisters of the

Schoolmasters are beginning to break away from that seclusion in which the tyranny of custom had so fast bound them, that Mr. Meigs says their attendance at Public Worship was "six months ago considered to be quite impracticable." A renewed Religious Awakening in the Mission was noticed at pp. 182, 183, of our last Volume: in reference to this and to the general results of the Mission, the Board say—

The revival, mentioned in the last Report as existing at the close of the year 1830, continued with little abatement till near the end of February. On the 21st of April, 34 Natives were admitted to the Church; and, on the 21st of July, 25 others, and the two oldest children of the Mission, making Sixty-one New Members of the Church as the consequence of that gracious visitation from on high: others were admitted in January 1832, probably fruits of the same revivals.

It is found, that, of 198 Native Members of the Church received previous to the year 1832, there had been 117 connected with the Boarding Schools and Seminary—30 are Schoolmasters and Superintendants of Schools and 50 are Villagers, including some domestics in the Mission Families. Of the Schoolmasters and Villagers, 30 are more than 40 years of age—13, above 50—one is 70 or upward—and one is above 80. Several, of more than the middle age, have died; giving hopeful evidence of piety, but without making a public profession of their faith.

In Jaffna, the influence of the Mission is seen in all classes; and there is accumulating evidence that Heathenism is declining in that part of Ceylon, though it may please God to reserve to a future generation the sight of its utter extermination.

FREE SCHOOLS—At the close of 1831, there were, in 95 Schools, 2910 boys and 591 girls: of these Schools 30 are under the care of Native Communicants, and others under Candidates for the Communion; the Missionaries being

deeply convinced of the necessity of employing, so far as possible, only competent and pious men.

BOARDING SCHOOLS—In the *Preparatory School* at Tillipally there are 50 Youths, of whom about a fifth are communicants or candidates. In the *Seminary* at Batticotta, of 83 Students 38 are communicants, and a number are candidates; the weight of character and influence being decidedly Christian. The *Theological Class*, under Mr. Winslow, at Oodooville, is composed chiefly of Young Natives, who have completed their course in the Seminary, and are employed as Assistants in the Mission; their services are important, and their progress in the knowledge of the Scriptures is highly gratifying and auspicious. Of the *Female Central School* at Oodooville, the Board say—

The principal object of the School is, to raise up suitable companions for the Native Christian-Assistants of the Mission; and this is in a fair way of being attained: there is an increasing readiness in the Young Men to seek the pupils of this school for wives. The religious state of the school is highly interesting: the whole number of pupils is 26; of whom seven are Members of the Church, four are Candidates for admission, and five or six are religiously disposed. Indeed it is very encouraging, that none have been long members of this school, without becoming the hopeful subjects of converting grace; and no one has been known to dishonour her profession. All who have regularly left the school are married to Christian Husbands, and are training up their families in a Christian manner; and though some of them suffer for want of this world's goods, they appear to suffer patiently, in hope of a better and enduring inheritance. The influence of Christian Households, thus formed and conducted, must, eventually, be great among a people to whom

domestic happiness is rarely known.

SCRIPTURES and TRACTS—Grants of 600 Dollars from the American Bible Society and of 200 from the Tract Society have been very seasonable. Single Gospels in Tamul have been largely called for. The Mission, not having a Press of its own, procures the printing of its Tracts at the Church-Mission Press at Nellore: the Tracts, thus printed and distributed during the year, amount to nearly 75,000: they are chiefly original, and adapted to Native Christians, Romanists, Mahomedans, and Heathens.

BISHOP TURNER—In reference to this lamented Prelate, the Board state, that, on learning the loss, amounting to between 4000 and 5000 dollars, which had been occasioned by the Fire at Manepy, mentioned in our last Survey, and which had taken place a few days before he visited the district, the Bishop headed a subscription with 100 rupees, and successfully recommended the case to his friends: the Board "regard these acts of disinterested kindness," to use their own words, "as a delightful illustration of that catholic spirit in persons of different Religious Denominations, which Missions to the Heathen are so eminently fitted to promote." The Bishop "devoted a day to the examination of the Seminary at Batticotta, and declared to the Members of the Mission his full concurrence in their plans of procedure. The Missionaries were strongly reminded," the Board add, "by what they saw of this Prelate, of the description of Bishops drawn by the pen of Inspiration."

See pp. 90, 91 of our last Volume.

Indian Archipelago.

STATIONS—LABOURERS—NOTITIA.

BAPTIST MISSIONARY SOCIETY.

Sumatra—No Report—P. 92.

Java—Mr. Bruckner arrived at Samarang, from his visit to Serampore, July 14, 1831. He had prepared and printed a number of Javanese Tracts on the most important topics, longer than those which are usually distributed among the Heathen, the Six Tracts containing 234 pages: of these about 17,600 were print-

ed. They excited so much attention, that crowds, among whom were people from a distance of 40 or 50 miles, surrounded his house to procure copies. The police interfered; but an appeal in person to the Governor at Batavia enabled Mr. Bruckner to resume his labours without further molestation—P. 92.

LONDON MISSIONARY SOCIETY.

Batavia—1814; revived 1819—Walter H. Medhurst; W. Young, As.—The Feb. 1833.

Missionaries have been enabled to hold on, in health and activity, their accus-

Baptist Missionary Society—
tomed course of labour in the Ministry and the Schools. Under many trials from the chilling apathy of the great body of the people, they yet labour in hope, and not without tokens of good—The call for Malay Tracts continues to be very

great: 4000 Chinese have been printed. The New Testament in Low Malay is at press. Mr. Medhurst's Hokeën Dictionary is printing by the Select Committee of the E. I. Company, at Canton, free of expense to the Society—P. 92.

Australasia.

BIBLE AND TRACT SOCIETIES.

NEW SOUTH-WALES.

THE remittances in the year for the *Bible Auxiliary* carry the total, during its Fifteen Years, to 3110*l.*—The *Tract Society* has remitted to the Religious-Tract Society 125*l.*; and has received from it 13,000 Tracts, and Bound Publications, to the value altogether of 171*l.* 14*s.* 6*d.* "So acceptable," the Rev. W. Cowper writes, "are the Book Publications, that we have never yet been able to satisfy half the demand." The Issues of the Seventh and Eighth Years were 45,396 Tracts, making a total of 167,436. The Income has steadily increased; having been, in the Fifth Year, 62*l.*; Sixth, 87*l.*; Seventh, 100*l.*; and Eighth, 175*l.*—The *Christian-Knowledge District Com-*

mittee have received 294*l.* 19*s.* for Publications: 103 Bibles and Prayer-Books, and 4166 other Books and Tracts, have been issued—P. 93.

VAN DIEMEN'S LAND.

The *Bible Auxiliary* has remitted 60*l.* The cause continues to gain ground: 400 Bibles and Testaments have been sent by the Parent Society—The *Tract Society* is in active operation—The *Christian-Knowledge District Committee*, having a wide and promising field before them, have applied for Books and Tracts, chiefly for sale, to the amount of 230*l.* A gratuitous grant has been made, by the Parent Society, to the amount of 60*l.*—P. 93.

STATIONS, LABOURS, & NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

NEW SOUTH-WALES.

John C. S. Handt, W. Watson—Mr. and Mrs. Watson arrived at Sydney on the 1st of May—No Report—Pp. 93, 240.

NEW ZEALAND.

STATIONS & LABOURERS—*Rangihoua*: on the north side of the Bay of Islands: 1815: John King, James Shepherd, Cat. —*Kerikeri*: to the west of the Bay: 1819: James Kemp, C. Baker, T. Chapman, Cat.—*Paihia*: on the south side of the Bay: 16 miles SE of Kerikeri: 1823: H. Williams, W. Williams, Alfred Nisbet Brown; W. Fairburn, Cat.; W. Puckey, As.—*Waimate*: 9 miles inland from Kerikeri: 1831: W. Yate; G. Clarke, James Hamlin, Richard Davis, James Preece, Joseph Matthews. Mr. Matthews had arrived at Sydney on his way. The following Labourers have sailed for this Mission: Miss Maria Coldham, Sister of Mrs. H. Williams, to assist in the charge of the Mission Families; from Deal, on the 24th of April—Mr. J. A. Wilson and Mrs. Wilson; from Plymouth, early in October—Mr.

John Morgan; from Liverpool, on the 6th of November.

MINISTRY—Our last Volume contains abundant evidence (see pp. 145—157, 183—195, 406—412) of the power of the Gospel, in the hand of the Holy Spirit, to bring New Zealanders to God: even these naturally fierce and turbulent men begin to be humbled for sin, and to seek and embrace mercy in the Saviour of Sinners; and the proof of their having done so, is furnished in the striking change which has taken place in their character—in their veracity, their honesty, the subjugation of their temper, the tenderness of their conscience, their anxiety for the spiritual welfare of others. A manifest change has also taken place among the mass of this people: their savage character is greatly softened; and they not only, in many instances, receive the Missionaries with readiness, but, of their own accord, send for the Servants of God to give them instruction, and to settle among them. This effect of the Mission was strikingly seen in a voyage

down the coast to the southward of the Bay of Islands, made by the Rev. H. Williams and Mr. Chapman, from Oct. 18 to Nov. 18, 1831: everywhere there was a great desire for Missionaries, and an eagerness to learn and to have Schools: hundreds assembled in various places, and listened attentively to instruction.

SCHOOLS—At Kerikeri, there were under instruction 47 men and boys and 22 women and girls; and at Paibia, 66 men and boys, and 31 women and girls:

WESLEYAN MISSIONARY SOCIETY.

Mangunga: on the E'O'kéanga—1827—W. White, John Hobbs. Mr. Stack has returned home, and has since entered into the service of the Church Missionary Society—There is now a general

the whole number of Scholars has been stated at 317.

Pp. 93, 456, 495; and see, in the parts of our last Volume above referred to, much intelligence relative to the Natives and to the various details of the Mission: see, also, at pp. 61—63 of our last Number, some Official Statements on the Statistics of New Zealand.

The Religious-Tract Society has forwarded 4200 Publications.

willingness to hear; and, in several places, the people are urgent for regular instruction. A class of five Members had been formed. One Young Man died in the Faith—P. 94.

Polynesia.

WE have too often had occasion to speak of the calumnies and misrepresentations with which the Missions in these Seas have been assailed. These are still continued. We have referred under the last Division to the misrepresentations on the subject of the Church Mission in New Zealand, noticed at p. 412 of our last Volume. The book in question is Earle's "Narrative of Nine Months' Residence in New Zealand:" but how little competent a man of this Writer's habits is to appreciate the character and proceedings of the Servants of Christ, is sufficiently shewn even in the somewhat-reluctant admissions of the Quarterly Review in its account of this Work; and, more decidedly, in the just strictures of the Edinburgh Reviewer.

The Missions of the London Missionary Society, in this Division of the Survey, have been ably vindicated and their value justly appreciated, in a statement published by the Directors, and printed at pp. 361—367 of the last Volume.

We shall have occasion to quote hereafter the testimony of an American Officer, who has made four eventful voyages in these and the neighbouring Seas, and who bears a most honourable testimony to both the New-Zealand and Polynesian Missionaries, and to the extensive good which they have been the means of effecting.

ISLANDS—STATIONS—LABOURERS—NOTITIA.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS: 20° s. 175° w.

Tonga Islands—1822—John Thomas, W. Woon; at Nukualofa *Haabai Islands*—1830—Peter Turner, James Watkins; at Lifuka. *Vavou Islands*—1831—W. Cross.

The labours of the Missionaries are still crowned with great success. At the end of 1831 the numbers were as follows—Members, 516; on trial, 528: total, 1044; increase in the year, 598—Schools in Tonga: Teachers 77: male scholars, 4714; increase, 156: female scholars, 482;

increase, 83—Haabai Schools: male teachers, 40; female, 34: male scholars, 463; increase, 293: female scholars, 547; increase, 397.

In nine months, 17,000 Catechisms, Scripture Lessons, and Hymn Books, were printed; and thousands of them circulated, with great benefit, among the people.

The Vavou Mission had been formed and supported by assistance from Lifuka; but, on the 7th of January of last year, Mr. Cross, who was appointed to that

Wesleyan Missionary Society .

Station, left Tonga, with Mrs. Cross, in a large canoe, to proceed to their destination. The attempt was attended with most melancholy consequences: the canoe was wrecked on a small island, and Mrs. Cross, with 14 native men and 5 children, lost their lives—P. 96; and

see, at pp. 157—159, 404—406, various particulars of the Progress and Success of this Mission. The Missionaries write—

The most cheering prospects present themselves at the Fiji and Navigators' Islands, and the Chiefs and people have lately solicited Missionaries; but such are the calls at the older Stations, that no one can be spared to go and instruct them.

LONDON MISSIONARY SOCIETY.

The last Report contains the following statements of the Directors in reference to the Society's Mission:—

For a considerable time after their establishment, the Christian Communities in the South-Sea Islands enjoyed an exemption from the experience of the truth of the Saviour's declaration. *In the world ye shall have tribulation*, which has been but rarely shared by the Churches of Christ. This state of rest and outward prosperity has not continued; but, as was to be expected, in subsequent years their trials have been varied, frequent, and severe.

The deeply-inwrought Depravity of the unregenerate heart—the propensity to licentiousness, which, on the general profession of Christianity, was concealed, but neither forsaken nor destroyed—was not long held in check by the feeble influence of example, or by regard, to character, among a people with whom heretofore moral worth was, to a great extent, an excellence unknown, and almost incomprehensible.

Dangerous and visionary Heresies next made their appearance among those to whom the moral restraints of the Gospel were irksome; and who, by this means, sought, at once, indulgence in vice, and exemption from the apprehension of its penalty.

Selfishness and Avarice, reckless in means, if these promised success in the end, now inflicted on them a heavier calamity, by importing large quantities of Ardent Spirits: with these it was sought to drug the people, as the best means of extinguishing virtue and destroying Religion. The snare was but too successful: a number of the communicants were thereby seduced from the sobriety which is according to godliness, and the churches were afflicted and enfeebled by their fall. Most of those who thus dishonoured their profession were, in due time, restored; but the churches had scarcely recovered from these calamities, when they were exposed to the effects of violent political dissensions, and rumours of Civil War.

The conduct of the Natives, during the season of public commotion; the forbearance which tempered the firmness of their leaders; their appeal to the nobler elements of our nature—the exercise of reason and the principles of equity, rather than to their physical force and powers of destruction; their mutual concessions for general good, instead of the reckless obstinacy of savage pride; the peaceable return to their own lands of armed multitudes who had been for some time in hostile array, almost within sight of each other, and in whose bosoms this circumstance alone was sufficient to revive animosities, an occasion for the indulgence of which would formerly have been hailed with delight—combine to furnish distinct and conclusive evidence of the salutary change which Christianity has effected, not only in the dispositions of those on whom its influence has been most decisive, but on the Nation at large.

HARVEY ISLANDS: 19° s. 159° w.

Rarotonga: inhab. 6000—1821— at Gnatangia, C. Pitman; at Avarua, 8 miles from Gnatangia, Aaron Buzacott; at Aroragni, Papeiha, Nat. Teacher; with Nine Nat. Teachers at other Islands of the groupe; being 2 at *Aitutaki*, 2 at *Mitiaro*, 2 at *Atiu*, 2 at *Mautii*, and 1 at *Manaiā*—Pp. 97, 98.

The endemic, mentioned in the last Survey as making most fearful ravages, gave occasion for a satisfactory discovery of the power of Divine Grace among the

people: numbers, in their distress, were supported by the consolations of the Gospel, and many died in peace. The labours of the Mission were resumed under the encouragement afforded by earnest attention on the part of the survivors—The Schools at Gnatangia were re-opened with 850 scholars, some of whom render valuable aid in the instruction of the others. No other information relative to the rest of the Islands appears to have been received, except a few interesting circumstances respecting *Atiu*,

which are recorded at pp. 195, 196 of last Volume.

SOCIETY ISLANDS: 16° s. 151° w.

Raiatea—1818—John Williams—The Mission has been disturbed by serious differences between the Raiateans and the people of Tahaa; and the course of labour was interrupted for a time—P. 98.

Tahaa—James Smith—Mr. and Mrs. Smith arrived in the beginning of March 1831; but were obliged, with Mr. Williams, to remove for a time to Huahiné. On the restoration of tranquillity, Mr. Smith entered on the duties of his Station, which Mr. Williams had, before Mr. Smith's arrival, been in the habit of visiting twice weekly—P. 98.

Huahiné—C. Barff—The great body of the communicants evince a growing love to the Saviour, and the Ordinances of His Word: two have died in holy joy—At an Examination of the Schools, 370 children appeared neatly clothed after the European manner—Of an Elementary Work for the use of the Out-stations, 14,000 copies have been printed—Satisfactory evidence is furnished of the general industry and comfort of the people. Agriculture is extended, and the gardens are under regular and profitable culture—P. 98.

Borabora—G. Platt—A New Chapel was opened in May 1831. Of the Communicants, 17 have died, two of whom were lost at sea; and 3 have been added: 13 marriages have been celebrated—P. 98.

Mr. Platt has continued to discharge the duties of his Station, enfeebled by the loss of several devoted Native Christians, and discouraged by the frequent defection of the Youths, on whom his hopes had, under God, been fixed for future Members of the Church and Assistants in his work. The improvement of the Boys was materially retarded by their impatience of the confinement of the school. The Girls, though they make a more pleasing progress in education, frequently disappoint the expectations of their teachers and friends. [Report.

Maupiti—The conduct of the people, with the exception of those belonging to a district where the practices of the Visionaries prevailed, is generally consistent: no communicants, however, have been added, and but few appear to be earnestly seeking Salvation.

AUSTRAL ISLANDS: 24° s. 149° w.

Of *Rimatora* and *Ruruku*, two of these Islands, no Report appears: in the other three here mentioned, Nine Native Teachers are employed. Mr. Darling visited these Islands, in June and July 1831, on his way from Tahiti to the

Marquesas. At *Tubuai*, he found the greater part of the people under instruction, and about 40 adults able to read: they received books with gratitude—appeared industrious—had a number of good houses, and much land under cultivation—and were united in peace under Hitimahene, their Teacher, who prosecuted his labours with diligence and fidelity: 32 were admitted by him to the Lord's Supper. The people at *Ratavai* were recovering from the desolation of the epidemic (see Survey for 1831, p. 91) which had reduced their number from 3000 to as many hundreds: Mr. Darling found their number to be about 775: the Teachers do not appear to have been equally diligent and faithful with him of whom we have just spoken, and have returned to Tahiti: the progress of instruction has been slow, and only few are able to read: to the remnant of communicants whom Mr. Darling found he added 74; and left the people in charge of Patii, a man of tried character. In *Rapa*, he found the teachers devoted to their work, and the people generally well-instructed and consistent in their conduct: great eagerness was manifested by all to obtain books: the population, now about 600, is here, also, recovering itself from the effects of the epidemic, which had reduced it from 2000 to 500: Mr. Darling baptized 147 adults, and admitted 110 to the Lord's Supper.

GEORGIAN ISLANDS: 17° s. 149° w.

TAHITI—1797—*Wagh-town*: C. Wilson. Numbers have grown negligent: others improve: many have been admitted: 5 marriages: 4 died in peace: attendance at the schools less regular: the retailing of ardent spirits has produced baneful effects—*Hankey-city*: H. Nott. Congregation undiminished, and attendance of scholars good: 18 baptized: 2 admitted—*Wilks' Harbour*: G. Pritchard. Seven Natives have been appointed as Missionaries, five of whom had been trained in a Seminary under Mr. Pritchard: 3 are preparing therein for future labour—*Burder-point*: David Darling: and *Hawies-town*: John Davies: a recent Report of these two Stations appears at pp. 366, 367 of our last Volume. Mr. Darling had 1115 persons under his care; of whom, 349 were baptized adults and 143 communicants, with a Sunday Congregation of 600 to 700 hearers. Mr. Davies had charge of 1945 persons; of whom, 410 were baptized adults and 376 communicants, with

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301 children and 400 adults at school—J. M. Orsmond removed to *Bogue-town* from Eimeo; and W. Henry removed to Eimeo from *Roby-town*: no Report from these two Stations—P. 99; and see, at p. 200, some notices of the Removal of the Pitcairn Islanders to Tahiti. The disturbed state of Tahiti at the time of their arrival, with the death of 12 of their number by a fatal disease, rendering them anxious to return, a small vessel was provided, by subscriptions raised on the spot for the purpose, by which they were conveyed to their native island.

EIMEO—*Bliss-town*: Alex. Simpson; Elijah Armitage, Artisan. More than three-fourths of the inhabitants attend Public Worship on the Lord's Day: the people are advancing in religious knowledge, and in the manners of civilized life. Scholars, about 125. The South-Sea Academy, which had been diligently conducted by Mr. Orsmond at Griffin-town, is now under Mr. Simpson, as Mr. Orsmond wished to devote himself to direct labour as a Missionary—*Griffin-town*: W. Henry; T. Blossom, Artisan. Communicants, 120. Scholars: boys, 45; girls, 55—Pp. 99, 100.

Masaoiti: Out-station: inhab. 220: Three Nat. Teachers. No intelligence appears to have been received since Mr.

Barff's visit, mentioned in the last Survey—P. 100.

PAUMOTU ISLANDS: 16° s. 146° w.

Five Nat. Teachers labour in these Islands: Mr. Darling, who visited them in his way to the Marquesas, found several hundred people professing Christianity: he saw much to encourage him—supplied the people with books—and set all things in order as he had opportunity.

MARQUESAS: 9° s. 139° w.

Mr. Darling's visit, already spoken of, was in August 1831. He placed Five Native Teachers in the Islands, and received urgent requests from the different Chiefs for the residence of English Missionaries among them. The Brethren consider these requests as resulting chiefly from a desire to be more frequently visited by shipping; yet regard the opening as so favourable, that they have unitedly urged the Directors to establish a Mission in this Eastern Cluster of the Pacific—P. 100.

No intelligence has been received from the *Fiji* or the *Navigators'* Islands: for this latter groupe, four Native Missionaries were about to embark from Huahiné.

The Religious-Tract Society placed 13,000 Tracts and Books at the disposal of the Missionaries.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

The following abstract of the state of the Mission at the end of 1831 is formed chiefly from the last Report of the Board.

STATIONS and LABOURERS—HAWAII: 1820, renewed 1824: *Kaitua*; Asa Thurston, Artemas Bishop: *Kaawaloa*; S. Ruggles: *Waimea*; Dwight Baldwin: *Hilo*; Jonath. Smith Green: *Waiakea*; Sheldon Dibble—OAHU: 1820: *Honolulu*; Hiram Bingham, Joseph Goodrich, Ephraim Weston Clark; Gerrit E. P. Judd, M.D. Physician; Levi Chamberlain, Andrew Johnstone, Secular-Superintendants; Stephen Shepard, Printer—KAUAI (heretofore written Tauai): 1820: *Waimea*; S. Whitney, Peter Johnson Gulick—MAUAI: 1823: *Lahaina*; W. Richards, Lorrin Andrews, Reuben Tinker. There are, also, many Female and Native Assistants. The Third Reinforcement of the Mission arrived June 7, 1831: the Fourth sailed from Boston on the 26th of November of that year. A Fifth embarked at New London, in the

ship Mentor, on the 19th of November last, consisting of the Rev. Lowell Smith, Rev. Benj. W. Parker, with their Wives, and Mr. Lemuel Fuller, a Printer: the Rev. Mr. Diell, appointed Chaplain to the American Seamen at the Sandwich Islands, embarked, with Mrs. Diell, in the same vessel; and has taken with him a frame and materials for erecting a Seamen's Chapel, with accommodations, under the same roof, for the Chaplain and his family.

The orthography here used is according to the present practice of the Missionaries.

MINISTRY—The Natives are gradually multiplying the number and conveniences of their churches. Several of the congregations on the Sabbath embrace from 3000 to 4000 hearers. The accessions to the Native Churches during the year did not fall much short of 400 souls, making the whole number of Native Communicants about 550.

SCHOOLS—The population of the Islands is estimated at 185,000. The

number of Schools is 1103, and of Scholars 52,882.

PRESS—The translation of the Scriptures and the preparation of Tracts make good progress. The total issues have been 556,000 copies of various Tracts and Books, containing 21,031,380 pages. The Press has more than supported itself during the last three years; the expenses having amounted to 7141 dol-

lars, and the proceeds to 7527. A second Press has been sent to the Mission. The American Bible Society has appropriated 5000 dollars to the printing of 20,000 copies of the New Testament in Hawaiian—Pp. 100—103; and review, in conjunction with the present abstract, the Summary of the Results and Prospects of the Mission given at pp. 453, 454.

The Jesuit Missionaries, mentioned in former Surveys, were sent away by the Chiefs, in December 1831, to the Coast of California; the two Mechanics being allowed, however, to remain.

Spanish-American States.

BRITISH AND FOREIGN BIBLE SOCIETY.

In Mexico, 1096 copies of the Scriptures or Portions have been sold: the Gospel of St. Luke has been translated into three of the languages of these parts—the Mexican, the Misteco, and the Terasco—P. 103.

In common with the American Bible Society, your Committee have to lament the almost entire closing of the door in South America; owing to the political convulsions which agitate that unhappy country, and to the dread, on the part of some, of the effect of circulating the Scriptures. [Report.

RELIGIOUS-TRACT SOCIETY.

To Buenos Ayres, only 2500 Publications have been forwarded: violent opposition has been manifested against the Scriptures and Religious Tracts. A grant of 2500 Tracts has been made to a Minister. From Mexico no communications have been received—P. 103.

See, at pp. 310, 311, evidence of the Safety and Efficiency of the Plan of Slave-Emancipation adopted throughout the Mexican States.

Gutana and the West Indies.

MUCH and most painful intelligence appears in our last Volume, on the Persecutions endured in Jamaica by the Missionaries of various Societies, with a full vindication of the characters of those who were accused. The United Brethren, and the Baptist and Wesleyan Societies, have published ample and affecting details on this subject: the chief facts will be found at pp. 160, 197, 198, 237, 238, 274—276, 311—318 of our last Volume.

At the Anniversary of the Anti-slavery Society, facts were brought forward, as may be seen at pp. 287, 288, 328, 329, so irrefragably demonstrative of the enormous and incurable evils of the State of Slavery, that every unbiassed Friend of his Country and of Man must heartily join in the prayer of that Petition, which has been presented (see p. 239) from ONE HUNDRED AND THIRTY-FIVE THOUSAND persons, that “measures may be adopted for its Abolition at the earliest period compatible with the substitution of judicial restraint for the present system of irresponsible power over the Negro.”

The Rev. James Thomson, late Agent of the *British and Foreign Bible Society* at Mexico, has proceeded in that capacity to the West Indies: 5000 Bibles and Testaments were placed at his disposal. His earlier proceedings at Antigua were noticed at p. 278 of our

last Volume: he ultimately succeeded in adding there a branch to the Auxiliary, and in forming not less than 20 Associations among the Slaves, at Meetings of Slaves where from 200 to 500 were present. At St. Kitt's, Nevis, Montserrat, Dominica, and Barbadoes,

Societies were formed; and arrangements were made at the French Islands of Guadeloupe and Martinique for supplies of the Scriptures from France: it was hoped that a Society would also be formed at St. Lucia. He was about to visit the other Islands—The Report of the *Baptist Missionary Society* states the baptism of 936 persons at the various Stations: the inquirers were very numerous, and the Places of Worship crowded, and, at some of the Stations, greatly overflowing. A high testimony is borne to the religious character of the Christian Slaves. Great changes have taken place among the Labourers: 2 have died: 5 have returned, part of them driven away by persecution: others have been added, and make the present number, so far as it can be collected from the Report, 13: see, at pp. 417, 418, Obituaries of the two who have died, the Rev. James Mann and the Rev. John Shoveller. No Return of Schools appears—In 1831, the *Christian-Knowledge Society* issued, in Jamaica, 1455 Bibles and Testaments, 903 Prayer-Books and Psalters, and 9000 other Books and Tracts; and, in St. Kitt's, 401 Bibles and Testaments, 577 Prayer-Books, and 11,335 Books and Tracts: in St. Kitt's there were in the Schools supplied with Books by the Society 76 White Children, 365 Free-Coloured and Black, and 1147 Slaves—The *Church Missionary Society* has 9 Stations in Jamaica and 2 in Guiana; with 20 Schools, 11 Catechists and Schoolmasters, and 958 Scholars: the Teachers have access to many Estates for the instruction of the Adult Slaves—The regulations adopted by the *Gospel-Propagation Society*, as stated at p. 130 of our Volume for 1831, with a view to the ultimate Emancipation of the Slaves on the Codrington Estate in Barbadoes, have been cordially adopted by the Slaves. In the College, 23 Students have been resident, one of whom has been admitted to Deacon's Orders—In Demerara, Mr. Ketley and Mr. Scott, assisted by Mr. Peter as a Catechist, occupy, under the *London Missionary Society*, three Stations; and Mr. Wray one in Berbice. Mr. Lewis died Jan. 22, 1832: see, at p. 325, some Obituary Notices of this excellent Missionary. Mr. Scott had arrived on the 31st of December preceding, and his Wife and Children on the 22d of July last; they not having accompanied him, as stated by mistake at p. 551 of our

Volume for 1831, but embarked (p. 277) on the 1st of June. Mr. Wray and his family arrived on the 8th of March, having sailed on their return (p. 72) on the 5th of January. Mr. and Mrs. Mirams sailed on the 3d of December, to strengthen the Mission in Berbice. The Returns are imperfect; but the Divine Blessing manifestly continues to rest on the Mission—The *Religious-Tract Society* has put into circulation, by various channels, 28,000 of its Publications—In Jamaica, under the *Scottish Missionary Society*, there were, at the end of 1831, at Hampden, under Rev. G. Blyth, and at Port Maria, under Rev. John Chamberlain, 1175 catechumens, 172 baptized children and 31 adults, 253 married couples, and 324 communicants: from Luca under Rev. James Watson, and from Cornwall under Rev. H. M. Waddell, there are no Returns of numbers. Mr. Blyth arrived on return from his visit home Dec. 22, 1831; and was accompanied by Rev. John Cowan and Mrs. Cowan; and was followed in December by Rev. John Simpson and Mrs. Simpson—At p. 159, some just remarks are quoted from the Report of the *Slave-Conversion Society*, on the Profanation of the Lord's Day, and on unrestricted Intercourse being allowed between the Clergy and the Slaves; and, at p. 460, various Notices relative to the West Indies. Returns of numbers are given from Antigua and St. Kitts only—The Stations occupied by the *United Brethren* are 25; and the Missionaries, exclusive of Females, 55: we find, in the communications of the year, Returns of numbers from only 15 of the Stations; and, in these, 28,386 Negroes are under the Brethren's care. Of 7 Stations in the Danish Islands it is stated, that, during the past century, there have been baptized, adults of both sexes, 18,503; children, 12,807; baptized adults received into church-fellowship, 5413; admitted to the Holy Communion, 13,333; adults departed this life, 17,042; children ditto, 4963; Missionaries of both sexes departed, 152; children of Missionaries, 65: the Seven Congregations consist, at present, of nearly 10,000 souls; forming part of the above 28,386—No Report has appeared relative to the *Wesleyan Missions*: see, at pp. 369—371, Obituary Notices of Four Missionaries who died in this field.

North-American Indians.

THE case of the imprisoned Missionaries, noticed at pp. 107, 320 of our last Volume, is yet undecided. Georgia refused to obey the Supreme Court, and persists in detaining the Missionaries in prison.

At 31 Stations, the *Board of Missions* had 22 Missionaries, 54 Assistants, and 133 Communicants; but most of the Missions are greatly disturbed by the unsettled state of relations between the United States and the Indians—The *Church Missionary Society's* labours at the Red River, where it has 3 Stations and 2 Missionaries, were reported at pp. 64—68 of our last Number—The *Methodist Missions* have 2412 Indians under their care: see a statement of the enlarging plans of the Society at pp. 530, 531 of our last Volume—No Returns from the *Baptist Missions* or those of the *United Brethren* have reached us—Pp. 107, 108.

Labrador.

UNITED BRETHREN.

STATIONS and LABOURERS—*Nain*: 1771: Lundberg, Henn, Hertzberg, Fritsche—*Okkak*; 1776: Knaus, Beck, Glitsch, Stuerman, Kruth—*Hopedale*: 1782: Meisner, Kunath, Koerner, Albrecht—*Hebron*: Stock, Mentzel, Freytag—Br. and Sr. Morhardt are on a visit to Europe.

Nain: in the year; 17 born and baptized, 5 youths received into the congregation, 4 admitted to communion and 4 as candidates, 5 couple married, 3 adults and 1 child departed this life, 20 removed to other Stations, and 3 are added—*Okkak*: 115 communicants; 62 baptized adults not yet communicants; 126 baptized children, 8 candidates, 13 on trial: total, 326 persons: in the year, 11 adults and 18 children were baptized, and 10 persons departed this life—*Hope-*

dale: inhabitants, 170, a considerable number having left: totals since the beginning of the Mission; baptized, 124 adults and 202 children; communicants, 106; departed in the Faith, 110—*Hebron*: during the year; 6 candidates for baptism, 4 adults and 7 children baptized, 1 became a communicant, and 1 departed this life: inhabitants, 102; of whom 72 came from *Okkak* and 10 from *Nain*—Several of the Settlements have been harassed by strange traders, who have enticed away a number of the people by the promise of profitable traffic; but every Station enjoys the continued tokens of the Divine Favour in the blessing which rests on the Word of the Cross—P. 108.

Greenland.

UNITED BRETHREN.

STATIONS and LABOURERS—*New Herrnhut*: 1733: Grillich, Tietzen, Herbrich, Richter—*Lichtenfels*: 1758: Eberle, Mehlhoe, Casper Koegel, Lund—*Lichtenau*: 1774: Mueller, J. Koegel, Baus, Ulbricht—*Friederickthal*: 1824: Kleinschmidt, Ihrer, De Fries—Br. and Sr. Lehman are on a visit in Europe.

Returns of numbers are not given. "The course of our congregation," it is said of *New Herrnhut*, "is satisfactory; and, notwithstanding all defects, we enjoy the patience, long suffering, and blessing of our Lord and Saviour." The Brethren at *Lichtenfels* say—"Most of our congregation endeavour to walk worthy of the Gospel. The bad example set by

the Europeans is occasionally the means of entangling one or other of our Young People in the service of sin; but many of the wanderers are brought to reflection, and to seek pardon and peace with God." Of *Lichtenau* it is reported—"We enjoy peace and brotherly love; and the Lord owns our labours, and is present with us in our dwellings." Br. Kleinschmidt says of *Hebron*—"The Lord's blessing has been with us every way: 25 Heathen have been baptized this year, and 18 persons have been made partakers of the Holy Communion: 419 Greenlanders resided here at the close of last year, 25 more than at its commencement"—Pp. 108, 109.

SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST, AND HIS GLORY FROM THE RISING OF THE SUN. WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM.—ISAIAH, lix. 19.

Feb. 1833.

Biography.

MELANCHOLY DEATH, BY SHIPWRECK, OF MRS. CROSS, OF THE WESLEYAN FRIENDLY-ISLANDS MISSION.

THIS afflicting event, which took place in the night of the 7th of January of last year, was mentioned at p. 100 of the present Number. The following mournful narrative is extracted from a Letter written by Mr. Cross.

On January 7th, 1832, we left Nukualofa in a large canoe belonging to the Chief Tubou, to proceed to our new Station at Vavou. We had waited a few days for a favourable wind; and as on the 7th the wind became more favourable, we were called up about four o'clock to prepare for sailing, and proceeded to the canoe between six and seven o'clock. It was a very affecting season: many surrounded us, weeping on account of our departure; for, from our having been at Nukualofa more than four years, the people had acquired a strong affection for us. Two smaller canoes were to have accompanied us; but on account of our being detained by the loading of our canoe, the other canoes sailed about an hour before us.

We put to sea, and for a few hours went forward with a fair and moderate wind, but with a heavy swell, which increased as the wind became stronger. This occasioned the breaking of the yard, and afterward our mast: this happened about noon. The sail was immediately taken down, and a very small one set. By the time these arrangements were made, we had lost sight of the two small canoes. As the evening came on, the sailors were anxiously looking out for land; hoping that we were near Namuka, the island at which it was proposed that we should rest during the Sabbath. Night came on, but no land appeared in sight. We were driven hither and thither till break of day, but no land appeared till about an hour after sunrise: arriving about noon, we found it to be Hunga, one of two small uninhabited islands. We found it impracticable to land, on account of the steepness of the rocks and the heavy swell of the sea.

After deliberating for some time as to what we should do, it was determined to try to return to Tonga. In order to lighten the canoe, the mast and part of the yard were thrown into the sea. The wind became favourable, blowing from the

north; and the canoe being lightened, there was less motion. The wind continuing favourable, we made way; and, before sun-set, one of the Tonga Isles, called Atata, appeared in sight, which occasioned a general thanksgiving. The sailors hoped to make this island, which is only about seven miles from Nukualofa; but, as they were striving to make the island, and were within about two or three miles of it, just as the moon was gone down, about nine o'clock, the wind changed from north to east, and blew tremendously. The men immediately took down their sails; but before they could get to their paddles, the canoe was driven with great violence on the reefs, and began to break up. Joseph, one of our Native Teachers, came to me and said, "*Misa Kolosi, ke maloi ho tan loto kiho Atua, he kuo tan mate;*" that is, "Mr. Cross! be strong our minds toward God, for we are all dead!" We committed ourselves to God; and, in a few seconds, were washed off the canoe into the sea, and the canoe was dashed to pieces. I had my arms round my Wife, nor did I let her go. The water was about six or seven feet deep. Several times we rose to the surface, and were as often overwhelmed by the surf. I continued to hold her with my right arm; while my left was employed in catching at poles and broken parts of the canoe, by which means we had an opportunity of breathing.

No word of complaint or fear escaped my dear Wife's lips; but she several times said, "Lord, save us! Lord, have mercy upon us! Lord deliver us in this our time of need!" I said, "Look to the Lord. We are both going to heaven together." A few more seconds, and she spoke no more. I still clasped her with my right arm—was perfectly collected—and expected in a few minutes more to be in heaven with her; but the Lord, contrary to my expectation, made a way for my escape.

A short time after her spirit had fled,

I found myself near some boards, part of the deck of the canoe : my strength was nearly exhausted, but I still held the body of my dear Wife : one of our people then discovered me, a Native of Fiji, but a Member of our Society at Tonga : he took me by the hand, and thus kept me to the boards, as they were driven about in the water. I became very weak ; but another of our people helped me on the boards. Being unable any longer to take care of the body of my Wife, I desired Jonathan, the Fijian, to make it fast to the board upon which they had placed me ; which was accordingly done. By this time several parts of the canoe were tied together, forming a kind of raft, and perhaps more than twenty persons seated thereon ; and thus we were driven about we knew not whither.

The general expectation was, from the course of the wind, that, if the boards could be kept together, we should be drifted to Hihifo ; that part of Tonga where the Chief Ata resides, and which

is about eight miles from the place where our canoe was wrecked ; but, in about two hours after the canoe had broken up, to our great joy, we found ourselves drifted to a small uninhabited island called Toketoke : we might have been drifted above or below it, but such was the goodness of God to us, we were drifted against it. It was very difficult to land, on account of the sharp rocks which hung over the sea, and the dashing of the waves ; but, through the mercy of God, all who were upon the raft got safe on shore. I shall not soon forget how eagerly some of the men caught at a tree which hung over the sea : to this they tied the raft : some climbed up, and these helped others ; and thus we were saved from a watery grave. But the body of my dear Wife was not to be found : it is supposed that the board to which it was made fast was separated from the others by the violence of the waves, and thus the body was drifted away.

The remains were afterwards found, and interred at Tonga.

Proceedings and Intelligence.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

FROM the Sixteenth Report of the Calcutta Committee, we extract the chief intelligence relative to the North-India Mission.

CALCUTTA.

Discussion with a Native.

Mr. Sandys communicates the following conversation, which took place, March 30, 1832, with a respectable Native, who interrupted him by questions in the midst of his preaching.

In the evening, went to Potuldunga : the people collected slowly at first. When I had read part of St. John, chapter iii., and made a few observations on the necessity and nature of the New Birth, a respectable Native interrupted me, by asking what had induced me to leave England, to come and preach to the Hindoos, who were very well satisfied with their own religion, and did not wish to hear of any new plan of salvation. I told him, that, in England, I heard and read much respecting the depraved state of those who worship idols, and that a desire to teach them the way of salvation,

through the only true Saviour, had induced me to come among them. "How is it," he replied, "that you, who do not appear thirty years old, should pretend to be so very wise as to take upon yourself to instruct us, who have, from time immemorial, had our sacred books, and had great numbers of most wise and learned men as teachers of our religion?" I answered, "The knowledge of God, and of the way by which a sinner can be accepted with Him, is derived from the true Shaster ; but your forefathers lost the knowledge of the True God by sin and negligence, and then began to worship gods made according to their own vain imaginations. There is no doubt but that poets and others gave exaggerated accounts of the actions of kings and powerful men, which were afterwards supposed to be true ; and the individuals, being looked upon as superior to common men, in process of time came to be worshipped as gods." He replied : "We worship God according to our Shaster ; you, according to yours ; and the Musulman according to his : each believes his own Shaster to be true : why do you wish, therefore, to turn people out of the way?" "Because your old way is the way to endless misery. God has given to every one of you understanding and

knowledge: these ought, therefore, to be exercised by you with great seriousness, in a matter of such importance; and you ought to consider what are the contents of these different Shasters; and if you find that very different statements are made, you should earnestly pray to God to lead you to know which is true: you should consider, which is calculated to convey the knowledge of the infinitely Pure and Holy God; and you should resolutely determine, in dependence upon God's help, to adhere to that which your conscience tells you is true. The Shaster which does not teach that God is a Pure and Holy Being, and encourages deceit, falsehood, and covetousness, should certainly be rejected as spurious; while that which teaches us to hate sin, to love holiness, and whose instruction has a tendency to draw our minds toward God, ought to be received as the true."

Baptism of a Mahomedan, and Two Hindoos.

From the following Extract of a Letter of Mr. Sandys, dated Sept. 6, 1832, our Readers will learn the interesting fact, that the labours of the Venerable Archdeacon Corrie continue to be blessed to Mahomedans. His narrative of Abdool Messeeh, which came before the Christian Public more than twenty years ago, was a kind of first-fruits. The following statements are of the same nature:—

A very interesting Service took place at our Mission Chapel last evening. Our venerable and beloved Archdeacon, notwithstanding the very numerous duties which devolve upon him, especially in the absence of a Diocesan, continues to give his attention to the Instruction of Natives, with the view to lead them to a knowledge of the blessed Gospel. The Christian Molwee, Hyder Ali, is employed under the Archdeacon's superintendence, and has been the means of collecting a small assembly, principally of respectable Mussulmans, who, with the Christian Molwee, are instructed in the way of salvation by the Archdeacon almost every morning. These instructions have been blessed by the Head of the Church; and in addition to the individuals baptized a short time ago, as mentioned in my last Letter (Vol. 1832, pp. 165—167), another was received into the Church of Christ last evening. This young man

is, I understand, a person of very good abilities and great respectability, having gone through the system of education pursued at the Mahomedan College, and taken up his degrees as a Molwee (a learned Mussulman).

A considerable number of Europeans were present on the interesting occasion, as well as Natives. The Service commenced by the Native Christians singing a Hymn in Bengalee; after which the Venerable Archdeacon baptized the above-mentioned individual, reading the Baptismal Service in the Hindoostanee.

I then had the privilege of administering the same Sacrament to two individuals, who have, for some time past, been receiving instruction from me. One of these persons is a respectable man of about thirty-five years old: he has a wife and two children, who may be eventually brought in also. The other person is a young woman, the wife of a Native Christian, whom I have, for some time, employed as a Teacher in our Christian Seminary. The conduct of these persons has been very exemplary, ever since they have been under my instruction; and I do sincerely hope and pray that the God of all grace will keep them in the path of life, enable them to adorn our holy profession, and finally bring them to everlasting life through our Lord Jesus Christ.

After the Baptism, the Archdeacon addressed the European part of the Congregation in a very impressive manner, exhorting them, as professors of the Christian Name, to seek to be partakers of the life and power of the Gospel, in order that, while the Lord was calling His people from the East and the West, from the North and from the South, into the kingdom of God, they might not be cast out. The Service concluded by singing "Praise God from whom all blessings flow."

State of the Schools.

Seven Schools, in and about Calcutta, are under the superintendence of Mr. J. Dunsmure; viz. Baug Bazaar, Shobha Bazaar, Shampuka, Goa Bazaar, Potuldunga, Mirzapore, and Simliah Schools. Of these, Mr. Dunsmure states, in his Report for 1832—

One or other of them is visited daily in the morning; when the Superintendent spends about a couple of hours in examining the children, and in explaining such difficulties as may occur. Two Pun-

dits are also employed ; the one, a Christian resident on the Mirzapore Premises, who has charge of three ; and the other, a respectable Brahmin, formerly employed by Mr. Sandys as his private Teacher, who has charge of the remaining four of these Schools. Each of them, moreover, has a Sircar, who assembles the children, and teaches them reading, writing, and accounts, is responsible for the attendance of the Boys, and has also the care of the Bungalow. It would certainly be attended with great advantage, could there be a Pandit to each of the Schools, as formerly ; but, in consequence of increased demands upon the funds, this measure cannot be adopted, consistently with a regard to economy.

In closing his Report, Mr. J. Dunsmure makes the following remarks, which point out, in an encouraging but discriminating manner, the circumstances attendant on the education offered by our Missionaries.

It must be remembered, that the Native Children are allowed to remain only a limited time in these Schools ; and therefore their education is, of necessity, more confined than that of Christian Children, whose parents are better acquainted with the advantages to be derived from a regular and well-disciplined education. Notwithstanding the opposition which has been ignorantly made to the use of Christian Books, and the various obstacles which unavoidably present themselves, owing to the recurrence of numerous holidays, the imposition of sundry and tedious ceremonies of superstition, and the poverty of many parents, who can ill afford to lose the services of their children by sending them to the Schools, still it is a source of great comfort, that the number of the boys has not greatly decreased, and also that their improvement has not altogether been retarded by their habits of life, and fear of conversion to the religion of the Bible.

As illustrative of visits paid to the Schools, and of incidents occurring by the way, tending to make known the blessed Gospel, our Readers will be interested by the following Extract of two successive days' employments of Mr. Sandys. He relates—

Jan. 11, 1832—Went to Budgebudge, accompanied by Mrs. Wilson and Miss

Ward. On our way, we observed a Brahmin very intently praying by the river-side. I desired our rowers to pull to ; when I asked him a few questions on the object of his adorations, observing, at the same time, that water could not be a proper object for man to worship. After exhorting him to seek the knowledge of the One True God, to repent, and to put his trust in Christ, who had made an atonement for sin, I gave him a Tract, which he cheerfully received. Found the School in Budgebudge in good order, about 60 present ; and proceeded to Punjall, where in the School we found above 100 Boys ; the first class of 12, the second of 8, and the third of 12 Boys. The first read St. Mark's Gospel, and repeated Watts's Catechism ; the second read Jetter's Spelling-book, and a book called the Essence of the Holy Scriptures. Considering the short time this School has been opened—only 3 months—the progress of the Boys was very satisfactory. Ram Dhurn, the Christian Teacher, had collected about 30 Girls in two Schools ; 17 in one, and 13 in the other. Mrs. Wilson put the Sircars in the way of teaching them ; and after three months, will consider the propriety of them. The Lord, in mercy, cause His blessing to rest upon this attempt to communicate the knowledge of His saving Name to the female population of this land ! I presented a Catechism on the Christian Religion to the Zemindar (Landholder) of the place, with which he appeared pleased ; and distributed Tracts to several of the inhabitants, many of whom very politely accompanied us to the boat.

Jan. 12—Visited Potuldunga School ; then called upon a wealthy Native, and, after some conversation with him on religious subjects, read the 103d Psalm, making some observations upon the manner in which the exceeding love and mercy of God therein spoken of is manifested, and how it may be obtained by all who feel their need and truly desire it. I then went to Tumar Kolah, where a family favourably disposed to Christianity reside. The man was from home : after conversing a short time with his wife and children, great numbers of people crowded about me. I read to them aloud, out of " Subjects for Consideration ;" and exhorted them to abandon their vanities and idols, and to seek for pardon through Christ. One man said he wished to know more upon these sub-

jects, and that he would call upon me for that purpose—a profession and promise often made by these people, but seldom verified! I distributed a large number of Tracts, which the people were very desirous of obtaining.

General View of the Progress of Education.

In the Letter of the Rev. T. Dealtry, already quoted above, the following judicious remarks occur, peculiarly worthy of attention at the present time, when some persons venture to think that Education may be conducted upon principles not including religious views. Mr. Dealtry observes—

Never was there a time more dearly requiring the Christian World to be alive to the duties of their vocation, than the present. The movement has been made upon the Native Mind in this country, and it will not rest in its present attainments. It has tasted the cup of knowledge, and its appetite has almost become enraged for larger draughts. As yet, however, it only asks for intoxicating potions, which increase its feverish anxiety: it rejects the waters of life with disdain: it will not receive the only medicine which can heal its maladies. This unnatural state of things has arisen partly, I feel conscious, from the injudicious conduct of many who profess and call themselves Christians, who have not regarded Christianity in its proper light. These individuals look upon religion as only adapted for a state of civilized society, for an educated and instructed people; and hence they have carefully excluded Christianity from their principal Schools and Colleges. The consequence has been, that the Natives, who have themselves been accustomed to mix up religion with the most minute and ordinary concerns of life, are naturally led to imagine that Europeans attach no importance to their religious principles, or, at most, consider them as of secondary concern. This state of things must be met by firmness and decision on the part of Christians: there must be no compromise. Education must become what it was designed to be—"The nursery for the Church." The Bible must be the Class-book of our Schools; and its doctrines and duties must be exhibited and made known. I hope that you will make this a prominent matter in the Instructions of the Committee, &c. The Missionaries, I am happy to

say, feel the truth of these observations strongly, and they now go directly to work. They let their object be plainly known and understood; and so far from meeting with the difficulties which they expected, the Natives at once enter into their views. It is gratifying also to observe the interest which is now taken by Private Christians in the instruction of the Natives. I have had applications, within the last few days, from three Civilians, for information on the subject of Schools, as they wish to establish them in their own districts. I know nothing that is so likely to be useful to Mission work, as that of seeing private Christians thus putting forth their energies in this good work. The most gratifying trait, at the present time, is, that many of those in the Honourable Company's Service, who formerly opposed the introduction of Christianity into the Schools, begin to see the error of that mode, so far, at least, as the reading of the Scriptures is concerned. They perceive that secular knowledge does not civilize, as they supposed; but adds to the native blindness of the mind the most insufferable pride. Men become *puffed up in their fleshly mind*. This is the general state, assuredly, of the Educated Natives in India. There may be one or two exceptions; but it is difficult to find them. But how could we expect it should be otherwise? God has appointed but one remedy for the spiritual cure of man; and if we expect to effect it by any other, what can we look for but disappointment?

A remark, also, of the Rev. T. Sandys briefly points out one of the most important collateral advantages of catechizing the Young in their Schools. He remarks—

I sometimes think that the simple explanations given to the Boys are calculated to convey more instruction to the Adults than they would gather from a regular discourse.

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BURDWAN & CULNA.

State of the Ministry at Burdwan.

The communications from the Rev. J. J. Weitbrecht attest, in unison with the general voice from India, a growing spirit of inquiry concerning the nature of Christianity. Mr. Weitbrecht writes, 3d March, 1832—

There is an increasing spirit of inquiry perceptible among the Hindoos; and the

conviction that their idolatrous worship is pernicious for man's welfare gains deeper ground among many. We have at Burdwan always a small number of inquirers, and our little Native-Christian Congregation is increasing almost with every month. During the last month, 15 Natives, mostly Adults, were baptized, and a number of Candidates are preparing for the same. Among our Native Christians, there is a goodly number employed as Teachers and Catechists in our Schools: a few also are going about preaching the Gospel to their Heathen brethren, and adorn their profession by an unblameable conduct, and faithfulness in discharging their duties.

Mr. Weitbrecht notices also the liberality of the English in contributing of their substance to the support of the good work going on among them. They do, indeed, hereby secure to themselves far greater blessings of a spiritual nature; but it is gratifying to see that they act, and give, under the influence of that conviction. Mr. Weitbrecht relates—

On Sunday Morning, I have hitherto continued performing Divine Service in English, in a very neat little Chapel, which was some years ago built by the residents of Burdwan; and it is encouraging to me to perceive, that the Lord has laid His blessing upon this part of my duties also. My European Congregation shews an increasing interest for our cause; and wherever it is required, we receive their liberal support and assistance. It is on that account that I like to carry on my English Ministry, as it has a tendency to unite our English community in the bond of the love of Christ, and, by their countenance and support, to put additional strength and energy into our proceedings among the Heathen. We are just now building a little Chapel for our Christian Congregation at Culna; and received for that purpose 160 Rupees from our European friends. They likewise are ready, whenever an opportunity offers itself, to give employment to our Native Christians; which removes a great part of our anxious cares, in getting a livelihood for our converts, and at the same time holds out an encouragement to those who desire to embrace Christianity, and who, on that account, are generally cast out by their relations, and lose their property.

Of the Burdwan Congregation

Mr. Weitbrecht writes, on the 14th of the same month—

We have here a nice congregation of Native Converts, amounting, with our little flock at Culna, to nearly 100 souls. I cannot say that all are really converted; but their life and conduct shew that they are under the influence of grace; and it forms, in almost all, a striking contrast with the poor degraded state of the Heathen. We must bear patiently with their weaknesses, and never forget the state from which they have so recently been rescued.

Four Youths give me great hope that they will become useful members of the Church; and we endeavour, by all means, to bring them to some degree of accomplishment. A well-educated Hindoo Christian is worth a great deal for our work, if his heart is in the right place; but such are rare. I hope, in a few years, to get some. Schwartz's plan with his native helpers is always before my eyes: indeed he is a genuine copy of a faithful Missionary in all his proceedings.

State of the Ministry at Culna.

In the following passage our Readers will observe how great a stress is justly laid on zeal for the conversion of nearest relatives, as one of the indispensable evidences that an individual is himself in a converted state.

On the 22d of January I felt obliged to warn a Member of his dangerous state. His wife and mother-in-law living still in heathenism, he follows too much their suggestions: he has a very nice little boy, four years old; and as he neither sends him to School, nor prevails upon his wife and child to attend Divine Service on Sunday, we fear that he cannot feel much concern for the spiritual welfare of his dearest friends. I told him, therefore, that unless we see better proofs of his sincerity in future, he will be excluded. [Rev. J. J. Weitbrecht.]

The kindness experienced by Mr. Weitbrecht from one heathen family seems aptly to illustrate the direction given by our Saviour to His Disciples, to inquire, upon entering a village, *Who in it is worthy?* However humble the circumstances of an individual may be, yet, where there is a willingness to receive the message of Christ, it may be hoped

that, ere long, Christ will, by His Holy Spirit, deign to enter.

The father of the family, who is a sincere inquirer, and sometimes attends Divine Service on Sunday, received us with much kindness, came forth, and took down from a shelf a Tract which Mr. Alexander had given him some days ago, desiring to have some passages explained; which opened the way to an interesting conversation. He particularly wished to know where, and in what state, God had existed before the creation of the world. We told him, in reply, "We know only so much of the nature of God as He is pleased to reveal to man in His Word and by His works. That He from eternity was always the same, and never subject to change; that there is not a shadow of turning in the Almighty; and in this respect He is far different from His finite created beings. As to His abode, Scripture says that His throne was ever, and is in the heavens; notwithstanding He is everywhere present: He is now with us, and hearing what we converse about." This answer fully satisfied the friendly weaver. I never before had seen, in a heathen family, so much good-will and sincerity: old and young looked upon us with a friendly smile upon their countenances; and I left this cottage with the sincere wish and prayer that all its inmates may soon be gathered into the Church of Christ.

Necessity of speaking the Native Languages well.

In the beginning of the year I commenced addressing the heathen. To learn a language well is not the work of one year only: we get it by little and little. For want of a correct pronunciation of the Bengalee, most Missionaries are difficult to be understood, or are often misunderstood by the Natives. It is a most arduous part of the language, and requires some months faithful application, and most scrupulous attention; but that patience bears, to the diligent student, fruits for the whole life; and it is no small satisfaction, when the Missionary is easily understood by the lowest Native.

[*Rev. J. J. Weitbrecht.*]

Important Bearing of School Instruction.

The influence which the education of Heathen Children must eventually have on the Population of a country, at once shews the importance of this part of Missionary exer-

tions, and affords an answer to those who doubt its expediency. To which observation we may add the following testimony of Mr. Weitbrecht:—

Bengalee Schools like ours, where the plain and powerful truths of the Word of God are taught and explained, are undoubtedly one of the most effective means of reforming the hearts and minds of the rising Hindoo generation. The fruits of our endeavours, in this branch of Missionary labour, are growing up slowly; but on that account they are the better.

A great advantage of the School-System is, that it gives an opportunity of addressing the Adults. On this point Mr. Weitbrecht remarks—

The longer I am engaged in Schools, the more do I feel their importance. When I am sitting in the School, surrounded by a class of Scholars, a crowd of Hindoos generally attend and listen to Sahib's instruction; and at the end I generally make an application to them; exhorting and beseeching them that they should turn from their idols to the Living God. Thus my teaching in Schools opens, by degrees, the way, as I am advancing in the language, to the public preaching of the Truth before crowds of Hindoos.

That undoubted good may arise from the Schools, is further illustrated by the fact, that Nobeen Chundra Ghose (of whose Baptism, we gave full details in our Volume for 1832, pp. 165, 166) received his impression of Christian Truth in the first School instituted by the Society.

The Natives interested in Schools.

Respecting the establishment of an English School at Burdwan, Mr. Weitbrecht writes—

Mr. Deerr sent a Circular to the respectable Baboos (Native Gentlemen) of the town, acquainting them with our views, and requesting their assistance for the work. Mr. Reynolds was appointed Schoolmaster, and we engaged a Moonshiee for teaching Persian, and a Pundit for the Bengalee Department. Eight of our Christian Youths are attending. We opened the School about four months ago. We began with about 20 Scholars; the number is steadily increasing, and there are now about 40 in daily

attendance. The Scriptures are read, in English, every day; and we have a fair prospect that the Institution will come to a flourishing state, as it is countenanced by the Europeans and Natives, and will recommend itself by the proper Management and kind disposition of the Master of the School. A few days ago, an Examination was held in the School, which excited general interest. It was conducted by H. Millett, Esq., the Judge of the district: most of the European Residents were there, and a great number of the Baboos. The Examination proved very satisfactory, considering the short time that the Scholars had been in attendance. Two nephews of the Rajah of Burdwan, who is one of the wealthiest Natives in Bengal, were likewise present; and they seemed so much pleased with what they had seen, that they promised to contribute a certain sum for defraying the expenses of the establishment.

Discussions arising in the Schools.

The following instances will illustrate the manner in which familiar and instructive discussions spring up in the course of the Lessons given to the Children in the Schools. Mr. Weitbrecht writes, concerning a visit which he paid to the Schools at Culna on the 21st January 1832—

I found about 80 Boys in the School. The first three classes read the New Testament and Ellerton's Dialogues, being a compendium of Bible History, exhibiting one of the finest specimens of the Bengalee Language. The Children answered most of my questions with great readiness, and appeared to be well versed in the New Testament. Having read the history of a man from whom our Saviour cast out a devil, I asked a boy whether Christ be able to heal also man's spiritual diseases. The Boy answered, "Yes, he can."—"How is that done?" "By forgiveness of sins."—"But what is required of man, in order that he may receive forgiveness of sin?" "Faith."—"If you know that faith in Christ is necessary, why do you not believe in Him?" I was surprised at the Boy's answer: he said, "It is because Satan is holding us back." I replied: "If you feel that, you must pray to God to drive out Satan from your heart."

An old jealous Brahmin was listening among the assembled crowd: he appeared rather annoyed at hearing our
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conversation concerning a Saviour, and forgiveness of sin, and the influence of Satan. He pressed forth, and, with a view to entangle us, he asked, "Will you tell me where the Devil is, and how many such bad spirits there are?" We told him that he has his dominion in them who do not believe in the True God, and are slaves of sin; "Consequently," said I, "he has his dwelling in your own heart." Well, that may be; but how many are there?" We answered him, that they must be innumerable, as the world is so full of wicked and unbelieving people. In conclusion, we exhorted him, that, under his present distressing circumstances, he should take his refuge in that Saviour, who offered to him also redemption from sin, and eternal life.

On the 23d of the same month Mr. Weitbrecht visited a School about five miles from Culna, at a place called Gupto-bara (Hidden Village), of which visit he reports—

I examined the boys on the history of the Fall. That Satan tempted man to commit the first transgression was here a great stumbling-block to an old, bitter-looking, Brahmin. He would not allow the children to be taught heretical doctrine: and, with angry tone, asserted that God is the author of sin. Here the other Brahmins interfered; and reproved the old man for venturing to hold up a doctrine which is entirely opposed to the goodness and mercy of God; and he went away disappointed and ashamed.

High-Caste Schools at Krishnaghur.

At Krishnaghur, a Civil Station, some distance from Burdwan, Mr. Weitbrecht and his Fellow-labourer were instrumental in establishing Schools. Of these Mr. Deerr states—

I am thankful to say, our journey to Krishnaghur was very successful. A Native Catechist will be placed there, to superintend. All the girls are of the highest caste, except one single girl of the lower: 30 of them are daughters of Brahmins, and 19 Kayasthas. I do not think there is a Native-Female-School in India like it. Two-thirds of the boys are Brahmins; and within the space of two months they came on so well, that they passed a good examination in one chapter of the Gospel.

Mr. Weitbrecht writes as follows concerning these Schools:—

A few months ago we established here

a Boys' and a Girls' School, now containing upward of 100 boys and 50 girls. When the Christian rejoices in hearing that Native-Girls' Schools are flourishing in Calcutta, Burdwan, and some other places in Hindoostan, he will find additional cause for it in the present case. All the girls in other Schools are, as far as I have seen, of the lowest castes, and generally poor. Here we have a School filled with girls of the highest castes, and most respectable Hindoo Families; a sure sign that the old prejudices of this people are wearing off, when the highest classes of people in a large town think it important and advantageous for their daughters to receive instruction.

Absurdity of many First Objections.

When Mr. Deerr and myself made the first proposition to the Natives, of establishing a Girls' School at Krishnagur, they found it such a strange idea, that they asked, "What! do you intend to make our girls writers in the Court?" Thus many Hindoos are still of the opinion, that to teach a girl to read and write is making evil worse; and that, as they would apply their acquired knowledge only for a bad purpose, they must still be kept in their degrading ignorance and subjection. But old things are passing away, and we may yet see a more glorious day rising for the benighted people of Bengal.

Site of Bancoorah, and Character of the People.

Since Mr. Weitbrecht's removal to Burdwan, he, in conjunction with Mr. Deerr, has been the means of establishing Schools in the town of Bancoorah. The following is his description of the place and people:

This Station is 60 miles westward from Burdwan: it contains, with a few adjoining villages, from 8000 to 10,000 inhabitants; and appears to be one of the most healthy places in Bengal. The town is built upon high ground: each house of the Europeans is standing on some elevation: the scenery is picturesque, far different from the plains of Lower Bengal; though the soil being, in many places, mixed with gravel, is not so fertile as at Burdwan. In the north you see some lofty mountains; and in the south-west a river, winding along through the valley; beyond which, gently rising hills, covered with wood, give additional beauty to the landscape. In the west there is a long track of jungle (underwood); and where

the ground is stinking, suited for collecting the water, it is generally cultivated, and a village always marks the most fertile spots. The inhabitants of the jungles are generally poorer than in the district and neighbourhood of Burdwan, but a stronger and more energetic race; and, though more ignorant than the Burdwan People, they appear more honest, unprejudiced, and good-natured. They likewise seem to attach not so much importance to the vile distinction of caste; and the further you proceed to the westward, the more that iron chain is weakening.

As a proof of this, Mr. Weitbrecht adds the following interesting notice of a Tribe of Mountaineers:—

I heard, some time ago, that, in the Western Hills, 94 miles from hence, there is a Tribe of Mountaineers, who call themselves Christians, and acknowledge no caste whatever. A remarkable instance which I read of the same people the other day, in the Newspaper, confirms that account. A disturbance took place 110 miles in the west, and a regiment of sepoy (native soldiers) were sent to restore order. One of the English Officers remarked, in a Letter: "These people observe no distinction of caste, and profess to worship Isa, or Jesus, as their God, and appear to originate from the Black Jews on the coast of Malabar." I should like to make some researches among these tribes, and shall avail myself of the first opportunity offered for that purpose.

Establishment of Schools at Bancoorah.

Mr. Weitbrecht first visited Bancoorah in February 1831, when he found the European Residents disposed to sanction and support the establishment of Schools there. On going thither again in September, and finding the same disposition, he immediately raised a Subscription: two handsome School-houses were built; one, which had existed before, was pulled down, and a larger erected. In the beginning of December, three Schools were opened at once. A Girls' School was afterward successfully set on foot; and in March, 1832, the work, thus begun, was going on well.

Instances of Selfish Opposition.

In his account of this commencement of Missionary Work at Ban-

coorah, Mr. Weitbrecht relates as follows:—

In the beginning, an opposition was raised in the town, and some people spread a rumour abroad, that Sahib would make the children all Christians, and give them beef to eat. Upon inquiring for the reason, I found that the noise was raised by two men, who had before instructed a number of boys in writing and arithmetic; and when I opened the Schools, the boys, perceiving the advantages of my instruction, left their old master, and came to me. I told the people, in reply: "I shall never compel any man to become a Christian: should, however, the case hereafter happen, that any one becomes impressed by the excellent doctrines and promises of the Christian Religion, I shall certainly be most happy to baptize him. To that end I shall teach all your children the truths of our Religion; that every one may be able to judge for himself, whether the Hindoo's book or the Christian's be the best." The people fully approved of my views, and promised to send all their children.

When I went to the town with Mr. Russell, the Magistrate of the district, to choose a suitable spot for a new School, a Baboo came, saying: "Sir, do not take this place for your School; you will not receive one boy here; for, every evening, a bad spirit is coming to this place; and whosoever ventures to come near, loses his life, or at least suffers great harm." I answered him: "On account of the bad spirit, I shall not hesitate to build a School on the spot; and, when finished, I will endeavour to drive him out." All the people burst out into a laugh: but shortly after I heard, that, in endeavouring to frighten us away from the place, the Baboo had no other intention than to take the place for himself, and build a house upon it.

Advantages of Promptitude and Decision with Objectors.

A few days ago, when I introduced the Gospel of Matthew in the Second Class of one of our Schools at Bancoorah, some boys made a trial whether they could oppose the reading of the Scriptures, by telling me that they did not like to read these books. I apprehend that they had been instigated by a Gooroo (Spiritual Teacher) whom I saw in the School, a few days before, shaking his head at the sight of the Scriptures.

I see, more and more, that to be decided with these people has the best effect

upon them: whenever a person shews some fear or anxiety, they think they are sure of the victory. I told the boys that I was come to lift them out of the mire of ignorance and folly, and to teach them that, which, if received, would prove their happiness for time and eternity. "I have built you a fine School House: I give you Teachers and books all gratis; and try, with all diligence, to open and enlighten your minds. What do you think? are you or myself the best judges how that can be done? or is it proper that I should first ask you what books you please to read in my School?" The boys all sat silent. Then I requested that every one who was unwilling to read the Gospel should stand up, and directly leave the School; when all, with one consent, began to make excuse, saying: "Sahib, we do not want to go: we will learn and read this book."

CHUNAR.

From the Journals of the Rev. W. Bowley we present somewhat copious extracts. To facilitate the reading of these in the Family, or at the Meetings of Missionary Collectors, we have aimed at suggesting, by an appropriate title, the principal topic of most of the paragraphs.

Duplicity and Indifference of the Unconverted.

Jan. 5, 1832—In the afternoon, went to the bazaar at Chunar: met a Devotee sitting at a shop. On being questioned, he repeated a verse, saying that he was of no sect or party, &c. In reply, I turned his clothes aside, in search of his badge, and found that he had a Number, which distinguished him as a Hindoo Devotee. When he was asked, "Why say one thing and act another?" he replied, that he did what was right; and what needed I trouble myself about him. "Let me perish," said he, "and go to destruction, so long as you are safe." I replied: "We are taught to love our neighbours, and to do every thing in our power to rescue them, though they be inclined to destroy themselves." He said, that he knew God, and did not desire to be taught by us. He acknowledged but one God. I asked: "If you acknowledge but one God, why admit so many more, who are no gods?" He answered: "There is both one God and many gods, &c." A crowd having collected, Thakoor read a Tract.

The true Office of our Incarnate God.

Jan. 9, 1832—In the bazaar, whilst our people were reading, they were interrupted with questions by strangers, who were, however, prevailed on to wait till after the reading. One asked: "Where in God?" *Ans.* "Do you not know?"—"Yes, I do." *Q.* "Then why ask?" "But of what shape is He? We acknowledge that He appeared in various incarnations." "Wherefore did He become man? was it not to deliver the righteous, and to destroy the ungodly?"—"Yes, it was." "But we Christians acknowledge the incarnation of Jesus Christ, who came, not to save the righteous, but sinners; and we believe ourselves to be helpless sinners, and therefore accept of pardon offered by Him. *The whole need not a Physician, but the sick.*" This saying evidently disappointed their expectation: they seemed confounded, and stared at each other in apparent admiration. One put the question, "Do you really deem yourself a sinner?" *Ans.* "I certainly do. Do you suppose we say things we do not mean?" All seemed right with them, but that Christ should supersede all the Hindoo Incarnations. This caused long discussions.

Heaven not to be bought by Charitable Bequests.

Jan. 11—In our perambulation through the town, stopped at a new temple, which is not quite finished, and opened a conversation with a few strangers, by proposing the following question: "Is not the building of this temple considered a virtuous action?" *Ans.* "Yes, it is."—"How do you make out that, when the person is dead?" *Ans.* "Will not this action avail him in a future world?"—"Certainly not: the time of judgment is not the time to atone for sins: that ought to have been settled before. When a criminal is apprehended, that is not the time to repent, and do good works." *Hindoo:* "But the person on his death-bed set the money apart: why will it not avail him?"—*Ans.* "Do you suppose that God can be bribed? Is He in need of money? Is not the whole earth, and the fulness thereof, His? And is it sufficient to give to God when one is taking leave of the world and all its riches, and can hold them no longer?" *Hindoo:* "What, then, do you make of this deed?" *Ans.* "Altogether sin; because the builder does not only forsake the true God, and bow down to stones; but he perpetuates idolatry, and will be sin-

ning, through others, so long as the temple stands, and people worship in it."

On the 25th of February, Mr. Bowley set out on a Missionary Tour toward the Hills southward of Chunar, in order to be present at an annual fair, at thirty-four miles' distance, and to visit the principal places. He returned to Chunar on the 7th of March. The four following paragraphs refer to this tour.

Libations of Water to Idols.

Feb. 27—Met a pitiable object here, whose limbs seem about to drop off. He says he has been ailing for the last ten years. For the last three years he has been put out of the village, and has been under the tree by the way-side, supported chiefly by travellers, who also bring him a little water. Three persons, Brahmins, from 60 miles distant, who went to Chunar for the Gunga water, for the Fair, called for books, heard part of a Tract, and the substance of Christianity. The oldest seemed much affected.

Feb. 28—At 2 P. M. reached Gooreeshunkur, a distance of ten miles. This village is composed of a few miserable-looking, half-thatched hovels, having a small square-built temple of Siva. Upon this idol, water is poured by tens of thousands of persons: it is brought thirty-four miles from the Ganges, near Chunar; and multitudes from the country, within forty or fifty miles distance, assemble here annually for this purpose. In the afternoon, many groupes of learned Pundits called, sat in my tent, heard our Tracts, and had many questions solved; but none accepted of books: the generality promised to come for books tomorrow.

Disputations at the Great Fair of Gooreeshunkur.

Feb. 29—Early this morning, crowds poured into the Fair from various directions; and about 9 A. M. groupe after groupe, of as many as my tent could contain, began to throng it, chiefly of the learned; whilst both entrances, as well as round about, were choked with crowds, pressing in out of curiosity—the generality to have a sight of a gentleman, who, they say, is quite a novelty in these parts. Thus was the day spent, from 9 A. M. till 6 P. M., in reading Address after Address, answering question after question, and distributing single Gospels and Tracts in Kyttee and Nagree; though, of the Nagree, not one tenth was given away.

The generality read nothing but the Kythee character. Gave away three copies of the Hindoostanee Testament to a Native Collector, a Police Officer, and another respectable man. We have thus distributed but four copies of this Testament since we left Chunar, and but one copy of the Hinduwee Complete Testament to a respectable man, who, I found, made good use of a Hinduwee Catechism, which he said he had received from me, four years since, at Mirzapore: he said it was his constant companion. Here is one pleasing testimony, that all is not lost that is distributed at these Fairs; and it also shews how far our books are carried. This proved a most delightful day, and amply paid us for all the discouragements which we have met with since we came out.

March 1, 1832—As we got into a village by the path-side—there are no roads in these parts—the chief men received us civilly, and a crowd collected and heard our message; but the Evil One has been there before us. They were told we went about degrading people, and propagating our Religion; so that not a single Tract was accepted. Though they all seemed to have the witness in themselves that we had the truth, and they were wrong; yet, alas! the lie prevailed, as it frequently does.

Asylums for Orphans and Children of Converts.

In a Letter, dated April 25, 1831, Mr. Bowley states, that an Asylum for Female Orphans and the Daughters of Converts had then been about eighteen months in existence, and contained nine inmates. New and convenient Premises have been built for this purpose. The Girls are taught to read, both in the Persian and Nagree character, needle-work, and marking. They spin, grind their own wheat, cook their own food, &c., under the immediate eye of a matron. Their dress is purely native. A Boys' Asylum, for Orphans and the Sons of Converts, had been established about six months.

Need of simple Bible Exposition.

The Rev. R. Eteson, on examining some of the Children in Jay Narain's School at Benares, October 4, 1831, remarks—

Examined the Bengalee, Hinduwee, and Persian Classes of Jay Narain's School. The Hinduwee Teacher performs his duty very well: but I was struck with the necessity of finding Teachers to explain the Bible. The class was reading John x. 7: *I am the door of the sheep.* This passage was too literally translated: it should have been, I think, *I am the door FOR the sheep.* When I inquired what they thought this meant, none of the boys, nor the teacher himself, could elicit any sense from it: they all acknowledged that they could not understand it. But when I gave the translation, as mentioned above, one boy replied, that then it must mean that Jesus was the door through which the sheep entered. I asked who were meant by the sheep. One boy replied, "The Jews;" another, "All believers." I asked what Christ had done for His sheep; and they replied, that He had given His life for them.

LONDON MISSIONARY SOCIETY.

THE Directors have given the following

Summary View of the Mission at Combaconum.

Site and Inhabitants—Combaconum is situated in N. Lat. 11°, and E. Long. 79° 25', in the province of Tanjore, and about 20 miles NNE of the city of that name. It is a place of great antiquity—was formerly the capital of the Chola Race, one of the most ancient of the dynasties of Southern India—and still presents remains of its ancient splendor. It is chiefly inhabited by Hindoos of the Brahmin Caste; who, in part, subsist on the revenues derived from the Pagodas, of which there are, beside others of an inferior description, several magnificent ones, extensively endowed. The population of the town alone has been estimated at 42,000 souls: in its vicinity are, also, many large and populous villages. The surrounding country is rich, and in a high state of cultivation.

History and Results—The first attempt to introduce the Gospel among the inhabitants of Combaconum, by the Society's Missionaries, was made by Mr. Charles Mead; who removed to that place in 1825, for the benefit of his health, accompanied by Six Native Readers from Travancore, in connexion with which Mission he had himself for many years previously laboured: Mr. Mead, whose health was

much improved by the change of residence, continued at Combaconum for about two years; after which time he returned to Travancore, where he arrived in May 1827. During the period of Mr. Mead's labours at Combaconum, he raised subscriptions to defray the expense of erecting a Mission Chapel there, which was commenced before his departure: he also formed several Native Schools, which, on his return to Travancore, he left under the care of three of the Readers; who, beside this superintendence, continued the religious services, and conversations with the people, and the public reading and distribution of the Scriptures and Tracts.

The Deputation visited this Station in September 1827, about four months after Mr. Mead's return to Nagercoil; and were so much satisfied with the progress of the work, and the suitability of the place for a Missionary Station, that they expressed to the Directors their regret that it should be left destitute of a Missionary, and recommended to them to make it a permanent station. At a Meeting of the Madras District Committee, held during the first visit of the Deputation at Madras, Mr. Edmund Crisp expressed a strong desire that he might be eventually stationed at Combaconum: the wish expressed by Mr. E. Crisp on that occasion has been since accomplished: with the sanction of the Directors, and the approbation of his brethren, he and Mrs. Crisp removed to Combaconum in July 1829.

Mr. Crisp found, on his arrival at the Station, about 30 adults professing Christianity and under Christian Instruction, and 3 or 4 Schools situated in the town and some neighbouring villages; the Mission being wholly under the superintendence of the three Native Readers. Pakkir Nadur, a Moonsif (or Native Judge), residing in one of those villages, who had lived, when a youth, in the family of the venerable Swartz, and who had patronized the Mission during the time it was superintended by Mr. Mead, was found by Mr. Crisp, on his arrival, still taking a lively interest in the Mission School at his own village, and desirous that the Gospel should be diffused among his countrymen. Mr. Crisp, shortly after his arrival at Combaconum, commenced a Tamul Service in the Mission Chapel, which was then unfinished, but was completed in the following year: the congregation fluctuated, but was seldom less than 40, of which number one half were

adults. Beside this stated Service, Mr. Crisp, like his brethren at other Stations, has availed himself of opportunities afforded in places of public resort, and at the examinations of the schools, to preach the Gospel of the grace of God. The number of Native Schools in 1829 was 5, containing 230 children: some rules, drawn up by Mr. Crisp for the guidance of the schools, had led to evident improvement. The Readers fulfilled their duties with exemplary diligence; and Mr. Crisp, to increase their efficiency, had resolved to devote a portion of his time to their further instruction in theology, and in the grammatical knowledge of their own language.

In 1829-30, the number of Native Christians, under the wing of the Mission, was 80, of whom a large proportion were converts from Popery. At each of two villages embraced by the Mission there is now a small Chapel, of which one was fitted up at the expense of a respected friend at Madras: the attendance on the Sabbath Public Services was regular and satisfactory, some of the members of the congregation affording pleasing evidence of incipient piety: Mr. Crisp was usually engaged four afternoons in the week among the Heathen, who collected in very numerous congregations, and listened to his addresses with great attention. Beside taking part in the labours of the Sabbath, the Readers continued, in the week-days, to visit the neighbouring villages to distribute Tracts, and to read and explain the Scriptures to the people. The number of Native Schools was 5, and the average attendance 150: beside these, there were 4 Native Schools, under the wing of the Mission, supported by the liberal aid of Gentlemen resident at the Station, containing 185 scholars, the average attendance being about 150: Mrs. Crisp had succeeded in forming a Native-Female School, containing 18 scholars, the average attendance 12: Mr. Crisp had also a class of 12 youths, most of them of the Brahmin Caste, whom he instructed in the Scriptures: beside his other duties, each of the Readers, who had been increased to 4, superintended one of the Mission Schools. The distribution of Tracts and Elementary Books in Tamul, in the same year, exceeded 2000, besides copies of the Scriptures in Tamul and English.

In 1830-31, the labours of the Mission were actively continued, and with considerable encouragement: several Natives

from among the Romanists had united with the Christians in connexion with the Mission; and, exclusive of the stated Services in the Chapels, &c., large numbers of Heathens, in the bazaars and other public places, listened, generally speaking, with respect and attention, to the preaching of the Gospel. The number of Boys' Schools was 10; containing, on the lists, 450 scholars: in this enumeration is included a promising School, formed in a village called Kottevoor, and supported by the Rev. C. Traveller, late of the Madras Mission: Mrs. Crisp's Native-Female School was continued; but, from the indifference of the parents and the inactivity of the schoolmistress, had not flourished: means, however, were about to be used to place it on a better footing. Respecting the conduct of the Readers, during the year 1830-31, Mr. Crisp bears the following pleasing testimony:—"The general spirit and deportment of the Readers are very much to my satisfaction. They have, of late, manifested an increased degree of zeal and fervour, and have attended diligently to the labours assigned them." By very recently-received communications, we learn that a Public Examination of all the Native Schools of the Station, consisting of 10, held on the 25th of June 1832, when 350 children were assembled, proved by far more satisfactory than any preceding one. Mr. Crisp observes, that the Public Examinations of the Schools have had a beneficial influence on the schoolmasters as well as the scholars. The progress of the scholars in their learning, and their apparent growth in Divine Knowledge, have afforded the Missionary great satisfaction; while the general openness to conviction, acquaintance with the Gospel, and regard to its authority, which distinguish those Natives who have shared the advantages of the Schools, form a delightful and striking contrast to the ignorance and prejudice which darken the minds of their fellow-countrymen in general, and prevent the light of truth from shining into them. Mr. Crisp, in a late communication, adverting to the effect of the Schools, says, "It is deserving of grateful mention, that, so far as a knowledge of Christ goes, the children have made very great progress: their minds are enlightened: they know that there is but *one God, and one Mediator between God and man*. For a saving impression on the conscience, we must look to Him, who *works in us both to will and to do;*

and who does so of *His own good pleasure.*"

Mr. Buyers, when at Calcutta on his way to Benares, collected some evidence, which we subjoin of the

Tottering of the Fabric of Hindooism.

The Temple of God has not yet been erected in this part of the world: but the mighty fabric of Hindooism is tottering; and many, even of its greatest votaries, anticipate its fall.

Among the Natives, a class has sprung up, some of whom are Brahmins, who openly avow their opposition to Idolatry; and publish several Weekly Newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these, the editor of which is a Brahmin of high caste, I give you the following extracts. He thus writes:—

A person, that is at all conversant with the state of affairs in Calcutta, must be aware that there are Five Parties among the Hindoos: the First is composed of a people that are sincerely orthodox, and blindly led by an enthusiastic madness—the Second, of those, who, in their closets and bed-rooms, indulge in excesses of every sort, and avow themselves to be the enthusiastic advocates of error—the Third, of those who appear liberal before Europeans, and orthodox before Hindoos—the Fourth, of those whose minds are not in fact shackled by prejudice, but who profess to be Hindoos by pretending that Hindooism is pure Deism, and not Idolatry—and the Fifth, of those who make a downright avowal of being hostile to the mysteries of Hindooism, and who are now set about inquiring after Truth; that when Hindooism is knocked down, they may be able to impart it to others.

In another part of the same Paper are the following words, which are certainly stronger than could have been expected from persons exposed to the greatest opposition on account of their sentiments:—

If there be any thing under heaven that we look upon with the utmost abhorrence, it is Hindooism. If there be any thing which we regard as the worst instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism. And if there be any thing that we consider as MOST HURTFUL to the PEACE, COMFORT, and HAPPINESS of society, it is Hindooism. And neither insinuation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.

Such are the words of men who have been born in families which for ages have subsisted by the popular superstition. These men are not indeed Christians; but have abandoned the religion of their fathers, and profess themselves to be inquirers after Truth.

West Indies.

Antigua.

BRITISH AND FOREIGN BIBLE SOCIETY.

In reference to Mr. Thompson's proceedings in Antigua, noticed at p. 278 of the last Volume and at p. 103 of the present Number, he thus describes the

Zealous Support rendered to the Society by Slaves.

It was with no little pleasure that I saw arise, first one, then another, and another Bible Association, among the Slaves. I was detained a whole month in the island beyond the time I intended to be there; and this time was taken up in forming Associations: there were no less than twenty formed. It would have been to you a treat of the richest kind to be present at the Meetings, which were held in forming these institutions. There were present, on most of these occasions, from 200 to 500 people, and this assembly was composed almost entirely of Slaves. Their black faces turned to us like the full moon while we spoke to them; their white eyes now and then glistening out; and their answers audibly given at times when we put questions to them as to their readiness to join us in the Bible Society—all these together made our Meetings very interesting. You will readily suppose that these Meetings could not have been held nor the Associations formed, without the concurrence at least of the Planters. We never attempted to hold a Meeting but with such consent; but we had more than the consent of the Planters in these

cases, or at least in most of them; for the Planters themselves attended, and recommended our object to the Slaves.

Our first Association was formed on an estate belonging to a Clergyman of the Established Church. Our Meeting was held in the Chapel on the estate, where he regularly every Sunday reads Service and preaches to his people. There were not less than 500 present that evening; partly from that estate, and partly from some of those contiguous to it. Eight or ten collectors were appointed that evening, to get subscriptions to the Association. These collectors shewed great activity in their work; and, before I had left the island, the subscribers to this, our first Association, amounted to 550, and the first month's collections to nineteen dollars.

The name of the Clergyman whom I have mentioned is Nathaniel Gilbert. The estate has been in possession of the family for a long time. The father and grandfather of this Gentleman both preached the Gospel in its truth and simplicity, as the present Incumbent now does. It is worthy of remark, that on the spot where this our first Association was formed, the Gospel was first preached in the island of Antigua, about 70 years ago, and by the grandfather of the present Mr. Gilbert. You may easily suppose that it was a subject of great satisfaction to this individual to see this Association formed on such a spot; and I believe he looked upon this occurrence as an answer to many prayers and supplications there offered up on behalf of his own people and on behalf of the island, by himself and his two progenitors.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. G. Pettit and Mrs. Pettit (p. 68) embarked at Gravesend on the 26th of January, on board the "Warren Hastings," Capt. Sandys, for Madras; but were obliged to put into Portsmouth, where they are detained by contrary winds—The Rev. Joseph Peet and Mr. Batchelor (p. 68) arrived at Madeira on the 30th of January, in their way to the same destination.

Wesleyan Miss. Soc.—Mr. and Mrs. Clough embarked for Ceylon, at Portsmouth, on the 17th of January, on board the "Africa," and sailed with a fair wind.

CONTINENT.

Brit. and For. Bible Soc.—Professor Kieffer, the Society's active Agent in Paris, departed this life on the 29th of January. We give brief extracts from the Letters of two friends:—Our dear brother and friend, Professor Kieffer, is removed from time to eternity; and has exchanged his earthly toil for the everlasting rest purchased by

the blood of that Saviour in whom he believed, and whose kingdom he endeavoured to promote with so much zeal, steadiness, and amiableness of character. I loved him dearly, and respected him much, and weep over him.

[*Rev. F. Monod.*]

He was calm, patient, and devout. As long as his strength permitted, he uttered audible ejaculations, expressive of his dependence and reliance on the Lord. I am much grieved at the sudden disappearance of this steady and estimable labourer, from this vast and important field.

[*Rev. Mark Willis.*]

WESTERN AFRICA.

Church Miss. Soc.—The Rev. John Raban and his companions, who sailed (p. 8 of our last Number) on the 12th of October, reached Sierra Leone on the 6th of December.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. W. Isenberg (see p. 318 of our last Volume) writes from Trieste, on the 19th of January, that he expected to embark, that evening or the next day, for Egypt. Mr. and Mrs. Krusé (see p. 456) were returning to their labours much renovated in health.

Missionary Register.

MARCH, 1833.

Biography.

MEMOIR OF M. JEAN DANIEL KIEFFER,
PROFESSOR OF THE TURKISH LANGUAGE IN THE COLLEGE OF FRANCE,
WHO DIED AT PARIS, JAN. 29, 1833.

THE "Monthly Extracts" of the British and Foreign Bible Society contain the following Memoir, translated from the "Archives du Christianisme," published in Paris.

Our Readers will, perhaps, have been less prepared than ourselves to hear of an event which will have caused equal pain to us all: we allude to the demise of our excellent and worthy friend, M. Jean Daniel Kieffer. We had not anticipated so speedy and fatal an issue; although a general debility of constitution, against which he struggled hard to bear up, filled us, for several months past, with serious apprehensions as to the result.

Accustomed to labour in concert with him, from the time that the religious awakening manifested itself in France—continually associated with him in various Religious Institutions, which, under the Divine Blessing, have contributed to extend that awakening—and enjoying for a series of years, in our common efforts to propagate the Gospel, the advantage of his zeal, his judgment, his accuracy, and his friendship—we deeply feel and deplore the loss which we have sustained.

Professor Kieffer was so well known in France among the numerous Churches of faithful Christians, by his interesting correspondence with the pastors, by his ardent zeal and his persevering endeavours to disseminate the Word of God, by his Christian Meekness, and by the extreme accuracy which he invariably maintained under every circumstance, that we feel persuaded that we are not going too far, when we assert that his death will be the cause of a general mourning; and that since the demise of our valuable friend, the late Baron de Staël, no loss will be more severely and keenly felt in our Churches.

M. Kieffer was born at Strasburgh, in the year 1767; where, after losing his father at an early age and surmounting many difficulties, he prosecuted his stu-

dies with success at the Gymnasium, and was admitted as one of the scholars of the College of St. William. By giving lessons to young persons, he was enabled to assist his mother, of whom he ever after took a filial care. The study of languages, and particularly of the Oriental Tongues, afforded a lively attraction to him. His acquirements and general conduct interested several celebrated Professors, such as Oberlin and Schweighauser, in his behalf; and he even lodged with the latter, and assisted him in his literary works. After spending some time at Paris, he obtained a place in the Foreign Office; and, in the year 1796, was despatched to Constantinople as Interpreter and Secretary to the French Embassy. His stay in that capital lasted eight years; and, when the war broke out with Egypt, he was confined in the prison, known by the name of the Seven Towers, together with the French Chargé d'Affaires, whose assistance in the study of several Oriental Languages, and more especially the Turkish, to which he devoted the greatest part of his time, was of essential benefit to him. In 1803, M. Kieffer returned to Paris, having been appointed to accompany a Turkish Ambassador to the Court of Napoleon; and, on his arrival, was nominated Secretary and Interpreter of the Oriental Languages in the Foreign Office. Shortly afterward he was called to fill the chair as Deputy Professor of Turkish in the College of France, which had been vacated by his friend M. Ruffin, who continued to act as Chargé d'Affaires at Constantinople; and on the demise of M. Ruffin, he was regularly installed as Professor. In 1818, he was appointed First Secretary and Interpreter of the Oriental

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Languages to the King; but in 1829 he was dismissed from that post by M. de Polignac.

In the mean time, neither the love of his particular studies nor his official duties engrossed the whole of M. Kieffer's time and talents. So far from yielding himself entirely to these, he became one of the most useful members in the Consistory of the Lutheran Church at Paris. He undertook for the British and Foreign Bible Society the revision of a Translation of the Bible into Turkish—a work on which he was employed no less than ten years. From the first formation of the Protestant Bible Society at Paris, he took an active and distinguished part in the labours of the Committee; and, up to the time of his death, was one of their most assiduous and useful members. The Protestant Missionary Society at Paris was, at its first commencement, a favourite object of his attention; and he was one of the most zealous members of its Committee, seeking by every possible means to contribute toward its success.

Honoured with the confidence of the British and Foreign Bible Society, and deputed by it to superintend the printing of the various Editions of the Holy Scriptures which it has from time to time published in France, and to undertake the dissemination of them, his labours, which were always increasing, became at length immense. It is difficult to conceive how he could, in any way, attend to such a multiplicity of business of so complicated a nature, and carry on such an extensive and uniform correspondence as he did: nevertheless, by a persevering attention and an admirable method and regularity from which he never deviated, he succeeded not only in preventing any thing from falling into arrear, but also in maintaining every thing in the greatest order—in fact, nothing suffered but himself. His activity, and his determination to work day and night, (for he frequently consumed whole nights in writing Letters to his numerous correspondents,) at length undermined a constitution which would long before have sunk under the effects of similar exertions, had the habits of M. Kieffer been less regular or less retired. We are convinced that our excellent Friend and Brother was sustained by that inward and Christian delight which he derived from the dissemination of the Word of God. At times, he would speak of it in the most affecting manner: we ourselves heard him, a few weeks ago,

exclaim, "My whole life is wrapt up in it!"

A few days before his demise, he attended, as usual, at the College of France; but, although he found himself unable, from weakness, to deliver the Lecture, such was his zeal, that he proceeded to the Bible Society's warehouse, for the purpose of giving directions respecting various consignments of the Scriptures to be made. This effort proved too much for his feeble frame; and, as the attendants perceived that he could scarcely stand, he was literally carried from the warehouse to his bed, from which he never rose, and in which he tranquilly breathed his last on the 29th of January last.

When his friends, and especially his Wife and Son, frequently implored him to take care of himself, with a view to be the better able to continue those important labours which were so dear to him—"How can I?" was uniformly the reply: "It is my duty to go on working—nay, it is my delight; yes my soul's delight!" Such were the genuine sentiments of his mind; and it was at once affecting and edifying to see how his zeal for Spiritual things, and his attachment to the Servants of God, seemed to increase with his infirmities. It was evident that his work more and more absorbed all his faculties, because he was more and more convinced of its great importance in regard to the spiritual and eternal interest of souls.

Modest, and naturally of a serious turn, M. Kieffer was generally reserved in his communications; but, when he found himself in the midst of friends whose sentiments were congenial with his own, the energy and vivacity with which he stated his views, particularly of late, on religious subjects, and in reference to the main object of his labours, afforded a satisfactory proof that the Gospel, which he endeavoured to make known to others, was dear and precious to his own soul.

During the last days of his life, he was scarcely able to speak, from exhaustion: from several fervent exclamations, however, and by an expressive elevation of his eyes, those who surrounded his bed felt assured that *his conversation was in heaven*; and that his hopes and his faith rested on Him, who is true to the end, in whom he had believed, and from whom neither tribulation nor life nor death can separate us.

The Funeral Service was performed on the 31st of January, in the Lutheran Chapel; and was attended by a numerous

concourse of distinguished personages, consisting of Literary Characters, Ministers and Christian Friends, whose unfeigned sorrow bore witness to the esteem in which that excellent man, whose mortal remains were before them, had been held by all. The Rev. M. Göpp delivered a Discourse, from which most of the biographical notices here recorded have been taken. At the cemetery, the Rev. M. Boissard spoke on behalf of the Religious Institutions; Professor Letronne, in the name of the College of France and of the Asiatic Society; M. Eyries, as the Deputy of other Associations; and the Rev. M. Stapfer on the part of the Protestant Bible Society. We feel pleasure in being able to communicate to our Readers the interesting Address of M. Stapfer: it is as follows:—

GENTLEMEN—Among the various Religious, Philanthropic, and Literary Institutions which Death has, in a manner no less unexpected than painful, deprived of one of their most active and intelligent members, there is none which by this recent stroke has sustained a loss more severe and difficult to repair than that of the Protestant Bible Society of Paris. It is, as you know, a benevolent Association, which has undertaken the delightful task of disseminating among our Protestant Brethren the Word of God—that light which dispels the shadows of Death, illuminates the darkness of the grave, and before which, wherever it sheds its vivifying rays, the “king of terrors,” who maintains his reign wherever they have not penetrated, is forced to recede.

In losing our late excellent and much respected Brother, the Bible Society finds itself deprived of one of its founders; of a compeer, tried and sure; of a colleague, whose exemplary assiduity and entire devotedness to the interests of the work to which he had dedicated his life might safely be held up as a pattern to others. Fidelity, perseverance, scrupulous accuracy, a denial of every enjoyment and of every study, even the most elevated and the most attractive to a man of letters, if once it interfered with the time which he had set apart for the prosecution of his sacred work—such were the engagements by which, fifteen years ago, he bound himself to the Almighty in one of those Public Assemblies, attended by Deputies of every Denomination belonging to the great Church of Christ, which are annually held in a neighbouring country, and which may justly be termed the Amphitryons of Christianity. This promise, at once spontaneously and solemnly given—in which the whole Assembly, and one of its most eloquent members, Mr. Wilberforce, from a Christian Sympathy, instantly recognised the declaration of truth and an immovable resolution—this promise, made in the most artless and affecting manner, to dedicate the remainder of his life to the Cause of the Bible, has been religiously observed by him; as is now attested by those who laboured in concert

with him in the midst of that Association, the members of which, now surrounding his tomb, raise, through the feeble organ of one belonging to their body, the voice of mourning and of gratitude.

But still more loudly is this attested by the Biblical Labours to which our happy colleague devoted himself in a more extended and important sphere. To M. Kieffer the Christian World is indebted for one of the most powerful means for conveying the glad tidings of Salvation, that message of pity and love, to extensive nations, who are still groaning under the yoke of masters as cruel as they are barbarous, and whom the sword of the Word of God will more effectually deliver from their present increasing troubles than that of any earthly power. By the skilful and laborious revision which our regretted colleague accomplished of a Version of the Bible in the Turkish Language, which, after being buried in the dust of libraries since the seventeenth century, was found to be more distinguished by its elegance than fidelity—I say, by his conscientious revision of this work, it has at length been adapted to the wants of the Turkish Population of the Ottoman Empire.

Nor was it only on distant countries, and a people degraded by principles hostile to civilization, that the Friend whose loss we now deplore conferred the inestimable benefit of the Word of God. He was—more especially in the latter part of his earthly career—the privileged Instrument appointed by God to disseminate the Holy Scriptures throughout France; yes, in France, where nothing is wanting to constitute an assemblage of happiness, excepting that without which all the rest goes for nothing—I mean that Faith, which sees in the life of man something more than the fleeting enjoyment of those empty pleasures which allure him in every direction.

Our much-loved colleague was permitted to taste the sweetest reward of his long and disinterested labours, by being the means of promoting a larger distribution of the Sacred Volume than has ever been made in any country of Europe through the medium of our Foreign Brethren. In one year alone, between the 1st of April 1831 and the 1st of April 1832, M. Kieffer actually circulated no less than 176,139 copies of the Holy Scriptures in France. The immense weight of such a concern in its details falling upon an aged person, already enfeebled by trials and labours of various kinds, doubtless accelerated his end; but nothing was more gratifying, more affecting, and more edifying, than to hear him describe the delight which he felt in carrying on a work apparently so troublesome and difficult. With a view to economy, in respect to the expenses entailed on the generous Benefactors to those of our countrymen who are destitute of the Word of God, he formed, as it were, a Society in himself; performing at once all the duties of Correspondent, Clerk, and Depositary. In fact, he seemed to be lost in extasy and pleasure, when, in reality, he was overwhelmed with a weight of minute and fatiguing occupations.

Doubtless, the Master whom he served, He who has conquered Death and is the Author of Eternal Life, has addressed to our revered Brother those words of ineffable delight— *Well done, thou good and faithful servant! Thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord!*

May we all, my Dear Hearers, be able one day to appear with the same lively hope at the tribunal of Him who judges righteously; and to recognise in the grave, which has received the mortal remains of our departed friend, nothing but the gates of heaven, and the entrance to the mansions of eternal glory!

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Resolutions of the Committee on Occasion of the Death of Professor Kieffer.

—That this Committee cannot receive the intelligence of the decease of their late Agent in Paris, Professor Kieffer, without recording the deep sense which they entertain of the great loss that the Society has sustained in that event; and the consolation which they experience from the numerous assurances conveyed to them, by those who best knew him and who were well qualified to judge, of that unfeigned piety and sincere love to the Sacred Volume, which were the spring of the extraordinary devotedness manifested by him, for several years, in spreading the Scriptures throughout almost every part of France.

—That this Committee, remembering that every good and perfect gift cometh down from above, desire to glorify God in their late Friend as they pass a well-earned tribute to the zeal, judgment, fidelity, and unwearied diligence with which he prosecuted his widely-extended labours: and, while they would devoutly recognise the Hand of Providence, which, in a remarkable and gradual manner, fitted their late Agent and Friend for his work and prepared his work for him, they would, inspired with confidence by the past, cheerfully commit their future course to that same Heavenly Guidance and Protection, which they humbly trust has already been largely experienced by the Society.

—That while they look back with gratitude on the whole period of his agency, extending over a space of fifteen years, and while they especially call to remembrance his great work of editing the Turkish Bible and his other numerous literary services rendered to the Cause of the Society, they are filled with admiring gratitude at the fact, that, during the last two years, not less than 347,541 copies

of the Sacred Scriptures passed through his hands; the issue of which is, in a great measure, to be attributed to his watchfulness for every opening, and to his unexampled and laborious diligence in conducting a most voluminous correspondence with the friends of the Bible throughout the Kingdom of France.

Continent.

Italy.

PROFESSOR Tholuck, of Halle, has recently resided for a considerable period at Rome; and has investigated, with a penetrating eye, the policy of the Roman Church for the extension of its dominion. The following extracts, translated from a late publication by him, cannot fail to interest all who are concerned for the triumph of the Gospel in all its purity and truth.

State of the Roman College de Propaganda.

This establishment, the activity of which in former times extended over so wide a field, was founded in 1622, by Gregory XV; and was afterwards enlarged by Urban VIII. From Urban it received a capital of 615,000 Scudi (equal to so many Spanish Dollars), and a yearly revenue of 24,000. This Pope also assigned it the splendid palace which it now occupies.

The first occasion of this important establishment was a foundation given by the Spaniard Vides, for Ten Young Men of different nations. To this was annexed, in 1637, a new foundation of Cardinal Onofrio for Twelve Pupils; who were to be selected from among Georgians, Persians, Nestorians, Jacobites, Melchites, and Copts. In 1639, the same Cardinal added yet another fund, for Thirteen Ethiopians and Brahmins. To all these was added a foundation for Chinese and Japanese; but as it was found

that the converts from these countries could not bear the climate of Rome, the establishment for them was transferred to Naples. Of this we shall speak further hereafter.

The establishment of Rome has, at the present time, about Eighty Pupils; and, among them, are Eighteen Armenians, Five Maronites, and several Hollanders, Illyrians, and Geruans from different provinces; among whom the writer found several former Protestant Theologians from the Duchy of Weimar. The pupils live generally two in one cell—are required to be very diligent—and are placed under close supervision. It is only with very special permission that they can ever go out alone—being obliged to make their excursions in companies, walking two and two together. They wear black dresses with five red buttons—the five wounds of Christ—with long black strips hanging down the back; and a red belt round the body—the symbol of that sacrifice of life, to which the Missionary devotes himself.

Some years ago, this institution had a remarkable pupil within its walls, the present eccentric Jewish Missionary Wolf. He, as is well known, first exchanged his Jewish Faith for that of the Roman-Catholic Church, presented himself to Count Stolberg, and then went to Rome; where, by the vivacity of his character and his decided talents, he made a very favourable impression, and insinuated himself especially into the favour of the devout and gentle Cardinal Litta: he even had the honour of personally paying his respects to his Holiness. He was very joyfully received, as a pupil, into the Propaganda; in the expectation of finding in him an efficient labourer, for the Missions among the Schismatic Christians of the East. But the vivacity and frankness of the young man's character soon gave occasion for suspicion: he disputed against the doctrines of the church and the authority of tradition, with a freedom which astonished them; and which would have sooner drawn down upon him an expulsion from the establishment, had he not been sustained and protected by the good-will of his mild patron, the Cardinal Litta. At last, however, he came out boldly with the conjecture, whether the Holy Father himself were not Antichrist: an idea so monstrous could, of course, no longer be tolerated in a pupil of the Propaganda. Besides, his correspondence with foreigners was

also discovered and opened; and, in consequence, in the year 1818, he was conveyed out of Rome at midnight. In 1824 appeared in London the "Memoirs of Wolf;" which contain many interesting details in respect to life and manners and mind in Rome, and especially respecting the Propaganda.

In regard to the plans and operations of the Propaganda, very little becomes known to the public. The Secretary of the Congregation lays before it, every year, a Report of the Proceedings of the Institution. One of these Reports, however, made at the very period when the Catholic Church had the richest harvest of proselytes, (at the end of the Seventeenth and beginning of the Eighteenth Century,) and by the Secretary of the Propaganda, Urban Cerri, has nevertheless seen the light. A copy of it fell into the hands of Sir Richard Steele, who procured it to be translated by Michael de la Roche, author of the "Mémoires de Littérature," and printed it with a witty and sarcastic dedication to Pope Clement XI, under the title—"An Account of the State of the Papist Religion throughout the World; written for the use of Innocent XI, by Mons. Cerri; published from the Italian Manuscript. Lond. 1714." There is in this Report, in reality, something grand and imposing. All heathen lands, and those countries which have fallen away from the Pope, are regarded as rebellious provinces; which, by degrees indeed, but yet in due time without fail, must be brought under the dominion of their rightful sovereign. The map of the whole world lies spread out before the Propaganda; and of each land it is announced, how far the hand of the dial has advanced toward the meridian sun of Papacy. Among others, there was then much hope expressed of Denmark; while of Sweden and Hamburgh it was said, that the papal chair might well nigh give them up for ever. Even at that time, the efforts of the Propaganda seem to have been much more directed toward Heretical and Schismatic Christians, than toward the Heathen; although, at that period, the countries of Tonquin and China presented so much room for hope. Still more, at the present day, does the activity of the Propaganda seem to be directed toward Schismatic Christians—toward England, Scotland, Ireland; the Greek Christians in Dalmatia, in Wallachia, and the Turkish Empire; the Armenians, Nestorians, Copts, &c. But

the account given some years ago in the newspapers, that the Coptic Patriarch had acknowledged himself subject to the Chair of Rome, is entirely without foundation: it arose out of a boyish trick, which was put upon the College of Cardinals, and of which they were the dupes—a thing which does not often happen. Of late also, the Pope has been doing a good deal for North America.

That which may properly be called the business of MISSIONS, or labours among the Heathen, has, of late years, been left principally to the French Missionary Establishment, which received its principal support from the late Court of France, and must therefore be at present in a very low state.

The Library of the Propaganda contains many noble memorials of their former extensive Missionary Enterprises; including a fine collection of Oriental Books and Manuscripts; among which are many Chinese Volumes, and also many valuable Syriac Works.

One of these treasures, the Bible Society of London, in a spirit of Christian Harmony, desired to share with them. It will be recollected that there is a current opinion, that, in the earliest times, the Christianity of the Nestorians found its way into Thibet, and that the religion of the Grand Lama is only a corruption of the former Christian Faith: as early, therefore, as the Seventeenth Century, the Jesuits had made an attempt to restore this supposed former Christianity; and, in the beginning of the Eighteenth, the Capuchins renewed the same enterprise with better success. The Pater Franzesco Orazio della Penna dei Billi, who lived 24 years in Thibet, first sent a Thibetian Alphabet to Rome: the Cardinal Belhuga caused a fount of types to be cast for this language, and several works were printed in it. Other works, however, composed in the same tongue, are still preserved in manuscript. Among these is a translation of the Scriptures into the language of Thibet: this work the British and Foreign Bible Society offered to reprint, as it is; because, according to the genuine Christian principle on which that Society is founded, its only object is, to extend in every way the circulation of the Word of God. Their offer, however, was not accepted on the part of the Romish Church. It would, indeed, have been truly a pleasing spectacle, to behold thus, once at least, Catholics and Protestants labouring to-

gether as brethren; since, in the present instance, this could in no way have contravened their mutual convictions. Only policy and a miserable intolerance could here place obstacles in the way.

State of the Chinese Missionary School at Naples.

To this account of the Propaganda at Rome we subjoin some further particulars respecting the Establishment at Naples; formerly connected with this, and intended for the education of Chinese Converts. This Missionary School was first established by a priest, Matteo de Baroni Ripa, in 1692, under the title—"Congregazione Collegio e Seminario della sacra famiglia di Gesu Christo;" and was afterward enlarged by various benefactors, especially by Charles III and Pope Benedict XIV. This Congregation is composed of Neapolitan Clergy, who, besides the usual exercises of a cloister, devote themselves to the education of young Chinese, East Indians, and other Orientals; and especially also Greeks, in order to train them up as Missionaries to those countries respectively. The Procurator of the Propaganda Fidei in Macao, who is at the head of the Romish Missionary Establishment there, first receives the young Chinese from the Missionaries who reside in the different provinces of the "Celestial Empire," in order to make trial of their capacities and of their call to a Missionary Life: for this purpose they spend two or three months in a convent at Macao: they must, too, be descendants of Chinese Catholic-Christians, and must have received permission from their parents or guardians to proceed to Europe. If now these young persons are found qualified, the Procurator sends them, at the cost of the Neapolitan Congregation, to Naples: here the young Chinese first of all learn Latin, from an older Chinese; and, at the same time, Italian: after this, they begin, in the first year, the course of studies with rhetoric and philosophy, under a clerical instructor of the Congregation: in the following years, they pursue theological studies. Then follows an examination, either in the Propaganda at Rome, or by the Archbishop of Naples. Their vows are six—chastity, poverty, obedience, the priesthood, constant activity in the service of the Propaganda, and perseverance in the Missionary Life until death. In China, every Missionary receives from

the Propaganda a yearly support of 80 ducats; the ducat being equal to about 80 cents. The Mission House in Naples is distinguished for neatness and an appearance of comfort: there are in it, at present, nine Chinese and four Greeks. Among the three or four instructors, are some men of very pleasing manners; but they seem not to be penetrated with ardent zeal, either for the cause of Science or for the spread of the Gospel.

Vigilant Policy of the Romish Church.

Although the steady and persevering aim and effort of the Romish Church, directed unwaveringly toward a single point, must ever be a source of pain and alarm to Protestants; yet, on the other hand, there attaches undeniably to this idea something grand and imposing. Neither the diplomacy of Venice nor of France can be compared with the diplomatic schemes of the Roman Court. With the most sagacious calculation, it knows exactly how to find the points where it may seem to yield, and where again it must stand immovable: now, it apparently recedes; but it only turns for a moment aside, in order to fall back again, with a still firmer step, into the former track: at another time, it gives up really a hand's breadth of its dominion; but only in order to subdue a whole province in another part. In the whole succession of its chiefs, there exists but one single person. You suppose that the powerful stream of the spirit of the age must carry the Romish Church along with it—you mistake! From the shore she pursues, with her falcon glance, its windings: and, if she seem at times to follow the current, this is only until an opportune moment arrives, when she may again arrest its progress by an opposing wall. What is lost to her in France is regained in England. What Protestantism conquers from her, she reconquers from the Nestorians. Every Political Power has one resident at each Foreign Court, to watch over and calculate its interests—the Papal Power has hundreds. Reports, composed with the keenest diplomatic sagacity, uncover every weak point and expose every open place in the army of the enemy. It is however true, that Infidelity, which has made inroads on the Catholic Church itself, is a hindrance to this zeal. Still, a substitute for this is found in the eager desire of temporal advantage.

Points of Resemblance between the Jewish and Roman Churches.

The longer the Writer has occupied himself with the study of the Catholic Church, the more strikingly has the resemblance in many respects to the Jewish Church become apparent to him. The Jewish Religion, standing in the midst between Heathenism and Christianity—the Sanctuary as it were, between the Outer Court and the Holy of Holies, as it is represented in Heb. ix.—is a step or degree in religion, which serves as an excellent means of religious education, for men still sunk in the contemplation and comprehension of that only which is external and sensible. It is calculated, indeed, for mankind while yet in their minority. Among the earlier Christians, also, there were many for whom spiritual Christianity was far too spiritual—too ethereal: they wanted something more tangible; and since they had not strength enough to let themselves be led of the Spirit into the Holy of Holies which Christ had laid open for mankind, they fell back again into the flesh, and remained in the Outer Tabernacle. Hence, in the Fifth Century, there arose again in the Christian Church an external priesthood; and external sanctuaries, to which pilgrimages were made with the feet instead of with the heart: there arose an external sacrifice, inasmuch as Christ, who having once suffered and gone to the Father had procured an eternal redemption, was ever represented as offered up anew: there arose, anew, the burthen of the law and the dominion of the letter.

On this ground we may also well explain, how Catholic Christianity might find, and actually has found, among rude nations, occupied chiefly with external things, an easier admission than Christianity in its purer forms. In the Catholic Missionary Reports, Indian Converts relate with enthusiasm, how much more imposing is the appearance of a *PATER* than of a Preacher. The Catholic Father approaches with a measured step: he is clothed in a venerable robe, which at once distinguishes him from the world: without wife, without child, he seems, in the strictest sense, to be a stranger upon earth: he bears in his hand a consecrated symbol, the Saviour on His Cross—as it were a spiritual sword, which he presents to all to kiss: the very touch of his hand imparts a blessing. On the other hand, the Evangelical Preacher comes in his blue coat—lives in the next hut, with

wife and children, like other mortals—possesses no prerogative of supernatural consecration—and carries in his hand only a book, out of which one must learn with great labour; and, when he has learnt, must first EXPERIENCE, in order to become a member of that Church, which is only there, where the Spirit is. If, besides this, we call to mind, how easy the Catholic Clergy make conversion and entrance into their Church, and that because, according to them, the Church must first exist, and then the Spirit, who can wonder that they should be able to speak of thousands of converts, where Evangelical Missionaries can reckon only single ones!

As now the Writer came to live, for a considerable time, in the central point of the Romish Church, and could thus daily observe it with his own eyes, he must confess that the impression on his mind was only strengthened, that, on the whole, the Catholic Religion presents nothing more than a Judaizing Christianity; which, however, is not only as far above the Christianity of Rationalism, as Judaism is above Heathenism, but still higher; without, nevertheless, being itself the Holy of Holies to mankind.

That in which the ordinary Italian lives and moves, and which is to him the very centre of all his religion, is the CEREMONIAL of his Church—so carefully arranged, so comprehensive and applied to every object, and the result of so much calculation, even in its minutest details. In the arrangement of splendid ecclesiastical festivals, in the draperies of the churches, in the elegance and dignity of ornament and costume, the Catholic Clergy in general, like the Jewish of old, and especially the Roman Clergy, are masters. The Ceremonial of the Church is described in prolix volumes; and many a prelate, who has become indifferent to every thing else, will speak of the *riti solennissimi della Santa Gerarchia*, as he would of a savoury viand. Of many of these ceremonies it may also truly be said, that they include in themselves an important symbolical meaning; but how few are there who think of this! A principal epoch in this cycle of ceremonies, is the choice of a Pope. With what delight do the Roman Clergy follow on, from beginning to end, in the long chain of solemnities which the death of a Pope brings with it!

South Africa.

Caffraria.

WESLEYAN MISSIONARY SOCIETY.

Mr. Shrewsbury gives much insight into the Caffre Character and Manners, in the following

Comparative View of the Former and Present State of Religion and Morals.

Christianity cannot be said to make rapid progress among the inhabitants of this country: yet we have reason to be thankful that the work of the Lord is advancing; some fruit appearing at almost every station. Thirty years have now passed away, since Dr. Vanderkemp visited the Caffres with the Gospel of Jesus Christ; and, for nearly ten years, the Wesleyan Missionaries and those of other Denominations have been resident among the people. A comparison of their former and present condition will lead to a just estimate of the degree of good which has been effected among them by Missionary Labours.

Idolatry was never known among the Caffres: they have no name for idol, nor any conception of what is meant by idol-worship; which circumstance renders it exceedingly difficult to translate the Second Commandment into language intelligible to them.

Neither can it be maintained, that the first Missionary found them absolutely without a knowledge of the True God: for they had three names of the Divine Being preserved among them from time immemorial: Him they called Utixo, Umdali, and Umenzi. Dr. Vanderkemp could never correctly ascertain the meaning of Utixo: neither can we, for the people have no definite idea of its import: all that they know is, that their ancestors thus denominated God. The signification of the other two names is clear: Umdali is the Former, from "dala," to form, fashion; and Umenzi is the Maker, from "enza," to make. Thus they had Scriptural Names for the Deity before the Word of God came among them; which is a very striking and singular fact, not to be met with in the history of other Pagan Nations. And with this Former and Maker they associated no secondary or inferior Deity.

But though these words were in their mouths, they were not in their hearts; and it may be questioned whether a single individual could be found, who ever thought for one moment of the weighty

truths which the words so nigh unto them imported : there were *none that did understand or seek after God*. But now there are many who understand, that in the beginning God made the heavens and the earth : the names for the Deity long current among them have greatly assisted us in teaching this primary truth ; although the proper idea of creation it is more difficult to make them comprehend : I suppose that this branch of knowledge is at this time general among the Caffres. And, further, in the vicinity of Mission Stations, God is also known by His name Jehovah ; and some hundreds are acquainted with that *Name which is above every name*, Jesus. Moreover, they have heard concerning the Holy Ghost, whom they denominate Umoya, which signifies both Spirit and Wind — primarily the latter, for they have not separate terms for these two different ideas. All that they have learned concerning Jesus Christ and the Holy Spirit is new : and this gives them an entirely new view of the Deity, as well as greatly-enlarged conceptions of His glorious perfections. Many hundreds now not only believe that there is a God ; but that He is wise, holy, just, and good ; and, in some, this faith is in various degrees influential.

While, however, the Names of God, the Maker of all things, were retained in their language, no worship of any kind was paid to him. Throughout the length and breadth of the land, among all these tribes, there was no Sabbath : day and night succeeded each other from year to year without the hallowed day of rest : all days were alike common to them, while they lived *without God, and without hope in the world*. But the Word of God creates a Sabbath wherever it comes ; and, in this respect, it hath wrought a new thing in this land. Not that I would wish to intimate that there is any thing like a universal reverence for the Day of the Lord ; for any statement of that kind would be untrue : but, at the same time, glancing at the Houses of Worship which have been built, the average number of those who rest from labour and assemble together to hear the Word of the Lord in these dark regions may be taken to be near Seven Hundred souls. Now SEVEN HUNDRED Sabbath-Worshippers of God, in a country where a few years since none sought Him, will afford ground for holy rejoicing to those who have learned not to *despise the day of small things*.

March, 1833.

Prayer was never performed in a devotional manner till the preaching of Christ Crucified was accompanied by a measure of the gift of the Spirit of prayer and supplication, given to the hearers. It was, indeed, customary for them when going into battle to say, " God, look upon me ! " or, " God, take care of me ! " And when they journeyed, at any dreary place, or before crossing any great river, similar words were uttered ; and, at the same time, a stone was cast upon a heap which had been accumulated by the devotion of travellers : many such heaps of stones are to be seen in Caffreland, especially at the fords of great rivers : and, singular enough, not a few, when going to plunder the colonists, were wont to pray, while lurking for plunder, that God would look upon them, and that no man might catch them. This, however, shews what low views they had of the Divine Character ; and these are, perhaps, all the instances in which any address was made to the Divine Being : the good sought was not salvation ; but merely preservation from some temporal calamity. Now, there are praying men, and praying women, and praying children, to be found in various places, *who call upon the name of Jesus Christ our Lord, both theirs and ours*.

Till the servants of God came forth from Britain, there were no Teachers of Religion, either true or false ; for the Caffres never had a priesthood, nor so much as a single Native Priest exclusively set apart for religious purposes. The notion of sacrifices which remained among them was so exceedingly faint, that it was but the shadow of a shade. And though circumcision is practised on all youths at about the age of thirteen, yet it is exclusively a civil rite, and not in any way connected with religion : an uncircumcised son would be incapable of inheriting his father's property : the origin of this rite is with them completely obliterated ; nor can any thing exceed the astonishment which the Caffres have often manifested, when hearing of the first institution thereof in the days of Abraham. To this people, British Benevolence has given, though not to the extent which is required, Christian Ministers—men who teach them to worship God in spirit and in truth ; who direct them to the sacrificial offering of Christ as the sole ground of pardon and acceptance with God ; who have established among them the Christian Sacraments of Baptism and the Supper of the Lord ;

and who are providing for another generation the Word of God in their tongue, and preparing the Young to read that Word by which they may be saved : for these nations formerly had no learning : they were a people without a book : they had no letter—no hieroglyphic—no character of any kind. For the origin of these things they are indebted, not to Infidelity, but to Christianity ; in which, indeed, are all our happiness and glory.

Though destitute of religion, Superstition, which is too often substituted for it, was abundantly found in this land ; and it still prevails, to a very awful extent. Superstition is everywhere connected with cruelty. In this land, almost every kind of affliction and disease, and even the infirmities of old age, were wont to be attributed to the influence of witchcraft ; so that whenever an individual fell sick, a doctor was sent for, not only to administer medicine, but also to ascertain what individual or individuals had been guilty of troubling the afflicted with his malady. Chachabi, the father of our late Chief, 'Islambi, was famous for the punishments which he inflicted on many innocent persons who had been accused of this crime. By the River Xakoon, there is a tremendous craggy precipice, called by the Caffres, Uwa Amaqira, or the Doctor's Precipice ; because they who were accused by those deceivers of bewitching their neighbours were brought by Chachabi to this place, and, being bound hand and foot, were cast over, and falling from crag to crag were dashed to pieces ere they came to the bottom : for many years past, no victim has perished on this spot ; nor is it likely that any more authorised murders will take place there. The more general way, however, of punishing the accused has been by applying hot stones to the tenderest parts of the body, till the miserable victim is deprived of life, or ruined for all his future days : this horrible practice still continues, but not to an equal extent : the Chiefs are ashamed of it, and keep the knowledge of it as much as possible from their respective Missionaries. The influence of superstition has certainly been lessened ; and it continues to decrease, although it still opposes a mighty obstacle to the full success of the Gospel. But, in our work, there are no insuperable difficulties : the Gospel has never met with an evil which it could not overcome, nor will it to the end of the world.

As to Morality, neither the theory nor

practice thereof were discernible among them in their native state. There was no justice, no mercy, no holiness, no truth : there were none *that did good, no, not one*. On the contrary, wickedness overspread the whole land, which was full of *thefts, covetousness, lasciviousness*, and almost every species of crime. Iniquity thus reigned unto death—unchecked, unrepented, and unproved, so far as the eye of man could discern ; for the people seemed to be without any law which condemned vicious propensities, or any fear of the righteous indignation of God. That they were not absolutely without law, is evident from the circumstance of their having had for all generations words which denote moral delinquency : still *the veil was on their hearts* ; and, through the love of sin, their eyes were blinded that they could not discern it. *Sin abounded* to such an alarming extent, that they appeared to be *without law* ; and unless *grace had much more abounded*, by sending to them the Gospel, none would have been *redeemed from his iniquity, or turned from darkness to light, and from the power of Satan unto God*. But, by the Word of Salvation, this change hath been effected ; and there are now Caffres to be found who may truly be denominated moral men : for *obedience to the faith* is manifest in the truth, honesty, and general integrity of their lives ; and, throughout the whole community, there is now exhibited a moral standard of right and wrong ; to which, whenever we appeal, the consciences of the people force them to submit, and pronounce sentence of condemnation against themselves. Being without literature, they have neither Shasters nor Korân to oppose to our Scriptures ; and therefore, however heedless and neglectful they may generally be of Divine Truth, whenever it is brought home to the heart they will, in a great majority of instances, acknowledge that it is holy, just, and good.

Some of their present National Customs are great barriers to the spread of holiness and truth.

Polygamy is universally allowed. This is in itself a vast evil ; and it so connects itself with all their domestic and civil concerns, that to destroy it seems more difficult than to break the power of caste in India : William Kama, the baptized Chief of Wesleyville, and John Tzatzoo, in the service of the London Society, are the only Chiefs of rank in the country who are not polygamists. A few

others of inferior note have likewise been joined to one woman in Christian Marriage, and their example stands forth as a witness against the sins of their countrymen.

Connected with this subject, is another, which is attended with many evils. A father has absolute authority over his daughter, and can dispose of her in marriage as he pleases. Sometimes a degree of attention is paid to the inclinations of the child; but, in general, the predominant principle with the father is, to make the best bargain for himself that he can: the man who will give him the greatest number of cattle has no need to doubt of his success, in preference to all other rivals; no matter what his age or character may be, or the number of wives already living with him. But the authority of the father does not cease here: disputes may arise, or self-interested views may studiously occasion disputes; and the father may dissolve the relation, return the dowry of cattle again, and sell his daughter to another man: and this may be repeated as often as he pleases, if he can only persuade his child to consent, which is seldom a work of much difficulty; and even if the parent be deceased, the eldest son succeeds to nearly the same authority over his sisters. Marriage, therefore, such as it is, is seldom marriage for life. From this circumstance such a strange commixture of families arises, that all domestic enjoyment is poisoned at its source, and by it the whole frame of society is miserably disordered.

The civil rite of Circumcision, before mentioned, is attended with impurities which cannot be named. A youth whom Mr. Shepstone baptized at Morley, last year, was, I believe, the first instance of a successful resistance against submission to this rite; and, as such, it is worthy of being recorded. The youth stood firm against all the commands and entreaties of his friends, as well as against the solicitations of his former companions; and, at length, they yielded, and agreed that baptism should be admitted instead of circumcision, as the boy's qualification legally to share in his father's substance. This was a great point gained, and will open the way for similar admissions in future instances.

But, of all disgusting practices, none more annoys Europeans than the habit of Caffre Men going about in a state of perfect nudity: the kaross is merely a de-

fence from the cold, and not a covering for the body: when not needed for the former purpose, it is thrown over the shoulder or left in the house. But those who have been brought to God act otherwise: they become exceedingly fond of European Clothing, and expend most of what they earn in making a decent provision for themselves and their household; and, before Missionaries, from a desire to comply with our wishes, the Caffres at large dress decently when we have intercourse with them, and whenever they worship in the House of God.

From this comparative view of the former and present state of this country, in regard to Religion and Morals, as well as from other sources of information, a tolerably correct judgment may be made of the degree of success which has hitherto attended Missionary Exertions, and of the magnitude of those obstacles which oppose themselves to a general spread of the Christian Religion throughout the land.

African Islands.

Madagascar.

LONDON MISSIONARY SOCIETY.

Mr. Baker, the Society's Printer at Madagascar, who is at present in England, has sent to the British and Foreign Bible Society the following statement of the

Extensive Influence of the Scriptures.

Notwithstanding the difficulties which we have had to encounter with our Press in Madagascar, we printed an edition of 1500 of the Gospel of Luke in 1828; and in March, 1830, we completed an edition of 3000 of the whole New Testament: during its progress through the press, we printed, separately, editions of Mark, 700 copies; of John, 1000; of Galatians, with the Decalogue, 1000; of Ephesians, 1000; of Genesis and Exodus, to the Twentieth Chapter, inclusive, 1000. After this, we printed the Old Testament, to the First Book of Samuel, 750 copies, and 50 copies extra for separate distribution; and the Book of Psalms was finished to the 115th Psalm, 3000 copies. We put in circulation the whole of the complete portions of Scripture above named, and about 2000 copies of the New Testament.

All these portions of the Holy Scriptures are very highly valued indeed by the Native Christians; and the demand for them was so great, that the Rev. Mr.

Freeman calculated that not more than one in twenty, who petitioned us for Testaments, was able to obtain a copy: the Testament is, however, to be found in almost every village in the interior, and at most of the military posts round the whole country. The great anxiety manifested by many hundreds of the Natives toward Christianity in 1830, and subsequently, was, in a very great degree, the effect of the distribution of the Holy Scriptures. They were surprised at the contents: a spirit of inquiry was aroused: many crowded round our houses daily, carrying their Testaments, with passages turned down, which they wished us to explain. The populace were then awakened to inquiry; and many learned to read from their personal friends, or from scholars, in order that they might read the Testament. Family Prayer was then commenced by the Natives, and the Testament read by their own fire-side: Prayer Meetings were established—ten in the town, and others out of it; and the Testament was read in nearly a hundred schools, extending eighty miles round the capital, which is the Mission Station.

Many facts might be named, illustrating the sincere affection of the Natives to the Word of God. I will specify two:—

I went one day into an ostler's house, who was a poor man, and dwelt in a house very much inferior to his master's horse-stable. I found neither chair nor table, nor any other furniture or property, except the earthen-pot for cooking rice, and the native plates. But I observed a strong wooden box, with a lock: on inquiring what was in it, the ostler opened it, and shewed me his Testament; thus preserved, to keep it from the rats, and from being stolen by any unprincipled scholar: and this I afterward found to be a very common case. The Natives value it as their highest treasure.

When the Natives went to the wars, to a distance of perhaps 500 miles, in 1830 and subsequently, not less than Fifty "Believers," as they were scornfully termed, carried their Testaments; and, by means of them, were enabled to keep up Prayer and other Meetings, by which many were brought to a knowledge of the Truth; and many hundreds (perhaps thousands) were brought to a general knowledge of Christianity.

The Brethren, as well as the Natives of Madagascar, are anxious to obtain a new and smaller edition of the New Testament. It is desired to exchange a

copy of the new edition for one of the old, with all who might wish to exchange; and then distribute the old edition among the scholars, teachers, and others, who will not want to carry them about.

At present, all the scholars who have been in the schools previous to August 1832 have been dismissed, on proof being given of their knowledge of reading and writing: they, with others previously dismissed, amount to ten or fifteen thousand, and are all anxious to possess themselves of any thing printed; as they are liable to be again taken into the schools, if they forget their learning; and many of them are sincerely anxious to obtain a knowledge of Divine Truth. About 6000 New Scholars have been put into the school; and very many voluntary learners learn to read in their own houses, and at the Prayer Meetings of the Native Believers.

Mediterranean.

JEW'S SOCIETY.

Liberation of the Exiled Christian-Jews.

MR. LEWIS writes, in reference to these exiles, who have been frequently mentioned by us—

The Jews who were in Cesarea in exile, and afterward in Nicomedia, whither they were brought in order to be forced to divorce their wives, have been all liberated; with permission to go any whither, but to the capital. John Baptist came to Smyrna, with the idea of joining himself to me; but I regret to have it to say that he is in such a state of mind that I cannot recommend him further, at least for the present, to the attention of the Committee with a good conscience.

Baptist—the young man, son of the banker—who was with me for some months, gave me much satisfaction, and I allowed him to accompany Mr. Farman to Syria. Pascal, who had obtained a kind of a passport from the French Minister of Greece, has proceeded to Constantinople. The others of the thirteen are scattered in various directions.

This Baptist, together with John Evangelist mentioned in the first of the following extracts, had, some time before, escaped from exile, and had reached Smyrna. These extracts are taken from a Letter written by the Rev. Josiah Brewer, referred

to at p. 28 of the Survey. Mr. Brewer thus speaks of a late

Religious Excitement among the Jews of Smyrna.

Important events have recently transpired in this field of Jewish Labour. I have already informed you of the encouragement which Mr. Lewis met with, in administering medicines to the poor Jews—an employment in which we were jointly engaged during the time of the cholera. A regular Dispensary was afterward opened, chiefly through his exertions and the contributions of the Frank Gentlemen. Dr. Mapurgo, the physician of the establishment, has studied in the best schools of Europe; and, in Egypt as well as Turkey, has given proofs of first-rate abilities in his profession: he is also a Jew by birth, but of a humane and philanthropic turn of mind; and lately, as I trust, disposed to inquire with childlike feelings after the truth as it is in Jesus. Entering into Mr. Lewis's plans for the benefit of the poor Jews, and John Evangelist rendering at the same time his valuable assistance, a spirit of inquiry had begun to prevail extensively in the Jewish Quarter: when Evangelist called, as he often did by request, to visit the people of every grade at their own houses, multitudes gathered about him, hanging on his lips, and (to use the language with reverence) *wondering at the gracious words which proceeded out of his mouth*. It was not long, however, before the watchful jealousy of the Rabbis forbade any members of their communion from coming to the Dispensary.

Mr. Lewis's next step was to collect the inquirers, particularly the Young Men, into a sort of school in his own house. More than a dozen such were in the habit of thus assembling; when a storm of persecution burst forth, similar to that experienced at Constantinople, when Mr. Hartley first baptized the Jewish Converts there.

It would require more time than I have at command, to detail all the means employed to prevent intercourse between the Inquirers and the Missionary. Not content with public and private threats and appeals to the worldly interests of such as were Turkish Subjects, the heads of the Jewish Community succeeded in prevailing on some of the Foreign Consuls to withdraw a sort of temporary protection which they had afforded to individuals: through the medium of spies,

they also kept themselves minutely advised of what was passing among the converts. At length, some of the younger were seized, and detained at their own houses; and it was resolved to make a most terrible example of the most steadfast of the remaining. Search for these had already begun; and the deputies of the communities were actually discussing whether the money which had been appropriated to buy coverlets for the poor should not be presented to the Pacha, that he might be induced to bastinado them. At this moment two of the most obnoxious individuals, Abraham and David, found a place of refuge for the time being in my own house, which was also honoured not long after in being the place of baptism to these first Jewish Converts.

The history of the former of these young brethren goes back to the time of the cholera, now nearly a year ago: at that time, he accompanied Mr. Lewis and myself as a medium of communication between us and the poor people: subsequently, he has been a constant attendant on Mr. Lewis's instructions. In point of education, he is much above the generality of Jewish Youth in Smyrna, not only reading but understanding the text of the Hebrew Old-Testament. Some of the Letters, which he has written to his friends and to the Rabbis since his baptism, evince a superior degree of intelligence. Of the sincerity of his faith in Christ, and that of his companion, their desire to receive baptism, under existing circumstances, affords the fullest evidence.

The other individual, David, is characterized by the childlike simplicity and fearlessness with which he continued to proclaim that Jesus is the Christ, up to the day in which the Jews were bringing a Turkish Officer to apprehend him: a friend who was on the watch, having given him information of their coming, he escaped under cover of the night.

Baptism of Two Jews at Smyrna.

Can any man forbid water, that these should not be baptised? was a very natural question, and not easy to be answered in the negative, when these two young disciples, exposed as they were to momentary seizure and the severest sufferings or banishment from Christian Society, earnestly desired to receive this outward emblem of the washing of regeneration and renewing of the Holy Ghost. Accordingly the next day, at evening, the ordinance was administered; there being

present, besides my family and the Rev. Messrs. Lewis and Jetter—Mr. Barker, the Bible Society's Agent—Mrs. Van Lennep, a mother of our Smyrna Israel—and a pious stranger, Lady Franklin, whose husband is the distinguished British Voyager—and six or eight of the Unbaptized Converts.

The Services began by singing a Jewish Hymn, and by prayer offered by myself in English. Then the candidates read the Confession of their Faith and request for Baptism in Jewish Spanish, which was interpreted by Mr. Lewis, who afterward administered the ordinance and offered prayer in the same language. Henry Martyn's favourite hymn, "O'er the gloomy hills of darkness," was then sung; and the whole was concluded by Mr. Jetter's affectionately commending these Young Disciples to the grace of our common Saviour.

For a few succeeding days Abraham Stephen and David Matthew—which last are the Christian Names given to the brethren—continued to be secreted in my house; but are now removed to another place, waiting for the indications of Providence respecting them. It would not be surprising if such changes should take place in the Government of Turkey, as will leave the same liberty of conscience which the Pacha of Egypt has proclaimed in Jerusalem. On the contrary, should things continue as they are, and the spirit of persecution have the same opportunity to molest its victims, these Youthful Christians may feel it to be their duty to imitate apostolic example and flee into another city. Tempted, inexperienced, and exposed to danger as they are, will not the friends of Israel's spiritual restoration make mention of them often in their prayers?

In a postscript of the 10th of September, Mr. Brewer says—

The two Young Brethren, after enjoying for a season that protection in Br. Jetter's house which they had before had in mine, have, this evening, embarked for Syra, commended to the Rev. Mr. Hildner resident there.

Mr. Brewer notices some

Hopeful Prospects in Smyrna.

Since the escape of these two converts, the elders of the Jews have manifested great rage; putting out of the Synagogue several, who, enjoying Frank Protection, could in no other way be molested by them. Still Mr. Lewis is encouraged to

persevere in his labours, and has lately taken large and commodious lodgings, where he hopes to collect a Jewish Church round him, and to establish a Seminary for training Missionaries. From experiment, it appears that it will be practicable to obtain and protect inquirers from Salonica, Constantinople, and other parts. I am authorised by him to say, that if any friends of the Jewish Cause in America should wish to favour this undertaking, he will become responsible for the support of such individuals for the sum of Forty Dollars annually. I would earnestly commend this plan to all who pray for the peace of Jerusalem.

Two other baptized Jews have arrived from Constantinople, and the prospect of access to the Smyrnaite Jews brightens again.

BRITISH AND FOREIGN BIBLE SOCIETY.

Circulation of the Scriptures at and from Algiers.

On this subject, some particulars appear at pp. 508, 509, of our last Volume. The Missionary to the Jews, there spoken of, communicated to the late Professor Kieffer, under date of the 8th of January, the following details:—

I duly received the case of Bibles which you had the kindness to forward to me, and sincerely thank you for them. Agreeably to your wishes, I now communicate to you the manner in which I have endeavoured to dispose of them among the inhabitants of this country. Knowing, by experience, that the person who buys a Bible, even though he pay a comparatively trifling price for it, values it more than if he had received it altogether gratuitously, it has been my object to sell as many copies as possible.

I have engaged a German Boy in my service; and, with him, have attended the market-place regularly every morning, from eight to ten o'clock, (unless prevented by the weather,) in order to find purchasers for my Bibles. On the market being closed, the lad goes about the town, looking out for customers who may be desirous of obtaining the Word of God; and thus an opportunity has frequently been afforded of entering into conversation with both Jews and Mahomedans.

The Lord has been mercifully pleased to cause my visit to this place not to be

wholly in vain. I have sold 175 Bibles and 100 Testaments, in the Hebrew, Arabic, French, Italian, Spanish, and German languages; for which I have received the sum of 611 *fr.* 104 copies have been issued gratuitously. I am at present sufficiently supplied with Bibles in different languages; excepting in Hebrew, in which I do not possess a single copy, while the Jews in these parts manifest an extraordinary desire to purchase the Hebrew Old-Testament: they testify, indeed, a great reverence for it; and some of them have become purchasers of the Hebrew New-Testament also, notwithstanding the Rabbis here have forbidden them to do so. In all probability, if the Lord preserve my life and give me health, I shall remain here for some time.

My intention is, next summer, (D. V.) to visit Tunis, Tripoli, and, if possible, Morocco, &c., and to return hither in the winter: you would therefore greatly oblige me, indeed, if you would have the kindness to supply me as quickly as possible with 300 (or even more) Hebrew Bibles, for the use of Jews residing in this country. In the kingdom of Algiers alone, it is computed that the number of Jews is 30,000; and few of them possess the Word of God. If, however, they once become possessed of the Word of Life and Salvation, there is reason to suppose that the truth will sooner penetrate into their hearts than into those of their brethren in Europe; as the European Jews care little about the Word of God, whereas these are anxious to obtain it. In fact, not a day passes without inquiries being made as to the likelihood of my soon receiving Hebrew Bibles.

Many of the Arabic Bibles have been sold to the Moors here: the Italian Bibles were purchased by Italians; but the Spaniards were particularly glad to obtain the New Testament in their own language.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
CALCUTTA.

Former and Present Times contrasted.

AT the conclusion of the Calcutta Report occur some animating remarks, contrasting the present with the former state of the Missionary Cause in India; and pointing out the increased claims which consequently lie upon Christians in general to uphold this good work.

It will not have escaped the notice of those who have attended to Missionary Operations for years past, that where, a short time ago, the name of Christ was not known, there are now established Congregations of Christians, and frequent additions making to them: where only a moral wilderness appeared, many trees of righteousness, of the Lord's planting, may be found, and the outlines of a garden, which shall in due time *blossom as the rose*. These circumstances call, however, for more labourers, and increased means of instruction.

We are everywhere reminded of the necessity for greater exertions, both in pecuniary offerings, and consecrated endeavours, and fervent prayers. We should greatly misconstrue the object of Missionary Reports, if the encouraging facts, which from time to time appear, should lead us to relax in any measure in our endeavours to promote the cause of the Redeemer. God has graciously afforded cheering and refreshing proofs, that the work has His special and peculiar approbation and blessing; and it would be wrong not to mark and acknowledge it. The fact is indisputable, that the friends of the good cause are increasing; that facilities for usefulness are multiplying; that the reception of the Truth is becoming more general; that the opposition of the world is less marked and violent; that the way of the Lord is preparing; and that the strongholds of ignorance, and prejudice, and idolatry, and vice are falling: but it would indeed be abusing the mercies of the Lord, if this should operate in any other way than as an incentive and stimulus to increased devotedness in the work of the Lord, by teaching us that *our labour is not in vain in the Lord*.

This Report finally touches upon a motive of a very quickening nature to those who, with intelligent and Christian minds, survey the present state of things in almost every part of the known habitable World.

In closing their Report, the Corresponding Committee cannot refrain from referring to the aspect of the times, as demanding a peculiar regard from every Christian Mind. What may be the termination of the present agitated state of the World it is only His to know, in whose hands are the issues of all things; but of this we are assured, that there is a kingdom established which is destined

to be universal, and which is silently, though rapidly, advancing to its consummation. It is that kingdom whose objects you are labouring to promote: it is the empire of the Prince of Peace: it is the kingdom whose governor is the Lord, and whose subjects are regenerated and sanctified men, and whose empire is the dominion of principle, and whose duration shall be for ever and ever. As, then, you see the thrones and dominations of earth tottering to their very basis, and crumbling into dust, you will surely present, with greater fervency than ever, the prayer which is so often on your lips—*Thy kingdom come*. You will look with more stedfast faith, and brightening hope, and animated desire, to the time when the kingdoms of the world shall become the heritage of our Lord Jesus Christ, and He shall reign over them; and when the promised jubilee shall commence, in which all creation shall be vocal with the glorious Anthem—*Hallelujah, the Lord God Omnipotent reigneth. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen and Amen.*

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BENARES.

Hindoo and Mahomedan Objections.

From the communications of the Rev. H. C. Krückeberg, we extract a passage, which will present to our Readers, in a brief and condensed form, many of the principal objections arising in the minds of Hindoos and Mahomedans against the Gospel.

On most occasions, when the Rev. W. Smith went into the city to make known the Gospel, I accompanied him. Perhaps you will like to hear some of the common replies of the people in this place, though they may not be new to you.

Hindoo.

—God is diffused throughout all nature.
—In God exist two natures, a good and an evil.

—Your books cannot be from God, because *God is a spirit*, as you say; and a spirit has no mouth, and your books are spoken.

—We are God, and God is we. God is everywhere; and what is everywhere is God.

—Where is the soul, when we sleep?

—Your books are nothing more than a copy of ours.

—God must have delight in you, because He gave you all our country.

—Who made sin?

—Who made the Devil?

—Why should I be punished, at the Day of Judgment, who do not know what is good and what is evil?

Mahomedan.

—By benevolence, prayer, and fasting, salvation is procured.

—Christ was killed. Of a man who was punished and died it is impossible that others should derive benefit.

—God is but one: how is it possible that He can be threefold?

—You must be wrong indeed; because you say there are Three Gods, which cannot be.

—We confess that we are sinners; but God will pardon our sins for Mahomed the Prophet's sake.

—God is merciful and kind: if we, therefore, repent, and turn to Him with all our heart, He cannot otherwise than pardon us.

—God said to Mahomed, "O Mahomed! before I made the heaven and the earth, thou wast."

—Your books are but of yesterday, and ours are from of old: therefore ours contain the truth, and yours must be false.

—God is holy; and you eat that which is unclean, and drink wine; and these things are allowed or commanded in your books: what do you say to that?

—That your things have some appearance of truth, is easily accounted for; because you have studied for the purpose of defending your things, and we are unlearned. You always had a number of priests among you, who kept up reading, and cultivated your things.

It is rather difficult for a Missionary among such people to find the best position in sowing among them the seed of the Gospel. Does he set himself up as their teacher, commanding attention?—he will shut up the hearts of some, and create ill-will in others. Does he allow them to interrupt him, and put questions to him?—he will be drawn among them, and now and then cast pearls before swine. Much wisdom indeed is required.

The above enumeration of false and subtle reasonings will be useful to a Missionary Student, as opening to his view the temper of those

with whom he may hereafter have to discuss: and we trust that it will lead our Readers in general to pity and pray for those who have thus become *vain in their imaginations*, and whose *foolish heart is darkened*.

Juggernaut Pilgrim.

Mr. Krickeberg further draws our attention, in few words, to a scene which reminds us how the *god of this world** still rules in India. He relates—

A poor man in the street asked something from us for food. He was returning from a pilgrimage to Juggernaut, more than 500 miles' distance from this place, which way he had now gone three times: he was about 80 years of age.

GORRUCKPORE.

Report of the Station for 1831-2.

From the Report of the Gorruckpore Church Missionary Association we extract the following perspicuous detail of proceedings there. The learning of the Scriptures by heart by the Natives, and the Translations superintended by the Rev. M. Wilkinson, will be noticed with pleasure by our Readers.

Mr. Smith co-operates with Mr. Wilkinson in the various departments of Missionary Labour; and Mrs. Wilkinson has resumed her charge of the Girls' Seminary and Christian School on the Mission Premises. The object of the Mission is simply to spread Christianity; and the means employed are, preaching, reading, conversation, and the distribution of the Scriptures and Tracts among the adult population at Gorruckpore, and in and about the district. With a view to this, several journeys have been made by Mr. Wilkinson and Mr. Smith. These journeys are considered important by the Missionaries, as a knowledge of Christianity is thus much more extensively diffused; and it is worthy of remark, that the greater part of the converts are persons from the neighbouring villages in the district, or pilgrims and religious mendicants who have followed the Missionaries home.

One of the Native Catechists has been discharged during the past year, at his own request; it is to be feared, from a preference of worldly things to spiritual.

* The word Juggernaut signifies, in the original, *Lord of the World*.
March, 1833.

Kewul Messeeh and William Churun continue to assist the Missionaries as Readers. Kewul has been employed during the past year, partly at a village where a large bazaar is held two days in the week, about 30 miles distant from the Station, and partly at Gorruckpore with the Missionaries. Churun has resided principally at Jaunpore, where he was engaged in the superintendence of two Schools in the town, and one in the lines, for the drummers, their wives and children; among whom he also had a Catechetical Service on Sundays. He also reads to the Natives the Christian Scriptures and Tracts daily. He reports that several persons constantly attended on his instructions, and that the Rajah sent for him daily to read and explain the Scriptures to him.

The Seminary, Female Christian Asylum, and three Schools, mentioned in former Reports, still exist, with an increase in number; and two other Hinduwee Schools have been established. In the Seminary, besides the Scriptures, which are principally read, the more advanced boys have read a little of Mr. De Costa's translation of Tytler's Outline of General History; and have twice gone through the little work on Geography, translated by the Rev. J. Adlington, late one of the Society's Missionaries. The Girls read the New-Testament Scriptures principally, together with a Compendium of the Old Testament, and different Catechisms. During the past year, Mrs. Wilkinson has attended to their improvement in sewing; and three of the Girls are able to work and mark very neatly. The Children of the Schools in the town read, besides the Scriptures, books supplied by the Government School Committee, and others which they supply themselves. Besides reading the Gospels, several of the Boys in two of the Schools have committed the greater part of the Acts of the Apostles, and other portions of the New Testament, to memory. The Annual Examination was held at the Parsonage in January.

In consequence of the state of Mr. Wilkinson's health, he has been a good deal employed in the work of translating Expositions of the Scriptures, &c. He has ready for the Press, Commentaries on our Lord's Sermon on the Mount, and on the Parables and Miracles of the New Testament; also, Discourses on the Decalogue; several others on the principal Doctrines of the Holy Scriptures, forming a Comment

on Bishop Gastrel's Christian Institutes; and Lectures on Scripture Doctrines, delivered at various times in the course of Ministerial Instruction, a compendious Tract, shewing that Christianity is the only true Religion in the world. These were translated before, and have been revised and prepared for the Press during the past year. A translation of Andrew Fuller's Commentary on the Book of Genesis has also been completed, and a digest of Scott and Bishop Horne on the Psalms is in progress.

Besides daily Public Instruction among the Heathen, there has been Daily Service among the Native Christians, and two full Services on the Sunday. One English Service has also been regularly performed.

Amidst this variety of labour, much fruit may be expected. *In due time ye shall reap, if ye faint not.* It seems good, however, to the Lord of the Harvest to withhold a large measure of present fruit from the labours of His servants. Their faith is hereby exercised, and they are led to look for encouragement from the promises of God's Word, rather than from any abundant success of their labours in the open, bold, and consistent profession of the truth as it is in Jesus, by those among whom their labours are more abundant. *But the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and the latter rain.* (James V. 7.)

MADRAS.

From a recently-received communication of the Rev. C. Blackman the following statements are drawn, which will afford to our Readers a full view of the different Missionary engagements at this place and its immediate dependencies.

Exercise of the Ministry.

State of the Black-Town District.

Divine Service in the Tamul Language is regularly performed twice in the week in the Mission Chapel—on Sunday Morning, and on Wednesday Evening. The average number of Christians who attend Worship on Sunday is 130; but on festival days the number exceeds 200: also about 40 Heathen Children from our Mission Schools attend Church regularly every Sunday. The attendance on Wednesday is rather small, not exceeding 35. Many of our Christians, being in the employment of Gen-

tlemen and others, find it inconvenient to attend Church as regularly as they wish: some of them complain that it is difficult to obtain permission, even on a Sunday, to go to a Place of Worship, unless they find a substitute to discharge their duties while absent.

The number of our Congregation attached to the Black-Town District has considerably increased since the last year, in consequence of some Heathens and Roman Catholics having been received into Church Communion, and some Christians from Tranquebar and other places having joined us. The present number of the Congregation in the Mission-book is about 200. From the month of January 1831 to the present period, 5 Heathens and 7 Roman Catholics have been received into the Church. Praise be God for thus blessing the work of our hands! We hope that the conduct and conversation of all the converts may continue consistent with their profession, and that the motives which actuated them to embrace the Religion of Jesus were not sinister. We may be deceived in our conclusions, for we can only judge of men from their actions, and from outward appearances: the Lord alone can look into the heart, and search its deep recesses, and discover the motives whereby they are actuated.

We have two Meetings in the week for the instruction of Heathens and Roman Catholics; one on a Tuesday Evening, at Machee Garden; and another on a Thursday Evening at Parchyry, in Black Town. Both places are well attended, and the people sometimes stand in crowds at the door to hear us. After Service, we speak to them, and distribute Tracts or Gospels to such as are willing to receive and read them. About 80 persons communicate on certain festival days; but at other times the number does not exceed 40. Of some of these Communicants we can bear testimony, that they strive to adorn the doctrine of God our Saviour, by a consistent walk and conversation.

There are at present under instruction 6 Heathen Adults, Candidates for Baptism, whom we intend very shortly to receive into the Church by that solemn rite, and 3 persons who have come over to us from the Popish Communion.

Weekly Catechetical Examinations.

The Catechists, Christian and Audeauson, are usefully employed in visiting Schools, and instructing the people

of our Congregations alternately: they give in a report every Saturday of what they have been doing during the preceding week. Daniel and Audedaun are great auxiliaries to us in addressing, catechizing, and visiting the Christians at their own houses; and we pray that the Spirit of God may be poured abundantly upon them, making them instrumental for effecting much good among the people. Tracts and Portions of the Gospel are widely distributed among Heathens, Mahomedans, and Roman Catholics, who, we venture to affirm, are tolerably well acquainted with the nature of the Christian System, at least with the historical part of it. Many of them are often seen reading a Tract or a page of the Gospel, while others collect around to hear them. We have much satisfaction in bearing testimony that not a few are thoroughly convinced of the folly and absurdity of Idol Worship, and of the superiority and excellence of the Christian Religion; so that they have wholly given up attending an idol temple, and offering oblations to gods of wood or stone; but it is either shame, love of the world, or a fear of relatives and friends, which deters them from avouching publicly what they believe, and from making a bold profession of Christianity.

State of the Perambore Congregation.

Our little Gothic Chapel here is eligibly situated, and attracts the attention of the passing travellers: many of them often assemble at the church door, to hear the Word of God preached and expounded, and return home, we trust, having derived some benefit. Divine Service is performed in this Chapel in the morning and evening of the Sunday; and the average number of Christians who attend Divine Worship is 40, exclusive of the Seminary Boys. There are 86 persons — men, women, and children — attached to the Perambore District: 42 of this number are Communicants. There are a few of whom we can speak in favourable terms, and hope that they are interested in the covenant of grace, and have their souls filled with love toward God; but, among the generality, worldly interest predominates, and prejudices of caste still prevail to a sinful degree; so that we stand in doubt with regard to many.

English Services.

The following is Mr. Blackman's Report relative to the English Services:—

The Services in English continue to be conducted as in the time of the late Rev.

James Ridsdale. The number who stately enjoy the privilege of attending the Services of the Church, and of hearing the Word of God preached, amounts to about 400. In my report of the Congregations, when I first took charge of them, the number of the Communicants was underrated: I have since ascertained the average attendance on the Lord's Table to be 70.

Mr. Blackman communicates the following statement concerning an additional Building for English Services.

About two years previous to Mr. Ridsdale's death, he found the room, where Divine Service was and is still held, too small to accommodate the increasing Congregation residing in John Pereira's Garden. In consequence of this, he commenced a subscription, to enable him to erect a Church, that the people might permanently possess the means of worshipping God in the great Congregation, and enjoy the unspeakable blessing of hearing the Gospel. He had many difficulties to encounter in procuring a piece of ground; and had only overcome them, and laid the foundation of a building, when God called him to rest from his labours. The Church is now nearly completed: it is built in the Gothic style, 40 feet by 28. The building has a light and pleasing appearance: being placed on an elevated spot, and having large windows, every breeze has free access, which will render it cool and airy.

Missionary at the Out-Stations.

Poonamallee, Valavaram, and Tripasore, are Out-Stations connected with Madras. Of these places Mr. Blackman reports as follows:—

POONAMALLEE—Divine Service is performed four times in the week, in the Mission Chapel, and about 40 persons attend Worship. This Station is visited monthly by the Missionary. The Catechist, Alexander Chapman, has, besides the stated Services in the Chapel, three Prayer-Meetings during the week, for expounding the Word of God, and for instructing the people. About 55 persons form our Congregation in this Station: the major part of them are wives of soldiers and pensioners. Of this number, 15 are Communicants.

Very lately, an adult Heathen was received into the Church, after being properly instructed and duly examined for four months: he manifested great earnestness and desire to be baptized from the

day that he became a Catechumen. When the rite was administered to him, there was something of solemnity more than ordinary to be observed in him; and he continued a consistent Christian up to the day of his death, which occurred not long after. When lying on a bed of sickness, he was asked what his hope was after his departure; to which he replied, that he did not fear death, for his sins were pardoned through the merits of Jesus, his salvation was secure, and Christ Jesus would receive his soul into His presence. May we see many more examples of this kind!

VALAVARAM—After having encountered much opposition, both from the Heathens and Roman Catholics of this village, who seem to be combined, as it were, to forward the designs of Satan, in injuring as much as possible the cause of pure and undefiled Religion, we have at length succeeded in procuring a spot of ground. It has not been secured to the Society, and therefore we did not consider it right to build a Church; but have very recently, with the contributions of a Christian Public, erected a School-room, which answers also for a Place of Worship. It measures from E. to W. 39 feet, and from N. to S. 13 feet, and is sufficiently large to accommodate about 180 persons. Divine Service is performed here three times in the week—twice on the Sunday, and once on a Friday Afternoon; on which occasions the Christians residing in Mavalore Coopum and Nyapaucum attend. The total number of our Congregations in these villages is 120, including men, women, and children. It is gratifying to know that these people neither plough, sow, nor do any work on Sunday, but endeavour to devote the whole of the day to the service of God their Creator.

England may thus learn a lesson from the converted Heathen, concerning the observance of the Lord's Day.

Mr. Blackman continues—

The Catechist, Ayah Pilley, is actively employed in instructing the people under his charge, and his evenings are chiefly devoted to holding Prayer-Meetings for their improvement in Christian Knowledge. The Preparandi, who are sent thither alternately from Perambore, read the Word of God from house to house, and impart that instruction to the people which they received when at Perambore.

The Christians in these parts were lately

much persecuted by the Heathens and Roman Catholics among whom they live; but we are now glad to find that the malice and rage of their adversaries have considerably subsided, and that our people are in the quiet possession of their lands.

The lamp of the Gospel has diffused its light from these parts to Kircherry, a Roman-Catholic Village, distant about fifteen miles from Valavaram, in which there is much darkness, superstition, and ignorance.

TRIPASORE—We have a Congregation in this Station, consisting principally of the wives of pensioners, amounting to upward of 50. Divine Service is performed four times in the week—twice on the Sunday, once on a Wednesday, and every Friday.

The Catechist, Joseph, is in charge of the Tripasore Mission. In March last, three adult Heathens were received into our Congregation in this place by Baptism. There are at this time two Roman Catholics under instruction. There is no School here, the Catechist's time being wholly employed in instructing and teaching the people under his charge, who, with a very few exceptions, are grossly ignorant of the doctrines of Christianity.

Influence of Christianity on the three principal Classes of Natives.

Mr. Blackman communicates the following view of the gradually-improving state of opinion relative to Christianity, as observable among the Brahmins, the Soodras, and the lowest Class of the People:—

There is an improved state of feeling evident among the three great Classes of people in Madras.

1. It is not many years ago when the BRAHMINS would not read our Christian Books, nor would they on any account permit their children to attend a Christian School, and very rarely could they be induced to discuss the subject of Religion; but all these prejudices have passed away. A Missionary could find employment from morning to night in conversing with them on the merits of their respective creeds: they no longer object to their children attending the Mission Schools; for they are found, at all ages, reading the Scriptures, and committing to memory our doctrinal catechisms. They themselves read the Bible, and not a few are acquainted with the leading doctrines which it contains. Interest binds the Brahmin to contend for

many things which are extremely erroneous; yet he is ashamed to acknowledge that he worships any other than the Supreme God. Formerly there was a strong antipathy against Female Education; but now its benefits are appreciated, and not only in the Mission Schools are Girls educated, but I have also observed, among the Boys, a few Girls in Heathen Schools.

2. The Second Class, the SOODRAS, are chiefly confined to a profession of Hindooism by caste: in conversations I have had with many, both at Madras and the Out-Stations, I have found them express the same sentiments with regard to the dishonesty of the Brahmins; who, they say, have corrupted their sacred books from interested motives, and consequently they neither know what is true nor what is false, and that they are thus left without any certain rule of conduct. One respectable man of this caste, being, as far as I have an opportunity of judging, a moral character, has often entered into conversation with me on the subject of Religion; and when I have pressed him to reject Heathenism and embrace Christianity, he has replied: "If I do profess Christianity, I shall lose caste, my family will despise and forsake me, my wife will leave me, and my children will no longer acknowledge me; the thought of which makes me tremble." He and many others allow the superiority of our Religion to theirs; but remaining prejudice and pride, the loss which they would sustain of their rank in society, interest, and various other motives, restrain them, at present, from making an open profession of their belief in the Gospel. The artfulness with which this false religion is framed, declares it to be the production of a master mind: it lays hold of the strongest feelings of our nature, and is interwoven with the dearest interests of man; for Satan was too wise to leave it to be upheld merely by the craft of the Priests, and therefore he connected it with rank and with conjugal and parental ties; so that he who rejects Brahminism must disregard all the rest, do violence to his feelings, and prove the reality of his faith, by surrendering his prospects in this world for the hope of a better, and by forsaking *father and mother, wife and children, brothers and sisters*, for Christ's sake.

3. Those of the Natives of the LOWEST CLASS who have not been educated in our Christian Schools are extremely igno-

rant, and some appear to think that the idol which they worship is the god which created them; but numbers of them have received a Christian Education, and are much better versed in the doctrines of the Gospel than many English Children. A brother Missionary, passing through a street of Madras some time ago, heard a Boy, who had been instructed in our Third School, ask a man whom he met, "Who is God?" The man not knowing what answer to make, the little Catechist replied to his own question, "He is a Spirit, who created heaven and earth and all things therein." Heathen Boys are heard to repeat the Lord's Prayer, which they have learned at School; and many instances are known of the Scholars reading the Scriptures and Tracts to their friends at home.

The children, however, of all these three classes attend the Mission Schools, in which the Scriptures are used as a Class-book, and their education is altogether religious. The Brahminy Boys are generally the best informed, on account of their being able to spend a longer period at School: some have been five or six years in one of our Schools at a short distance from Madras, and have attained considerable proficiency in their knowledge of the doctrines of our holy Religion.

Our Readers will surely feel that these statements furnish a powerful motive for perseverance, under the conviction that the influence of the Gospel is gradually, yet certainly, making progress in India. Yet they will readily admit the force of the further remarks of Mr. Blackman, illustrative of the

Effects of the Ministry, as perceptible chiefly to Ministers themselves.

A Missionary who is deeply interested in his Master's cause, after living a short time among the Heathen, can pretty accurately judge of the feelings of the people among whom he is located. The nature of his work necessarily subjects him to the alternations of hope and disappointment, of joy and grief; and the quick succession of these feelings produces that state of mind which makes him sensible of the least change of feeling in others: he discovers a spirit of inquiry, manifesting itself in an increased attention to his public addresses or private exhortations: after a short time, he probably

ascertains that Christianity is becoming a subject of conversation among the Heathen themselves, and that parents inquire concerning it of their children, who attend a Mission School. Now these things, it may be, are unobserved by a person engaged in public duties of another kind, and who yet, because living on the spot, imagines that he is a competent judge of what is doing; but never hearing the Natives make particular inquiries concerning Christianity, he therefore concludes that the Missionary is embarked in a visionary scheme, and is spending his strength *for nought and in vain*. Thus, to an unconcerned spectator, the Heathen in Madras may appear to be as far from a profession of Christianity as they were a century ago; and it is to be deplored that some do adopt this erroneous notion, and ridicule the attempts made for their evangelization. But one who is really interested in the Gospel forms a very different opinion of their present state—an opinion grounded on facts sufficient to justify his coming to another conclusion: for instance, THERE IS A GREAT INCREASE OF SCIENTIFIC KNOWLEDGE. Granting that mere human learning cannot make a man *wise unto salvation*, still it may be used so as to prepare materials for the investigation of truth. But in addition, a much more important fact must be mentioned—THERE IS A CONSIDERABLE SPREAD OF SCRIPTURAL KNOWLEDGE; and the doctrines of Christianity, however the Heathen may try to disguise their convictions, must be admired for their moral excellence and suitableness to promote the happiness of man. It can easily be anticipated, even by the least sanguine, that Science and Religion, going on collaterally, must produce a great change among Heathens; for when science has displaced their false notions, and left their mind free from superstition, such is the suitableness of Christianity to fallen man, that it must almost of necessity assume the place of former error; while the Bible itself furnishes us with the assurance that thus it will be.

State of the Perambore Seminary.

Respecting this important branch of the Mission, Mr. Blackman reports—

There have been a few changes in the Seminary since my last communication concerning it: three of the Students have been removed; one English Boy and four Natives have been admitted. One Native Youth has been appointed Assis-

tant to the Catechist at Valavaram: his diligence and good behaviour in his new office are very creditable, and give much satisfaction. There is a Preparandi Class of four Youths.

Injurious Influence of Caste.

On the injurious influence of caste, which long maintains a powerful hold on professed Converts, Mr. Blackman remarks—

One great obstacle to the further success of the Seminary is the strong and unchristian attachment which the Native Converts have to caste. This keeps them from sending their sons to be educated in the School, lest they should eat with those of a lower grade, and thereby lose caste, which involves the loss of distinction in their own community, and is attended with disgrace. That this feeling, which rests entirely on a Heathen notion, should be introduced into a Christian Church, and so fondly cherished, is much to be deplored; but it is so deeply seated in their minds, that it seems as if nothing less than the strenuous efforts of Committees and Missionaries, attended with the blessing of God, can free them from its influence.

Among the Students in this Seminary there are two who have renounced caste: these, together with several others, are very promising; and, with the blessing of God, will become useful in the Mission, either as Schoolmasters or Catechists.

Course of Study in the Seminary.

Mr. Blackman gives the following detail respecting the course of study pursued by the Seminarists:—

TAMUL—A correct knowledge of this language is of the greatest importance, both to Natives and to the English Boys: much attention is therefore given to it. The First Class read and translate into English the Kural, a book on moral subjects; an excellent Native Grammar is committed to memory and translated into English; and the Boys are also exercised by turning English into Tamul. The Second Class read and construe the Testament and Grammar; commit the Scriptural and Doctrinal Catechisms to memory; and some Boys, more advanced than the others, translate from English into Tamul.

TELOOGOO—An acquaintance with this language is becoming of greater consequence to the Mission than formerly, since all the Converts from Popery residing at Valavaram, and in the neighbouring villages, understand no other. The

Preparandi Youths attend to Telooگوو only. I have set apart an English Youth, and one of the most promising Native Boys, for the purpose of acquiring an accurate knowledge of this language, that they may hereafter act as efficient Teachers among our Telooگوو Congregations. There is a great want of suitable Teachers, who possess a sufficient knowledge of this language, to render their ministrations useful to the people. We are now, in this Seminary, and in the School at Valavaram, raising up persons who will, ere long, be able to act as Catechists and Schoolmasters.

It is much to be regretted that our Society has no Mission where the Telooگوو is spoken; for it possesses greater facilities for conducting one in a Telooگوو district, than perhaps any other Society, excepting the Propaganda at Rome. We possess all the materials for carrying on such a Mission, exclusive of a Missionary to regulate them, and a little money to defray the expenses. There are many powerful and constraining motives to commence a Mission to the hitherto-neglected Telooگووس:—there is a great want of Christian books; the translation of the Bible admits of much improvement; a greater number speak this language than Tamul; it is the country-speech of the whole Peninsula, and the language of all the palanquin-bearers; there is also less prejudice in the minds of these people against Christianity, than in that of a Tamulian; and they are generally allowed to be a more honest and ingenuous race.

The Students have translated a Doctrinal Catechism from the Tamul into Telooگوو, with the assistance of the Moonshce: it is much required by the Congregations; and will be very useful when printed. They have undertaken, also, the translation of the Scriptural Catechism. This and the other were written in Tamul, by the Rev. C. T. E. Rhenius: they are useful Publications, and are used in all our Schools in the Tamul districts.

GREEK—The First Class have twice read the Gospel of St. Matthew, in a very careful and attentive manner; and have nearly completed, for the first time, the Gospel of Mark, and commenced reading that of Luke. The Greek Testament is read in connexion with the doctrines of the Gospel and Biblical Literature generally: they have also read a few pages of Xenophon's Anabasis. The Second Class

have just commenced the Greek Grammar.

HEBREW—I have been compelled to suspend this class, in consequence of my other duties: the Boys, however, are not permitted to forget altogether what they have learned; and the elder and best Students are so well grounded therein, that when an opportunity occurs for once more taking up this important branch of Scriptural study, they will be able to go on without any difficulty. Three or four can read any part of the Historical Books, by using the Lexicon a little, and give a fair account of the construction of sentences.

ENGLISH—*Geography*. The First Class have completed a course of Geography, having several times gone through Ewing's system; they have also worked all the problems given in that work on the terrestrial globe, and are now studying the use of the celestial globe. The Boys of the Second Class use Goldsmith's Geography, and have proceeded about half-way through. They are instructed in the nature of maps and the use of the globes.

Scripture Studies. Watts's Scriptural History is committed to memory by both classes: the Old-Testament History has been repeated three or four times; the Bible is also read in connexion with this work; and, by way of farther explanation, Horne's Introduction is occasionally consulted; so that the elder boys can give an account of almost every historical event recorded in the Jewish Scriptures, and they have a tolerably exact knowledge of the Levitical Law, and the use and design of the various sacrifices, purifications, and ceremonies. At Domestic Worship, the Scripture is read and expounded: generally the Gospels are read in order; but I occasionally vary the subject of meditation by treating one of the Psalms in an experimental and practical manner, or I turn their attention to the prophetic parts, and shew how exactly many prophecies have been fulfilled, or are now receiving their fulfilment.

Goldsmith's *History of England* is used as a Class-book by the junior Students; and both classes have committed to memory a history of the English Kings in verse, contained in a poetical chronology by Valpy.

Arithmetic is taught to all the Students. The progress of some in this branch of their studies is very satisfactory. Four have worked the common rules of Arith-

metic through fractions and decimals, and have made some progress in Algebra. The Tamul System is also taught by the Moonsee: it appears to be worthy the attention even of Europeans who live in this country, on account of its containing many useful tables of different kinds.

State of the Schools.

Of these Mr. Blackman reports—

There are, just now, eight Schools under the Madras Mission: in each of these Schools there are four Classes: the age of the scholars is from five to twenty. The New Testament and Scriptural and Doctrinal Catechisms are learned by rote. The Second Class read a School-book containing instructive Lessons and short Histories, and repeat the Doctrinal Catechism, and books written by Shastres (men learned in the Shasters) on Morality and Arithmetic.

In order to impart Christian Instruction more effectually to the children of our Schools in a familiar and easy manner, the Boys of the First Class of the five Schools in Black Town are collected together in the Church every Friday Afternoon, when the Missionary attends with a Catechist from three to five, to expound what they have read and learned by rote during the preceding week. The Catechist, Daniel, takes a very active part in the instruction of these Children, as well as in preparing the Catechumens for Baptism and the Lord's Supper. We have so well succeeded, that the Boys are able to repeat about eight chapters in Matthew's Gospel with tolerable ease and fluency. The answers they give to some of our queries are satisfactory; so that we feel greatly encouraged not to be remiss in this labour of love.

Besides the above, there are two Out-Station Schools, of which the following account is given:—

POONAMALLEE—The Catechist, besides the other important duties which devolve upon him, keeps a School, and instructs about 25 Adults in English and Tamul, which School, of late, has much improved. The School is situated in the Mission Compound, is divided into four classes, and the average attendance is 18.

VALAVARAM—A few days ago, fifteen heads of families came to us from Kircherry, and entreated us to build a School-room there, and to instruct them and their children in the principles and doctrines of our holy Religion. They appear to be very sanguine and deter-

mined; but we can form no just opinion of their intentions till we see them in their village, and are made acquainted more fully with their motives and intentions. Our Telooogo Mission is rapidly increasing; but we fear that, from the want of teachers, we shall be necessitated either to contract our sphere of labour or to refuse assistance to those who need it. We hope, however, that some of the young men in the Perambore Seminary will shortly be qualified to go and preach the Gospel in the Telooogo Language to these people; and the benefit they will derive from it will, with God's blessing, be incalculable. We have a School at Valavaram, consisting chiefly of the children of our Congregations. The progress which they have made is astonishing, and encourages us to expect great things, in time, from them. The Boys of the First Class equal any of the Boys in our Mission Schools at Madras. The general good conduct and diligence of the Schoolmaster are commendable. The Books used are Tamul and Telooogo Testaments, Scriptural and Doctrinal Catechisms, Second School-book, and Arithmetic. These children are regularly examined and catechized twice in the week by the Catechist; and by the Missionary, when he makes his monthly tour, to visit this and the other Out-Station.

Female Schools.

I take a general superintendence of these Schools, but am obliged to employ the Catechist Daniel in visiting them. The Schoolmasters, 15 in number, attend at my house once a week for Religious Instruction. Since the last Report, one School has been abolished, and one established, so that the number is still the same.

Beneficial Effects of the Schools.

How firmly Christian Knowledge, and attachment to Christian Principles, may become rooted in the hearts of some who receive instruction in these Female Schools, may be inferred from the two following cases narrated by Mr. Blackman:—

Some pleasing instances of the beneficial effect of Religious Truth received by children taught in these Schools have come to my knowledge. A Girl, who was a stranger to the Catechist, being observed by him in the Kilpauk School, he asked what induced her to come. The Girl replied, that formerly she had been a scholar in the School; but two years ago,

on her father's going to Pondicherry, she was obliged to leave it; and now, on their return for a few days, she called to see the Schoolmaster. On hearing this, the Catechist asked her if she had forgotten to read, and put a book into her hand to try: he found that she still read fluently, although perhaps she had never seen a book since she left School: the Girl also remembered the whole of the Doctrinal Catechism. On further inquiry, the Catechist discovered, that though her friends were Heathen, and forced the child to go to a Heathen Temple, she preferred Christianity, and always refused to make *pojah* (worship) when carried there. Another Girl, who has been several years in a Tamul School, wishes to be baptized; but her parents object. She, however, refuses positively to marry a Heathen to whom her parents wish her to be united, and says that she will never marry any other but a Christian. About 600 Girls attend the Schools, nearly half of whom are able to read the Scriptures.

Summary of the Madras Station.

Average Attendance on Public Worship:	
<i>Black Town</i>	120
<i>Perambore</i>	65
<i>Poonamallee</i>	40
<i>Velaaram</i>	70
<i>Tripasore</i>	35
<i>English Services</i>	400
	— 740
Communicants:	
<i>Black Town</i>	60
<i>Perambore</i>	42
<i>Poonamallee</i>	15
<i>Velaaram</i>	25
<i>Tripasore</i>	14
<i>English Service</i>	70
	— 246
Candidates for Baptism:— <i>Black Town</i> ...	9
Seminarists: Natives	16
Europeans and Country-born,	9
	— 25
Boys' Schools	10
Scholars: <i>Madras Schools</i>	342
<i>Poonamallee</i>	25
<i>Velaaram</i>	20
	— 387
Av. Attend.: <i>Madras Schools</i>	292
<i>Poonamallee</i>	18
<i>Velaaram</i>	14
	— 324
Scholars in the Female Schools	600

PULICAT.

This Station, which was formerly under the care of the Rev. J. C. T. Winckler (see our Volume for 1832, p. 395), will now be visited, from time to time, by the Missionaries resident at Madras, Mr. Winckler continuing at Mayaveram.

Rev. J. C. T. Winckler's Farewell Visit.

Mr. Winckler paid a visit to Pulicat in January 1832, to take leave of the Congregations there, and to introduce the Rev. E. Dent to the March, 1833.

Station. Accordingly, on the 15th he preached farewell Sermons to the English, Portuguese, and Tamul Congregations; and administered the Lord's Supper to about 36 of the English and Portuguese, and 25 Tamulians. On the following day, the Children of the 10 Tamul Charity Schools were publicly examined and rewarded. The generality of the Children answered very well to the religious questions, and many of them read the Scriptures very fluently.

MAYAVERAM.

From the communications of the Rev. J. C. T. Winckler, the Rev. J. Devasagayam, and one of the Catechists, we present the following accounts of this Station.

Beneficial Examinations of Communicants.

Mr. Winckler thus reports concerning a part of his Ministerial duties, peculiarly important, yet arduous:—

Feb. 26, 1832—During the last week I spent several hours each day in speaking singly to all those who intended to be Communicants, that I might learn their state of mind. Several of them gave me satisfaction as to their feeling a real want of trust in the Saviour: others, however, appeared to me more or less ignorant of the corruption of their hearts, and their inability to fulfil God's holy law. I gave to each appropriate instructions, encouragements, or admonitions. I find nothing more difficult in thus dealing with the concerns of souls, than convincing one, who thinks himself good and righteous enough to be saved, of his entire sinfulness and obnoxiousness to everlasting perdition or condemnation. Speaking of the Saviour's merits, &c., is lost on them for the present. I believe that, agreeably to our Saviour's Sermon on the Mount, to sharpen the edge of the law to the people's consciences by entering into details and spiritual meanings of it, is, under the Spirit's assistance, the only effectual method to bring them to a sense of their lost estate, and to a hungering and thirsting after Christ.

Mr. Winckler adds the following evidence of the

Decay of Brahminical Influence.

March 31—I promised to say something about the result of the Readers

going out to speak with Heathens, Roman Catholics, Mahomedans, &c. That they meet with different classes of people, some eager to listen and attentive, some afraid of them or their doctrine, some contentious, and some very ignorant, may easily be supposed; as this is everywhere the case: therefore all accounts of the Readers are not equally interesting or encouraging. But frequently they meet with candid persons, who, after having at first made some general objections, afterward acquiesce in what they are further told. They frequently expostulate with people going to feasts, on the sinfulness of seeking help, or merely sensual diversion, there. The principal objections here, as elsewhere, are, that their forefathers have done and commanded such things; that the English Government favour idolatry and heathen feasts; and that they worship one God as well as we, &c. But it is remarkable, that, with all these objections, they lose more and more their confidence in their Brahmins and their way of worship: and now it is rather worldly considerations, love of sin, and dread of men, that keep them back, than real disapproval of the Gospel truths.

The Natives themselves now see that they are fools in imitating the Brahmins, as they have hitherto done, in all things, without inquiring into the cause or object of things. The following instance was related by Devaperasaden, who conversed with a man on the vanity and folly of their sacrificing to idols. This man, in confirmation, mentioned the following story, to shew that people do follow their Brahmins or other superiors, without inquiring whether right or wrong, necessary or not.

A Brahmin went to bathe in the river Ganges, at Benares, taking his brass pot with him. That none might steal his brass pot while he was in the water, he buried it in the sand of the bank of the river, heaping the sand upon it, and, to know the place again, put some leaves of the Tulasee shrub (or purple-stalked Basil) on it. This shrub is held sacred to Krishna, and is peculiarly dedicated to Vishnu, at whose shrine it is continually offered: it is also used to render oaths binding. While the Brahmin was in the water, others came likewise to bathe there; and observing the heap of sand, and the Tulasee leaves on it, they likewise made such heaps, and strewed the same leaves upon them, thinking it to be a religious observance necessary to be

kept up while bathing. None inquired for what purpose they were doing so; they only followed the example of the Brahmin. The Brahmin afterwards ascended out of the water, and seeking for his brass pot, he had difficulty in finding it among the several heaps which others had made there similar to his. Thus implicitly did the people hitherto follow every motion of their superiors, and could easily, by crafty men, be led to believe any thing.

Opening of a Place of Worship, and Administration of Baptism.

Mr. Winckler thus relates the circumstances attending the opening of a new Place of Worship.

May 13, 1832: Sunday—The Rev. A. C. Thompson and Mrs. Thompson having returned to us in the course of last night, we prepared this morning for the solemnity of appropriating the Bungalow, which was first built for Mr. Schaffter's accommodation, to the service of the Lord. At nine o'clock we all repaired to the Church, and Mr. Thompson opened the Service in English, by reading Prayers, and preaching an excellent Sermon on Psalm cii. 13—15: *Thou shalt arise, and have mercy upon Zion, &c.* About 20 of the persons present were sufficiently instructed in English to derive benefit from the Sermon. After the service was concluded, Mr. Thompson and myself retired for a quarter of an hour, and then I addressed the Congregation in Tamul on Eph. ii. 20—22. The Rev. J. Devasagayam then read the Baptismal Service for Adults, and I baptized 13 Adult Heathens, 6 of whom were instructed at Mayaveram, and the rest were of Valangaman. This done, the Roman Catholics, 4 in number, were interrogated; and, on their public profession of their adherence to the Biblical Evangelical Doctrines, were publicly received into the communion of our Church. Then 12 of the Youths, mostly Seminarists, and young daughters, who were brought up and instructed in the Protestant Church, renewed solemnly their baptismal covenant with God; and, with a short address, were received into closer communion with the Congregation. Several Heathens and Christians from other places attended the solemnity, with much apparent interest.

In the afternoon, the Rev. J. Devasagayam had another Service with our people, improving this day's transaction. In the evening, Mr. Thompson gave us

an edifying and plain exposition of part of John xv.

Among those received from Heathenism, Abraham, the old Pandaram (Heathen Priest), of whom John Devasagayam and myself have already mentioned several things, and Stephen's mother, continue to appear sincere believers. Stephen's mother, Christina, being asked before her baptism what name she would choose, answered, that none belonged to her but the name of a poor sinner. She obtained, however, a new name, and I believe she is thus recorded in heaven itself, viz. Christina. Deep humility and a cheerful faith in the Redeemer, the true signs of grace, are visible both in her and Abraham.

Of Abraham I shall soon, as leisure permits me, give a fuller account. His wife and three children, the eldest of whom is a promising son of about eighteen years, and the two others, girls from about eight to ten years old, have lately joined him here; after he had, by his former travels, &c. as a Devotee, been separated from them for nearly five years. What a joy this re-union occasioned to them and us! His relations in the south intended to have kept his family back from him, when they heard that he had turned Christian; but they themselves would not stay away, and came as soon as he called for them. They now seem happy again, and the old man neglects not to instruct his wife and children in the way of salvation.

Course of Weekly Duties.

Our Readers may be interested by the following sketch of the general occupations of each day of the week, as given by Mr. Winckler:—

April 11, 1832 — At the Morning Prayers I still continue to explain texts from Clarke's Scripture Promises, which the Children, and some of the Adult Catechumens, repeat by heart. From time to time, in order to illustrate the text also practically, I introduce a history, either from the Bible or from the Church History, or from more recent historical records, which keeps the people attentive. In the evenings, prayer is likewise regularly kept up. Monday, the Sermon of Sunday is repeated. Tuesday, the Rev. J. Devasagayam, or some other of the Assistants, have the Prayer Meetings. Wednesday, the Revelation is explained by me. Thursday, some part of an Epistle; and afterward instructions given to our Catechists and Readers to compose Sermons. Friday, either myself or one of the Assistants

give a short Address, concluding with prayer. Saturday is Missionary Prayer-Meeting. This is attended to regularly, with only some occasional deviations, caused by circumstances.

Examination of Schools.

The Rev. J. Devasagayam gives the following picture of the interest excited by the Public Examination of two Native Mission Schools:—

April 27 — I came very early to Sheally, and chose a convenient choultry (inn) for the examination of the two Schools in this place. The choultry being in Madras Road, people were coming frequently in great numbers, and most of them sat or stood, and heard the Word attentively. When I was tired, or suffered in my throat, I took the two Heathen Schoolmasters and the elder Boys for my help, that the attentive people might not be disappointed. We cannot behold the numerous spectators without feeling deeply the words of our Saviour—*Sheep having no shepherd*. Most of their countenances seem to express serious thoughtfulness, and a desire to hear and understand, and approve, and praise, the excellency of the Religion which they hear, and also our free instruction to the children. One Brahmin exclaimed, "If we were taught these noble lessons when we were children, how much we should now enjoy the benefit of it!" A learned poet gave an excellent instance of a plant, which, when it is tender, falls from one side to another, even when the cool south breeze falls upon it; but it gradually gains so much strength in time, that a mighty elephant is fastened to it, and it is equal to his power: so the young children, by instruction, gain mighty strength.

Summary of Mayaveram Station.

Average Attendance on Public Worship:	
At Mayaveram	106
Vettalore	16
Valangaman	30
	—152
Communicants: Males	14
Females	18
	— 38
Baptisms: Adults	13
Children	2
	— 15
Candidates for Baptism:	
Males	12
Females	15
	— 27
————— for Lord's Supper:	
Males	17
Females	8
	— 25
Seminarians	94
Schools	30
Scholars: Boys	1540
Girls	23
	—1563
Average Attendance	1231

BOMBAY.

The transfer of this Mission to Nassuck in the Deccan was stated at p. 522 of our last Volume. Before this transfer, the Rev. John Dixon had visited various parts of the Concan and of Beejapore, separated from each other by a range of mountains which runs parallel to the coast. The following extracts from his Journal faithfully illustrate the statements of the Scottish Missionaries (see pp. 92, 93 of the Survey) relative to the

Apathy, Levity, and Enmity of the Natives of Western India.

Nov. 2, 1831.—The people of the Southern Concan, like those of the Northern Concan, are wholly given to idolatry, and are utterly indifferent and averse to anything proposed to them concerning Christianity. It is vain to speak of going into the Bazaars to preach to listening multitudes, for the people will not assemble to hear the Missionary; and if he would have a hearing at all, he must obtrude himself upon the people in their verandahs: then, if there be half-a-dozen sitting there, three or four of them generally rise up and go away on seeing the Missionary enter, and those who remain generally sit laughing at what is said. Such is the discouraging state of things which I witnessed at Hurnee.

Nov. 3—To my grief, I could not make the people understand anything, and they appeared to be as unwilling as they were unable. I asked them if ever they thought concerning God their Creator; if they knew that they and all mankind were sinners; and if they knew how they could be delivered from sin? They replied, that they had no knowledge or understanding of these things; that they are poor people; and that all their care and concern is how to get food to support life. I endeavoured to speak to them on the nature and effects of sin, and on the means of deliverance from it, through the incarnation and death of the Son of God; but all the answer I could get from those poor people was, that they could not understand my speech.

Nov. 4—Engaged during the day in my usual studies in Mahratta, &c. There is a Hindoo Festival just now, in which the people indulge themselves by feasting, playing, firing of squibs, rockets, &c. These festivals are generally founded on some fable of the Puranas (Sacred

Poems); but the great mass of the people can give no other reason for observing them than custom. The festivals of the Hindoos are free from drunkenness and riot, and in this respect they put many Christian countries to the blush. The Hindoos are a harmless, inoffensive race: the great defect in their character is apathy to matters of general interest, and their utter disregard to truth.

Nov. 7—Went out in the afternoon, and having entered the verandah of a Brahmin's house, began to speak to the people on the subject of Religion. They said that they had Shasters of their own, and a religion of their own, and that our books and our religion were of no concern to them; that they had received their religion from their birth; that they would not leave it; and that it was vain to speak to them, for they would not hear us. I said, that if their religion is false, unholy, and unworthy of God, although they have received it from their birth, and although it be ever so ancient, they must either forsake it or perish; that God is a holy God, and therefore an unholy religion or an unholy worship could never be appointed by Him; that their ancestors, having forsaken the one True God, had invented for themselves many false gods, and having carved out the fictions of their imaginations in wood and stone, had set them up as objects of worship; that in their religion there is not a single reasonable expedient for the attainment of salvation; and that as to their two chief expedients, idol-worship and abluion, the first is a sin of the greatest magnitude, and the second is utterly insufficient—water having virtue merely to clean the body, but none to purify the soul. After I had spoken to them on the importance of serious attention to the concerns of the soul, and of the necessity of faith in the only Divine Saviour, they got weary of my company, and manifested their impatience for my departure. Alas! we have to force ourselves upon these people. We are to them very unwelcome messengers indeed!

Nov. 10—Went out toward evening into the village, and spoke to some people on the subject of Religion. When asked how remission of sin and acceptance with God can be attained, the only answer I have heard, either here or elsewhere, from those people, is, "Repeat the name of God;" by which they mean nothing more than the reiterated utterance of the names of their fictitious gods. Much labour and much patience are necessary

before the films of ignorance and false religion can be removed from the mental perceptions of these people; and the utmost perspicuity of language, and every variety of illustration, are required, before the least glimmering of light on any subject of Christianity can be made to penetrate the thick gloom in which their understandings are enveloped.

Nov. 14, 1831—*I was awaked long before day-break this morning by the vociferations of some victim of delusion, bawling out the name of Seeta Ram, Seeta Ram, in rapid and continued succession. This is what they call repeating the names of the gods, and on which they place their chief hopes of happiness after death. Nothing is so grating to my ears, or thrilling to my soul, as the sound of idolatrous orgies.*

Nov. 29 — Pursuing my usual studies. Had a long discussion with my Hindoostanee Moonshes to-day, which was elicited by the reading of a Hindoostanee verse to this effect, "O God, for the sake of Mahomed the Prophet, hear the prayer of me a poor sinner!" I expostulated and reasoned with him. He could not defend himself; but merely reiterated that it is vain to think of turning the Moslems from their religion.

December 6—Went out to-day to a small hamlet at some distance from the village. On addressing myself to the people on the subject of Religion, they said that they live according to the Hindoo religion, and attend to their necessary business. They acknowledged that much of what I said was true, but that they are ignorant, boorish people, and unable to investigate religious matters. I endeavoured to shew them that the things of which I spoke are of the highest importance, both to learned and ignorant; and that it is equally necessary to both to make them subjects of serious attention and concern. The notions which these people have of fatality have a woful effect in hardening them against the truth, and confirming them in apathy and indifference. They often tell me that they shall get what fate has allotted them; and therefore it is vain for them to concern themselves.

Dec. 26 — I endeavoured to shew the people that there is only one True God, and one Divine Saviour, on whom I exhorted them to trust for salvation; since, by the course which they were now following, instead of attaining salvation, they would only procure to themselves eternal

perdition. And why? Because they are living in open violation of the very first commands of the Divine Law, in taking to themselves false gods, and in worshipping graven images. There was a Shastree there, who was prompted by the rest to answer me. I requested him to say on. He began by asking a question, which is almost constantly put by them in defence of idolatry, viz. "Where is God? In order to be known, he must be seen. How are we to know Him? Let Him be shewn to us!" I replied that God is everywhere present; that He is invisible and spiritual, and therefore cannot be shewn to the senses; that God may be known from His works; for these all prove their Author to be infinitely wise, good, and powerful, and possessed of every glorious perfection. I asked the Shastree in return, if by graving out an ugly image, such as is set up in the temple, God would become known. I asserted that God is not like their images, neither are their images like God, and exhorted them all to turn to the True God, and to trust for salvation on his only Son, our Saviour Jesus Christ.

Jan. 6, 1832—Went out this morning again to the School. Had some conversation with several Brahmins whom I met there: as usual, the conversation turned upon idolatry. Having concisely shewn them reasons against it, which they could not refute, I told them that I would argue with them upon that subject; as their own reason must convince them of the absurdity of it. I endeavoured to shew them that all men are sinners; that they are unable to work out a righteousness for themselves; and that they need a Saviour, by whose righteousness alone they can be saved. They maintained, that if they performed good works they would be saved by them, and that I was also labouring to procure merit for myself by promoting the knowledge of our Religion by Schools, &c. I said, that I depended not at all upon these things, nor upon any thing that I could do for righteousness; but solely upon the merit of the only Saviour. I afterward had some conversation with some other Brahmins in the verandah of their own house; the head of which is the Clerk of the Revenue of the District. My conversation with them was much the same as with the others. There is one thing very praiseworthy in these people, and that is, the coolness of their temper: they never get angry.

Jan. 16, 1832—These people are so utterly unaccustomed to think on religious subjects, that they cannot comprehend what is stated to them even on the very first principles of Religion. Many of them who have reached manhood have not one religious idea. Missionary undertakings would be the most chimerical imaginable, were they not prosecuted in absolute dependence upon the agency of Divine Grace.

Jan. 19—Set out early this morning to visit some distant villages. Arrived soon after sunrise at a village called Gokoor, situated at the entrance of the hilly region of the Northern Concan. Immediately on my arrival, the people of the village came around me. I gave Tracts to such as could read them, read a Tract to them, and then made some observations upon it. There is only one Brahmin Family in the village, the chief member of which was present. He is a very shrewd man, and can read his own language better than many of his countrymen. He made some very subtle but futile observations in answer to my statements. These people have a great disposition for cavilling, and a wonderful volubility of speech; and it is truly distressing to perceive how much they *love darkness rather than light*. Set out afterward to another small village inhabited by cultivators. Here I found some Brahmins, who had come from Basseen to superintend the business of their farms. My time, during the remainder of the day, was chiefly occupied in conversation with them. To the most intelligent of them, who is a Physician, I gave a Tract, and desired him to read it. He began reading, but with such levity of temper and manner as shewed that he was determined not to regard the subject, however serious and important it might be. I told him, that if he read it in that manner it would profit him nothing; for it is a serious subject, and must be attended to in a serious spirit. After he had read a page or two, he laid down the book, and said that he would read no more; for it was of no concern to him. I said that it was of great concern and importance to him and all men; for all men are sinners, and all need salvation. He said, that he had his business to attend to, and had no time to bestow upon such inquiries; that he had a large Shaster at home, to all the prescriptions of which if he were to attend, he should not have time to earn any thing for his maintenance. I replied,

that he had the more need, therefore, to attend to a Shaster which, while it shews him the only true way of salvation, does not impose cumbersome and unprofitable observances. When I was observing that all men are sinners, he asked me if I was a sinner. I replied, "I am a sinner." He said, "It is a strange thing for a sinner to go about preaching to other sinners." I replied, "Though I am a sinner, I know of a remedy;" and told him that in his Shaster there is no adequate remedy for sin mentioned; and that the same remedy which, from the Word of God, I know, I point out to others. He said, that in dispersing Tracts and preaching, we intended only to deceive people, and that we were hypocrites. I judged it vain to make any protestations of my sincerity to him, since that is best known to God. He then referred me to my countrymen, saying, "Let them give over oppressing the people, and live according to the Christian Shaster themselves, and then we (the Indians) will attend to it." After many other observations, he at last said, that he would walk according to his own mind. I replied, that he must not walk according to his own mind, for that is by nature dark and sinful; but he must walk according to the revealed will of God. I endeavoured, to the best of my ability, to set the truth in the clearest light before him and all present, knowing that it is my duty so to do, *whether they will hear or whether they will forbear*.

Feb. 3—When addressing my servants, as usual, this morning, after I had read and made observations upon part of a chapter of St. Matthew's Gospel in which some of the Saviour's miracles are related, I asked an old man, who was present, if he had any idea for what purpose Christ wrought such miracles. He replied, "It might be to make a living." Such was the deplorably ignorant answer he gave, after having been told to-day, and some days past, the nature and end of Christ's appearance in our world! Such instances of gross stupidity shew that they who sow in such a field as this must wait long and patiently, before they see any desirable result of their labours. Went out to-day to a village of fishermen and cultivators. I could hardly make them comprehend any thing, from their ignorance of all such words as are expressive of religious ideas. But what greatly increases their want of ability to understand is their want of

will. They are altogether averse to religious concerns; and say that God has allotted them their work as fishermen, and that is all they have to be concerned about.

Feb. 12, 1832: Sunday—This morning I read a Tract, written in the form of a Sermon, to my servants, and the porters employed in carrying my luggage. While I was reading, the Teacher of our School, who is a Brahmin, came in and sat down. He heard patiently till the Tract was read; but when I was elucidating the substance of what I had read, and was making practical observations upon it, he lost patience; and having risen, and walked about the room in a confused manner, went out. These men, grossly ignorant as they are of the truth, and indifferent as they are to it, cannot resist those appeals which are made directly to the conscience.

May 3 — Went into the Bazaar of Beejapore to-day. I cannot get the people together to hear me. I have to go to some person's shop or verandah, and introduce myself to those whom I find there. Sometimes they are so engaged in their business, that they have neither time nor inclination to hear. When I cannot succeed in engaging the attention of the people in one place, I go to another, knowing, that if we do not act in this aggressive manner, the people will never inquire of themselves. A poor man came to my residence to-day to ask alms. Before giving him any thing for the relief of his bodily wants, I endeavoured to bring him to some understanding of his spiritual necessities. He did not at all relish such discourse, and would willingly have gone away without receiving any alms, in order to get rid of it.

May 8 — Went to that part of the village which is inhabited by the Brahmin Caste. Here I saw a number of Brahmins assembled, who were reading aloud some Purana or Shaster. When they saw me coming toward them, they cried, and waved with their hands for me not to approach. However, I persisted in going forward, resolved not to let them slip without at least warning them of the evil and the ruin of their course. When I came up to them, I asked them what book they were reading; but they would not tell me. I told them that there is nothing in these books by which they may be informed of the only True God and of the way of salvation. I exhorted them to forsake the sinful de-

lusions taught in these books, and to turn to the only True God, from whom they had so deeply revolted, and to acknowledge and trust in Jesus Christ as the only Saviour. The only effect which any thing I said produced upon these exceedingly hardened, proud, and insolent people was the excitement of their hatred, contempt, and scorn. Leaving them hooting and insulting me, I went afterward to the front of the village temple, and addressed some people who were assembled there.

May 15 — Went to the front of the principal temple of Beejapore, and addressed the Brahmins who came to worship the idol. I should be sorry to disturb them in their worship, were I not assured, that to call them from it is to call them off from the path to perdition. I used many arguments to convince them that such worship is unworthy of God; contrary to His nature, attributes, and will; and provocative of His righteous indignation. Such ideas never arise in the minds of these poor people, who, guided only by parental example or popular usage, practise these rites, without inquiring whether they are true or false, reasonable or absurd, pious or profane. They were very instant on this occasion with their foolish questions and unreasonable cavils, and poured them forth faster than I could answer them. But I endeavoured to keep steadily to a few weighty points; such as, that God is holy; that man is sinful; that by sin man is in a state of apostacy from God, and under His wrath and curse; and that there is only one Saviour, Mediator, Redeemer, through whom sinful men can be restored to the favour and image of God. Of course, much that I said on these subjects was not understood by these hearers; but we must use the means, depending upon the Spirit of God as the efficient Agent.

June 8 — I spoke upon the leading truths of Christianity to such as would listen; but such is the deplorable ignorance of these people with respect to all that is spiritual, that, after all I was able to say, they could not form one correct idea concerning any subject on which I had spoken. I sometimes endeavour to discover their ideas and sentiments of my doctrine from their conversation to each other afterward. On such occasions, I generally find that the only ideas which they have caught are such as these: "God is invisible: there is only one God: other

gods are false; therefore they are not to be worshipped: the invisible God is alone to be worshipped." Of such a kind are the sentiments they are able to form from my preaching. But of all I tell them concerning the fall and depravity of man, and the method of salvation by the redemption of Christ and the operation of the Spirit of God, they appear to be utterly unable to form the slightest notion.

June 24, 1832: Sunday—Though I invite the people around to come to my residence to inquire or to hear of Christianity, few ever call; and those who do call I generally find to be actuated by other motives than concern about the Truth: so that I cannot say yet that I have any Public Service with Natives. I have Worship with my servants, in Mah-ratta, every morning and evening; in which I read, and, in the morning, expound, a portion of Scripture, and pray. These persons now know something of the leading truths of our Religion; but I do not yet perceive that they are much impressed by them.

The character of sadness and dejection, which marks many parts of these communications, will not escape the notice of our Readers. The situation of a Missionary in this part of India calls for special consideration. In the Northern and Southern spheres of labour in the Indian Empire there have been Missionaries for a long series of years; but in Bombay, and in Western India generally, Missions are of comparatively modern date. Hence the Labourer in these regions meets with many difficulties, which in other quarters have been surmounted, and but few circumstances to cheer and encourage him. He is sowing in tears, while, in other parts of India, some of the Missionaries appear to have begun reaping with joy. Yet throughout this Journal nothing can be more apparent than the simplicity and fidelity with which the essential Doctrines of the Fall of Man, and his Recovery by Faith in Christ, are constantly set forth. Arguments concerning the folly and sin of idolatry appear, in the discourses of Mr. Dixon, to be only preliminaries to

the introduction of the main topics, necessary to be known by all alike for their salvation. We cannot too strongly recommend this course of proceeding to all who have the conversion of men in view; as there can be no doubt but that the Holy Spirit will, in due season, bless this His own appointed method of preaching; nor can the empire of Satan possibly long withstand the shocks given to it by the declaration of these soul-humbling and soul-renewing doctrines.

State of the Schools.

The Reports of Mr. Dixon upon this subject are nearly as disheartening as those which refer to his Ministerial Labours. Perhaps too many Schools have been formed; and the inevitable employment of Heathen Schoolmasters has proved the cause that most of them have been insufficiently taught and superintended. But, as "we sow many seeds to raise one flower," so may it be expected, that, from the degree of extension with which this department of Missionary Labour has, in the outset, been cultivated, a blessing will eventually arise. To contract, concentrate, and perfect such plans may be more suited, in most cases, to the second and subsequent stages of their operation.

Yet, that the power of Scriptural Truth is at work in these Schools, is manifest from the following

Instance of Youthful Enmity to the Gospel.

Nov. 19, 1831—Set out early this morning to visit the distant Schools. Arrived at sunrise at Nirmul. There are very few Boys in this School, and only four of them can read. When the Boys assembled, I examined them in what they had been reading. The book in which I examined them was a Tract on the Ten Commandments. One of the Boys, who was remarkably captious and talkative, was very bitter against the first four Commandments; but said that the last six are taught in his own religion. I told him that the first four Commands were given by the Supreme Being, exclusively with respect to His own honour

and worship; that the last six were given with respect to our conduct toward our fellow men; and that the substance of them may be found in any code of human laws. The reason why the poor boy was so bitter against the first four Commands is, that by them his whole system of idolatry is forbidden, and declared sinful: and it was amazing with what volubility the poor little fellow inveighed against Christianity, as altogether a false religion, and maintained that their idolatry is the right way; that they will make images, and that they will worship them; and that we may print and circulate as many of our books as we please, but the Hindoos will never regard them. I expostulated with the boy to the best of my ability; and told him, that if his mind were not exceedingly depraved and alienated from God, he could not speak in such a manner; and that if he did not forsake idolatry, repent, and believe in the only Saviour, he would certainly perish for ever.

Advantage of Correctness in Idiom and Pronunciation.

It is gratifying to see how time and perseverance remove one of the most painful impediments to a Missionary's usefulness — unacquaintance with a Foreign Language. Mr. Dixon is at length enabled to write —

May 19, 1832—I do what I can at my visits, to explain the truths taught, and to engage the Boys to the serious consideration of them; and I have reason to be thankful, that I have now acquired much greater facility in expressing myself than of late; and though I see no signs of spiritual fruit resulting from my labours, yet I find much more comfort in them.

June 25—Visited the School at Pa-
patee to-day. Now, when I have attained some correctness in the pronunciation and idiom of this people's language, the Boys understand much better what I say to them than formerly, or than, some time ago, I had even hoped.

Need of Divine Influence.

Our Readers, we are persuaded, will perceive, from the following extract in conclusion, how much need there is that the hands of every Missionary should be strengthened by the continual influences of the Holy Spirit.

March, 1833.

May 7 — I endeavoured to make myself understood; and though they did not understand all I said, yet they were able to make out the drift of my discourse. After all, I find that the main difficulty does not lie in finding words and matter for preaching, even in a foreign tongue, but in keeping up that frame of mind, that deep sense of spiritual things, that solemnity and seriousness, faith and love, without which we cannot preach aright. And in a region like this, where all around is moral darkness and desolation, that cannot be done otherwise than by constant application to the immediate source of all spiritual light, and life, and strength.

LONDON MISSIONARY SOCIETY.

THE two following statements have been published by the Directors.

Summary View of the Mission at Salem.

Site and Inhabitants—Salem is situated in 11° 44' N. Lat. and 78° 4' E. Long., and in one of the most extensive of the Peninsular Collectorate, which bears the same name. This district extends, about 150 miles in length by 100 in breadth, over a rich and fertile country, containing a population of nearly 1,125,000. The Town of Salem stands in the midst of a fruitful and beautiful plain, surrounded by elevated and romantic hills which rise at the distance of about seven miles from it, and enjoys a salubrious atmosphere: its population is computed to be about 60,000. Scattered over the circumjacent plain are numerous villages, each of which is situated at a moderate distance from the town: the aggregate population of these is supposed to be about 100,000. The inhabitants of this part of the Peninsula are less under Brahminical Influence than the Natives in most other parts of the East Indies.

Labourers—The Society's Deputation visited Salem in June, 1827, and, from the opinion they formed of its eligibility for a Missionary Station, were induced to recommend to the Madras District Committee, that Mr. Henry Crisp (who had recently arrived in India, and whose services were not required at Cud-dapah, the station to which he had been originally appointed by the Directors) should be invited to proceed thither, for the purpose of commencing a new mission there. Mr. H. Crisp, in compliance with the recommendation of the District Committee, (which was afterwards sanctioned by the Directors,) in October, 1827.

accompanied by Mrs. Crisp, left Madras for Salem, where they arrived on the 20th of that month. A few weeks after his arrival, he took possession of a house, since purchased by the Society, for the use of the mission, and immediately commenced his labours; much encouraged by the friendly countenance of the European residents at the place, and aided by Isaac David, a native assistant, and a Reader, from Bangalore. Mr. Crisp was summoned to receive his reward as a good and faithful servant, on the 28th of October of the same year, leaving the mission under the superintendance of his native assistant, Isaac David. Subsequently, by the direction of the Madras District Committee, Mr. George Walton, from Bellary, has provisionally taken charge of the mission. Mr. Walton reports, that the Native Services are numerously attended by attentive hearers, among whom a spirit of religious inquiry seems to be excited. He states, that the catechetical exercise is continued, and the English Service has been resumed.

Ministry among the Natives—On Mr. Crisp's arrival, Native Preaching was forthwith commenced by the Native Assistant, who, beside performing three stated Services, two on the Sabbath, and one during the week, visited the surrounding villages, to read the Scriptures, and to converse with and to preach to the people. Mr. Crisp, who for some time was of course much engaged in the study of the language, also commenced an English Service for the benefit of the European residents. In 1829, Mr. Crisp, assisted by Isaac David, performed on the Sabbath three and in the week four stated Services; also several tours, during which the Gospel was preached in many places never before visited by a Protestant Missionary. The English Service was also continued. On the 7th of May this year, Mrs. Crisp, who had zealously devoted herself to the cause of the Heathen, was removed by death. In 1830, the Native Services on the Sabbath were continued, and a catechetical exercise, for the benefit of the senior classes in the schools, was commenced; but the English Service was discontinued. Four missionary tours were this year performed, during which Mr. Crisp and his Assistant received much kindness from the Natives (among whom were several Brahmins), who manifested a desire to know the Scriptures, and of whom many afterward visited the Missionary at his dwelling-house, in Salem.

This year, Mr. Crisp baptized a Native, who on his conversion to God, of which the evidence was satisfactory, had renounced his former connexion with the Roman Catholics. At the beginning of this year the Mission was reinforced by two more Native Readers, from Bangalore, who were generously supported by a Christian friend at Trichinopoly. Every evening of the week, the Missionary and his Native Assistant devoted either to preaching to, or conversation and discussions with, the people, in the bazaar, or in the neighbouring villages. On the 1st of January 1831, the foundation was laid of a Mission Chapel, which was opened on the 31st of July following. This year, the Native Services, with the exception of one of the three on the Sabbath, were continued, and the English Service was resumed; while the house of the Missionary became the resort of Mussulmans, Heathens, Roman Catholics, and Protestants, with each class of whom he spent much time in religious conferences. He also, accompanied by his Assistant, performed two preaching tours this year (which, alas! was the final one of his life)—one of 200 miles, the effects of which evinced the great importance of this branch of missionary labour.

Native Schools—In 1827, several Native Schools, which had been formed by the liberality of the European residents at Salem, were placed under the wing of the Mission, and in the following year exhibited signs of considerable improvement. Another school, called the Mission School, was, in the same year, added to the number. In 1829, the Native Schools were increased to eight (of which one was supported by the local authorities, four by voluntary subscription, and three at the expense of the Society), containing upwards of 260 Boys. In 1830, the number of schools was reduced to seven, but that of the scholars was increased to 315. In 1831, the schools continued much in the same state as in 1830. After the decease of Mr. Crisp, they were superintended by Isaac David; and are now under the charge of Mr. Walton, who has made a favourable report of the progress of the scholars. All the schools are of a Christian character, and none but Scriptural Books are taught therein. The respectable classes of the Hindoo Community send their children to these schools; and the people generally, contrary to what is experienced at many of the Society's Stations, consider the permission to do the

same as a favour conferred on them. Numerous applications have been made to the Missionaries for new schools. No Native Female School has been as yet formed.

Distribution of Books—Numerous copies of portions of the Scriptures, elementary books, and tracts, have been widely distributed, chiefly among those natives who are able to read, and especially among those who had previously inquired into the nature of the Christian Religion. The good effects attending the distribution of the Scriptures in particular have been conspicuously evinced at a village situated about forty miles distant from Salem, where there are more than thirty of the Natives desirous to receive Christian Instruction from the Missionary. These effects are attributable to the reading of the Scriptures by a few Native Roman Catholics, to whom Mr. Crisp, in the last year of his life, had given copies of the Gospels of Matthew and Luke, together with a few words of exhortation; and have tended to rouse the spirit of persecution on the part of the Catholic Priests, who dread nothing so much as the progress of Scriptural Truth; clearly shewing that the Bible is not fitted to disseminate their principles, or to support their cause.

Results—The beneficial results of the Mission, which were increasingly evinced during the period of Mr. Crisp's labours, have since continued to be more and more conspicuous and encouraging. The Natives in general manifest considerable attention to the proclamation of the Gospel—in many, a spirit of religious inquiry has been excited—the Scriptures have become a subject of examination and study—in not a few instances there has been a cordial reception of the Word of God—in several there has appeared decided evidence of genuine Religion—and, among both Hindoos and Native Romanists, some who had embraced the Gospel have been enabled publicly to maintain their attachment to it, in despite of the menaces of persecution, or the importunate entreaties of relatives and friends.

Summary View of the Mission at Coimbatore.

Site and Inhabitants—The town of Coimbatore is situated in Peninsular India, in N. Lat. 10° 55', and E. Long. 77° 6'; and is the capital of an extensive and populous Collectorate, bearing the same name. It is computed that the

town, which is a neat, pleasant, and healthy place, and surrounded with villages, contains from 15,000 to 20,000 souls. The population of the Collectorate, of which it is the capital, is estimated at about 800,000 persons, who are less under Brahminical Influence, and less fettered by the chains of Caste, than the people in most other parts of the Peninsula; although, from causes which it is hoped may have only a temporary operation, some revival of the influence of the Brahmins has recently taken place.

Commencement—The design of forming a Mission at Coimbatore was suggested in 1827, by the Society's Deputation, who visited its Stations in this part of India, in June, that year. This suggestion was accompanied by a recommendation, that Mr. W. B. Addis, who had then recently arrived in India, should, in the first instance, proceed to Nagercoil, with the view of pursuing the study of Tamul, together with that of Theology, under the direction of Mr. Mault. . . Having made a considerable proficiency in Tamul, and being able to preach in that language, Mr. Addis, in September 1830, left Nagercoil, accompanied by his family, and on the 20th of the succeeding month arrived, after a journey of about 300 miles, safe at Coimbatore, where he was received with great kindness and hospitality, by the leading European residents occupying official situations under the East-India Company.

Ministry to the Natives—Mr. Addis, shortly after his arrival, commenced his missionary labours, assisted by the two Native Readers who had been associated with him in the proposed arrangements for establishing a head-station at Trivanderam. He instituted two Tamul Services, and one English Service; but has subsequently discontinued the latter, in consequence of a diminution in the number of the European residents, and increased the Tamul Services to three. His Native Congregation for some time consisted of about 50, but it has latterly considerably increased. A small Chapel has been erected for the use of the Mission; towards the expense of which, the gentlemen of the place, both in the civil and military departments of the Honourable Company's service, have liberally contributed. The Readers pursue their studies with diligence, and their labours with prudence and zeal. They accompany Mr. Addis in his missionary tours, to places 10 or 15 miles distant from

Coimbatore, and, at other times, daily visit the people in its immediate vicinity.

Native Schools—Six schools, for the benefit of the children of the Natives, were commenced shortly after Mr. Addis's arrival at the station, in which Christian Books alone were introduced. We are concerned to state, that one of these schools has been closed in consequence of the baneful influence of caste, and another suspended from the want of a suitable schoolmaster; but there is no reason for despondency as to the eventual prosperity of this branch of the Mission, which, it will be remembered, is itself only in its infancy. In the mean time, the existing schools, beside the benefit of common learning and Christian instruction imparted to the children educated therein, are useful in other important respects; being places to which the villagers in the neighbourhood of Coimbatore, and travellers from a distance, frequently resort, for the purpose of reading the books of the Mission, and investigating the doctrines and precepts of Christianity. Mr. Addis has felt high gratification, when on his missionary tours, to find how extensively Christian Knowledge has been, by these means, propagated in the surrounding country. Mrs. Addis is endeavouring to establish a Native Female School.

Distribution of Books—Liberal supplies of the Scriptures, in Tamul, have been granted for the use of this infant Mission, by the Committee of the *Madras Auxiliary Bible Society*; and the demand for copies thereof, and for Tracts, has been great. There is also specific and satisfactory evidence that the Scriptures, and other books circulated by the Missionary, are read by the natives.

Results—Short as the period is, during which the present Mission has existed, the results hitherto have afforded much that is calculated to animate hope and stimulate exertion. In addition to what has been already stated, it is pleasing to find that the Missionary meets with much personal kindness from the Natives as well as the European residents, and that they are generally disposed to listen to the preaching of the Gospel. Some of them have renounced idolatry, and desire to be instructed in Christian Doctrine. Others profess Christianity, but fear to renounce Hindooism, lest they should incur the displeasure of their relatives and friends. Some have forsaken idolatry, and openly profess Christianity: of these, one appears to be a genuine disciple of

Christ; and, after satisfactory probation, he has been baptized. The Christian forbearance and deportment of this native convert have been such as to induce several of his opposers to attend family worship with him at his own house. His wife and son regularly attend with him in the House of God. The latest advices received from the station mention that there were a few more candidates for baptism.

WESLEYAN MISSIONARY SOCIETY.

Mr. Alfred Bourne, who is stationed at Negapatam, has sent home most encouraging reports of a *Remarkable Work of God in a large Village of Romanists and Heathens.*

Mr. Bourne thus speaks of the beginning of this work:—

I have lately had great pleasure in witnessing a favourable opening for the Gospel in a populous village called Mel-nattam, about 40 miles to the south of Negapatam. The inhabitants are partly Heathens and partly Romanists, the latter of whom have come to a determination to renounce the errors and superstitions in which they have been educated, and in which, up to the present period, they have vainly trusted. Having been informed of their determination—presented with a list of many of their names—and pressingly solicited to take them under the care of our Mission, I sent one of my Assistants down to them in October 1829; and, on his return, I received a most favourable report as to the state of the people, and the opening prospects which the neighbourhood in general presented of a speedy and cordial reception of the Gospel in its purity. Toward the close of November I visited them myself; and was highly gratified, during the few days that I was among them, with what I saw and heard.

Of this visit he gives the following particulars:—

The people received me as if I had been an angel from heaven. All the Romanists of the village, with the exception of one family, have publicly and decidedly renounced the errors of Popery; and nearly one hundred souls are now under our care receiving instruction in divine things. The Holy Sabbath, which previously they had only known in name, has been instituted among them, and its requirements cheerfully observed. Divine Worship has been regularly intro-

duced; the voice of prayer, thanksgiving, and praise is frequently heard from their temporary temple; and their children, in the School which we have established, have begun to learn the Sacred *Scriptures, which are able to make them wise unto salvation.* The men and women have made astonishing progress in learning the Lord's Prayer, the Ten Commandments, &c. The morning on which I preached to them a regular sermon, we had upward of one hundred and twenty present; who behaved with the greatest decorum, and evinced an evident concern to become more intimately acquainted with the important truths to which their attention was directed. I am now exceedingly anxious to erect among them a suitable place for Divine Worship.

This opening may be regarded as the more important, from its relative situation in reference to the surrounding villages, and the access which it gives us to a vast population, Heathen as well as Romanist, many of whom have already intimated a desire to embrace Christianity. About eight or ten Heathens are now candidates for baptism; and there is every prospect of many others following their example, when we shall be able regularly to establish Divine Worship at Melnattam. A Roman-Catholic Catechist has declared his intention of renouncing the errors and superstitions of Popery: he resides about seven English miles from Melnattam; and has, at the present time, about eight hundred people under his charge, many of whom, it is supposed, will follow his example.

In May 1831, Mr. Bourne adds—

I have visited Melnattam, and was highly gratified. It is not to be expected that a few poor uneducated people, just emerging from the grossest darkness of superstition and the prejudices of a false religion, can at once obtain clear views of truth. Considering the short period these poor villagers have been under our care, their improvement in Scripture Knowledge, in outward behaviour, and, in some cases, in correct feelings concerning the necessity of salvation through faith in Christ Jesus, very far surpasses my most sanguine expectations. For the last two months, Christian, a Native Catechist, has resided among them; and their rapid improvement in the knowledge of Divine Things is a satisfactory testimony to his diligent attention to their spiritual welfare, and his earnest solicitude for their establishment in the Gospel.

No circumstance during my visit afforded me more gratification than to observe the attention which was paid to the Day of the Lord. The morning—very different from what it is generally in India—had all the delightful stillness, which I have not unfrequently observed on a Sabbath Morning in England; every implement of labour was laid aside; a general cessation from ordinary business was very perceptible; and, at the appointed hour of Worship, all repaired, in clean apparel, to the little thatched school-room, which served us as a temple in which to celebrate the praises of the Most High. Twice during the day, in the morning and in the evening, spiritual sacrifices of prayer and praise were presented to Jehovah; and to these poor outcasts, who are just emerging from *darkness into marvellous light, the word of Truth* was proclaimed.

In a former Letter, I expressed a desire to erect in this village a place for the Worship of God: this is now, in part, accomplished. A large piece of ground has been purchased by a few Native Christians, and presented for this purpose: doors and windows for the Chapel have been given by a Military Officer in His Majesty's service, and I have begged from Gentlemen with whom I am acquainted 650 rupees toward the erection of the building. It is estimated that a suitable place, which will accommodate 200 persons for Divine Worship, will not cost more than 700 or 800 rupees.

The following are the most recent particulars given by Mr. Bourne:—

The effects of the Truth on the outward circumstances of the people are too perceptible not to be observed by even an indifferent spectator; and their improvement in cleanliness, industry, and general behaviour, proves that *godliness is profitable for all things.* The vain ceremonies in which they once took so much delight, they have entirely abandoned; which is not to be regarded as an inconsiderable attainment among a superstitious people, who cannot form the simplest project or perform the commonest action without uniting it with some vain and unmeaning ceremony. The Sabbath among these poor villagers is now a sacred day—a day of rest—a day in which they unite in the solemn Worship of Jehovah: this is another triumph of the Gospel; for, before they received the truth, every day to them was the same. Their knowledge of Divine Things is truly surprising; and a

few of them have manifested deep concern for the salvation of their souls, and have given evidence that they are now under the influence of different motives and principles from those by which they were formerly governed. This is evidently the work of the Lord; and to Him be all the glory.

The Chapel is a substantial brick building, 40 feet by 20 inside; with a verandah on each side, ten feet wide, and the whole length of the Chapel. Behind, are two convenient rooms, 12 feet by 10 each, which will serve the double purpose of vestries and accommodations for the Missionary when he visits that part of his Circuit. The verandahs are so constructed, that they will make very good School-rooms; and at the same time add very much to the coolness, convenience, and beauty of the Chapel. There is accommodation for more than 200 people; and the verandahs will accommodate 100 more, to hear *the word of Truth, the Gospel of their Salvation*. The day fixed for opening the Chapel for Divine Worship was the 27th of October.

Twenty Heathens, partly adults and partly children, were baptized on the occasion: this was an affecting, a glorious sight: it was with the greatest difficulty that I could command my feelings, and perform the Service without weeping

aloud. The greatest pains have been bestowed on these candidates for Christian Baptism, as they have been receiving regular religious instruction from our Assistant, Christian Aroolappen, for many months, and I have had frequent opportunities of conversing with them.

During the Service, the whole of the Romanists whom we have received under our care stood up, and publicly renounced the errors of the Romish Church; declaring, that their entering into the Protestant Church was an act which had proceeded from the greatest deliberation, and from a settled conviction that it is the true Church of Christ; and finally, that it is their determination in future to take the Scriptures alone as the rule of their faith, the test of their experience, and the standard of their practice.

Melnattam does not derive its importance so much from itself, though it is a very considerable village, as from the consideration that it is the key to many other large and populous places; and, as the surrounding villages have now an example before them, the difficulty of renouncing Heathenism is considerably lessened, and the superior light and morality of our Holy Religion are placed in striking contrast with the superstitions, the depravity, and obscurity of Heathen Idolatry.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Sunday-Observance Bill—A vast number of Petitions have been presented to Parliament in behalf of a better observance of the Lord's Day; and a Bill has been introduced, with this view, into the House of Commons, by Sir Andrew Agnew, Bart., Member for Wigtonshire, and read a first time. It is a subject of sincere congratulation among all those who have at heart the blessing of God on their country, that such a Bill should have been proposed to the Legislature, admitted to a First Reading, and circulated throughout the country. As it was originally drawn, this Bill was such as ought to be the Law of a Christian Country on the Sabbath, and such as will be the Law of this country when it shall become truly Christian: in some few points the friends of the Bill have been obliged to give way, lest they should endanger the whole. That strenuous opposition will be made to it by a few individuals, there can be no doubt, from what has passed on the presentation of Petitions; but the body of conscientious Constituents throughout the country have evidently so bestirred themselves with their Representatives in behalf of the measure, that there is the best reason to hope

that more effective enactments will be obtained for preventing the Profanation of the Sacred Day than have yet been known.

Great Change in India Affairs—From a voluminous Correspondence between Government and the Company, in reference to the Renewal of the Charter, it appears to be the design of Government that the Company should cease to have any monopoly or exclusive privileges as a Trading Body, but should continue to exercise its Political Functions in the Government of India; the Dividends on the Company's Stock, to the amount of 630,000*l.* annually, to be secured on the Territorial Revenues of India. A Letter of the President of the Board of Control, the Right Hon. Charles Grant, in which he enters much at large into a development and defence of the views of Government, has been pronounced "a masterpiece of enlightened reasoning and sound political information." The enlarged intercourse with India to which this change will lead, and the duty of availing ourselves of such enlarged intercourse for the propagation of the Gospel, will awaken, we trust, in the whole body of sincere Christians throughout the land, earnest prayer and strenuous endeavours that enactments

on this vital subject becoming a Christian Nation may be secured in the New Charter.

Church Miss. Society—The Instructions of the Committee were delivered, on the 11th of March, to the Rev. John Tucker, appointed (see p. 455 of our last Volume) to the Secretaryship of the Madras Corresponding Committee, and to Henry Snashall, a Youth who goes out with Mr. Tucker to assist in this Mission. The Rev. H. Budd addressed Mr. Tucker, with a view to his encouragement in his future course; and the Rev. James Hough commended them in prayer to the favour and protection of Almighty God—A friend of the Society, who takes great interest in its New-Zealand Mission, lately commenced collecting, among his friends, common print-dresses or pinafores, as a present for the Native Girls in the Society's Schools in New Zealand: his wishes were made known to various friends throughout the country, and an article on the subject was inserted in the "Christian Guardian." The result has been, that upward of a THOUSAND such dresses have been collected, the greater part of which are already on their way to New Zealand. How much one individual, whose heart is in the cause, may be the means of doing, or exciting others to do, for the benefit of the untaught and unclothed Heathen!—In a List of Contributions lately received from the country, we find inserted, "Missionary Bees, 19s. 7d." The Correspondent, who forwards the List, writes: "Some of our Collectors have discontinued their exertions: but you will perceive, on referring to our List, that I have called in the assistance of another kind of Collectors—BEES: a Lady made us a present of a hive of Bees for the Society: it produced two hives this year: one has been taken, and the produce put down in the List." In another List is the following: "Profits of a Hen, by a Poor Woman, 5s.:" in another, "One who exchanges the excess attendant on House-Warmings for supporting the cause of Christ, 10s.:" Thus, where there is a willing mind, various means will be contrived for contributing to the work of God.

London Miss. Society—Mr. and Mrs. Campbell, appointed to Bengal, sailed from Gravesend on the 2d of February, in the Arab, Captain Sparkes—On the 13th of March, Mr. John Evans and Mrs. Evans, appointed to Malacca, sailed from the same port, in the Emma, Captain Cobb, for Singapore.

WESTERN AFRICA.

Niger Expedition—The Expedition reached Cape-Coast Castle on the 7th of October, in 72 days from Milford Haven. Mr. Lander had secured the help of Pascoe and other Natives, who accompanied him in his perilous attempts to trace the source of the Niger. The iron steam-vessel, the Alburka, answers in all respects, and sails perfectly well. The Expedition was to leave Cape Coast about the middle of October, and to proceed direct up the Rio Nunez into the Niger.

IONIAN ISLANDS.

Religious Liberty—Lord Nugent, the successor of Sir Frederick Adam as His Majesty's Lord High Commissioner, has issued a Proclamation, in which he states—

Religious Liberty is one of the first of civil rights;

and, while I maintain inviolate the privileges and dignity of your National Faith, I never will permit that any one who may dissent from it shall be forced to an apparent conformity, or be molested or insulted in the free exercise of his own.

INDIA WITHIN THE GANGES.

Bishop of Calcutta—We are happy to announce the arrival of the Bishop at Calcutta, on the 4th of November, in good health and spirits, after a passage from Portsmouth of four months and six days, ten days of which were passed at the Cape.

Sunday Profanation—Though the East-India Company may not compel its Native Servants to observe the Christian Sabbath in their own personal concerns, they are surely bound to prohibit them from engaging in official secular labours. The "Indian Register" states—

It is not with a little surprise that we find a Public Auction was held at Futteghur on a SUNDAY! (the 26th of August.) The property disposed of was in liquidation of a Decree of the Zillah Court, obtained by one Hooroomootjee against a Mr. Thomas Francis who is at present at Lucknow. The gross impropriety of such an act—tending to bring the Sabbath into so very low an estimation, instead of its being upheld as a holy and sacred Day of Rest—as well as the injudiciousness of it, need no comment.

AUSTRALASIA.

Church Miss. Society—The site of the New Mission among the Aborigines is Wellington Valley: the Missionaries Watson and Handt, with their wives, left Parramatta for this Station on the 20th of September—Mr. Joseph Mathews, whose arrival at Sidney was noticed at p. 98, reached New Zealand on the 26th of March of last year. The Gospel continues to gain ground among the New-Zealanders, though the Missionaries had not been successful in preventing war, as on former occasions.

WEST INDIES.

The following Estimate of the Value of our West-India Colonies is extracted from the Report of the Select Committee of the House of Lords.

British Colonies.

Jamaica	58,125,298
Barbadoes	9,089,630
Antigua	4,364,000
St. Christopher	3,783,800
Nevis	1,750,100
Montserrat	1,087,440
Virgin Islands.....	1,093,400
Grenada.....	4,994,365
St. Vincent	4,006,866
Dominica	3,056,000
Trinidad	4,932,705
Bahamas	2,041,500
Bermudas.....	1,111,000
Honduras.....	578,760
	£. 100,014,864

Ceded Colonies.

Demerara and Essequibo ...	18,410,480
Berbice	7,415,160
Tobago	2,682,920
St. Lucia	2,529,000

£. 31,037,560

Total .. £. 131,052,424

Royal Protection of Missionaries—The Governor of Jamaica, in a Circular dated the

25th of January, forwarded to the respective Parishes of the Island a Proclamation by His Majesty in Council, of the 3d of December preceding, for the suppression of the Societies calling themselves "Colonial Church Unions." The design of these Associations, forcibly to remove Missionaries, not of the Established Church, from the Island, is severely reprobated by His Majesty; and His Majesty declares it to be his firm purpose and resolution, to maintain within the Island the principles of Religious Toleration, and to protect and defend all persons resident

therein in the Public Worship of Almighty God according to their own consciences. Symptoms of contumacious resistance to this Proclamation immediately appeared, which nothing can account for but the supposition of judicial infatuation.

GUIANA.

Church Miss. Society—Mr. T. Youd (p. 456 of our last Volume) arrived safely in the Demerara River on the 4th of December.

London Miss. Society—Rev. J. Mirams and Mrs. Mirams (p. 104) landed in Berbice, after a voyage of seven weeks, on the 23d January.

Miscellanies.

SOME ACCOUNT OF GENATER, IN ABYSSINIA.

GENATER is the capital of Agowma, a District of Abyssinia, visited by Mr. Salt in 1805: it is situated in about 14° N. Lat. and 40° E. Longitude; and is a village consisting chiefly of conical huts, overlooked by a high rock, as may be seen in the accompanying Engraving, copied from Mr. Salt's Plate. This rock is steep on every side; and has an area at the top, of about 100 feet in diameter, occupied in part by a citadel.

Genäter was, at the time of Mr. Salt's visit, and subsequently, the residence of Sebagadis, the great friend afterward, and till his death, of the Church Missionaries in Abyssinia. He received Mr. Salt with much courtesy and hospitality, who speaks of him as, in his manners, by far the most polished Abyssinian whom he had seen. Mr. Salt conciliated his good will, so that, at parting, Sebagadis took him by the hand, and declared that he should ever think of him as a friend: Mr. Salt, in return, only begged of him, that, if he ever met with Englishmen again, he would manifest toward them the same kindness as he had shewn to him. His uniform conduct to the Missionaries proves that this request was not lost upon him.



Missionary Register.

APRIL, 1833.

Biography.

MEMOIR OF ALEXANDER, A CONVERTED BRAHMIN,
WHO DIED OF CHOLERA, AT BELLARY, IN MARCH 1831.

THE Rev. John Reid, of the London Missionary Society's Station at Bellary, furnishes the following detail; which "cannot fail," the Directors observe, "to strengthen the conviction of the Friends of Missions that the work in which they are engaged is the Cause of God; and which will afford, at the same time, the most grateful encouragement to greater earnestness and diligence in effort and in prayer."

Crishappa, or Alexander—the name which he assumed at the period of baptism—was the son of a very respectable Brahmin, who held the responsible situation of Accountant of his village, under the government of the Rajah of Mysore. Being a youth of considerable energy, and possessing many advantages for the attainment of knowledge, he in early life made good proficiency in Canarese and Telooogo, and acquired much information in the doctrines and narrations of the Hindoo Shasters. At the age of fifteen, he left his native village, and removed to Mysore; where he was engaged in the personal service of the Rajah, in the office of Public Messenger, the duties of which he continued creditably to perform for several years.

In 1819, Samuel Flavel, a Native Teacher, who, by divine grace, had a short time previously been brought to an acquaintance with the truth as it is in Jesus, residing for a short time at Mysore, occupied himself in preaching the Gospel to his Heathen Countrymen: a few portions of the Scriptures having been sent to him for circulation from the Bellary Mission, he was engaged in distributing his sacred treasures when Alexander came and requested a portion of the New Testament.

In the history of the Saviour he discovered a singular purity and excellent beauty, which presented a striking contrast to the polluting, frivolous, and degrading tales, of which the writings denominated Sacred among his own countrymen were chiefly composed; on the ground of which its claims for inspiration

April, 1833.

were established with a force which his mind, prejudiced as it was by early impressions, could not resist. Still, in this new revelation there were many difficulties which he could not solve—mysteries which he was at a loss to comprehend; and, as he entered more minutely into the examination of them, their magnitude appeared to increase. He saw, also, that his reception of the Sacred Scriptures as the standard of his faith and the rule of his life would require the decided and absolute rejection of those which his forefathers had unanimously received—a consequence which must be attended with shame, persecution, and suffering. But with a mind resolutely set upon the investigation of truth at whatever cost, and in the hope that the difficulties which he had met might admit of solution, he went from place to place, inquiring for the person who gave him the book, from whom he very naturally expected that he should obtain the information which he desired.

Finding, after a long and diligent search, attempts to discover the place of his wished-for instructor's abode unavailing, he went, on the recommendation of some of his villagers, to the Roman-Catholic Priest at Seringapatam; and solicited, with much earnestness, his aid in the explanation of those difficult passages in the book which had been the occasion of perplexity to his mind. The priest told him that it was not the work of a day; and that, as he himself was not well acquainted with the native languages, having lately arrived from Europe, he did not feel himself competent to the work: but that if he would accompany him to Pondicherry,

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whither he was about in a few days to proceed, he would instruct him as far as his abilities should serve, and that he would there meet with persons who would explain the book to him more fully, in his own language : he did not hesitate, but, intent upon his object, relinquished his situation, and set out to Pondicherry. During the journey, the priest embraced every opportunity which was presented of insinuating the doctrines of the Papal Church, and taught him several prayers to different saints and to the Virgin Mary : the Gospel of Christ, in the explanation of which the Young Brahmin was chiefly interested, formed no part of his instructions. On their arrival at Pondicherry, Alexander, not feeling satisfied with the manner in which the priest had put off his inquiries respecting the doctrines of the Scriptures, urged his solicitations to be instructed in the points of difficulty which he found in that book : the priest, after striving for a long time to divert him from his object, and finding his anxiety for the interpretation of the Bible increasing, he plainly told him that he had nothing to do with it, and that the way to get to heaven was to believe what he had been, all the time that they had been together, endeavouring to teach him.

Deceived by the priest and disappointed in his expectations, he returned to his father's house ; but said nothing to his relations concerning the uneasiness of his mind, or the book which had been the occasion of it, but, keeping it in a private place, he would frequently retire to read and examine it in secret.

During his absence at Pondicherry, Samuel Flavel had, in the course of his Missionary Tour, been two or three times to his village, and had there distributed many parts of the Scriptures and Tracts. When he had been some time at home, he accidentally observed a portion of the Scriptures in the possession of one of his acquaintances ; and, after examining it, and finding that it was similar to that which he had received, he inquired whence he had procured it : being informed that some Missionaries from Bangalore had given the book, and that it contained the doctrines which they preached, he immediately set out for Bangalore ; taking with him a younger brother, who, however, at that time, had no desire for Scriptural Instruction.

On reaching the Missionary House, they were received with joy and kindness by the Rev. S. Laidler and Samuel Flavel,

and immediately entered on the object of their visit. For eight successive days, from very early in the morning till late at night, Samuel and Crishuppa were engaged in diligent and devout search of the Scriptures—Crishuppa producing his difficulties and objections, and seeking, with much meekness, instruction on the points which he did not comprehend—Samuel endeavouring, with simplicity and faithfulness, to unfold the mysteries of Divine Truth, and to clear away the obstacles to its reception in the heart. The season was truly interesting and blessed—one which will be had in everlasting remembrance by the parties engaged. Crishuppa became convinced of the inspiration and divine authority of the Word of God : his benighted understanding was enlightened by the Spirit of wisdom and revelation : he saw his guilt, helplessness, and misery—the utter insufficiency of his own meritorious works to recommend him to the favour of the True God—the folly and sin of idol worship—the impossibility of salvation by any of the various means on which his fathers had fixed their hopes—and, under the influence of these convictions, he looked to the only Saviour of Sinners, the suitableness of whose work, the efficacy of whose merit, and the power of whose grace, had been impressed on his heart. He became a regular attendant on the means of instruction, and lived in the habitual exercise of private prayer.

After the lapse of a short time, having expressed an earnest desire to make a public profession of his faith in Christ, he and his brother (to whom the conversations had also been made useful), were baptized. After his admission into the Church, he manifested the ardour of the love which he bore to his Redeemer, by his unremitting zeal and activity in the advancement of His Cause among his idolatrous countrymen. He accompanied the Missionaries to their preaching Stations ; and took an active part in exposing the degrading nature of the Heathen Ceremonies, proclaiming the glad tidings of mercy, and directing to that Saviour whose preciousness he had himself experienced. In order to qualify himself more fully for these duties, he applied, with great diligence and perseverance, to the study of the Scriptures ; from which exercise he became more firmly established in the faith, and attained more clear, extensive, and practical views.

He was afterward employed by the Missionaries as a Teacher of Canarese to

the Youths who were training for the service of the Mission as Schoolmasters and Catechists—a situation for which he was well qualified, by his knowledge of the language, and his steadiness of character. When not engaged in instruction, he employed much of his time in going into the Pettah, and disputing with the Brahmins and others on the doctrines of their Shasters, and in shewing the supreme excellence and importance of the Doctrines of the Cross; but he soon found, to his cost, that all were not equally solicitous about the discovery of the truth as he had been, and as he supposed they must be when it was proposed and enforced on their attention. The subjects on which he dwelt were offensive to the pride and depraved principles of the human heart: they excited the indignation of his hearers; which was often manifested in open insult, or in more secret and malicious injury.

By means of the Brahmins of his own caste, with whom he had on some of these occasions conversed, his parents and relations heard of his conversion. Enraged at the boldness with which he persisted in his endeavours to bring them to a conviction of their errors, and to an acquaintance with the things which belonged to their eternal peace, they went to his father's house, and reproached his parents with the disgrace which their children had brought upon their caste; and threatened, that if they should again receive them into their house, or own or treat them as their sons, they should immediately be excommunicated. Their parents, partly under the influence of a false shame, and partly from fear of the consequences with which they had been threatened, promised to disown their sons; and, in token of this unnatural act, went into mourning, and performed the usual Brahminal funeral-rites: when the days of their mourning were ended, they sent a man of low caste to inform their sons of what had taken place, stating, as their reasons for such conduct, that they had brought infamy on their family and caste by embracing the "Low-caste Religion," and charging them never more to call themselves their relations or to enter within their threshold. They were at the Mission House when they received this message: it was a severe, but not altogether unexpected, trial. Anxious, however, to make known to their friends the nature of the great and happy change which had passed upon them, and the reasons of the conduct which they pur-

sued, they went to their village; but fearing, after what they had heard, to enter or approach their father's house, they sat down at a distance, hoping that when their relations heard of their arrival they would come and speak to them: but, lest the natural emotions of parental love should prompt to a renewal of intercourse with the disowned, the threatenings of the Brahminal Oppressors were repeated with increased and more determined spleen; and for any member of the family to have spoken to them would have been attended with the certain loss of caste, relationship, and property. Unwilling to leave the village without seeing their parents, they went to a choultry, and continued there for some hours: they were soon surrounded by a large crowd of their fellow-villagers—some of whom reviled them for the disgrace which they had brought upon their family—some were indignant at their folly and wickedness, in departing from the religion of their ancestors—others shed tears of regret that they should have been so weak as to relinquish so many comforts: "Why!" said they, "had you not in your father's house plenty of food, clothes, money, father, mother, sisters, brothers, and every thing that you could want? Then how could you be so foolish as to break your caste, and adopt the White People's Religion? What sense could you have had to lose all these things?" Alexander, having now a favourable opportunity afforded him of making known the love and grace of the Saviour, with much earnestness and affection shewed to them the way of life and of true happiness—demonstrated the reasonableness of his own conduct—and entreated them to weep, not for THEM, but for THEMSELVES, and for their SINS, and to see to Him who was appointed as the *hiding-place from the storm and the covert from the tempest*. After having remained four days in and about the village, and finding that no communication could be had with their relations, they returned, with feelings of the most poignant grief, to Bangalore.

After allowing some time to pass, during which he hoped that the excitement of passion would have in some degree subsided, Alexander, in company with Samuel Flavel, while on a Missionary Tour, visited, a second time, his native village. They soon attracted a large concourse of people: news was spread through the village that Alexander had arrived; and the Headman and others, together with his father, mother, sisters,

and brothers, came down to the choultry where they had put up. Some were crying—others were cursing Samuel Flavel; while Alexander's mother, in a fit of frantic rage, rolled herself on the ground, beating her breast and tearing her locks; then, rising, covered Samuel over with mud, and, throwing sand into the air, vented her malice in the utterance of the most fearful imprecations upon him, for the mischief which he had done to her sons, and the interminable shame and grief which he had brought upon herself, her family, and all her kindred. Some of the witnesses of this scene here interfered; and endeavoured to pacify the mother, by telling her that the man was not to be blamed—that it was the "fore-head-writing," or "destiny," of her unfortunate son. Alexander then rose and begged to be allowed to speak; and, when permission was given and silence procured, he, with many tears, addressed his relations and their congregated acquaintances, for more than an hour—explaining to them the motives which had induced him to embrace Christianity; the benefits which he had derived from the change; and the glorious hopes, of which, through the atoning sacrifice and perfect righteousness of Jesus, he had become the happy subject—exhorting them to turn from dumb idols to the service of the Living and True God. While he was speaking the crowd gradually dispersed, and he was left with only his mother and sister with him: these led him to a short distance from the village; and, seating themselves under the shade of a large tree, they conversed with him for several hours, entreating him, with much earnestness, to return to his own religion: but, painful and severe as the trial was, his faith stood firm; and he was enabled, by divine grace, to withstand their solicitations, and even to rejoice that he was counted worthy to suffer for the sake of Christ.

After this, he went again to his village, to request his parents to allow him to take his wife; to whom he had been betrothed in infancy, and to whom he considered himself in honour bound: but they told him, that the connexion had ceased on his APOSTACY from their gods, and that she must henceforth consider herself a widow. They held out to him the promise, that, if he should return again, they would go to the expense of his re-admission to the privileges of caste—that his wife should be given to him—

and that all which he had so foolishly relinquished should be restored. To this proposal, which was afterward frequently, in a variety of ways and through different channels, communicated to him, he gave a most decided negative; telling those who made it, that he was willing, and even felt happy, to forsake father, mother, brethren, sisters, and wife, and houses and lands, rather than renounce his God and Saviour.

After the season of personal trial was over, we regret to say that his ardour of piety and zeal began to abate. Unmindful of the deceitfulness of his own heart, he became less watchful over its secret and sinful emotions; and, gradually yielding to their influence, he became the unhappy prey of temptation, which, by evil-designing men, had been laid in his path, and on the ground of which he was separated from communion with the Church. Satan, rejoicing in his fall and intent on his destruction, now tempted him, while under the influence of despondency and shame, to desert the Mission, and to retire to some part of the country where he was not known. But the purposes of the Most High toward him were those of parental chastisement and love: He again employed the instrument of his conversion in diverting him from his intention, and directing him afresh to the fountain opened for sin and uncleanness, and, finally, of reclaiming him from his backslidings. After a period of more than six months' consistent deportment, he was re-admitted to the Church of Christ.

About this time he was married to a Native Christian of Bangalore, who is now his bereaved widow.

After several changes in his circumstances, I engaged him as my moonshee, and found his services in this capacity very valuable. He entered with much animation into the active duties of the Mission, and laid himself out to serve his Redeemer. In March 1831, he left Bellary, in company with the Missionaries, with the intention of attending the Humpee Festival, and of declaring to the multitudes who visit it the unsearchable riches of Christ: but at the first stage, while the party were waiting the arrival of one of their number who had been obliged by domestic circumstances to return to Bellary, he was seized with cholera; and, in the course of five hours from the period of attack, was removed to an eternal world.

The last few days of his life were eminently characterized by spirituality of mind and intensity of zeal, so much so as to attract the particular notice and remarks of those around him. On the morning before he was taken ill, in social worship his prayer was strikingly earnest and heavenly.

During his last few hours, he continued sensible; and, when in any degree relieved from his agonizing sufferings, his language was that of an humble, contrite sinner, who had found peace through the blood of the Cross. His confidence in the Saviour was unshaken, and his hopes of heaven bright and steady. On one occasion, during his illness, his strength appearing to revive, sitting up, and taking Samuel Flavel by the hand, he addressed him in the following affectionate words, which were written down by one of his friends present:—"The Lord God of Israel bless you and your labours; and give you many Heathens to bring to Christ, my beloved Saviour, as I was given to you to lead my soul to Him! You are my spiritual father; for it was you who directed me where to find a loving Saviour, when I was seeking happiness and knew not where to find it,

for I could find none in the worship of idols; but now, through your instrumentality and by the grace of God, I have found a Living Saviour, whom I am now going to behold, and with Him to be happy for ever. Yes, I shall soon be with Him; but, oh! that I had one day, or at least one hour, before I go, to tell my Heathen Countrymen at Humpsee what God has done for my soul!" He was exhausted, and could say no more. About two hours before his death, the person who had been called away returned; and, on going in to see him, to administer some medicine for his relief, he seized his hand, and, pressing it to his bosom, exclaimed—"Oh, my Dear Friend, I am so glad you have come in time to see me before I go to heaven!" He continued to speak, but nothing more could be distinctly heard. At about twelve o'clock, feeling respiration difficult, he was raised; and in a few minutes, finding that he was sinking, he lifted up his hands in the attitude of prayer, and, bowing his head, feebly said, "I am going to my beloved Saviour!"—and, in a few minutes after, he peacefully fell asleep in Jesus.

Proceedings and Intelligence.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Evangelical Society of Geneva transmits some intelligence relative to the

Increasing Circulation of the Scriptures in the East and South-East of France.

Engaged in the important work of distributing the Word of Life, and feeling your participation highly necessary, we beg leave to lay before you a brief view of the state of this undertaking; and to present you with a request, which we consider of consequence in promoting the Cause of Christ.

Our Society, founded for more than two years, has prospered beyond our expectations, and has become a centre of great activity. The Bible Societies already in existence may suffice for the wants of our Cantons; and hence we have proposed, as the object of our labours, the East and South-East of France. These countries, covered with

Infidelity and Romish Superstition, are almost wholly destitute of the Sacred Writings; and it might seem, that the Christians of Switzerland, and especially of Geneva, which was once a luminary of Christendom, have a special call to present the light of Truth to those who are there sitting in darkness and the shadow of death.

It appears to us indispensable, in order that we may successfully disseminate the Word of God in these countries, to send thither Bible Missionaries, whose office it is, to SELL, and not to distribute GRATIS the Sacred Writings: and, at the same time, to become the means, by God's grace, of causing men to feel the value of His Word; and thus to be, to these ignorant persons, what Philip was to the Ethiopian, who, holding in his hands the Inspired Volume, exclaimed, *How can I understand, unless some man guide me?* (Acts viii. 31.)

This plan, begun at the end of the year 1831, had rapid success. Providence sent us many active Christians,

well instructed in the Scriptures, who were prepared for the work; together with the means which were requisite for the support of these disinterested persons, and, by your hands, Gentlemen, the copies of the Bible which were to be sold. The number of our Bible Missionaries, of the departments which they traverse, and of the books which they sell, has never failed to increase. Ten Thousand copies of the Sacred Scriptures have been purchased in this year, to be read. We have, at present, Thirteen Bible Missionaries, appointed to four different stations. The reports of these Agents are filled with facts, which excite in our hearts gratitude to God: already has the living seed, which they have scattered in places hitherto desert, produced good fruits. Souls, lost in slumber, have been awakened by the Word of Divine Grace. In different parts of this section of France, awakened persons request a Form of Worship in harmony with the Gospel; and they have entreated us to send them Ministers to preach the Gospel to their nascent congregations.

But while God was giving increase to these efforts, He raised up for us also, in His fidelity, fellow-labourers. A new Society founded at Basle, and the Auxiliary Bible Society of the Canton de Vaud, established at Lausanne, have joined us in our endeavours; and we have no doubt that the latter, in particular, will manifest great activity.

South Africa.

UNITED BRETHREN.

Journey of Missionaries from Cape-Town to Enon.

IN the following narrative of the Journey mentioned at p. 12 of the Survey, which was written by Br. Genth, our Readers will see the impression made on a newly-arrived but experienced Missionary, by the aspect of the country generally, and by the state of the Brethren's chief Settlements.

Cape-Town is a well-built place; and is said to contain 22,000 white, black, and coloured inhabitants. The Places of Worship belong to the Calvinists, Lutherans, Presbyterians, and Roman Catholics; besides which, there is a Chapel connected with the London Missionary Society: an English Episcopal-Church

is building. The Mahomedan Priests are said to be very zealous in making proselytes: the inhabitants seem to prefer servants of this religion, on account of their sober habits; drunkenness being said to prevail greatly among other sects—a grievous reproach to Nominal Christianity. There is here a Philanthropic Society, established for the emancipation of deserving Slaves: they have already emancipated 100 Slave Girls, and give them a good education. A Temperance Society is likewise formed, and has numerous members.

In the evening of Jan. 3, 1832, at six o'clock, we set out from Cape Town for Groenekloof—our company consisting of Br. Lehman of that Settlement, who had kindly come to meet us, and the Single Brn. Bonatz and Schopman, besides my wife and myself.

The vehicle sent to transport us to Groenekloof was a waggon with fourteen black oxen: every ox has a name, to which it answers as soon as called. The driver has a very long whip, of which these animals stand greatly in fear. Besides him there is a leader employed, who, with a rope fastened to the yoke of the first couple, directs the oxen in difficult turns. It is curious to see with what ease a long span (or train) of oxen are guided: sometimes 24 are yoked to one waggon.

We soon arrived at the Sout or Salt River. At eight o'clock we rested, and again at midnight. The beasts are then unyoked, and seek their own food and water; and as they are dispersed among the bushes, it is some trouble to collect them again. The company kindle a fire, boil water, roast meat, and make tea and coffee. We could not sleep, but sung hymns the greatest part of the night. We heard the noise of the surf on the sea coast, and felt thankful that we had escaped from the waves.

We were now met by a fresh span from Groenekloof, sent to fetch us. The road from Cape-Town lies through deep sand. Travelling on horseback, one may reach Groenekloof in six hours; but, with a bullock-waggon, a night and the greatest part of the next day are required. Everywhere low bushes grow, and a number of curious flowers cover the sandy ground: this is a rich field for the botanist; but the country in general looks like a sandy wilderness, plantations being scattered very sparingly.

In the morning, some Groenekloof

Hottentots met us, in company of Br. Meyer and Srs. Clemens and Lehman. The Hottentots sung a solemn hymn, with pleasant voices. Oh, what a scene was this! It moved me to tears. The voices, particularly of the women, are very clear and good. We entered *Groenekloof* accompanied by a large party, and were welcomed by another song of praise to God for our safe journey: here we met the rest of the Missionary Family, and spent some time with them in pleasant conversation.

Groenekloof is built upon the sand, but some hills crowned with rock rise on one side: opposite, there is a pleasant wood of poplars, oak, and other trees: a small spring in the wood furnishes the Settlement with good water for drinking and irrigation. The Mission Premises are surrounded by a wall, and the Church and other buildings are stuccoed: the floors are made of clay: flies and sand are a great plague in the houses. Many kinds of useful vegetables and fruit-trees grow in the garden; but apples, pears, and apricots are scarce: grapes are plentiful; but few fruits attain to ripeness, on account of the swarms of birds which devour them. The Settlement contains 500 inhabitants. The Lord, who makes the wilderness to rejoice, has, during the spring, clothed it here with innumerable and beautiful plants and flowers.

We visited the *Lauwesloof*-hill, where the Brethren held their first meeting, near a spring under some poplar trees; and also saw the place where Br. Schmitt had the conflict with the tiger. The old Captain, Hans Klapmus, is still alive, but quite blind: he is a genuine Hottentot. Most of the young people here are, however, of a mixed race.

The Hottentots were delighted to see Br. Bonatz, whom they had known as a child (having been born at *Groenekloof*, where his parents were Missionaries), and gladly received him now as a Teacher. By a mistake we were detained here till the 22d, when we left *Groenekloof* with a span of oxen that arrived from *Gnadenthal*, and spent four days on the journey. During the nights we slept in the wagon. Every morning we read the Scriptures appointed for the day, and a portion out of Gossner's Treasury of Divine Truth.

Our road lay over a hilly country, full of sand and rocks, but few cultivated portions appearing. The mountains have all kinds of singular outlines: their sum-

mits are generally rocky peaks, and the sides and valleys are covered with small bushes. The plains and flat country are covered with a species of rush, and nowhere is a rich meadow to be seen. The beds of the rivers are frequently undefined—quite dry in summer—overflowing in the rainy season; and are chiefly fed by torrents from the mountains. The English have made some good roads, particularly over Hottentots' Holland and the *Fransche Hoek*; so that there need be no more fear of falling down the steep declivities of these mountains. Not far from the latter hill rises the *Sonderend*, flowing near *Gnadenthal*, over which the Hottentots have built a bridge. The 26th was the joyful day when we discovered *Gnadenthal*. We spent the previous night at a place at some distance, and in the morning passed over several hills: we now saw three Brethren coming on horseback to meet us; and, shortly after, a company of Hottentot Sisters, who welcomed us by singing a hymn: they were followed by a host of Hottentots, old and young, who joined in the singing, thanking God for our safe arrival. We were now in sight of the place, stretching along the valley; and soon entered the grove of oaks in which the Missionaries' houses are situated. Our hearts and lips overflowed in thanksgiving to the Lord for conducting us thus far in safety.

Gnadenthal is a delightful place. A clear rivulet issues out of the *Bavianskloof*, furnishing water for the Settlement, both for drinking and irrigation: it supplies a corn-mill, and flows into the *Sonderend*. The gardens are full of peach, apple, and pear trees, giving to the place the appearance of a wood, the boughs now bending with fruit. The vineyards yield abundant crops of grapes, and this was the very time to see the quantity of fruit of all descriptions. The Colonists call *Gnadenthal* the Place of Fruits.

The Settlement contains 1319 persons. The Missionaries are, the Brn. and Srs. Hallbeck, Stein, Luttring, and *Sonderman*, and the widow *Sister Shultz*.

I rode, on the 28th, with the Brn. Hallbeck and Bonatz to *Elim*, 50 English miles off. The mountain called the Tower of Babel, near which *Hemel-en-Aarde* lies, is in sight the whole way. At *Elim* we found the Missionaries *Teutsch* and *Nauhauss*, and *Sister Hallbeck*, using the sea-baths. The place has a pleasant situation, and contains 200 inhabitants, living in a double row of Hottentot

Houses. A mill is built, but not a Church: Divine Service is still held in the dwelling-house.

Having been commended in prayer to the Lord for His blessing on our future services in the Mission, we set out, on the 9th of February, for Enon, which is situated in what is called here the low country. Our hearts were filled with gratitude for all the good which we had enjoyed, and we were dismissed by the Hottentot Congregation with a parting hymn. We were furnished with a new travelling waggon, covered with a good awning: the driver and leader were Gnadenthal Hottentots: our twelve oxen were lively beasts, with remarkably long horns.

On the 10th, we passed through Kaalvlakte and Malabar Hoghte. Hessequaas Kloof is a very stony valley, surrounded by jagged and rocky mountains, full of large aloes. Saturday, 11th, we forded the Breede River, into which the Sonderend flows. The country about Zwelendam has many pretty plantations scattered in the valley, and a church and Landdrost's house are in this place. Crossing the Büffelyagt's River, which, like all other rivers in this country, is shallow, and only swelled by torrents from the hills, we met many waggons, loaded with timber and planks, going from the district of George to the Cape.

While we were reading the Scriptures, on Sunday the 12th, previous to our Morning Worship, a Hottentot Woman, on horseback, came toward us; and, when she alighted, informed us that she had run away from a Missionary Settlement, and now served the devil. We exhorted her to seek deliverance from his cruel yoke, and return to the Lord our Saviour.

Numberless round and jagged hills, with naked rocks and glens, were seen, the next day, in every direction. Our days and nights were now spent in the open air, and we contrived to sleep upon mattresses and bolsters in the waggon: in the morning, the bed-clothes were put into sacks, to make room for seats. We breakfasted, dined, and drank tea very comfortably in the wilderness, while the oxen were finding their food among the bushes: now and then we had some trouble to bring them back to the waggon, when they stood quietly in a row, and suffered themselves to be yoked. Thus we were always employed; and, when in the waggon, were well shaken by the stony African roads.

At the Vet Rivier, we purchased from a farmer, Kobus Dupree, butter, peaches, and pears; and dined under a large oak tree. Here we met with a pious Slave Woman, who came to sell two chickens for a knife: she heard us read in the Testament, and was struck with that text—*He has loved us, and washed us from our sins in his own blood.* She knew that it treated of our Saviour, and expressed a wish that Missionaries might come to this place, where she said many Slaves would come to hear the Gospel. Indeed it appeared a very suitable situation for a church. In this neighbourhood we saw many wild fowl, korhans, partridges, and wild pigeons, hares, a steinbock, and large and small cranes; but, having no fire-arms, their safety was not endangered. We saw six beautiful zebras joined to a span of oxen: they are as large as a pony.

I can now well represent to myself the way of travelling practised by the Ishmaelites of old, when they went down with camels and goods to Egypt: for thus the South Africans travel to Cape-Town, carrying with them no small portion of their household furniture.

The road to George was hilly. The Temperance Society, lately introduced into this Colony, afforded everywhere subject of conversation among the farmers. They reason according to their prejudices concerning its operation; but it will, indeed, be well if the frequent use of ardent spirits is checked by it.

Passing through the Attaquas Kloof, the roads were very bad, and the baboons very noisy in the surrounding rocks. We have great cause to bless God that we do not suffer harm on these roads by the oversetting of the waggons. The Lord protects us, and I trust will lead us, by His Spirit, in safety through all the troubles of our future life. We met with no human creature all day, except two Hottentots, who were repairing a road upon which hundreds might be employed to advantage. At Farmer Rautenheimer's I saw oranges growing, which could not be matched in size and beauty in fertile Surinam.

On the 18th we entered the wilderness called the Karroo; where the soil is brown and stony, with no grass, but abundance of straw, flowers, and small bushes. Our driver and leader climbed up some rocks, hoping to find honey in the clefts, but their search was vain. Here we heard the cry of jackals, an animal whose

ervices in the destruction of rats and mice make some amends for his occasional depredations among the flocks.

On the 20th, we saw a flock of ostriches, and found some of their beautiful feathers lying on the road. We now entered the Langekloof, and passed several farm-houses; near which we saw secretary-birds, larger than turkeys, and wild rehbocks.

We arrived, on the 27th, at Andrew Cressinger's farm. This man is 75 years old, and has children and grandchildren. He was reading in a Dutch Book, called the Christian Voyage. His daughter, a girl of fifteen, could not yet read to him; and the education of the children consists in learning and answering questions in the Heidelberg Catechism, without the knowledge of which they are not admitted into Church-fellowship. These people were remarkably friendly and confident toward us; and we were glad to have an opportunity of engaging in conversation with them on religious subjects.

We proceeded, on the 28th, with brilliant sunshine; and heart and voice were attuned to the praise of our gracious God and Saviour. One of our oxen was bitten by a poisonous serpent: the beast was thrown down, and salt rubbed into the wound.

We had a dangerous defile to pass on the 29th, through which a torrent rushed over the stony bed.

We crossed the deep river on the 1st of March, and saw the little forest in Africa. The land stretching forwards is full of sour grass, and has few inhabitants, there being a want of fresh water.

On Hendrick Cressinger's farm it is said that a church is going to be built by voluntary subscription, that at Uitenhage being too far off. As we would not cross the Chamtoos River, we staid over-night at Thomas Ferreira's farm; and found many farmers detained here, one of whom knew the Scriptures, and was a lover of the Lord Jesus Christ. We spent the evening pleasantly, in reading the Bible, and in useful conversation.

On the 3d, early, we ventured to cross the river, with four waggons in company. The inundation did much mischief to the English Missionaries' Settlement, being two feet in the houses, destroying a part of their gardens. Mr. Melville came to us; and we dined with him, after wading through the water.

We crossed the Louri Revier on the 4th. The appearance of the country here April, 1833.

is woody and romantic. Six waggons were in company, with eighty-two oxen. At night they were tethered to the waggons, for fear of wolves.

In the evening of the 5th, a person from Enon brought relay oxen; and, on the 6th, we proceeded toward Uitenhage, and by the way visited and dined with our friend Mr. Silverbauer, in company of the Commissary, the Rev. Mr. Smith, and the Missionary, Mr. Messer.

Br. Lemmertz came, on the 7th, from Enon, to bid us welcome; and having crossed the Witte Revier, we were met by a number of Hottentots singing a hymn of thanksgiving, and were welcomed with great kindness by the Brn. Fritsch and Hornig.

Enon has about 400 inhabitants. Large trees, which are rare in Africa, adorn the place, and the hills are covered with bushes. The Witte Revier flows close to the Settlement. It lately did much injury to the dykes and gardens.

Yesterday, a year had elapsed since I left Surinam. We have been 167 days at sea; and 225 hours in the waggon, travelling from Gnadenthal.

Lord, My Saviour! I thank thee most humbly for thy great mercy, favour, and protection! Receive anew our homage and devotedness to thy service. Have mercy on all mankind, and especially on the inhabitants of South Africa!

WESLEYAN MISSIONARY SOCIETY.

Great Missionary Meeting of Caffres.

A BRIEF notice of this Meeting appears at p. 17 of the Survey. Mr. Shrewsbury, who was present from his Station of Mount Coke, thus remarks on the Meeting:—

As no building on the Station could accommodate such a multitude, the Meeting was held in the open air, in front of the Missionary's House; the verandah of which, being a little elevated, served for a platform for the Chairman and the several speakers. Lieut.-Col. Somerset took the Chair. The Clergyman of this Colony, and other Europeans, and about six Caffre Chiefs, addressed the Meeting. The great burden of all the speeches, whether delivered by Europeans or Caffres, was the same; viz. the striking contrast between present and former times. Formerly the Colonists and the Caffres seldom met but in war—now all was perfect harmony and peace; and they unanimously agreed in attributing this

mighty change to the influence of the Gospel, and to the blessing of God on Missionary Exertions. William Kama, the Chief baptized by Br. Shaw before he left Wesleyville, bore a noble testimony to the power of Divine Grace in converting his soul; and at the close of the Meeting, while the whole multitude bowed their knees before God, he offered up a fervent prayer in his native tongue.

Let not, however, the imagination of the ardent lovers of Missions in our native land lead them to suppose that a greater work of conversion has been wrought among the Natives than either well-attested facts or sober reason will authorise. The Caffres collected together were not Christians, but Heathens: yet these Pagans were met to acknowledge the excellence of the Gospel, and to plead for its preservation among them as the choicest of their blessings, and to approve of the efforts in progress for its extension to further and more distant tribes; and a few individuals from among themselves were there as witnesses to prove that the Gospel not only establishes peace between man and man and cherishes the social intercourse of nations, but also *peace with God*, and Christian communion, and holy intercourse with Heaven. The Chief of my tribe and two or three hundred of his people were there; and I expect to find, on my return home, this good effect of the Meeting—an increased willingness on the part of the people to hear the Word of God, whenever I may visit them at their kraals.

Mr. Shrewsbury adds some notices of the

Enlarging Prospects of the Caffre Mission.

In point of fact, so far as external things are regarded, the last few years have produced a complete revolution in Caffraria: peace reigns throughout the whole country, from the borders of the Colony to Natal; and excepting the alarms occasionally, but rarely, excited by idle rumours, no individual throughout all these regions expects any thing but its permanent continuance and increase. Petty contentions may sometimes arise among the lesser Chiefs in Caffreland; but as to war, we trust that it will be known no more.

Commercial enterprise, which is not without its moral disadvantages, and its tendencies, in the hands of some men, to

corrupt even the Heathen, and make them more notoriously wicked, is, upon the whole, productive of good in various respects. It is evidently a means in the hands of Providence, both of promoting that civilization for which the Gospel has prepared the people, and of opening a more frequent intercourse with interior tribes which will facilitate the establishment of Christian Missions among them also. Many of those engaged in regular trade with the Caffres are not satisfied now with merely visiting the country, but they are taking out their families and becoming residents in it. English Settlers are thus becoming dispersed all over the country, as far as Morley. Several of these have been Members of our Society in the Colony: their little Settlements will form so many points in various directions for collecting Sunday Congregations; and afford to each Missionary, in a way never contemplated by us, such local help in our respective tribes, as we have long ardently desired, but could never see how it could possibly be obtained. By this means a kind of new era will open in our Missions: so that without greatly multiplying Missionaries in a tribe, we shall be able to meet the wants of this scattered population; and, without expense, promote the Gospel of the ever-blessed God, together with a rapidly increasing knowledge of the English Language. Certainly this is of God; and, to my mind, it appears with all the clearness of demonstration, that, from year to year, God is working out good for Africa. We want now a Central Free-school in Grahams-town, for the education of choice Youths connected with our Missions, whether Caffres or Bechuanas, in the English Language; that the little Schools, which we are now beginning to form all over the country, may be furnished with respectable Native Itinerant Masters, one to each Circuit, capable of affording assistance to the Missionary in meeting little classes, as well as of giving a general oversight of the Schools within his range under the direction of the Superintendent. And this would likewise be the best and most suitable method of preparing Native Missionaries in these parts of South Africa. It may be that Providence, which is no less concerned with the future than the present, will help us in this respect sooner than we have expected, and to an extent which we have not conceived. If, as a band

of Missionaries, we walk uprightly, and commend all the thoughts and desires of our heart, as well as our whole work, to the Head of the Church, for His counsel, direction, and blessing, He will "confirm, or change, as seems Him meet;" and will either bring about the plan desired in His own time and way, or something greatly better, according to His infinite wisdom.

Mr. Ayliff, of Butterworth, reports a

Remarkable Instance of Preparation of Heart for the Gospel.

Sunday, May 22, 1831—This morning, a Woman came forward to be received into the Church of Christ, by being publicly baptized in the name of the ever blessed and glorious Trinity. She has been a member of the class of Catechumens for the last six months; during the whole of which period her conduct, in point of morality, has been unimpeachable, constantly manifesting the sorrow of her heart on account of sin, not only in the tears, which she on some occasions would shed in abundance, but also by a constant attendance on all the Means of Grace. She stated—

The sorrow of heart which I now feel, I first felt when I was a Young Girl, before the Word of God came in this land. One day, when I was in the field near my father's kraal, my heart all at once thought of the Great God. I looked up to heaven—fell down on my knees—but could say nothing: then I felt my heart very sore. I went home, and told my father and mother of it; when they said, that it was the Bird of Heaven, that made the thunder, which made me feel so; and that I was to go and get long grass and thorn-bush, and burn them together, and with the ashes rub myself: then I should feel no more. I did so, but my heart continued sore, so that I never could feel happy. When the Caffres came to my father's kraal to practise their wicked ways, oft-times have I felt a desire to run away altogether. Soon after the Missionary came to visit this place, I came, with my husband, to see and hear; and when the people of the place spoke to me, I thought immediately on what I had felt when I was a girl, and resolved, as soon as I could, to come and live altogether at the place. I have now been here about eighteen months, and I can say that this has been the only time that I have enjoyed happiness. I love the place—I love the people—I love my teacher; and my desire is that I may never get another heart, but that I may live and die here: for the word of my heart is, I am willing to leave the works of Satan, and all the Caffre Ways, for I can say that there is not one thing I hold: I hold the Lord only, and His service.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

Exertions in exploring the Mediterranean Countries.

In the Instructions addressed to the Missionaries lately sent out by the Board (see p. 70) to Greece and Syria, it is stated—

A leading object in the Mission with which you are about becoming connected has hitherto been the exploring of countries bordering on the Mediterranean Sea. To the pursuit of this object, nearly all the Missionaries of the Board sent to that part of the world have devoted more or less of their time, in conjunction with not a few respected and beloved Brethren sent out by other Societies. Although thirteen years have elapsed since Messrs. Fisk and Parsons commenced the Mission of the Board, every year has shewn the wisdom of making an extensive survey of the people one of the first measures. Thus will no small waste of time and money be prevented, and the grand object of our enterprise be sooner attained.

This part of our work has advanced far toward its completion. We might speak of the Christian Researches of Greaves, and Connor, and Lowndes, and Robinson, and Gobat, and Kugler, and Hartley, and Jowett, and others, our fellow-labourers of other Societies; whose benevolent footsteps have been seen on almost every shore, from the Ionian Islands and Greece, through the Levantine Regions, to the site of Ancient Carthage. The results of their inquiries have been published, and have thus become the common property of the Christian Church. So also have those of the Missionaries of the Board.

An Improved System of Education, the First Want of these Countries.

The Board, after enumerating the Journeys of their own Missionaries as stated at p. 26 of our last Survey, thus proceed in their Instructions:—

Although some districts in Asia Minor, and whole countries watered by the Euphrates and its tributary streams, and nearly the whole interior of Northern Africa, remain to be explored, there is no necessity, at present, of pursuing our explorations further in that part of the world. We are ready to select our positions; and to commence the mighty task of supplying the wants which have been

exposed to our view on every hand, and which now rest their claims upon us with tenfold weight from the fact that they are known.

What, then, is to be done to repair the extensive moral ruin which we have discovered? The general answer to this question is obvious. We must republish the Gospel, of which the traces have become nearly obliterated from the minds of the people. But how shall the Gospel be republished? How shall we bring the glorious system of Revealed Truth into contact with the understandings of the people; and thus gain access, through the Spirit of Truth, to their hearts? It is a lamentable fact, that not one in a thousand possesses, or ever saw, a copy of the Scriptures in a language which he understands; or ever heard a Sermon exhibiting the Way of Salvation through faith in Christ. With the exception of the Arabic Branch of the Greek Church in Syria, the Service in all the Oriental Churches is conducted in an unknown tongue. Moreover, few are able to read; and the few Schools which exist, with the exception of some recent improvements among the Greeks, are taught as if the children who frequent them had only organs of speech, and not minds capable of thought and reflection; the school-books being in a dead language, and words, not ideas, occupying the attention both of masters and pupils.

You perceive, Brethren, that although we may now rest from our explorations, our preliminary labours are by no means completed: AN IMPROVED SYSTEM OF EDUCATION MUST BE GIVEN TO THE PEOPLE OF THE EAST. The Missionary must permanently occupy some advantageous position; and, while he seizes every opportunity for preaching the Gospel, must surround himself by a constellation of Schools, as numerous as he can effectually superintend. These he must furnish with competent and trustworthy teachers, and with the best kind of school-books in the vernacular tongue. He must beware, however, lest his schools be too numerous or remote for superintendence, or be commenced without suitable books, or continued under unfaithful masters.

In this manner you may commence your labours, soon after entering your respective fields. But, while you take care not needlessly to offend the prejudices of the people, you will give no countenance whatever to their superstitions. While you withhold your school-books

from none who are disposed to receive them, you will grant pecuniary aid only to schools under the superintendence of yourselves or persons having your fullest confidence.

A beginning has been made at Malta, in providing purely Christian School-books. Books of this kind will need to be greatly increased in variety and excellence, and to be multiplied a thousandfold by the wonder-working power of the Press. Indeed, we cannot doubt—considering that God has given us the Scriptures and the Press, and denied us the gift of Tongues—that He designs the READING of His Truth to have a far greater proportionate influence and importance, as a means of propagating the Gospel, than it had in the age of the Apostles.

Mr. Schaufler (see p. 24) arrived at Constantinople on the 31st of July, having traversed the countries between Paris and Odessa. In October, Mr. Goodell writes, that all the Missionaries were residing together in the village of Ortakoy; and communicates some information relative to

Schools at Constantinople among the Greeks and Armenians.

Both the plague and the cholera are now in the midst of us. The plague has been more prevalent, and much more malignant, than has been known here for many years. Several of the Schools of Mutual Instruction, of which about thirty have been established, are partially interrupted in consequence of it. The Greek Patriarch has just finished a fine building for such a school, close by his church: he seems to know how to appreciate the advantages of the System, recommends it to the Synod and superior Clergy, and exerts his influence to extend it. These schools have apparently taken deep root among the Greeks; and will, I think, prosper: though, as they become able to go on without us in the business, they seem more disposed to dispense with our services. This, however, is natural; and is perhaps as it ought to be: for it is manifestly better for them to be able and willing to help themselves, than it is for us to do the whole or a principal part for them. And if we can *provoke them to jealousy*, or by any means awaken them to a sense of the importance of education and of a right method of instruction, and thus bring them

to EXERT THEMSELVES, our labours are certainly not in vain. We still have to lend our assistance to a number of their schools, and indeed we have applications in abundance; but we are now endeavouring more particularly to rouse the Armenians. The Heads of the Armenian Church have visited several of the Greek Schools, and seemed pleased with them; but they are evidently afraid of giving umbrage to their Mahomedan Masters. They are, moreover, destitute of lessons or suitable materials for such schools; and these must all be prepared for them in the Armenian Language, with reference to this very thing.

In the same Letter, Mr. Goodell draws a

Picture of the Turkish Character.

A striking trait in the character of the Turks is INDOLENCE. They seem, in general, to have almost a mortal antipathy to labour, and to the exertion of muscular strength; and even to masculine exercises, except such as they take on horseback and in the use of arms. Hence they neglect agriculture; and large tracts of fertile and beautiful country are left comparatively a desert. Their manufactures, too, are generally in a languishing state; and all the instruments, utensils, and machines which they ever use in doing any thing, are, for the most part, as few, as simple, and as rude, as can well be imagined.

But the Turkish Character is not altogether a compound of ignorance, grossness, barbarism, and ferocity, as has been sometimes represented; for they have some redeeming qualities. As a Nation, they are temperate and very frugal. They make much less use of animal food than is common with ourselves; and it is only within a few years that they have begun in some places to transgress the laws of their Prophet by indulging in wines. They are hospitable, but ceremonious—very easy and dignified in their manners; but, if report be true, vicious in their habits—extremely kind to their domestics, and especially to their slaves—exercising unbounded benevolence toward the whole canine race, and, not unfrequently, a moderate degree toward some of their fellow men—but furious in anger, and, in executing vengeance on their enemies, terrible.

They are much inclined to superstition; and, in general, attend strictly to the externals of their religion. Their natural

gravity and taciturnity give them, in the view of strangers, the appearance of being haughty and disdainful; and indeed they have a lofty national pride, which is in some instances so prominent as to be extremely offensive.

But, after all, there is something in the Turkish Character which I always admire; and I have frequently made the remark, that, should they be brought under the influence of the Gospel, they would, to my taste, be the most interesting of all the Orientals. Their gardens are retired and romantic: their dwellings are distinguished for simplicity and quietness; and the stork loves to come and build his nest on their chimneys. Their children have fine healthy countenances, and are, in general, neatly dressed and well behaved—the girls modest and retiring, and the boys manly, but not rude. It is very rare that you see them boxing or hooting in the street: indeed I do not recollect to have ever seen an instance of the kind. A stranger to our athletic and boisterous sports, to our more effeminate exercise of dancing, or to the bustle and conviviality of our social circles, the Turk reclines on his soft cushions with all composure—partakes of his "pilaw," and his (in general) vegetable fare, with few words and little ceremony—smokes, in silence, the mild tobacco of Syria, or the still milder tombeckly of Persia—regales himself at short intervals by sipping the superior coffee of Mokah—troubles himself little with politics, and, if possible, still less about the weather—is easily reconciled, by the doctrine of Fate, to all the calamities which may befall his neighbours or his country—knows nothing of hypochondria—and, if he wishes any excitement of his feelings, the Jews and Greeks will do any thing for money to amuse him, or he has only to take a few grains of opium, and he is at once in an ecstasy.

These people, in common with ourselves, belong to the race, which has rebelled against their Maker; and, like ourselves, need the grace of God, which bringeth salvation, teaching them, that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. And, assuredly, the time will come, when these followers of the False Prophet shall be enlightened by the True Prophet; and, forsaking their delusions, shall be looking for that blessed hope, and the glorious appearing of the Great God and our Saviour, Jesus Christ.

Mr. Schaffler, who has been sent more especially to the Ancient People of God, thus remarks, in writing from Ortakoy, on the

State of the Jewish Mind in Constantinople.

The state of mind, in which the Jews here are, is by no means discouraging. Wortabet Matteos, the preacher of the Armenians in this village, who called on us some weeks ago, assured us that numbers were inquiring, doubting, and seeking; and that the unbelieving Jews, taking occasion from the prevailing disease, poisoned many of them, and, pretending that they died with the plague, hurried them to the burying-grounds. How far this may be the fact, we have no means to ascertain; but it is probable to such a degree, that I feel quite inclined to believe it. He also stated, that some three or four weeks before he called on us, a Jew at Constantinople was observed by the others to have collected the Messiah Prophecies of the Old Testament into a little book: this was a crime worthy of death: this manuscript was destroyed, and he himself made away with in the course of two days.

One of the Jews lately baptized by the Armenians, whose present name is Elias, met his younger brother, a lad of about fourteen or sixteen years, in the street; and, knowing him to have been thoughtful for some time, and waiting only for a good opportunity to be baptized, he addressed him, and urged him to make no delay with his profession of Christianity; reminding him, that, if he was carried away by the plague in his present state as a Jew, he would be lost. Boghos, another of the recent converts from Judaism, and some Armenians, conversed with him also; but not being cautious enough, they were noticed by the Jews, and the poor youth was immediately thrown into the guard-house. An Armenian Lad, whose family lives in our village, immediately informed us of it. At first, we concluded to go and see him; but as we have no right to claim a Jew who is not yet baptized, and as the call of Christians at the guard-house would have rendered the lad's situation much worse, we concluded to do nothing about it, hoping that the Jews would release him again of themselves, when they should see that nobody interfered or claimed the boy: for they have a right, according to the unrighteous usages of this

country, to put him into the guard-house, and to take him away at their pleasure. If they please, they can put him into their hospital as a madman, and give him eighty stripes a day upon the soles of his feet to bring him to his reason again. This expedient was tried by them with some of the late converts just spoken of; but they, being already subjects of baptism, the Armenians had a right to demand their release, and they obtained it.

These facts, few as they are, shew that both the converted and the inquiring Jews consider the subject of their conversion to Christ as a matter which has reference to eternity, and which decides the great question of a man's salvation. They shew, that they are not yet wholly insensible to the power of ultimate decision on this great question, with which the Word of God is clothed, aside from and above every tradition, and all the theories and reasonings of men. They shew, that the unbelieving Jews consider an acquaintance with the Word of God essentially necessary for the maintenance of their tenets, and the continuance of their perishing and ruinous cause; and that, as they share with the Romish Sect in the belief of vain but lucrative traditions, so they do in the dread and abhorrence of the Bible itself, and in the means which they employ to produce a conviction of the truth, or rather of the falsehood and defencelessness, of their system of religion. These facts shew, that some plain and bold appeals to the Prophetic Word and to their own hearts may, and, I am bold to say, will, produce conviction in some of these lost and wandering sheep.

Mr. Schaffler thus anticipates the time when it will be universally felt to be the

Duty of Christians to identify themselves with Missions.

We enjoy our seasons of worship, and, blessed be God! we are sufficient in number to keep up preaching, and the voice of prayer, and even singing. A couple of pious families of the right kind would be of great support to our Mission, and might do immense good in these waste places. It is deplorable that pious young people who enter into the married state—if they are not professed Missionaries and supported by Societies—think themselves, by that very step, at once and for ever excused from engaging personally in

saving the souls of men in foreign lands ; and never make so much as an inquiry, whether they ought not to support themselves abroad. This is a subject upon which there is yet brooding a cloud of darkness, behind which many a carnal and unbelieving heart hides its misgivings in the path of duty. But it will and it must soon be dispelled by the piercing rays of that Sun (I mean the Word of God) which rises higher, and shines brighter upon the field of Christian Duty, with every succeeding day. May our eyes soon, soon be blessed with a view of the innumerable armies of the Lord of Hosts, standing up as one man, and ready to give the last decisive battle to the Prince of this World and his perishing crew ! May the time soon come, when the term " Foreign Mission " shall be struck from the vocabulary of every language under heaven—when a child shall ask his father, " Father, what is " FOREIGN MISSION ? " and he shall answer and say, " This used to be the name for Societies who were sending the Gospel to countries where it was unknown, when the Church of Christ was yet too narrow-hearted and too selfish to be scattered as good salt over the whole face of the earth, as she is now."

Are these dreams ? If I understand the Bible, the day will come when such dreams will be as sober realities, as they are fair and unavoidable consequences of our faith and our professions of Religion.

GERMAN MISSIONARY SOCIETY.

SOME notices appeared, at p. 22 of our last Volume, of a visit paid, by the American Missionaries Smith and Dwight, to the German Mission at Shusha. Their account of this visit is here given : it will disclose to our Readers some of the formidable difficulties opposed to the progress of the Truth, by the prevailing spirit and sentiments of the Russian and Armenian Churches. Such efforts as our German Brethren are making tend to rouse inquiry within those Churches ; and we may hope, and should earnestly pray, that the Great Head of the Church will make them occasions of raising up Reformers within the bosom of those Churches.

Conversion of Mahomedans the First Design of the Mission.

The original design of the Society in sending Missionaries into these regions, was to form an establishment somewhere within the Russian Provinces, on the Persian Frontier, for the special purpose of introducing the light of the Gospel among the Mahomedan Population of Persia. Aware of the fundamental law of the Russian Empire, which prohibits Foreign Missionaries, as such, from baptizing converts, and admitting them into their own communion, they first sent two Missionaries to St. Petersburg, with instructions to apply for permission to found a Colony, with a charter similar to that of the Colony at Karass—a singular plan, which, by throwing Missionary Efforts under the shield of Civil Improvement, enabled the Emperor Alexander to gratify his strong desire to favour such efforts, without bringing on himself the powerful and much-dreaded displeasure of his Clergy. Their application was successful ; and thus they obtained every privilege which they desired ; with the request of the Emperor, expressed to them in a personal interview, that they would write to him directly for whatever else they wished.

Had they pursued any other course, the Imperial Sanction would not have been given to their enterprise ; and their establishment in the Empire would have been in opposition to laws, which the Clergy are by no means remiss in causing to be executed.

The Colony, however, was never commenced. On their arriving in Georgia, and presenting their papers to General Yermoloff, who was then Governor of the Transcassian Provinces, they were told, that Government had no lands on the Persian Frontier, which could be granted for the proposed Colony : at the same time, he manifested a favourable disposition toward their main object—and told them to examine, and select a situation wherever they chose—and said that they were welcome to land enough for a building-spot and garden ; and, in case of their making any converts, he would endeavour to see that they were allowed to baptize them. Thus they were freed from what they had from the first esteemed a very serious impediment—the cares and perplexities of a Colony ; but, at the same time, were deprived of the precious privilege of baptizing their converts,

and thus having them under their pastoral watch and care.

Encouraged by the favourable reception which the Emperor Alexander had given them, and the peculiar kindnesses which they had experienced from his favourite Minister, the pious Galitzin, they made known their wishes to the latter, hoping that he might in some way still procure for them the privilege which they desired. He returned their Letter to the person who gave it to him, saying, that he could not attempt to carry such a point. They made no more applications for the right in question, and are still without it.

Attention called to the Armenians.

The conversion of Mahomedans was, at first, their exclusive object: but, while travelling through the Eastern Provinces in order to select the most eligible spot for their Missionary Station, their attention was strongly attracted to the state of the Armenians, whom they found everywhere forming a large proportion of the population: they were lamentably ignorant of letters and of Religion, without schools, and greatly debased in morals: few could read the Scriptures which the Missionaries brought them, and still fewer could understand them. The Armenians, themselves, said, "Why do you pass by us, and make the Moslems the objects of your benevolence? Come to our aid. Establish schools for us." The Missionaries were touched with compassion: they also saw the difficulty of convincing Moslems of the excellence of the Christian Religion, so long as they had before them so bad a specimen of its practical influence; while, if the Armenians could be brought under the power of the Gospel, they would themselves become powerful coadjutors in the great work.

Attempts begun among the Armenians.

Under these impressions, they wrote to the Catholicos at Etchmiazin, and to Archbishop Nerses at Tiflis, explaining the condition in which they had found their flock; and declaring, that they had no doubt that their Fellow Christians of Western Europe would readily contribute for the support of Schools among them, provided that in those schools the New Testament and Psalter might be used as school-books. To neither of these Letters was any answer ever received. Still the Missionaries, more and more convinced of the importance of the mea-

sure, urged it on their Society, whose consent they at length obtained, that two of their number should devote their efforts exclusively to the Armenians.

We shall not stop to relate in detail all the plans and operations of these two brethren. Their situation was extremely delicate. The laws of the Empire forbid any Christian to change his denomination for another, unless it be to join the Established Church. Any course, therefore, which could be construed as an attempt to draw away the Members of the Armenian Church might bring down upon them the penalty of the law, and perhaps prove the ruin of the whole Mission. Still, the object was important, and dear to them. They knew that dissent from the Established Church is not tolerated in Russia; and still there are very many Dissenters, multitudes of whom have indeed suffered severe persecutions, and been banished from their homes to the extremities of the Empire; but others, who happened to be in the Diocese of a Bishop more benevolent and liberal, remain unmolested at their homes. Might they not hope to find in the neighbouring Armenian Clergy similar benevolence and liberality? or if not, might they not so direct their labours as to do much good, and still give no occasion for an accusation to be brought against them as transgressors of the law? They had authority from the Emperor to establish schools, which should not be under the inspection of the regular inspectors of schools; nor be subject to any interference, but that of the Minister of Education himself; but, then, they were to be only for Tartars, not for Armenians. Public Education, however, in Russia is not in the hands of the Clergy; but, on the contrary, any interference on their part is looked on with jealousy. As it was only from the complaints of the Clergy, therefore, that they had any fear of an attempt to bring their conduct under the scrutiny of the law, might they not hope to pursue a quiet system of education without impediment? In these circumstances they made no attempt at formal preaching, or any stated meetings for exposition of the Scriptures. In their private conversations, aiming to inculcate truth rather than directly to attack error, they dwelt as much as possible on the fundamental doctrines of Evangelical Religion; carefully avoiding controversy, and even the expression of opinion on points of difference; or, if urged for their

opinion, giving it as far as possible in Scripture Language. The books which they used, and the instructions which they gave in their school, accorded with this general principle of conduct. In short, all their conduct and labours were in accordance with their plan to enlighten the Armenians, and still leave them Members of the Armenian Church. At the same time, they did not forget that their Mission was looked on by their Patrons and by the Russian Government as a Mission to Mahomedans; and they always regarded all their efforts for the Armenians as subordinate to this object, and tending more than almost any thing else ultimately to promote it.

Their Armenian School was commenced in the spring of 1827. In the autumn, they placed at its head a Wortabet, named Boghos, highly reputed for his learning and his abilities as a teacher; but who subsequently left them, owing to his reluctance to teach the Armenian Catechism and read the Scriptures, interpreting them at the same time in the vulgar tongue, which he had bound himself by contract to do.

Notices of Two Enlightened Armenian Deacons.

Boghos had introduced into the school, as his Assistant, a Deacon named Moses: the Deacon, not giving him satisfaction, was obliged soon to leave; and was immediately taken into the family of the Missionaries, on their ascertaining that his great desire was to study Latin and Greek, as the means of acquiring theological knowledge. He soon informed them of an intimate companion, likewise a Deacon, who was in search of the same object: he was immediately sent for, and took up his residence with them.

As the history of these Deacons is interesting, and exhibits in the best manner most of the remaining facts which we have to state, we shall give it somewhat in detail.

They originally belonged to the Convent in the Lake of Sevan, which Convent they left in search of theological knowledge: so strong was their desire, that they had even the secret intention of going to the Catholic-Armenian Convent of St. Lazarus, at Venice, could they not find it nearer. At Etchmiazin, where they spent some time, it was not to be found. They heard of the school at Tiflis, then under the controul of its founder, Archbishop Nerses, the great light of the Armenian Nation; and they

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went thither, but were not admitted. Subsequently, one of them came to Boghos Wortabet at Shusha, where he became known to the Missionaries in the manner already mentioned.

They were well acquainted with their ancient language; and, in the estimation of their countrymen, were learned. But their thirst for knowledge was too great to be so easily satisfied. They studied Latin and Greek, and one of them English; and, considering the serious difficulties to be encountered for the want of proper elementary books, their progress was good. Half of each day, also, was devoted to assisting the Missionaries in their schools and translations.

The Missionaries carefully avoided any direct exposure of the errors of the Armenian Church in the religious instruction which they gave them: but, by the study of the Scriptures, they soon began, of themselves, to see that all was not right; and Moses, one day, of his own accord, came to inquire of Mr. Dittrich if it was right to pray for the dead: for an answer, he was merely referred to some passages of Scripture opposed to it: he needed no more: he was already prepared to reject it. But his companion had not advanced so far; and, for some time, opposed him, even calling him a heretic: yet he also, at length, became convinced. Moses soon gave delightful evidence of a real change of heart: the case of the other, who, being of an intellectual make, was more taken up with his literary pursuits, was not so satisfactory; but, to say the least, he seemed to be not far from the Kingdom of God.

They were frequently invited, after this change of sentiment, to the feasts which the Armenians are accustomed to make on occasion of a mass for the dead: yet so prudent were they, that neither then, nor in any of their intercourse with their countrymen, did they excite opposition; till, at one of these feasts given by a very religious man who had made the pilgrimage to Jerusalem, the subject of masses for the dead being introduced, they cautioned him against relying on them and some other things of the like nature: the man was highly provoked that all his good works should thus be set aside as of no value. It was immediately noised abroad, that the Deacons had denounced the prayers for the dead and the worship of saints and images; and a general opposition broke out. Boghos Wortabet came out against them with much

violence; and, one morning, a man, who may be considered the principal Armenian in the place, rose upon them in church, abused them with the most violent language, raised his cane over their heads, spat in their faces, and forbade them ever to come again into the church. They bore all with meekness, and returned blessing for cursing.

In consequence of this treatment, they had some idea of leaving the Armenian Communion entirely; fearing that no church in town would receive them. The Missionaries, however, advised them to go to another: they did so, and were received. They always found also, until the last, some priest willing to hear them confess, and to give them the communion. They felt some objections to receiving the latter ordinance with all the ceremony of the Armenian Church, but they were never very strong. The Missionaries never administered to them the Lord's Supper.

Things were in this state, when the Bishop, came in the autumn, to take up, as usual, his winter residence in town. He immediately began to oppose the Deacons violently, and likewise wrote a Letter to the Missionaries. To this Letter they returned such an answer as somewhat calmed him. The Deacon Moses, also, who was marked for meekness, honest simplicity, and tender piety, had an interview with him; and opened to him his whole heart, with great plainness, but in a manner perfectly corresponding with his character. The Bishop was quite overcome—became very friendly—put under Moses' instruction two Deacons whom he had with him—and requested him to come every day and teach them. This quite allayed the storm: it was only a temporary calm, however, to be succeeded by a more violent tempest.

Unfriendly Reception of one of the Missionaries at Etchmiazin.

In the mean time, Mr. Zarembo, one of the Missionaries, paid a visit, as he returned from his late tour in Turkey, to the Convent of Etchmiazin, which had probably a close connexion with the succeeding events at Shusha. The Missionaries, among their other labours for the good of the Armenians, have printed several books. So long as the censorship of their press was in the hands of Archbishop Nerses, in his capacity as Vicar of the Catholicos and President of the Synod of Etchmiazin, they found no difficulty in getting the necessary license.

At length their translation of the New Testament was sufficiently advanced for the Gospel of Matthew to be put to the press: but Nerses was now removed, or perhaps we should say banished, to Bessarabia; and the censorship, in consequence, had been assumed by the Synod of Etchmiazin. Application was accordingly made to them, and it had now remained unanswered for several months.

One object of Mr. Zarembo's, visit was to obtain a final answer. On his arrival, he told them plainly who he was, and why he had come. His reception was cold, and marked with much suspicion: in fact, he was for a considerable time left in doubt whether he should be received at all. A room was, at last, assigned him, in a retired part of the convent, where his food was regularly sent, and no one visited him. But he was not to be thus baffled: he urged his main object; and, after a considerable delay, they found it expedient to call a Synod. This body consists regularly of twelve of the oldest and most respected Bishops and Wortabets in the convent; and now, in the old age of the Catholicos, and the absence of his favourite, Nerses, it manages all affairs as it pleases. Mr. Zarembo was present at the meeting: some were more, and others less opposed; and various objections were urged against granting his request. The work was so important, that it would take them a long time to examine it and form their opinion: this he overruled. They promised to make a translation themselves: he replied, that they had much business to attend to; and if they undertook such a work, it would not be completed in fifteen years; and were they willing to be responsible for all the souls that, in that length of time, would be lost through ignorance of the Word of God? At last they became violent, and declared unanimously that they did not wish the Scriptures to be printed in the vulgar tongue.

After remaining about a week, and trying every method in vain to obtain his request, he left them; not, however, without telling them distinctly, that, by their coldness, and distance, and reluctance even to shew him the curiosities of the convent, they had treated him more like a spy or a dishonest man, than as a friendly Christian Guest.

There was, however, one circumstance of Mr. Zarembo's visit, which throws a cheerful ray of light over the dark picture which the conduct of the Monks

exhibits. He had two very gratifying interviews with the aged Catholicos : the man old thanked him for all that he and his coadjutors had done to benefit his nation ; and lamented, with tears, that he had not now such Bishops as he once had.

Persecution of the Two Deacons.

About a month before we reached Shusha, an Armenian arrived there from Baku, who, through the instructions of the Missionaries in their visits to that place, had become thoroughly evangelical in his views, and even gave pleasing evidence of piety. His zeal soon carried him into the bazaar, to converse with his countrymen. Much attention was excited ; and, although his manner was adapted to gain access to the heart, and his conversation turned chiefly on the great doctrines of redemption, he was generally opposed—only some half-a-dozen Young Men declaring in favour of his views.

Yet the storm burst not on him, but on the Deacons.

On a subsequent Sabbath, a Letter from the Bishop was read in one of the churches, of the following tenor : “ I have received an order from the Catholicos to send the two Deacons to Etchmiazin ; wherefore bind them immediately, and send them to me.” The Letter contained no reference to the Civil Authorities ; and the people were ready to execute the orders of their Bishop on the spot, with the same reckless, independent spirit. In fact, very early next morning, a clerk of the church came to demand the Deacons at the Mission House : he was told that they would not be given up, till claimed by the police. Another was sent, and received the same answer. Then came a serjeant of police, with a positive order for their apprehension : he, likewise, was sent away without them ; and one of the Brethren went immediately, to lay the case before the Governor. His decision was, that they should remain as they were, until he heard himself from the Catholicos. Not many days after, two Letters arrived from the Catholicos, addressed, not to the Governor, but to the Bishop ; ordering the latter to send the Deacons, and saying, that if the Governor refused to give them up, the Governor-general at Tiflis, who had already been written to on the subject, would see to it : he also promised to send an agent to Shusha, to examine into the proceedings of the Missionaries. The Governor now concluded to send them

to the Governor-general ; which he did, in company with two Cossacks : we met them on the road, two stages from Shusha : Mr. Zarembo accompanied them, in order to make a full statement of the case to the Governor-general : he found that His Excellency had heard not a word on the subject, either from the Catholicos or any one else. After hearing the case, and reading a written statement of the proceedings of the Missionaries, presented by Mr. Zarembo, the Governor-general said—“ The Deacons are Ecclesiastical Men : they have committed an Ecclesiastical Offence, and must be judged by an Ecclesiastical Tribunal. But how is it that you, Germans, are interfering with the Armenians ? Remain Germans yourselves, and let us remain Armenians.” He is a plain man ; and expressed his sentiments, as an executor of Russian Laws, in plain language. But he was in reality—as the Missionaries have uniformly found—the Russian Officers of the Provinces—very civil and friendly. He finally concluded that he was not the man to decide their case, and that it must go before the Emperor : in the mean time, he would send the Deacons to Etchmiazin, under the civil protection of the Governor of Erivan. They accordingly wrote a petition to the Emperor, which, together with Mr. Zarembo’s statement, was immediately forwarded.

One of the Deacons was carried off by the epidemic at Tiflis, and thus released from his earthly troubles. The other, Moses, was soon sent to Etchmiazin, as proposed. Since then, nothing has been heard from him, nor did we hear his name while at that convent.

Thus are the Brethren deprived of the Ecclesiastics whose progress in Religion and Knowledge had given them so much satisfaction ; and whom they had even hoped to place one day in some Missionary Seminary, out of their native country.

Opposition of the Armenian Authorities to the Mission.

Let us now return to Shusha, and look at the proceedings of the promised Agent of the Catholicos. He came after we had been there about a month. Being of a noble family—a member, we believe, of the Synod of Etchmiazin—of the highest rank of Wortabets—and come, too, on such an errand—his arrival created no small stir among the Armenian Population—no more however, most certainly,

than was gratifying to him : for he proved to be a haughty, assuming man ; and laid claim to much honour and the best entertainment.

The professed object of his visit was to put down the Mission ; but those who manage affairs at the convent were determined to reap more solid advantages from it. He came furnished with commissions to collect the "nivrak;" a contribution which the See of St. Gregory occasionally solicits from all Armenians wherever they are scattered, and which we found to be here fixed at a certain sum per head—and to sell the "meiron," or consecrated oil, used for Confirmation, Extreme Unction, and other ceremonies ; and which, as it is a monopoly of the convent and absolutely necessary in these ceremonies, can be sold at as high a price as its makers choose. As correctly as we can estimate from the few data in our possession, every family was expected to contribute, for both, between forty and fifty cents ; which would put into the Treasury of Etchmiazin, from the Province of Karabagh, not far from ten thousand dollars ; besides the personal presents, sometimes very considerable, which are always expected by the Wortabet, who acts as collector.

His first step against the Mission was an attempt to withdraw one of the labourers from the Printing Office, by accusing his brother-in-law, a priest, of being a German, for putting him there ; and threatening to send him bound to Etchmiazin, if he did not take him away. He afterward degraded a priest for sending his son to the Mission School : yet another priest, who, one evening the week preceding, had gone in to prayers so drunk that he fell to abusing and quarrelling with some of his congregation, who thereupon thrust him violently out of the church and went home without prayers, was left undisturbed in his situation !

At length, after the necessary inquiries, he assembled all the fathers of families ; and, reading to them the names of all the children in the Missionary School, solemnly prohibited them, under penalty of excommunication, from sending their children any more. At the same time, no doubt in order to put a stop to the troublesome demand so often made to him during these proceedings—"If you will not let us send our children to the Missionaries, pray establish schools for us yourself"—he promised that the Wortabet

Boghos should, from that time, give lessons gratis, and that another school should be established for gratuitous instruction. Very fair promises indeed : but you must recollect, that the said Boghos was teaching in a little, dark, dirty room, with about as many scholars as could be stowed into it, sitting on the ground ; and the other school would not probably be thought of again after the promise of it had accomplished the object for which it was made—that of quieting the people.

The Missionaries felt it their duty to inform the Governor of these proceedings against their school ; he having previously declared that the Wortabet could not interfere with it, as schools are not under the Clergy, but under the Department of Public Instruction ; and also requested to be informed, should the attempt be made. If the affair be carried up to the Minister of that Department, however, the result is doubtful ; as the Clergy might accuse the Missionaries, being Protestants, of teaching Religion to Armenian Children ; whereas there is a law in Russia, that where children of different denominations attend the same school, each shall have a religious teacher of his own sect. The Missionary School, which, on account of the epidemic, had been closed from the arrival of the Agent until after these events occurred, was now opened : but, instead of sixty, the number of scholars before, only eight or nine now attended ; and, after it was ascertained that this number rather diminished than increased, it was closed again.

Another Branch of the brethren's labours was now attacked. Having found a total want of properly-qualified School Teachers, they had given lessons to some half-a-dozen Young Men, two of whom were now residing in their families ; intending ultimately to have a Seminary for the Education of Instructors, which should supply the deficiency. These two pupils were forced, first by the Agent's threatening their fathers with excommunication, and then by his menacing them personally, to leave the Missionaries. We ascertained, from an interview which the young Armenian we have with us from Smyrna had with him, that the Agent was well aware that the Imperial Charter in the possession of the Missionaries contemplated only labours among the Tartars ; and that he had written to Tiflis and St. Petersburg most bitter complaints against them, for exceeding it.

Thus did he try every means to prevent the Missionaries from giving any instruction to his nation.

Idolatry and Blasphemy of an Armenian Ecclesiastic.

Shall we tell you now some of the instructions which the Agent was, himself, in the mean time, giving them? The following is the substance of a Sermon which he preached, the Sabbath after his arrival, in praise of the Virgin; whom, being the chief of the saints, he seemed to consider as treated with special indignity by the new doctrines:—"As Adam could not live without the woman, neither could Christ be a Mediator without Mary"—"She is the Queen mentioned in the forty-fifth Psalm"—"The most beautiful of women, whose charms are extolled in Solomon's Song"—"As Christ did all that she required at the marriage in Cana, so will He now always regard her intercessions"—"Who are these Germans, that have dared to speak against her? (immediately bowing before her image, as if to restore her lost honours.) Who are these, that have dared to translate the New Testament into the vulgar tongue, a work from which our greatest Bishops have shrunk? Are they wiser than our most learned Wortabets, who have all confessed that they did not understand it? Cursed be they, and all who have any thing to do with them! May the disease (the cholera morbus) which now rages, consume them!" In a Sermon on another occasion, he asserted again that Christ could not be Mediator without Mary; and even said, "I will take it upon myself to affirm, that she is equal to either of the Persons in the Holy Trinity!"

It was not a little painful to hear of ignorant peasants calling St. Gregory (the founder of the Armenian Church) God; as was the case in two instances which came to our knowledge about this time: but such dreadful blasphemy from a learned Wortabet, who holds one of the highest offices in the nation, and whose assertions will pass for incontrovertible truths with the mass of the people, is shocking beyond description!

The American Missionaries conclude their narrative with remarks on the

Present Discouragements among the Armenians.

From this narration of facts, you will readily perceive the situation in which a Mission for the Armenians in Russia

would be placed. We have no expectation that such a Mission could be conducted more prudently than the one which has made this important experiment; nor that better Missionaries would be employed in it than these beloved Brethren.

We wait with great anxiety to know the final result of their present difficulties. On that result rests the question, whether any thing shall be done directly for the spiritual benefit of the Armenian Population of the Georgian Provinces; a population which was originally very considerable, and has been increased by nearly 100,000 emigrants during the late Persian and Turkish War. One way would indeed still remain open, were the operations of the Mission to cease—that of circulating the Scriptures and some other Religious Books—in the Introduction of which the Russian Censorship would probably allow considerable latitude; but, without Missionary Agents, this means must necessarily be very inefficient.

They observe also—

We have learned two important facts by visiting the Armenians in the Russian Territories. One is, that, under the present policy of the Russian Government, Missionary Efforts among any sect of Christians within their dominions will not be tolerated; nor is this a changing policy, for it is based upon the fundamental principles of the Government. The other fact is, that the spirit of the Monastery at Etchmiazin differs but little, if at all, from that of the Papal See at Rome. We have facts to substantiate these statements. In Turkey we imagine that the Armenians, at present, feel but little the authority of the Patriarch at Etchmiazin; and, before long, they may be entirely separate from his controul.

China.

NETHERLANDS MISSIONARY SOCIETY.

Visits and Labours of Rev. C. Gutzlaff.

At the date of the last advices, Mr. Gutzlaff was engaged in a Third Visit to China. A brief sketch of his First Visit was quoted from Dr. Morrison, at p. 35 of the last Survey. Of his Second Visit Mr. Gutzlaff thus speaks, in a Letter to the British and Foreign Bible Society, under date of Sept. 24, 1832, from Macao:—

I entered into the service of the Hon. East-India Company; and revisited Canton, Fochan, and Changtong—saw Chekeang and Keangnang—went over to Corea—and imparted the Word of Eternal Life also to some Japanese, whom we met at Loochoo, in the harbour of Napakeang. Our Bibles and Tracts have created a great sensation in the Chinese Empire. Wei, the Deputy Governor of Fochan and Chekeang, sent a copy of the Scripture Lessons and our principal Tracts to the Emperor, and recommended him very earnestly to have the doctrines duly examined.

I had the pleasure of presenting the King of Corea with a copy of the Bible: he refused to accept it, but will have repented of it; but if even this was not the case, his Officers have received these inestimable treasures, and the Word of God will gain a footing in Corea. I entertain the same hopes of Loochoo, where a great many Bibles and Tracts were scattered among all classes: and, as I ought to have the faith of a mustard-seed, I humbly hope that the Word of God which we gave to the Japanese will bring forth fruits in abundance. In China, no remark was made on the free distribution of the Gospel: there was no open interference of the Government, neither has the Emperor expressed his displeasure: thus I consider this Empire more accessible than many other Heathen Countries; and you will not wonder at my going to make a third trial. I know very well the risk which I run; but also the Lord's saying, *He, that loses his life for me, shall find it.* Should I doubt to embark in the most dangerous undertaking, so long as the Mighty Saviour opens the door, which nobody can shut?

In faith on Him, who has begun the glorious work, I may say, that we very soon shall want about 10,000 copies of the New Testament, for distribution in Cochin China, Tonquin, Hainam, Maritime China, Manchow Tartary, Corea, Satsuma, and Loochoo. Please to give me some account of the Manchow Translation, of which I have seen the Gospel of Matthew.

I deeply regret that the Indo-Chinese Translations are not yet printed; but, as we wish to visit some parts of Eastern Siam and Cambodia, we shall try to get at least one Gospel printed, in order to make a feeble beginning in both the Siamese and Cambodian.

I humbly recommend this work to your

special prayer. Oh that China might live before God!—that that hateful prejudice of Christians, that nothing can be done in China itself, might vanish!—that God might reveal His glory!

From Canton, Dr. Morrison adds, on the 29th of October—

We have had more of the Holy Scriptures sent up to China this last season than at any former period; and Mr. Gutzlaff, who has, I believe, written to you, carried a considerable number to the north of China, on the coast, to Corea, and the Loochoo Islands.

Mr. Gutzlaff has gone another voyage to the north, which is his third—carrying Bibles, Prayer-Books, and Tracts. Thus, I trust, the Word of the Lord will spread, and His wondrous works be made known throughout China and surrounding nations.

Mr. Gutzlaff's Journals supply some particulars relative to the Chinese, which we here extract:—

Idolatry on board Chinese Junks.

The most disgusting thing on board a junk is Idolatry, the rites of which are performed with the greatest punctuality. The Goddess of the Sea is Matsoopo; called also Teenhow, "Queen of Heaven." Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on her voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers—the mate makes several prostrations—and the captain usually honours her, by appearing in full dress before her image. An entertainment is given, and the food presented to the idol is greedily devoured.

The care of the goddess is entrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he put sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains or of the air. On such occasions (and only on such) pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits

and fruits—burns gilt paper—makes several prostrations—and then cries out to the sailors—“ Follow the spirits”—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass: some red cloth, which is also tied to the rudder and cable, is put over it: incense sticks, in great quantities, are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed—the joint property of all; and hither they all crowd, to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift: if no wind follows, the goddess is thought to be out of humour, and recourse is had to the demons of the air: when all endeavours prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favour of the demons, nor return from a voyage without shewing their gratitude to their tutelary deity. Christians are the servants of the Living God—who has created the heavens and the earth—at whose command the winds and the waves rise or are still—in whose mercy is Salvation, and in whose wrath is Destruction; how much more, then, should they endeavour to conciliate the favour of the Almighty, and to be grateful to the Author of all Good! If idolaters feel dependent on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows—what should be the conduct of nations, who acknowledge Christ to be their Saviour? Reverence before the Name of the Most High—reliance on His gracious protections—and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this be not the case, the Heathen will rise up against us in the Judgment, for having paid more attention to their dumb idols than we have to the worship of the Living and True God.

Debased Character of Chinese Sailors.

The Chinese Sailors are, generally, from the most debased class of people.

The most debased part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered: they will gamble as long as a farthing remains: they will put off their only jacket, and give it to a prostitute. They are poor, and in debt: they cheat, and are cheated by one another, whenever it is possible; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible—their language most filthy and obscene. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity than the best arranged maxims of men.

Roman-Catholic Efforts in China.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the Mission have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their Mission have always found their way into China: at present, they enter principally by the way of Fuhkeen. It would have been well, at the time when they exercised a great influence over the mind of Kanghe, if, by representing European Character in its true light, and shewing the advantages to be derived from an open intercourse with Western Nations, they had endeavoured to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this: the only thing of which they were desirous, was to secure the trade to the faithful children of the Mother Church, and the possession of Macao to the Portuguese. As to Macao, they succeeded; but, in respect of trade, all their exertions have been baffled by the superior enterprise and spirit of Protestant Nations; while their own system of narrow policy has tended not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese Government against every stranger.

Labours of Protestant Missionaries.

Protestant Missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious Gospel of Christ, they will have to shew that the spread of Divine Truth opens the door for every useful Art and Science—that unshackled commercial relations will be of mutual benefit—and that Foreigners and Chinese, as inhabitants of the same globe and children of the same Creator, have an equal claim to an amicable intercourse and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects: but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English Dictionary, by one of the most distinguished members of the Protestant Mission—the Translation of the Bible—the publication of Tracts on a great variety of subjects—the establishment of the Anglo-Chinese College and numerous Schools; and other different proceedings, all for the same purpose.

AMERICAN BOARD OF MISSIONS.

DR. MORRISON, in his Letter before quoted, thus speaks of the Board's

Preparations for benefitting China.

The American Churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first Missionaries. Mr. Stevens has, a day or two ago, arrived on the coast, in the ship Morrison—named after me, I believe, by its pious owner, Mr. Oliphant, a devoted servant of Christ and a friend of China: he is of the Presbyterian Church; yet opens his Factory in China for the reception of Missionaries from Congregational Churches. Mr. Stevens is sent to preach to seamen in China, and also to study the language for Missionary Purposes. We have another Chinese Student in Mr. Winterley, who is here for his health; and is acting as Chaplain to the Factory during the absence of Mr. Vachell, who has gone to England on a visit.

The American Christians wish their Missionaries to distribute Bibles at American expense; to which, of course, we can have no objection. Mr. Bridgman and I have consulted about printing an edition of our Translation in China, for his constituents; but have not yet decided on the measure. Thus the means are increasing, by the Lord's good hand upon us; and I trust His hand will work

with us, and with my successors in this field of labour.

During the summer, I have employed our lithographic press in printing Scripture Sheet-Tracts; most of which Mr. Gutzlaff has taken with him. Mr. Bridgman has also procured a lithographic press, which he intends using in a similar manner.

India within the Ganges.

*LONDON MISSIONARY SOCIETY.**Summary View of the Mission at Surat.*

Site and Inhabitants—Surat is one of the largest cities in Hindoostan; and one of the most ancient, as appears from its being noticed in the Ramayuna, a celebrated Hindoo Poem of great antiquity. It is situated in N. Lat. 21° 13', and E. Lon. 73° 3'; and is distant about 150 miles north of Bombay, and about 1000 miles west from Calcutta. The population has been variously estimated, from 300,000 to 800,000; but it appears to be at least doubtful whether the lowest computation be not beyond the fact; for, in 1818, the number of dwelling-houses in Surat was only 31,439, which, reckoning 5 persons to each house, shews that the whole population at that time did not reach 160,000. The inhabitants consist of Hindoos, Mahomedans, Parsees, Portuguese, and English. During the predominance of the Mahomedan Power in Hindoostan, Surat, from the great multitudes of pilgrims who embarked there for Arabia, was regarded by the Mussulmans as one of the "Gates of Mecca."

Labourers—The Directors, desirous to commence a Mission at Surat, sent out, in 1804, Mr. W. C. Loveless and Mr. John Taylor* to India, with that view. Mr. Taylor, however, after his arrival at Bombay, chose to accept a medical appointment under the Company, thereby virtually dissolving his connexion with the Society†. Mr. Loveless entered into useful labours at Madras. These events

* Dr. Taylor was a Missionary Student, for several years, under the care of the Society; and studied first at Edinburgh, and afterward at Gosport; and, having made distinguished attainments in medical science, obtained the degree of Doctor of Medicine.

† It is due to the memory of Dr. Taylor, to state, that, in accepting this appointment, he nevertheless hoped to be still able to promote the Missionary Object; and, eventually, he in some degree realized that expectation. In the first place at Calcutta, and afterward at Bombay, he applied himself diligently to the study of the Sanscrit and several of the dialects of India, and translated the Gospel by St. Matthew into Goozerattee.

caused the projected Mission to Surat, for that time, to be relinquished; and it was not till 1815 that the long contemplated design was actually carried into effect. In the early part of that year, Mr. James Skinner, and Mr. W. Fyvie, with their wives, sailed from England for India, and arrived at Bombay on the 9th of the following August, and met with the most friendly reception from His Excellency, the late Sir Evan Nepean, Governor of that Presidency: from Bombay the Brethren proceeded, successively, to Surat. Mr. James Donaldson sailed from England in the Spring of 1817, and arrived at Bombay on the 19th of September: Mr. Donaldson lived only till the 20th of the following March: his diligence in the study of the language, and his proficiency therein, during the five months of his residence at Surat, evinced the loss which the Society sustained by his death. In January 1820, the first Printing Press in connexion with the Mission was set up at Surat. In 1820, Mr. and Mrs. Alexander Fyvie sailed for that Station; and arrived at Bombay on the 25th of April, and at Surat on the 13th of the following month. On the 30th of October, in the same year, Mr. Skinner was removed by death, while engaged, in conjunction with Mr. W. Fyvie, in the translation of the Scriptures into Goozerattee, and shortly after he had voluntarily qualified himself for the superintendance of the printing establishment: this event was a severe shock to the Mission. Mr. Thomas Salmon, appointed by the Directors to succeed Mr. Skinner in the printing department, sailed from England, with Mrs. Salmon, in May 1825, and arrived at Surat on the anniversary of the decease of his predecessor: in 1827, Mrs. Salmon died. On the 21st of April, 1828, Mr. and Mrs. W. Fyvie embarked at Bombay, on a visit to this country; with a view to the recovery of their health, which had suffered much from the climate: they arrived at Greenock on the 18th of September; and, with restored health, on the 18th of July in the year following, sailed from England on their return to India, in the same vessel with Dr. Philip and his family, who were returning to South Africa: Mr. and Mrs. Fyvie reached Bombay on the 25th of December in the same year, and Surat in the succeeding January.

Ministry among the Natives—The Missionaries commenced preaching in Goozerattee in 1820; and, soon after, opened April, 1833.

places for that purpose in various parts of the city, where they addressed the Natives almost every evening. In the year following, they reported that the Services were well attended, and that the Scripture Doctrine of Atonement had particularly attracted the attention of the Natives, and formed a subject of conversation among them. In 1823, four stated Services were held, and a Native Reader engaged. In 1824, a Bungalow Chapel was erected for the use of the Mission: two stated Services were held on the Sabbath; while, on other days, the Natives were frequently visited in their own temples: the Gospel, on many such occasions, was proclaimed to large and attentive auditories, and indubitable evidence afforded that the truth was gaining ground. In 1825, the stated Services were held on the Mornings of the Sabbath, and on the Thursday Evenings: the attendance was fluctuating, but the attention of the hearers, in general, good; some of them evincing that they were beginning to see the folly of Idolatry. In 1826, beside the stated Services, the Missionaries frequently addressed the Natives in their temples, in the bazaars, and in other places of public resort: during the same year, they baptized three of the Natives, on a credible profession of their faith in Christ. In 1829, beside their other labours among the Heathen, they addressed a company of public Almonees, consisting of from 180 to 200 persons. In 1830, a third Service was instituted on the Sabbath, and Public Worship on every alternate afternoon during the week. In 1831, Hindoos, Mahomedans, and Parsees were drawn together, and listened to the preaching of the Gospel: and the desire of the European residents to afford the benefit of Christian Instruction to their Heathen Servants, the importance of which had been for some time previously felt, was more decidedly manifested; and the Missionaries reported that these servants had, for several months, on the Sabbath Mornings, joined the Mission Families and their servants in Divine Worship, performed in the native language: a meeting of the greater part of the school children and their teachers continued to be held on the Sabbath Afternoon, and on the last two days of the week: the Missionaries were generally engaged in preaching to the people in their temples, and in other places of popular resort.

Native Schools—In 1817, a Native

School, containing 25 boys, was formed; into which the Scriptures were introduced, without objection on the part of the parents. In the following two years, however, great obstacles were found to impede the establishment of Native Schools under the superintendence of the Missionaries; but these were happily surmounted in 1821, in which year two schools, containing about 130 boys, were in operation, and in a prosperous state. In 1822, two more schools were established; and the total number of boys under instruction was about 200. Of the state of the schools in 1823 and 1824, no specific returns were received, but all of them were reported as being of a decidedly Christian character, and as being under the superintendence of Mr. Alexander Fyvie. In 1825, the number of schools was increased to 6, with an improved organization, of which the good effect was apparent: the aggregate number of boys under tuition was 350, of whom the greater part attended the meeting for Christian Instruction on the Sabbath Afternoons: during this year, the Brethren were more deeply impressed than ever with the inefficiency, in almost every respect, of the Native System of Education; and with the great importance of disseminating Christian Knowledge among the people, and imparting the benefits of a SUPERIOR SYSTEM of education to their children. In 1826, the schools, as to number, remained the same; and nearly the same as to the number of the scholars, whose attainments, in the knowledge of the Scriptures, afforded much satisfaction: the greater part of them attended Native Worship every Sabbath Morning. In 1827 the schools were reduced to 5, containing 300 children, and were in a prosperous state. In 1828, they were again increased to 6, the aggregate attendance being about 350; and the Sabbath Examination becoming more and more interesting and effective. In 1829, the number of schools was again reduced to 5, the situation of the school formed in 1828 having been found ineligible: the average number of scholars, however, did not fall below 330: the progress of the children in the knowledge of Divine Truth was reported to be gratifying: in this year, two Native-Female Schools were formed, containing 27 children. In 1830, the number of boys' schools was the same, viz. 5, containing 340; but, in consequence of the great aversion of the

Natives to the education of their daughters, one of the two female schools was relinquished: the number of girls, however, in that which remained, was 20, or only 7 below the number previously taught in the two schools. In 1831, the schools continued nearly in the same state as in 1830.

Translations and Books—Translations, in an unrevised state, of the whole of the New Testament and of the Pentateuch, in Goozerattee, by Messrs. Skinner and Fyvie, were completed as early, in the history of the Mission, as November 1817. In 1818, an English and Goozerattee Dictionary was commenced; which was completed, in an unrevised state, in 1821, and finally corrected for the press in 1824. In 1821 a considerable part of the translation, in an unrevised state, of the Old Testament, in Goozerattee, had been made; but no reports of the future stages in the progress of the work seem to have reached the Directors: in the same year, Mr. W. Fyvie prepared a series of Discourses on the principal Doctrines and Precepts of Christianity, for the use of the Natives. Various Tracts, together with School-books, have been also, at different times, prepared by the Missionaries.

Press—The Printing Press began to be used in March 1820; and has been ever since kept, almost entirely by the demands of the Mission, in a state of nearly unremitting activity. Beside two editions of the Goozerattee New-Testament, one in 8vo. of 2000 copies, and a later in 4to. of 3000 copies; and an edition of the Goozerattee Old-Testament, of which the returns of the number of copies have not been received by the Society—there have been printed upward of 110,000 Tracts and School-books, 2000 Books of Prayer, and 30,000 Lessons for the Schools, and 500 copies of the English and Goozerattee Dictionary.

For the purpose of enabling the Missionaries to print the New Testament in Goozerattee, the Committee of the Bombay Auxiliary Bible Society made a grant of 500 reams of paper; and 4000 rupees toward the printing of the Goozerattee Old-Testament. The Committee of the Religious Tract Society, in London, also, in 1825, made, among other grants to various other Stations, a grant of 24 reams of paper for printing Tracts in the vernacular language, for circulation by the Missionaries in the Province of Goozeratt.

Missionary Tours—For several years, the Brethren at this Station have performed more or less extensive Missionary Tours, for the purpose of preaching the Gospel to the Natives, and distributing the Scriptures and Tracts. In the course of these journeys, they have proclaimed the Message of Mercy to many thousands, who had never heard the sound of Salvation; and they have reported, from time to time, that the people, in general, are willing to listen to their addresses, and that Christian Knowledge has been, by this and other means, spread abroad to a gratifying extent. Mr. W. Fyvie, since his return to India, has spent a considerable portion of his time in Missionary Labours at Kaira; a town containing about 12,000 inhabitants, about 140 miles northward of Surat, where there are several Native Converts, who hold fast their profession, and laudably exert themselves in behalf of their deduced countrymen, particularly in the distribution of Tracts. The Native Congregation usually addressed by Mr. Fyvie, while at Kaira, fluctuated between 40 and 100. A respectable and pious resident has established there two schools for the benefit of the children of the Natives; and otherwise promotes the dissemination of divine and useful knowledge: his Christian Kindness to Missionaries corresponds with his zeal in furthering their object.

Distribution of Books—The distribution of Portions of the Scriptures and Tracts, in different languages, in connexion with this Mission, has been very extensive; both in Surat, and various parts of the province of Goozeratt, extending northward as far as Kaira and Ahmedabad, at the latter of which places the Brethren are very desirous that a Mission should be commenced*. The tours performed annually by the Brethren afford numerous opportunities of effectuating such distribution of the Word of Life, as well as of preaching the Gospel to the people. The books are given to those Natives who are able to read: they are in many instances solicited with earnestness, and perused with avidity, and generally received with thankfulness. The numerous Mission Publications, consisting partly of Portions of the Scriptures, but chiefly of

Tracts, put into circulation, have had the effect of enlightening the minds of many of the people, and rousing them to reflection and inquiry: according to the Returns received by the Society, the number of these publications is upward of One Hundred Thousand.

Results—As to the Results of this Mission, it appears that the Light of Christianity, in a greater or less degree, has been diffused, chiefly by the instrumentality of the Missionaries of the Society, among a considerable portion of the Natives in this part of India. At Surat, in particular, this has been evinced by the abatement of prejudice in regard to the Mission Schools in which the principles of the Bible are inculcated, and as to the reception of Religious Tracts. When the Missionaries first attempted, in 1820, to disperse these small Christian Books among the Natives, they found it difficult to persuade any of the people to accept one; but now they come in crowds to procure them. By the reading of Tracts and Portions of the Scriptures, a thirst for religious knowledge and a spirit of inquiry have been excited; and it has been ascertained that the books given, in the first instance, have in general excited a desire to obtain more. This has tended to hasten the decline of prejudice, to impress the people with the folly of idolatry, and to open their ears to instruction as to the Word and the Worship of the True God. The minds of many, among the adults, must have been enlightened by the sublime and saving truths of the Gospel; and there is reason to believe that much good has been effected by the religious instruction of the young, of whom many have evinced such a knowledge of divine truth as to inspire the hope that they have been taught from above. Several of the Natives have afforded satisfactory evidence of genuine conversion to God; and, among the Europeans, chiefly belonging to the military, several have received the Gospel in sincerity, and have been united in church-fellowship.

[Directors.]

Two English Services weekly have usually been maintained in the Mission.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

State of the Labourers.

WE resume the history of this important Station, from pp. 480—482

* Ahmedabad is situated in N. Lat. 22° 58', and E. Lon. 72° 39', and about 50 miles southward of the tropic of Cancer. The population, previously estimated at 80,000, has been considerably increased of late, in consequence of its having been made the chief Civil and Military Station of the Hon. East-India Company, in Goozerat, of which province it is the capital.

of our last Volume. During the period now under review, the Mission has been severely tried, by cholera, dearth, and the persecution of the Converts by the Heathen. Mrs. Fjellstedt has also been suffering so severely from continued sickness, as to render it necessary for her to be removed; first to Tutecorin, and afterward to Courtallum, for a change of air. This painful dispensation has withdrawn the Rev. P. Fjellstedt from his post, in charge of the Seminary, and consequently disarranged the plans formed for carrying on the labours of the Station. By the last accounts, dated Sept. 19, 1832, Mrs. Fjellstedt was so seriously ill, as to render it doubtful whether she would be able to remain in India.

The Rev. John Devasagayam joined this Station from Mayaveram, June 23, 1832.

Facts in proof of the Progress of Christian Knowledge and of True Piety.

Under this head we collect extended notices from the Journals of the Rev. Messrs. Rhenius, Schaffter, and Müller.

—From the Journal of the Rev. C. T. E. Rhenius.

Jan. 1, 1832: Sunday, and New Year—The Tamil Congregation was large—the church full. We look back to the events of the past year, in our sphere, with joy and wonder—trials and sorrows not excepted; for the Lord *has done all things well*. Notwithstanding all threatening dangers, our fears and our weakness, we still exist as a Church of God; and can say, that we have increased in number and extent. Many who were last year in darkness have seen the light of the Gospel; though some, who had begun to walk in the light, have apparently gone back to darkness. The enemy has tried to do mischief; but, in several instances, it has recoiled upon himself.

Jan. 4—Engaged with the Catechists. This evening we had the Lord's Supper, with nearly 60 Natives, including 6 women: afterward they were dismissed to their Stations. Thomas of Asirvadapooram told me, that when he first went out as a Catechist, he thought he had become a wise man; but now he

sees more and more that he is yet far from it.

Jan. 6—Making up the accounts of the Congregations to the end of last month, I was happy to find that during the last six months we have had an increase of 247 families, or 805 souls. Our Congregations therefore consist of 2519 families, containing 8780 souls. In the Schools, likewise, there is an increase.

Jan. 31—A member of the Congregation at Atchambadu was not long ago robbed of seven or eight rupees. When he was asked why he did not complain to the Magistrate, he replied: "I will not. Those rupees will not make him rich; and I shall have only vexation and trouble in getting it back." That same man is often sneered at by his heathen relations for having become a Christian. Once they said to him: "Since you embraced Christianity, you have lost many things. You were so good a man: now you have left our gods, and corrupted yourself, &c. &c." He quietly heard all they had to say; and at last replied thus: "Well, suppose we worship Siva, what shall we have then? He was such and such a wicked god. If not him, let us go to Vishnu; what sort of god was he? Did he not commit such and such wickedness? But look to our Lord Jesus Christ! He did nothing of the kind: He was so good and so holy, and He has said so many glorious things. He is worthy of our worship, &c. &c." and so silenced them.

March 3—The Catechists assembled. At the Missionary Prayer Meeting this evening, several interesting things were related by them. One was of a heathen man, who had repeatedly lost his children not long after birth, notwithstanding his sacrifices. After his wife's last confinement, the child got sick, when he again had recourse to the Devil's devotees, and made many foolish offerings; but the child continued ill: upon which the man remembered that he had heard the Catechist read of the Lord Jesus Christ, that he healed the sick, restored the blind, and raised the dead. He then told it to his wife, and said: "Come, let us pray to the Lord Jesus Christ, and trust no more to these idols and devils." Accordingly they did pray, and vowed to become Christians. In the morning, they reported themselves to the Catechist as Catechumens, and have since been instructed. The child lives.

March 13, 1832 — A lad was presented from Dohnavore for the Seminary, the son of a member of the small Congregation of Kareinkadu, which has dispersed on account of the famine. The answers which he gave me to various questions on Religion shewed that his mind is reflecting on it, and his heart influenced by it. Among other things, I asked him whether he was a good boy. "No," said he, "I am a sinner; but I pray the Lord Jesus to give me strength to overcome sin." I replied: "But will He hear, and receive, such a sinful boy as you are?" He answered: "Yes; for that sake He suffered and died." I said: "Where is it said in Scripture that He will receive you?" He answered: "The Lord Jesus said: *Ask, and it shall be given unto you.*"—"If I receive you into the School, will you not run away?" To this he said neither Yes nor No; but, after a pause, he said: "I will pray the Lord to keep me steadfast." He knows both Catechisms by heart. Of course, I received him.

March 21 — Paradesi, the Catechist, in a private conversation, asked advice on the following subjects:—1. What is the best way of keeping the mind steady in prayer and meditation? *Ans.* To have the heart affected with the love of God and spiritual things.—2. Is it right to indulge the idea, that, since all things happen according to the will or election of God, we need not be very anxious or active about the work of conversion among the people? *Ans.* It is not right; because, though God doeth as He pleases, and must have the praise for every work of conversion or spiritual good, yet He has ordered us to preach and to teach with all diligence. If we do not our duty, we shall be guilty of neglect; and cannot expect the blessing of God, more than the husbandman can expect fruit without ploughing and sowing. 3. What can I do for my parents, who are still without conversion to God, though they profess Christianity? *Ans.* Continue in earnest and affectionate entreaties and exhortations, with hearty prayer for them, patiently waiting for the Lord's own time.

March 22 — Early in the morning, arrived at Kalugoomalei, i.e. the Eagle's Mountain, a huge rock with a famous temple of Supramanien, and a village of about 150 houses (Brahmins, Soodras, and Shanars), belonging to the Etiya-pooram Zemindar. The people were yet unacquainted with the Gospel and

our books. In the morning, I had a discourse with the people at the temple; and a number of Tracts were distributed. During the forenoon, my Native Assistants went to the other temples; while I had my tent, and the sides of it, full of visitors, who came to hear the new doctrines. They appeared much interested, and desirous after reading more of them. I could not help giving them, besides Tracts, also Gospels; which they had not seen before. The Assistants reported, that the people heard the word gladly, asking them to read again and again, and putting various questions.

March 23:—*Vadakaree* — Here also the Gospel and our Tracts are unknown. A considerable number of Brahmins, the owners of the village, met me, and soon complained of the want of rain. To my question, What is the cause of this want? they answered, "Because the government is bad." I led them to their own sins, and we had an animated discussion on the subject. It was a hard saying to them, that their idolatry and their Shasters were full of falsehoods, and that they must leave them, and turn to the Living God. However, they acknowledged that they were very bad, and eagerly received Tracts.

April 4 — At Ideiyenkoollam, the cholera attacked the Heathen, while they were engaged in preparations for sacrificing to devils; so that at last they left off doing so, and asked the Catechist to come to their houses and pray for them. A woman, also, who was very active in sacrificing, and was very averse to Christianity, at last sent for him, saying, that these idols are nothing, and yet that she is much haunted with frightful images, fears, &c., and that he must pray for her too. Several families have joined the Congregation.

May 2 — There were four men from Paramkundapooram, near Kuruvencotei, in the west, where a number of families, about thirty, have renounced idolatry, and requested a Catechist. I was surprised to find them so well acquainted with Christianity, which it seems has been communicated to them by means of the Schools, Tracts, &c. They knew their sinfulness. A man from Karikovil, in the south, gave me much pleasure, by his knowledge of the Catechism.

May 14 — A Naiken, from a village near Gaikundakondan, came and asked for books. He had seen somewhere our books, "The Pearl of great price,"

and "Divine Instruction." The people who had them would not give them to him, but directed him to go for them to Palamcottah. I gave him a number of Tracts, as he seemed to be worthy of it. Who knows what fruit this little seed may bring forth, after many days?

May 24, 1832—At Kavelkinnaroo, Sandappen, a member of the Congregation, died lately, rejoicing in Christ Jesus, and exhorting his wife, children, and neighbours to hold fast the Gospel. He has left seven children.

June 2—The reports which we heard from several were cheering, in the midst of all our miseries and gloomy appearances; particularly in the west, round Kuruvankotei, there seems to be a great stir; three new villages have opened the door to the Gospel, and require Teachers. In the south, the cholera is greatly diminished, and the past trials have awakened several Heathen. At Alvarneri, four new families have joined the Congregation: one of the men was before obstinate in heathenism: he lately spent much in sacrificing to devils; but his grown-up son died, notwithstanding: he therefore renounced them, with his whole family, I trust for ever. At Nadoovakooritchy, the cholera has been very severe among the Heathen. A devil-devotee's child became ill; and was so far gone, that all thought he was dying. "Take the child, as it is, to your church," cried the distressed father to Catechist Arokiyam. "No," said Arokiyam, "lest you say, when the child actually dies, that it has happened because he was brought to the Christian's church." But the father would not listen: he took the child, and carried him to the church, and laid him down on the floor. The people were called together to prayer: they prayed, and the child recovered.

June 11—I understand that the Tasildar of Veedugramam sent peons (messengers) out to collect people together for drawing the Idol Car at Alvar Tinnevely; but that the people refused to go, saying, "Formerly the gentlemen gave orders not to press the people for this purpose: will they do it now? This is only your business, &c. &c." Yet gentlemen say that the prejudices of the Natives in this district continue unabated.

June 13—The Zemindar of Ootamalei complains that the swamy (idol) at Paramkundapooram, where the people have become Christians, has been left hungry, or starving, all last month; meaning,

that the people did not worship and offer to the swamy as formerly. Thus is fulfilled, in part, what is said in Zephaniah, *He will FURNISH all the gods of the Heathen.*

June 16—In Ettyapooram Zemindary, the Congregations increase. Several families in two other villages near Settalei have joined the Church; and yesterday two men of the Potter Caste came from that quarter to me, expressing their wish to do likewise. They brought even a note of recommendation from one of the Zemindar's servants. There may possibly be some other object in view, which time will show. To day, the old goldsmith of Kalladeikuritchy, so often mentioned before, came, with a weaver of the same place, who has joined the Congregation. There is a number of other weaver families who wish to do likewise, but fear the loss of livelihood; for certain trading Brahmins, who continually advance them money for weaving, would stop these supplies, as soon as they become Christians. These Brahmins sell the cloth in Travancore; which they can do with great advantage, because, as Brahmins, they can live in that country on the Rajah's bounty, wherever they come: everywhere there are choultries (inns) to feed them free of expense: they need also not pay any taxes; their packages are not even opened at the toll-offices. In this way they can out-do all other merchants; so that if the weavers were to attempt to sell their cloth in Travancore, it would only impoverish them. The goldsmith himself suffers much for the Gospel's sake; the inhabitants thereabout having been forbidden to give him any work. The weaver is now in the same difficulty. I hardly know how to help them. The goldsmith's son-in-law, one of the same trade here in Palamcottah, has ill-treated his wife, the old man's daughter, and has sent her away; because her father has become a Christian. Still the old man remembers his wound in the head; and says, "I dare not backslide."

June 21—In the evening, the Congregation assembled, when I examined three Candidates for Baptism. One is Catechist Daniel's wife, who was long obstinately refusing to embrace the Gospel; but has for some time past shewn evident marks of a change of mind. The other is an aged woman, about eighty years old, whose three sons have long been Christians; but who herself remained obstinately attached to her idols till four or five months ago, when, notwithstanding

her offerings and prayers to them, her younger son died: she then renounced all her swamies and devils, and embraced the Gospel. The third is a man who was, some years ago, greatly devoted to Vishnu. I had reason to be glad of them, and to think that their hearts were believing. The two last of these had no great knowledge, so as to explain things; but the chief truths of the Gospel were in their hearts: the old lady particularly was strong in her confession. When I put to her some intricate questions in Religion, she said, with much emphasis: "How can I answer you all this? The Saviour is what I want. I know nothing else." I said: "Well, but you will perhaps do with Christ as you have done with the idols: He will not preserve your sons from death, nor even yourself." "No, no!" said she: "if I die, it will be good for me. The Saviour I will hold fast until the end."

—From the Journal of Rev. P. P. Schaffler.

Jan. 19, 1832—I proceeded to Vattakaville, and I have seldom met with a more affectionate reception than I did here. The church was full in a moment; and the people were pressing forwards toward me, offering me fruits, and all the other comforts that their village can afford; asking, in return, for the bread of life. I spent the night here, in preaching to the people till near twelve o'clock, and catechizing the children. The Lord has remarkably strengthened me on this journey: I am busy all the day, with scarcely one hour's rest, and yet I do not feel particularly tired. The people of this place are far advanced in Christian Knowledge. They rejoiced greatly, when I told them that the Lord is sending three Missionaries more to Tinnevely. Notwithstanding all this, the devil is busy in their Congregation also.

Feb. 1—The Schoolmaster of Aneykoollam came this morning to see me, and requested baptism. The account that he gave me, of the different steps by which he came to this resolution, is very interesting. First, he thought he could be saved in believing and doing all the fooleries of his religion. When more enlightened by the Gospel, he gave up this point, and attempted to work out his own salvation, by believing inwardly the Gospel, and outwardly professing Heathenism: but when this would not quiet his conscience, he came to the resolution to turn Christian, as soon as he could persuade his wife and his nearest relation

to turn with him; and in this state he was, when he was attacked suddenly with a violent fit of illness, which for two or three days deprived him of his senses, and brought him very near the grave. However, he recovered; and this illness, and the subsequent mercy, brought him seriously to consider, that though he might wait until his wife is converted before he confesses Christ openly, death might not wait for him, and he might die in his sin. So he applied for baptism, declaring that he is resolved, by the help of God, to follow Christ in the narrow way; though he has to expect that, as soon as he is baptized, his wife will leave him, and go away to her relations. The conversion of this man is a great triumph for the Gospel; for he is not only a man of high caste, and of much influence and learning; but he is also the most diligent and most faithful of all our Schoolmasters.

March 3—The Catechists and Schoolmasters arrived for the Monthly Meetings. This evening, at church, one of the Catechists related a very interesting history; the last part of which took place in his village, during the course of last month. This history, with many others of a similar kind which I might relate, shew how powerfully and wonderfully God is working in this district; to put the idols to shame, and to exalt Jesus, as the only Saviour. The Catechist related, that in the village in which he is stationed there is a heathen family living, composed, some time ago, of the father, the mother, and two children, who all of them were blind and obstinate worshippers of idols; so much so, that all that the Catechist told them about the True God, and Jesus whom He has sent, did not appear to have the least effect upon their hearts. However, one of the children got very sick with the small-pox, if I well recollect; and, notwithstanding all the care of his parents, and all the medicine which they gave him, he got worse and worse, till, as a last resource, they brought a devil-dancer, to drive the disease out by his charms and conjurations; yet he still got worse, and soon after died. A short time after this distressing event, their other child was attacked by the same distemper, and the alarmed parents had recourse to the same means; but all in vain: the child got so bad, that the devil-dancer himself gave him up as incurable, and went away. The poor parents, forsaken of all, recollected Jesus. The husband said to his wife: "Have we not

been told that Jesus, the God of the Christians, has power to cure diseases; and that while He was upon earth, he healed many sick, cleansed many lepers, and even raised the dead. Come, let us pray to Him! He may perhaps cure our child also: and if He does, you and I will become Christians, and will henceforth serve no God but Him." So both began to pray to Christ for the recovery of the little one; promising solemnly, that if He assisted them on this occasion, they would become His followers. From that very day the child got better, and at last recovered completely. The thankful parents, having thus experienced the power and goodness of Jesus, were filled with love towards Him; nor did they forget the promise they had made in the hour of distress; but applied to the Catechist for instruction, which they now attend diligently.

April 1, 1832: Sunday—This evening, Thomas, the Catechist of Asirvadapooram, came to see me. I asked him what good news he had to tell. "I have very good to tell," said he, joyfully. "I have made out that my wife fears God more than she fears me. The other day, while she was engaged in secret prayer, I called her, with a view to try if she is more attentive to her duties to God than to her duties to me; but, to my great joy, she did not move. I called louder, and more imperatively, a second and a third time: still she gave no answer. Some minutes after, she came out of the room, and told me, in fear, 'Be not angry that I did not answer immediately when you called: I was praying.' 'What were you praying for?' I asked. 'I was praying,' she answered, 'that God may have mercy upon our poor children, upon our Congregation, and upon us all; that He may pardon my sins and yours.'—'My sins! What sins have I done?' 'Ten days ago,' she replied, 'a poor man asked you to lend him one doodle (a piece of copper money about the value of twopence); and you sent him away, telling him that you had none with you; yet I know that you had one tied in your cloth: so you told an untruth; and this is a great sin.'—This is the good news I have to tell you," said Thomas; observing, that though he had some doodies with him when the poor man asked him, yet he did not remember it then.

April 15—This afternoon, the people belonging to our Congregations at Courtallum and Eleny came together. They were prevented attending this morning,

by one of their number having been taken ill of the cholera, and having died last night. It appears, by what the Catechist told me of that man, that he was a good Christian, and that he died relying on Jesus, and in the enjoyment of His grace and favour.

June 17: Sunday: Pengasapooram—Thomas, who was before at Asirvadapooram, is now the Catechist at this place. He gave me an interesting account of the trial through which the Lord made him pass lately, to punish him for his continual desire to avoid afflictions. It is as follows:—"My desire to leave Asirvadapooram arose chiefly from the continual persecutions I had to suffer from the Brahmins. I was with a view to avoid these trials that I applied to Mr. Rhenius to be removed from the place. Mr. Rhenius at last consented to remove me; but told me, at the same time, that my desire to escape afflictions is not good, and that the Lord would probably punish me for it. So the Lord did, in a most severe manner. Already, on my way to Pengasapooram, one of my children was attacked by the cholera. When we had with much trouble reached this place, I myself, then my two other children, and then my wife, were attacked by the same illness. How I cried to the Lord, confessing my guilt! He graciously heard my prayers, and we all recovered." *Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

Sakkamalpooram—While the cholera was raging, a Christian of this place gave a strong evidence of his faith in Christ;—an evidence, however, which will not be so striking in Europe as it is for those who are acquainted with the superstitious and the great timidity of Natives who are of the Shanar Caste. A dear child of this man was attacked and died of the cholera: soon after, his other children were also attacked by the same disease. While this man was in this distress, a Heathen came to him, and declared that the only way to save himself and the remainder of his family alive was to sacrifice to the idols, and to renounce Christianity; producing instances of some Christians having thus stopped the evil. "Well," said the Christian, with a firmness which the Heathen did not expect, "if this is the only way to escape death, I will rather have myself and all my family die here on the spot. I will not deny my Saviour; neither will any of my family deny Him." After this, his children recovered.—This, both

the Head Catechist and the Assistant Catechist related to me.

June 18, 1832—In the evening, I proceeded to Tirnopoolyankoodi; but only six persons attended the Meeting: all the other Christians have left the place, and gone somewhere else to seek a livelihood. In the midst of my speech to these poor people, I was grieved to observe they were all asleep. To try them, I asked them several questions on their worldly concerns: how many laws they have; how they gain their livelihood; what their usual work is, &c.; and I was amazed to see and to hear what a liveliness they exhibited, and what an eloquence they displayed, in this kind of conversation. This grieved my heart very deeply; and I seized this opportunity to discover to them, if possible, the awful state of spiritual death, and the dangerous state in which they are. May God, in His grace, give them to understand this! That these people are spiritually dead, I do not infer by the instance above mentioned; but by what the Catechist told me of their reluctance to attend Morning and Evening Prayer, and the Service of God in general. Our comfort is, that God is powerful to raise them from the dead.

June 19: *Kangelrayarkooritohy*—For two years, the Christians of this place have been freed from all persecutions, and they went on very prosperously; but four months ago, they also showed that Christians, while in this sinful flesh, cannot well bear long undisturbed prosperity. They began to relax in their Christian duties, and to trouble and vex the Catechist on most trivial matters. To bring them to sense again, Mr. Rhenius took the Catechist away from them; and told them, that as they behave like Heathens, a Catechist is of no use to them. This had the desired effect. They shewed repentance for their evil ways. They built a fine little Chapel at their own expense, and entreated Mr. Rhenius very much to send them a Catechist again. This was at last granted to them; and since that time they have been going on well.

—From the *Journal of Rev. J. J. Müller.*

April 12, 1832—I had a little conversation with an old man of the Congregation, with which I was much delighted. I asked him how old he was. He said, "Eighty years."—"Well," said I, "then you are soon to die." "Yes," he said, "I shall soon be no more."

April 1833.

"But," continued I, "are you not afraid of death?" "No," said he. "A year ago I was much afraid, when I thought about death; but now, since I know that I have a Saviour who died for my sins, I wish rather for death, to be with Him whom my soul loves."

April 13—Scarcely had the day broken in, when we were surrounded by a large number of people. Mr. Schaffter improved the opportunity, and spoke to Roman Catholics, Mahomedans, and Heathens. He had also a conversation with a Roman-Catholic Catechist, who complained very much that we were only come to turn the heads of the people, and to set all things upside down. After a long conversation, Mr. Schaffter offered him some of our Tracts and Books; but he would not only not take, but even not touch them; asking some of his people whether they were allowed to touch poison. The Heathens and Mahomedans received them gladly.

June 3—11—The Catechists and Schoolmasters were here the last week; and it is encouraging to hear how the Lord works. New Catechists are nearly every month required; and the applications for establishing new Schools are almost without end. Had we but sufficient means, we could grant many of these requests. We hope sincerely that our friends in Europe will endeavour to make themselves friends of the mammon of unrighteousness: Luke xvi. 9: that we may be enabled to work while it is day; because the night cometh, when no man can work.

Administration of Baptism.

We bring together various cases of administration of Baptism, that our Readers may more distinctly see the caution used by the Missionaries in the reception of Heathens into the Christian Church.

Jan. 16, 1832—Six grown-up people were presented by the Catechists to be baptized; but, on examination, I found only one whom I thought fit for the ordinance. This man was formerly a Pandaram (Heathen Priest), and a zealous worshipper of idols; but since he has become acquainted with the Christian Religion, he has seriously applied to the study of the same. This the Catechist told me; and he told me, besides, that his conduct is as becomes the Gospel of Christ. All the Congregation join in giving the most pleasing testimony.

to the piety and good conduct of this man. The five others who were presented to be baptized are said also to be well-disposed people: but I did not baptize them; because, on examination, I found that they had no clear views of the redemption of sinners through Christ, and of justification by faith.

Jan. 17, 1832.—This morning, Thomas, Catechist, presented two persons to be baptized. I examined them in their knowledge of the Christian Religion; and I was very much pleased to find that they are correctly acquainted with all those truths of our Divine Religion which a Christian ought to know. Both of them also repeated the whole of "Guanapodapoo" (a Catechism made by Mr. Rhenius for the Candidates for Baptism), with a great deal of fluency and correctness. The Catechist and the other members of the Congregation giving the best testimony to their conduct, I baptized them both, in the Name of the Father and of the Son and of the Holy Ghost. The baptism of grown-up people is an act which the Lord is often pleased to bless, to the edification of those who are present.

Jan. 19—I baptized two persons. The Catechist presented for this ordinance an old woman about seventy years of age, and another woman about forty.

The old woman has very little theoretical knowledge of the Christian Religion; but she experiences, I hope, the power of it in her own soul. On account of her age, she has not been able to commit the Catechism to memory; and her knowledge on some doctrines of the Christian Religion is very limited indeed; but notwithstanding all this, she knows in whom she has believed. After having asked her several questions without much result, and hesitating whether I should baptize her, I told her, at last, to tell me all that she knew about the Christian Religion. "I know," she said, her interesting face brightening, "I know that Jesus is my Saviour, and that there is no other Saviour besides Him: and though I am a poor sinner, He gives me much joy and peace in my soul; and, also, He has given me the sure hope that I shall go to Him when I die: therefore I have wished very much to be baptized before I die."—I was affected by this simple declaration.

The other woman has more general knowledge of Christianity than the above-mentioned, and I have reason to hope that she has felt also the power of the

grace of God; and as both the Catechist and the Congregation gave their unanimous good testimony to the good and peaceable conduct of these two women, and of their regularly attending the Service of God, I received them into the Christian Church by Baptism. This was a very happy day for me. A day like this affords more real pleasure than all the world put together can afford.

April 13: *Kanabadinadinore* — This afternoon, a few Christians came together; and, after some words of address to them, I examined a woman who expressed a great desire to be baptized. I found her well qualified in her knowledge of the Christian Religion; and as the Catechist and the Congregation gave a good testimony to her conduct, I baptized her. [Rev. P. P. Schaffter.

State of the Schools.

Jan. 20, 1832: *Poodoopacherry*—The people of this place are still very ignorant; but the School, which is under the charge of an Assistant Catechist, is in a good state: so the Children of the Congregation form a striking contrast with the grown-up people. There is here a boy, about twelve years old, who is very clever; and, as the Catechist told me, he is also pious, and a zealous supporter of Christianity. Every evening, when the Catechist cannot go up to his village, he collects the people together, reads the Word of God to them, and prays with them. I presented him with a Tamul Hymn-book, to encourage him in his Missionary work. He is very anxious to be received into the Seminary.

[Rev. P. P. Schaffter.

The attendance on the Schools was much interrupted and diminished by the cholera and dearth which prevailed during this period, and which spread death and misery over the whole face of the country.

Summary of the Schools.

Schools	100
Scholars	2180
Average Attendance	1512

Examination of the Seminarists.

June 29, 1832.—To-day we had the Half-yearly Examination of the Seminarists. The departure of Mr. Regel in January, the inability of the Rev. P. Fjellstedt to take charge of the Seminary on account of the languages, and my own inability to do much in it on account of my multiplying engagements, have kept it

this half year rather in the back ground. I continued to give them daily a Lecture on the Bible: the rest was of necessity left to our Native Assistants: yet, at the conclusion of the examination to-day, we had reason to be satisfied with their proficiency in what they had been taught. Their Scriptural Knowledge was respectable. Besides the doctrines, they can give a pretty good account of each Book of the Bible, as far as they have gone through it, which is to the Hebrews, combined with Chronology and General History. In English, they are all beginners, with few exceptions. In Native Arithmetic, the Rev. J. Devasagayam examined them, and found them pretty well advanced.

There are now 39 Boys in the Seminary, including the two who are still in Jaffna, and whom I expect back in two or three months hence. [Rev. C. T. B. Rhentus.

Mode of conducting Discussions with Natives.

May 18, 1832—I had a long conversation with some Brahmins on Religion. Some of them are deep metaphysicians, and are not to be opposed and convinced by arguments generally used with other people. My manner of arguing with Learned Indians is this: I go along with them in a metaphysical discussion, as far as I think human reason can safely go; taking care, in the course of the conversation, to demonstrate to them every thing I advance, with ample and clear reasonings, and to point out to them all that I think is erroneous, both in their ideas and in their arguments. When I think we have gone far enough, I stop; shewing them, that our reason cannot safely go further, and that all that may be beyond this is either extremely doubtful or useless. From these heights I endeavour to bring them down to a sight of their own wretchedness, and of the Cross of Christ; and to shew them, by a simple statement of the Christian doctrines and precepts, that *the foolishness of God is wiser than men*. I have often seen people wise in their own conceit, who, after they have gone through a discussion of abstract subjects with levity and pride, become serious, on my stating to them our sinfulness and helplessness by nature, our consequent want of a Saviour, and that this only Saviour is our Lord Jesus Christ. [Rev. P. P. Schaffter.

Persecution of Converts.

Feb. 7, 1832—I got intelligence from Kalankarei, that our people there are daily

more and more distressed by the Heathen. During these last days, none of them could venture out, either to Church or School, but they were immediately hunted by the Maravers, or their houses robbed. All are full of fear and consternation; and the thought of returning to Heathenism rises mightily in man. This is just what the enemies want. But may the Lord preserve them!

Feb. 11—The Catechist of Settalei came with two men of the Congregation, saying that the Zemindar's people had, besides doing smaller disturbances, at last carried the greater part of the Congregation as prisoners to Etiyapooram, ill-treating them of course. All were in sorrow and consternation. They will have them turn back to Heathenism.

Feb. 14—The people of Kalankarei are still in the same state. There seems to be no end of their troubles, except they return to Ramaswamy. I do not know what to do. A Letter came in from Rajahpateyam. There, also, are wolves making havoc among the people.

March 9—The troubles in Kalankarei continue; and the people themselves are so much intimidated by the enemies, that they do not come to church: a few of them only come, as it were by stealth, late in the night. I have winked at it hitherto; but I think it is now high time to tell them, that if they continue to fear men more than God, I shall be obliged to take away the Catechist.

April 14—At Kasiyapooram, near Kuruvencotei, in the west, where lately seven families have embraced Christianity, there is a good deal of persecution. The Tasildar helps the persecutors. Several of the men were taken to the Talook of Ambasamuttisam. The Tasildar commanded them to besmear their foreheads with ashes: upon refusal, he ordered the peons to take the burning wick of the lamp, and burn their faces; who waved them near their faces, and afterward they were put in the stocks: one man's cheeks were actually burnt.

April 19—I sent for the Catechist and Headmen of Kalankarei, in order to inquire more particularly about the persecution there. I was glad to find that they are still courageous: they have boldly declared to their persecutors, that, as far as themselves are concerned, they will not return to idolatry. A few days ago I sent Asirvadam thither, in order to see what might be done to

encourage the people: he found the bulk of them very shy, subject to the fear of the Miraskarens, and unwilling to let their spies (the Maravers) see that he talked with them. Outrages occurred, whilst he was there, against the Headman, who still stands fast. Asirvadarn has seen the Tasildar, who shewed a fair outside, and promised to do every thing to relieve the oppressed; but his deeds testify against him. He is evidently favouring the persecutors.

April 25, 1832—The Peykoolam Brahmans have no less design than to break up, not only the newly-commenced Christian village Sandosbapooram, but also the long-standing large village Asirvadapooram. The tricks, prevarications, and lies, which they practise for the purpose, it is truly lamentable to observe. Were the former wicked Tasildar (a Brahmin) still in power, I fear they would succeed; but providentially he has been dismissed from his office, for his vile deeds in other matters; and the new Tasildar does not shew much willingness to enter into their wicked speculations: so that I hope their project will not succeed. Paranniyappa Pilley is a great assistance to our people against the persecutors.

May 2—From Kalankarei I heard yesterday sad accounts. Also the remaining families, except two, have submitted to the persecutors. I have sent Head Catechist Daniel, with Catechist Vedamuttoo, to see how it is. Shall Ramaswamy indeed triumph over Jesus Christ?

June 4—At Tovarkoolam and Aanei-koolam, several families of the Congregations have offered to devils, yielding to the persuasions and threats of the enemies, and seeing that the Magistrates render no assistance to the oppressed. Their worldly mind has become evident. They were not of us, at least not yet.

[Rev. C. T. E. Rheimsus.]

April 12, 1832—Early this morning we arrived at Kuruvankotei. This is a large village, situated in a beautiful plain shaded with palmyras, tamarind, banian, and other different kinds of trees, and containing, besides many Heathens, about 80 Christian Families. We have here our Catechist, one Assistant Catechist, and one Schoolmaster. The Christians of this place have lately suffered a great deal of persecution for the Name of Christ; and some of them seem to have derived much benefit from these trials, and to be zealously attached to the

Christian Religion. These trials are not at an end yet.

[Rev. P. P. Schaffner.]

In some instances, however, the machinations of the persecutors have been defeated.

Feb. 17, 1832—The joyful news arrived to-day that the Provincial Court at Trichinopoly has decided the case of appeal of our enemy, Soopramaniapilley, *versus* our people at Ideiyenkoolam, in favour of our people; so that they remain undisturbed in the possession of their village. Oh that the people were truly thankful for the goodness of God in directing this affair to such an issue! Had it been otherwise, what misery would not that proud oppressor have entailed upon them! Now his bribes, to no small extent, have helped him nothing, but only increased his losses. [Rev. C. T. E. Rheimsus.]

Complete Protection due to Converts.

It is very painful to remark the persecution to which the Converts have thus been and still are exposed. This is indeed a result to be expected from the working of the carnal mind, under circumstances like those in which a Mission to the Heathen is conducted. How to deal with this question is a matter of no small difficulty. While the Convert ought to be protected by the Civil Magistrate in the free exercise of his conscience, and especially where, as in this case, the supreme power is in Christian Hands, it is not always easy to discover the real merits of a particular case, and to distinguish between what is done from the sincere dictates of conscience, and what from a corrupt motive to gain some secular advantage by assuming the profession of Christianity. This very circumstance, however, imposes on the Magistrate the duty patiently and carefully to investigate every case brought before him: that he may neither, by his decision, bestow a bounty on an insincere professor of the Gospel; nor, on the other hand, subject the true Christian to real persecution for conscience sake. All that is desired from the Civil Magistrate is, PROTECTION—complete protection to the Con-

vert, in his person, property, and character. This the first principles of just government demand; and this fully satisfies the equitable claims of the Christian Convert.

Ravages and Effects of the Cholera.

The details of the ravages of that terrible disease, the cholera, are truly afflicting.

Jan. 16, 1832—The cholera, a few days ago, reached the town of Tinnevely. Yesterday, twenty-one people died by it. It is so violent, that people attacked by it die within three or four hours, and comparatively few recover. [Schaffter.

Jan. 18—The people die awfully in Tinnevely, thirty or forty a-day: I have sent medicines to our people there; one of whom is very active in administering them, and is blessed in the deed, many recovering from the attack. In one heathen family, eight persons have died within a few days. I am about to prepare a Tract on this calamity. [Rhenius.

Jan. 22—The cholera has been furiously raging here during my absence: forty to seventy persons die daily. Yet, till now, all our Christians have been mercifully preserved. Many Heathens attended the church to-day; and I pointed out to them the reasons why God has lately so grievously afflicted this town, and the means by which they may obtain the help and salvation of God.

Jan. 23—Mr. Rhenius preached a most powerful Sermon in our Tinnevely Church; for the special purpose of shewing to the Heathen that it is God who has afflicted them with the cholera and scarcity of food, on account of their idolatry and other sins; and that it is only by repenting, with all their hearts, that they can avert these and other evils. The inhabitants of Tinnevely had received previous notice, that this Sermon would be preached; so there were a good number of people in church, yet not so many as I expected to see. The circumstance, that a Brahmin was attacked by the cholera, and died while, in an official capacity, he was praying for rain to the god Varmen, has powerfully struck the inhabitants of Tinnevely, and shaken their confidence in idols.

Feb. 5: Sunday—I preached at Tinnevely. The cholera has not yet left the place: still five to ten persons die every day: yet none of our Christians have as yet died by it. Last night a woman was attacked, but recovered.

Feb. 12: Sunday—Still, every day, people die in Tinnevely by the cholera: this, joined to the scarcity of food, which, on account of want of rain, is becoming daily more pressing, brings the idols, we hope, more and more into discredit in the estimation of the people; and, by these powerful means, God prepares the way for His Gospel. [Schaffter.

March 14—This dreadful disease has in these days been sweeping the Fort; which has kept me from a tour to the north-west, for which I was preparing. Wherever this sickness is raging, the appearance and influence of the weather is remarkable.

April 18—During the last ten or twelve days, nearly daily reports came in from the country, about the ravages which cholera is making; with requests for medicines. At Prakasapooram, Sakammalpooram, Nedooviley, Anugrapooram, and other places, many Heathen have died; though many have also recovered. The Congregations have, on the whole, not suffered materially, excepting at Anugrapooram, where 150 persons were attacked; of whom twenty died, including six or seven Roman Catholics in the neighbourhood. That Congregation perhaps needed this rod most of all.

[Rhenius.

April 18—30—The cholera is still much raging in the east and south of Palamcottah. In one of our Christian Villages, where the cholera had not yet made its appearance, three Christian men went and offered to devils, in order to prevent the cholera at least from their houses and families; but no sooner had they returned from their offerings, than all three were seized and taken away by the cholera. This interference of the Lord made a good impression upon the others. [Müller.

April 28—The Usher of the Amattavanakudy School was attacked by the cholera, and died, rejoicing in his Saviour. Three men in another place, who lately joined the Congregation, were frightened by the cholera around them, and went to offer to idols, listening to the persuasions of the devil's servants:—all three died. Men's minds are much tried by this disease, in addition to the other distresses in the country.

May 1—During the day, I got some more information about the state of the country. What confusion! What sway has Satan still over the people! A Christian Village, Anugrapooram, mentioned above, was severely attacked by

the cholera. The Heathen around began to triumph; and said that their swamy was angry with the Christians, and therefore killed them. But their triumph was of short duration. Death began soon to make dreadful havoc among them. They then said, that the Christian's God was angry with the Heathen, and killed them. Several families of that Congregation were so much overcome by fear, and by the persuasion of the Heathen, that they left and joined the Heathen in their sacrifices. In other places, also, some persons did likewise. No sooner had they done so, but several of them were attacked and died. Devil's-devotees stalk about in the streets with frantic gestures, encouraging the people to sacrifice, and boldly promising them life and health. Some of them had hardly uttered their promises, when they themselves were attacked and died. It is remarkable, that during their sacrifices many people are attacked and die. Still too many shut their eyes, so that they do not behold the vanity of idols, though many are ashamed of them. The Moormen, also, suffer severely. The wife of a member of our Congregation at Amattavanakudy was persuaded to offer to idols, with the reluctant consent of her husband; when their son was attacked by the cholera. The poor child did not die; but suffered so severely from convulsions, that one of his eyes was literally forced out. In the midst of all these awful trials, the Catechists have their hands full of work, to pray with the people, and administer medicines. Some of them are nearly constantly called out for these two purposes. With many the recovery is remarkable. Several Christians have died strong in faith, resisting every allurements to sacrifice to devils. It is remarkable, and thankworthy, that the Catechists are graciously spared, and strengthened to this work of love; whilst the Heathen forsake those who are attacked. This evening we had the Lord's Supper; and dismissed the Catechists to their stations earlier than usual, because of the cholera.

[*Rhentus.*]

June 19, 1832—Early this morning I arrived at Kangelrayarkooritchy. This is a large town. The cholera began here some days ago, and is now raging. Last night the Catechist himself had a slight attack of it, and a woman of our Congregation was severely attacked by it to day. [*Schaffer.*]

Government Sanction of Native Rites.

The sanction given, or supposed to

be given, by Government, to the idolatrous rites of the Natives has a very pernicious influence on their minds, and seriously obstructs the labours of the Christian Missionary.

Jan. 11, 1832—One of our superintending Schoolmasters told me, that, on account of the failure of rain, the rice-fields are everywhere in a most unpromising state, and that there is every appearance that a great scarcity will take place. To prevent this evil, the Brahmins are now making prayers to Varmen, the god of rain, in all the principal pagodas of the Tinnevely District; and that all the ceremonies attending this act may be properly performed, our Government gives a considerable sum of money. Thus a Christian Government becomes the supporter of idolatry. Of this the Heathen boast, and make an argument to support their fooleries. When we tell them that these idols of vanity cannot save their souls, they often reply, with surprising confidence: "If idolatry was not right and proper, the Government would not support it." This is a most difficult objection for us to answer; for us, who make it a point to instil everywhere, in the hearts of the Natives, respect and love for the existing Government. We cannot undo or deny facts; and, on the other hand, we cannot speak evil of dignities.

Feb. 10—A Gentleman gave Tracts to a number of people, and spoke with them about idolatry. Some said, that they will cease thinking their idols to be gods, when the Government will cease giving money toward the worship of idols.

March 28—We had a long conversation together about the Gospel. Concerning idolatry, the Headman said, "One single order of the Government would put a stop to the whole." It seems that here and there the people themselves are tired of idolatry, and do it chiefly because the Government regularly pay money toward it.

General View of the Station.

We close this article with the following general view of the Tinnevely Station:—

August, 1832—1. The principal defection in the number of Catechumens, during this half year, has occurred in Kalankarei and its adjacent villages, where 320 souls were forced back into Heathenism by continual persecution. At Aneikoollam, also, 88 souls, and at Tulookkeipetty 36 souls, have backslidden,

likewise through oppression, to which, however, they themselves gave in part the occasion; and their entire worldly-mindedness is sufficiently apparent. The cholera also has here and there made blanks; and the famine has been the cause of not a few families dispersing and removing to Travancore and other quarters, by which several villages in the former list, in which there were but few families, have become blank: for instance, Kareinkadoo, Tattankoolam, Ecrepara, and others; which accounts for the decrease of villages. The decrease of the total of souls is, however, but 100; because many families have been added to the Christian Church in other villages. The last six months have indeed been a sifting season. Persecution, the cholera, famine, and robberies, have severely tried men's minds: many were found wanting; whilst many others were led to consider their ways, and turn to the Living God. In the north and west particularly, divine truth appears to work powerfully. At Kuruvankotei, Paramkundapooram, Latchmipooram, Alankoolam, and other places, many families have renounced idolatry. Since this list was made up, at Kalladeikrutchy, a large idolatrous town in the west, 10 Soodra Families, and at Streevalaputtore, another large town in the north, about 30 Roman-Catholic Families of low caste, have requested Teachers. Also in the Etiyapooram Zemindary, in the north-east, true worshippers are increasing.

2. It is remarkable, that while, in the two last half years, the total number of souls and villages has been decreasing, the total of Catechists has increased. During the last half year the increase has been nine; which shews, in fact, that the work is extending. Only from four places the Catechists have been entirely removed; viz. from Kalankarei, on account of persecution; from Tulookkeipetty, and Atchampadoo, partly from the same cause; and from Kareinkadu, because the small Congregation there dispersed on account of the famine. The rest of the deficiency in souls has taken place partially in other Congregations, which did not require the removal of the Catechists; whilst Kattarenkoollam, Vilitcherry, Alankoolam, Nidipooram, Paramkundapooram Moolleikarei, Latchmipooram, required new Catechists, and Asirvadapooram and Satankoolam required Assistants; and the district of the town of Tinnevely wanted a Head Catechist.

3. Nearly all over this province there has been, particularly for the last two years, and there is still, a great mental conflict between Christianity and Idolatry, between righteousness and unrighteousness; with this peculiarity, that Christianity has stood alone, without the countenance of the Civil Authorities. It is highly interesting to behold this conflict, and to watch its progress. That here and there the enemy of mankind is successful in his opposition, is not marvellous; because, in the absence of miracles, if the worldly powers lend him their aid, it is nearly morally impossible that persons newly come out from Heathenism should not be compelled back into it, when they see themselves cut off from all resources of subsistence, with no prospect but starvation before them. Kalankarei is an instance. There have, however, been similar scenes, which have ended differently. Kuruvankotei, for instance, was exposed to still more cruelties than Kalankarei: the enemy had no less a plan than to bring the already maltreated Catechist, and head-people of the Congregation, to the gallows; but a gracious Providence brought it to nought; and just in that quarter, Congregations have been increasing ever since. The new Congregation at Alankoolam were nigh backsliding; but they still stand fast, though I have fears about them. For what can they do, when they are personally ill treated, dragged frequently from their homes on various pretences, and deprived of their former means of living? However, the cause is the Lord's, and He must uphold it. We learn more and more to walk with Him, and to labour under Him.

[*Rev. C. T. E. Ræentus.*]

Thus, in the midst of trials, opposition, and persecution, the work of God is sustained and makes progress. We earnestly commend this Mission to the sympathy and prayers of our friends.

ALLEPIE.

From the Rev. T. Norton's communications we collect the following general notices of his proceedings.

Progress of Translations.

Sept. 30, 1832.—The book of Proverbs is finished. I am preparing two more copies of the Psalms, for the more ready revising of them. This will be an advantage to the translation, as it affords

an opportunity of correcting errors and mistakes. I have also proceeded as far as to the end of the 26th of Isaiah, carefully comparing it with the original and the English Translation. All will be gone over again by my moonshēe: it will, I trust, by this cautious mode of proceeding, be a faithful, plain, and acceptable translation of the revealed will of God. Most acutely do I feel the importance of the undertaking; and ardently do I pray that the Blessed Spirit, who dictated it, may guide and aid me throughout the whole.

Effect of the Ministry.

Regarding my preaching, it is a pleasing circumstance, that as yet I have not met with any rude behaviour; but, on the contrary, have had good attention. The Mussulmans, and even the respectable Roman Catholics, have heard with a candour that could not be expected; have borne testimony to the truth of what has been delivered; and have even shewn symptoms of the force and power of it in their consciences. With respect to the Heathen, even the haughty Nairs, they are evidently ashamed of their whole system of idolatry and superstition. They feel that the ground on which they stand is untenable, and have not a word to say in behalf of their deities and idols. We have many proofs that the favour of the world, and the love of gain, on one hand, and the fear of losing caste, and opposition, on the other, are the principal obstacles to their receiving the Truth. With a vast portion of them there is no feeling nor interest in their religious ceremonies: they treat them as an unmeaning insipid routine, in the performance of which they themselves are heartless. There is little or no doubt, but, were a few respectable persons to lead the way in embracing the Truth, a large number would follow. Thus Paganism has decidedly lost ground: it does not possess that influence and weight with its thinking followers which it once did, and shews strong symptoms of decay.

State of the Schools.

I now come to that important branch of our establishment, which I trust the Head of the Church will render an extensive blessing throughout this wretched region. It has been in operation little more than twelve months, and most of the children had to begin every thing; for the children in former Schools, during the eight months' suspension, were so scattered, that the greater part of them

could not be collected. To give you a clear view of the present state of the Schools, I will begin with the Boys, according to their classes.

BOYS' SCHOOL. First Class.—This class consists of four; who read the English New Testament; learn Murray's small Grammar; write in English, on paper; and, in accounts, are nearly through Compound Multiplication. In reading the Testament, they turn it, by verses, into Malayalim, and grammatically construe it, which they do with considerable facility. In Malayalim they read the New Testament—the Old Testament we have not—with fluency, and reply to questions, on the part read, with readiness: they are advanced in the Amarravashum, a sort of high Native Dictionary; are proficient in the Native Arithmetic; and write well, both on the palmyra-leaf and paper. They also read Tamul so fluently, that I have just put them into the Tamul Bible.

Second Class.—These are eight; who read in the Union Spelling-book, and turn it into Malayalim by complete sentences; learn the first lessons in English and Malayalim; write English on the slate; and are in Simple Division, in Arithmetic. In Malayalim, several of them can read as well as those of the First Class; and of course, in the Native School, read the Scriptures with them. They are proficient in Native Accounts, write well on the palmyra-leaf, and have made considerable progress in the Amarravashum. They also read the Tamul School-books.

Third Class.—In this, also, there are eight. They read from English Cards, some higher and some lower. In Malayalim, they read the translation of the Union Spelling-book; write on the slate; and learn Native Accounts. Five of them have commenced the Amarravashum.

GIRLS' SCHOOL. First Class.—This class consists of seven; who read well in the Malayalim New Testament; are proficient in Native Arithmetic; write on the palmyra-leaf and the slate; and learn a small Geography of Europe, which I have lately met with. They also learn the Amarravashum.

Second Class.—In this class there are four. They read nearly as well as those in the First Class, and are in the New Testament. They learn Native Arithmetic; the Vahkyam, a lower Native Dictionary, and write on slates.

Third Class.—There are seven in this class. They read in the Malayalim

translation of the Union Spelling-book; learn Accounts and the Vahkyam; and write on the slate.

Fourth Class.—This class has only two in it, learning the Alphabet.

All, both boys and girls, according to their ability, commit to memory, during the week, portions of the Scriptures, Catechisms, and the Collect of the Sunday, and repeat them on the Lord's Day; when they are interrogated on the meaning, and the truths are explained, and urged on their minds. The elder ones are called on to state the analysis of the Sermons which they have heard. In addition to the above, the girls learn various kinds of needle-work; which has been fully explained in former statements.

Thus the poor children, who a short time ago were wandering in darkness, sin, and error, are now in the path of knowledge, in which they are training up to act a respectable part in society: and what is more, they are brought within the precincts of the Christian Church, while their minds are imbued with those truths which alone, under the agency of the Holy Spirit, can lead them to the enjoyment of the Divine Favour. Their being secluded from the baneful influence of vice and idolatry abounding on all sides, is of the greatest advantage to them.

With their behaviour we have every reason to be satisfied. They manifest the greatest readiness in complying with their instructions, and evince true pleasure in making progress in their learning. While we take pleasure in their general demeanour and docility, we do not perceive them as yet to be partakers of Divine Grace. Of one we do hope we see something of the kind discovering itself in her: for the rest, we trust our gracious God will hear prayer in their behalf. It is cheering to see them in the appointed way; and frequently do I indulge the wish, that our friends could witness them arranged on each side in front of the pulpit in the House of God, also assembled every morning for Family Worship. I cannot but hope they are plants in the House of the Lord, that shall, ere long, as trees of righteousness, bring forth the fruits of the Spirit.

COCHIN.

In our Volume for 1832 (pp. 135—138), certain particulars were given of the course of the Rev. S. Rids-
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dale's labours at this Station. The following details are derived from a subsequent communication.

Dependencies on Cochin.

1. *Waippa*.—A populous Settlement, about half a mile from Cochin, on the opposite side of the river. A School was opened here in 1826; but through the opposition and intrigues of the Popish part of the population, the attendance was so fluctuating, that it was deemed expedient to suspend it. Another has since been established amongst the Concanar Brahmins, and is now attended by 52 children of that caste; whose progress in reading, &c. is, upon the whole, encouraging. A Weekly Service in the Bazaar was commenced here in 1829, and carried on till the failure of my health obliged me to desist. I hope, after the monsoon, to resume it.

2. *Tallapalli*.—A Settlement of Syrian Christians, about 50 miles from Cochin. Population about 8000. Here is a flourishing School for Males, in which about 120 Boys and Youths are making very satisfactory progress in their studies; and I trust that not a few of them will, ere long, be qualified for public usefulness. The Female School is attended by 15 Girls, and 12 little Boys of the neighbourhood, too young to be sent so far as the Boys' School. On one occasion, when I preached in the Church at this place, I had an attentive Congregation of about 300 hearers.

3. *Chellai*.—A populous neighbourhood, about half a mile from Cochin, inhabited chiefly by Concanar Brahmins, of whom there are about 4000. The School is attended chiefly by children of this caste. The number in attendance formerly amounted to 84; but, partly from the ravages of small-pox and cholera, and partly from the inability of some to appreciate the benefits of education, the attendance is now reduced to about 45. Several of the children are reading the New Testament in English as well as in Malayalim; and all learn Watts's Catechisms, and others of our most-approved Elementary Books on Religious Truth.

4 & 5. *Parungi* and *Chemmunura* are villages near Tallapalli, the Schools at which were established at the earnest request of the inhabitants. The School at Parungi is attended by 35 children; that at Chemmunura by 30.

6. *Amarpatthi*.—A populous village, about a mile from Cochin, where is a School attended by 24 children of various

castes. The Schoolmaster, though yet a Papist, attends our Church, and is, I believe, convinced that our doctrines and mode of worship are according to Scripture.

General Results.

Though this is a topic which, in this seed-time of the world, cannot be alluded to without pain by any one, the language of whose heart is, *Thy kingdom come*; yet I verily believe, that wherever the Gospel is preached its benign influence is more or less displayed.

By the occupation of Cochin as a Missionary Station, a Congregation of about 350 Protestants, who, from nearly thirty years' destitution of regular Christian instruction, were rapidly apostatizing to Popery and Infidelity, have been arrested in their retrograde course, and attached to our venerable Church.

To this Congregation have been added 6 Converts from Heathenism, two from Mahomedanism, three from Judaism, and 80 from Popery; and we have at present 5 Heathen and 2 Jewish Candidates for Baptism. But the Spiritual Christian will anxiously inquire, "How many of these have really received Christ in their hearts by faith, and experienced that New Birth, without which no man can enter the Kingdom of Heaven?" I will only answer, that I could point out several, respecting whose transition from death to life I entertain no doubts, and many more, respecting whom I have reason to hope. The Communicants are upward of 90; and I need scarcely add, that none convicted of known and wilful sin are admitted.

Several of my Congregation are ready cordially to assist me in every effort for the diffusion of Gospel Truth; and a Minister cannot be sufficiently thankful for such assistance.

Several of the Seminarists, both male

and female, have made very satisfactory progress in reading and writing Malay-alim and English, and in rendering from either into the other language; as well as in Arithmetic, Geography, History, and other branches of useful knowledge; and, what is of far greater importance, they have acquired a considerable share of Biblical Knowledge, and committed to memory large portions of the Sacred Volume. Nor am I without hopes respecting some of them, that a work of grace is in progress in their hearts. The chief object as yet attained by the establishment of Schools at our Stations, is the preparing of a reading population, without which the press must remain in a great measure unavailable. Yet wherever and however Truth is introduced, inquiry and discussion will be excited; and such results I have already witnessed. At Chellai, several of the Brahmins employed in the Pagoda are in the habit of resorting to the Schoolmaster there after school-hours, to hear him read the Scriptures; and several of them avow their conviction of the Divine origin of Christianity.

Some of the Concanar Brahmins of Waippa have expressed a desire that I should publicly address them on the subject of Christianity; and at both these places they have, at their own expense, provided me with noble School-rooms. At Tallapalli, through the labours of our Readers, and the occasional preaching of the Gospel, there is, in the minds of many, a growing dissatisfaction with the superstitions of the Syrian Church, and a spirit of inquiry after a more excellent way. In short, though results are far from coinciding with our wishes and expectations, it is not, it cannot be, in vain, to bear an humble part in fulfilling that command, *Go ye into all the world, and preach the Gospel to every creature.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—We have the painful duty to announce the *Death of the Rt. Hon. Admiral Lord Gambier, the President of the Society.* His Lordship departed this life, in the faith of the Gospel, at four o'clock on Friday Morning the 19th of April, in the 77th year of his age. Lord Gambier was associated in the patronage of the Society from its formation in 1800, and held the office of its President since 1812. His ardent zeal for the extension of the Kingdom of Christ led him ever to take a lively interest in the Society's proceedings, as an instrument suited to promote this great end of Christian Bene-

volence. His Lordship's Christian character was strongly marked by simplicity and spirituality; and he came to the grave in a full age, like as a shock of corn cometh in his season—venerable in years, and rich in grace.—The Rev. C. L. F. Haensel took his passage from Sierra Leone in the "Tamerlane," Captain Martin, on the 24th of January; landed at Kinsale on the 27th of March; and arrived in London on the 4th of April.—The Rev. John Tucker and Henry Snashall (p. 159) sailed from Portsmouth, in the "Lady McNaughton," Captain Faith, on the 21st of April.

Special Meeting of Anti-Slavery Society—

On Tuesday the 2d of April, a Special General Meeting of the Society was held at Exeter Hall, Lord Suffield in the Chair; at which a Petition to the Legislature was adopted, grounded on the following Resolutions, respectively Moved and Seconded by T. F. Buxton, Esq. M. P., and Joseph John Gurney, Esq.; by Earl Fitzwilliam, and Rev. J. W. Cunningham; and by Viscount Morpeth, M. P., and George Strickland, Esq. M. P.

—That this Meeting is deliberately and decidedly of opinion that the Slaves of the British Colonies have an undoubted and indefeasible right to their freedom, without delay and without condition. At the same time, this Meeting will cheerfully consent, when this debt of justice has been fully paid, to promote such fair measures of relief to the West-Indian Planters as may be deemed needful by Parliament.

—That this Meeting, in common with the public at large, looks forward with intense anxiety, though with confident hope, to the development of the "safe and satisfactory" plan for the abolition of Slavery, which His Majesty's Ministers have declared their intention of disclosing to Parliament on the 23d of April.

—That, being deliberately convinced that immediate and complete emancipation (as explained in a Paper already issued by the Society) is not only clearly demanded by the solemn obligations of religion and justice, but is also most consistent with sound policy, and will best promote the prosperity of the slave colonies and the safety of all parties, this Meeting strongly deprecates any partial, or imperfect, or protracted plan, as likely to fail in its object, and to prove highly mischievous in its results.

The Official Report of this Meeting thus speaks of it:—

This Public Meeting of the friends of the Anti-Slavery Cause was the most imposing in its appearance, as well as the most important in its character, that has ever been assembled in England. Although the circumstances which led to its being held at this particular juncture admitted of only five days' previous announcement, yet on no former occasion has such an audience met to receive the statements of the Anti-Slavery Committee, and to declare, by their collective voice, their sentiments on this great question. The audience was not more numerous than at the two previous General Meetings in the same place, simply because a larger number could not possibly find admittance. Hundreds were obliged to retire disappointed, among whom were several Members of Parliament, and other persons of public distinction; and, if we may judge from the extraordinary number of applications for tickets, a room of twice the capacious dimensions of Exeter Hall (which admits 3000) would scarcely have contained the multitude who eagerly pressed for admission on this occasion. But the largeness of this assembly was far from being its most remarkable characteristic. We were particularly struck by the unusually large proportion of men, and those almost exclusively of the more intelligent classes of society, who filled in one dense mass the principal body of the Hall, and who seemed to be actuated as if by one soul, in their deep abhorrence of Colonial Slavery, and in their stern, yet generous determination, that that system of iniquity SHALL BE NOW EXTINGUISHED, whatever be the pecuniary or personal sacrifices which the extinction may involve. Nor was the appearance of the platform less remarkable. There were congregated upon it that day the most numerous assemblage of persons eminent for their political station, for their public character, or personal talent, that we recollect ever to have witnessed on any occasion of a similar character.

WESTERN AFRICA.

Church Miss. Society—We deeply regret

having to report another instance of mortality in this afflicted Mission: Mr. Thomas Bates, whose arrival at Sierra Leone on the 6th of December we reported at p. 120, died on the 25th of January, under a severe attack of the country fever.

MEDITERRANEAN.

Church Miss. Soc.—A Letter from the Rev. Samuel Gobat, written from Cairo on the 9th of March, announces his safe arrival at that place, on his way to Europe.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The safe arrival of the Bishop of Calcutta and his companions was noticed at p. 159 of our last Number. From a Letter from the Rev. C. B. Leupolt, dated Burdwan, Nov. 26, 1832, we learn, that during the passage from the Cape to Calcutta the Bishop had the kindness to assemble the Missionaries in his cabin twice a-week, and delivered to them a course of Lectures on the First Epistle of St. Paul to Timothy. Mr. Leupolt emphatically remarks, "They were meetings of blessings." It being Sunday when they arrived at Calcutta, the Bishop and the Missionaries remained on board till the next day: on landing, they immediately proceeded to the Cathedral, where the Bishop was installed. Thence our friends proceeded to the Mission House, where they met with a kind welcome from Mr. and Mrs. Sandys. Under the direction of the Corresponding Committee, the four Missionaries were subsequently sent to Burdwan, to wait the Bishop's Ordination in January: after which, Messrs. Knorp and Leupolt were to proceed to Benares, and Messrs. Hoerberlin and Linke to remain at Burdwan.

Loss of the "James Sibbald"—We regret to hear that the "James Sibbald," in which vessel Bishop Wilson and the Missionaries had sailed to India, was totally wrecked on her return, off the Eastern Coast of the Peninsula, near Masulipatam. The ship and cargo were lost, but the passengers and crew were providentially saved. Mrs. Corrie, the Lady of the Archdeacon, was on board: their two Daughters are under education at Clapham.

UNITED STATES.

Board of Missions—The "Garnet," with the Missionaries on board mentioned at p. 70, arrived at Malta on the 6th of December, after a passage from Boston of 36 days—The "Mentor," conveying the Fifth Reinforcement (see p. 102) to the Sandwich Islands, was spoken with, on the 15th of December, in N. Lat. 25° 30' and W. Long. 27° 50', all well—The Board have suffered serious loss in the unexpected death of the Rev. Dr. Cornelius, who had been lately, under great promise of advantage to the Board, appointed Corresponding Secretary.

Western Foreign Miss. Soc.—This Society, having determined to establish its First Mission in Western Africa, appointed Mr. J. B. Pinney, of Georgia, and Mr. Joseph W. Barr, of Ohio, both of the last graduated class of the Theological Seminary at Princeton, their First Missionaries. These Young Men were ordained in Philadelphia, by the Presbytery of Philadelphia, on the 12th of October. They were instructed to sail to Liberia, in a vessel, with emigrants to that Colony, from

Norfolk, in the latter part of October, and, on their arrival, to penetrate the interior, with the design of selecting a Missionary Station. Immediately after their Ordination, they repaired to the south, to make arrangements for sailing. Mr. Barr arrived at Richmond on Thursday, October 25: on Friday, he went to Petersburg, and made arrangements for a Public Meeting there on the next Tuesday Evening, and returned to Richmond on Saturday: the papers of that day gave notice that he would preach on the Sabbath, on the subject of Missions. Saturday Evening he passed in company with a few Friends of Missions; and, when they parted from him at nine o'clock, was apparently in perfect health: when he retired to his chamber for the night, he felt, as he afterwards stated, slightly indisposed: at one o'clock he was taken violently ill of cholera: able physicians were immediately called in, and the usual remedies administered; but in vain: he died at three o'clock on Sabbath Morning, perfectly resigned to this mysterious stroke of Providence. Mr. Pinney sailed from Norfolk for Liberia on the 31st of December, in the brig *Roanoke*; with 140 emigrants, among

whom were two Methodist and one Baptist Preachers.

Temperance Society of Members of Congress—On the 26th of February, the day appointed by the American Temperance Society for simultaneous Meetings in all the cities, towns, and villages of the United States, a Meeting of MEMBERS OF CONGRESS was held in the Senate Chamber, for the purpose of forming a Temperance Society among the Members themselves. The Hon. William Wilkins, United States' Senator from Pennsylvania, was in the Chair. After Prayer by the Rev. John Proudft of Pennsylvania, a Constitution was adopted on the plan of abstinence from the use of ardent spirits and from traffic therein, which was signed by numbers of both Houses of Congress. The Hon. Lewis Cass, Secretary of War, was appointed President; and the Hon. Walter Lowrie, Secretary of the Senate, was appointed Secretary of the Society. All who are or have been Members of Congress, and all Officers of Government and of the Navy and Army, if they practically adopt the principles of the Society, may become Members.

Miscellanies.

PROCEEDINGS OF CCCXXXVIII ANTI-SLAVERY DELEGATES.

THE spirit displayed at the Special Meeting of the Anti-Slavery Society just mentioned was soon diffused throughout the country. It having been determined to invite Delegates to assemble from all parts of the Kingdom, in order to convey to Government the views of the Country on the vital question of Slave Emancipation, a Circular to this effect was forwarded to the various Anti-Slavery Societies in the United Kingdom. This appeal was so promptly and effectively answered, that, on Thursday, the 18th of April, between Three and Four Hundred Gentlemen assembled as Delegates in Exeter Hall, to deliberate on the form in which the sentiments of their constituents should be conveyed to Government.

Samuel Gurney, Esq., one of the Delegates, having been called to the Chair, the Meeting, after mature consideration, unanimously (with the exception of the Fourth Resolution, against which there were five dissentient voices) adopted the following

DECLARATION OF VIEWS ON THE SUBJECT OF COLONIAL SLAVERY.

On behalf of ourselves and those who have selected us to attend in London for the purpose of expressing their opinions and wishes on the subject of Negro Slavery, we, in humble reliance on the blessing of God upon our exertions, and acknowledging His Providence in assembling us on this great occasion, declare our assent to the following propositions, as truly representing the OBJECTS which we desire to see accomplished, and the PRINCIPLES on which we think any plan for emancipation should be founded.

1. That all persons detained in Slavery in any part of His Majesty's Dominions ought forthwith to be emancipated. Any restraint, extending to the whole community, deemed necessary by way of Police Regulation, we do not deem inconsistent with this principle: but we deprecate all delay, or partial emancipation; first, as a continuance of injustice, and secondly, because it is our conviction that emancipation may be at once safely effected, and that the greatest danger of bloodshed and confusion will arise from deferring it.

2. That, as the Negro Race have already suffered the grossest injustice from detention in a state of Slavery, we declare our decided disapprobation of any plan whereby they, by their labour or otherwise, may be compelled to pay, in whole or in part, for that emancipation which we deem to be their right by the Law of God, and by the clearest principles of justice.

3. That, as the Government may deem it necessary, with a view to Immediate Emancipation, to incur the expenses of an increased and efficient Police Establishment for the preservation of peace and tranquillity, the Country will cheerfully consent to bear such expenses.

4. That when that debt of justice which is due to the Negro shall have been fully paid by Immediate Emancipation, the Country will cheerfully consent to promote such fair measures of relief to the West-India Planters as may be deemed needful by Parliament, leaving to the discretion of His Majesty's Government the consideration of such cases of distress as may be proved to result from the measure.

5. That the opinions expressed in these Propositions are entertained by a very large proportion of the people of this Kingdom; whose abhorrence of the guilt, iniquity, and cruelty of the System is such, that they will, in dependence on the Divine Blessing, resolutely persevere in all legitimate exertion, until Slavery shall cease for ever in every land over which the Government of Great Britain exercises dominion.

A Memorial to Earl Grey, founded on these Resolutions, was then submitted to the Meeting; and, having been fully discussed, was adopted in the following form, and with only one dissentient voice:—

MEMORIAL TO THE RIGHT HONOURABLE THE EARL GREY, K. G. &c. &c. &c.

MY LORD—We are deputed by the Friends of the Immediate and Entire Abolition of British-Colonial Slavery residing in all parts of Great Britain and Ireland, to lay before your Lordship and the Government, the decided feeling of the Country on this most critical and interesting subject.

We assure your Lordship, that, so far from there being any re-action in the Public Mind in regard to this great question, a sense of the folly and wickedness of Colonial Slavery, and of the necessity of its immediate extinction, is spreading on every side, and is firmly rooted in the conscientious feelings of a Christian Nation. Colonial Slavery is no longer a subject enveloped in doubt. Evidence, the most conclusive and the most appalling, has been poured upon the Public Mind; and the Nation has formed its judgment, not from any questionable reports, but from official documents, proceeding from the Colonists themselves, and published by the Order of Parliament.

We have only to remind your Lordship of some of the leading features of the evidence in question. The Population Returns shew an enormous decrease in the number of Slaves in the British Colonies, under a climate suited to their nature; and in which, when freed from Slavery, the same race is found to increase with astonishing rapidity. This result affords an unanswerable proof that the System of Slavery in our Sugar Colonies is one of hard oppression and of DAILY MURDER.

Equally desperate is the Moral Condition both of the Black and White Population of our Slave Colonies. A condition which arises out of Slavery is, as a natural consequence, one of unbridled licentiousness; utterly opposed, not only to Christian Purity, but to the most common and familiar dictates of Order and Decency. For such a state of society we are firmly convinced that there is but one remedy—we mean, the Total and Immediate Extinction of Slavery.

But, to insist on a still higher branch of the subject: For a proof too strong to be resisted, and too conspicuous to be concealed, that Slavery and Christianity are absolutely incompatible, we refer your Lordship to the shameless persecution of the Ministers of Religion—to the savage clamour of Colonial Unions—to the destruction of Places of Public Worship by the hands of those very men to whom is entrusted the good order of Society. If Christianity is to be maintained and promoted, Slavery must cease.

Lastly, we cannot but feel that another remarkable evidence of the evil effects of Slavery is to be found in the obstinate resistance of the Slave-holders in the Colonies, to the wishes, the advice, and the commands of a Paternal Government. Men, whose chief desire seems to be the maintenance of their own arbitrary power over their fellow-creatures, are the first to rebel against the good order of their Country—to trample on the sanctions of British Law—to revolt against the rightful authority of their Sovereign—and openly to insult his lawful representative.

Such being the distinguishing features of British-Colonial Slavery, that Christian Public by whom we are now deputed hall with delight the promise made to them by His Majesty's Government, that they will shortly submit to Parliament a "safe and satisfactory" measure for effecting the Final Abolition of the System. We beg leave to express our warmest gratitude to His Majesty and His Government for this

heart-cheering promise. At the same time, we feel it to be our duty respectfully to submit to His Majesty's Ministers the deliberate conviction of the Friends of the Cause in every part of the United Kingdom, that, in order to be "safe and satisfactory," the Abolition of Slavery must be, in the first place, **TOTAL**; in the second place **IMMEDIATE**; and, in the third place, **PEACEABLE**.

By the **TOTAL** Abolition of Slavery, we mean the absolute and final abandonment of the notion, that any man can possess a property in his fellow-man—**CAN** have any right to buy, sell, or mortgage him; or to compel him to work, without remunerating him for his labour. We entreat His Majesty's Ministers not to contemplate any **Imperfect Measure of Emancipation**: we are deeply convinced that the Negro must be fully restored to his rights; and that no scheme of emancipation, which would leave him half a Slave and half a Freeman, would tend materially either to his own benefit or to the tranquillity of the Colonies. We respectfully insist on the necessity of a full and absolute change from the irresponsible rule of the Slaveholder, to the responsible authority of a Lawful Government—from a state of society in which labour is compelled by the whip, to one in which it shall have its appropriate stimulus of adequate wages.

With regard to the period when this change shall take place, it is the settled conviction of the Friends of Abolition that it ought to be **IMMEDIATE**. The utter vanity of all attempts to meliorate the system, in order to its final extinction, has been clearly proved by the history of the question during the last ten years: we assert that the system is, in its nature, incapable of melioration: the root of it is iniquity, and its fruit can never fail to be bitterness. A British Public, forming its decision on the eternal principles of justice and religion, is unalterably fixed in its judgment, that the Slaves in our Colonies have an indefeasible right to their freedom without delay, and that this is the only "safe and satisfactory" ground of legislation on the subject. The question may be encompassed with difficulties; but the evidence laid before the late Committees of the Lords and Commons affords irresistible proof that the danger is in delay: delay will, in our judgment, inevitably produce **MISERY to the SLAVE, DESTRUCTION to the PLANTER, and RUIN to the COLONIES**. As soon as the necessary measures of precaution can be carried into effect, so soon, in our opinion, ought the Slaves in our Colonies to be raised from their present debased condition, as mere chattels; to that of men in possession of themselves, the free subjects of the British Empire.

While we consider it our bounden duty thus openly to declare our views, we assure His Majesty's Government that we are not insensible of that weight of responsibility, which cannot fail to press heavily upon them in reference to this momentous question; and we heartily unite in that fervent desire, which His Majesty's Government must assuredly feel, that the Abolition of Slavery may be a **PEACEABLE** event; but, in order to be **PEACEABLE**, it must be **TOTAL** and **IMMEDIATE**. It is dangerous to tamper with the principle, or to interpose unnecessary delay in carrying that principle into effect; but we are fully aware, that, in effecting so great a change in the Colonial Society, precautionary measures will be absolutely needful: while we would, without delay, break the bonds of Slavery, we would adopt every practicable expedient, consistent with that measure, to induce the Negro to persevere in habits of subordination and industry: we feel the utmost reliance on his willingness to do his duty in labouring; but we claim for him the benefit of equal laws, an impartial magistracy, and an efficient police.

Your Lordship may rest assured that a British Public will be prepared to defray those inevitable expenses which these regulations will entail. With the prospect before us, of being speedily relieved from that weight of taxation which Slavery now imposes on us, both directly and indirectly, the Country will not complain of that far lighter and merely temporary burden which must arise from its abolition.

We can assure His Majesty's Government, that neither we, nor the persons who have deputed us, entertain any hostile feelings toward the Planters. When we reflect on those calamities which have ensued from this unrighteous system, we feel that they will not appeal in vain to the kindness and liberality of their fellow-countrymen; and sincerely should we rejoice, if they were even now so alive to their true interests as heartily to co-operate in the measure proposed: firmly, indeed, are we convinced that the Planters, in the end, will be benefitted by a radical change: one of the curses of Slavery is the temporal ruin of those who are concerned in it. Remove the origin of the mischief, and a state of prosperity will follow.

We repose on the discretion of His Majesty's Government, in reference to this most important branch of the subject. If the debt of immutable justice be paid in full to the injured Slave, a humane and considerate people will readily concur in all such reasonable measures for the relief of the Planter, or of individual cases of distress, as may meet with the approbation of the British Parliament.

To the care of His Majesty's Ministers we commit this Righteous Cause; fully persuaded that your Lordship, and the Government over which you preside, will not disappoint the just expectations of an united and enlightened Nation.

With ardent hope and joy do we look forward to a day WHICH CANNOT BE FAR DISTANT, when, under the blessing of Divine Providence, and, we trust, through the timely efforts of the Present Government, Great Britain will be for ever delivered from the Guilt and Curse of Slavery; and when all her subjects, both at home and abroad, will enjoy the benefit of equal and unshackled freedom.

In conclusion, we feel it to be our duty, in the faithful discharge of that trust which has been confided to us, solemnly to inform your Lordship of our inflexible determination to prosecute our Holy Object, until our exertions are crowned with Entire Success. While the Enormities of Slavery appeared to rest on controverted testimony, and its Political Evils only were conspicuously forced upon attention, we felt, in common with all (not personally interested in the discussion), that the slow but certain progress of information in this age of inquiry would eventually develope the truth, and ensure that relief which the Legislature is bound to administer to every class of British Subjects: we shared the general conviction, that the controversy involved the ultimate safety of our Colonies, and the deepest interests of the State. But these considerations, alone, did not appear sufficient to call for any extraordinary expression of public opinion: the Parliamentary Investigation of the past year and the Recent Occurrences in Jamaica have, however, awakened not only our sympathy, but our conscience. We now feel that the subject involves not only the interests and the safety of the community; but the great question of Religious Liberty and the progress of Christianity in the Colonies. Slavery and Christianity cannot co-exist.

It is therefore that we feel bound, publicly and emphatically to declare, that while Slavery obtains, under any form, however modified or however sanctioned, we will never relax from our efforts nor swerve from our purpose, to exert that influence which we may collectively or individually possess, to effect, by all legitimate means, its Immediate and Entire Abolition.

The following statement has been given, by the Committees of the Anti-Slavery and Agency Anti-Slavery Societies, relative to the

INTERVIEW OF THE DELEGATES WITH HIS MAJESTY'S MINISTERS.

The Meeting adjourned to eleven o'clock the following day, Friday the 19th of April, when the Delegates again assembled, and subscribed their names to the Memorial. It was then agreed to repair to Downing Street; and, at one o'clock, the Delegates were received at the Foreign Office by Lord Althorp and Mr. Stanley, Lord John Russell being also present.

Lord Althorp having apologized for the unavoidable absence of Earl Grey, who had been unexpectedly commanded to attend His Majesty at the same hour; Mr. Gurney was introduced as the Chairman of the Deputation, together with the several Delegates from Edinburgh, Glasgow, Aberdeen, Dublin, Cork, Belfast, Newcastle, Leeds, Liverpool, Manchester, Hull, Birmingham, Sheffield, York, Exeter, Cambridge, Brighton, Bristol, Wales, and Cornwall, as representing some of the most distant as well as most important places. The Chairman proceeded to read the Resolutions and Memorial in the form adopted on the preceding day.

Lord Althorp then addressed the Deputation, to the following effect:

In reference to the Resolutions and Memorial which Mr. Gurney had just read, he could only say that he was fully alive to the intense feeling and anxiety which pervaded the Public Mind on the important question to which they referred; and that it did not need the presence of the Gentlemen, now assembled from various parts of the Country, to represent the views of the inhabitants of their respective districts, to satisfy him on this point. He deeply participated in this feeling; but it could not be expected, circumstanced as he was, that he should enter into any explanation of the details of that measure which His Majesty's Ministers had to propose to Parliament, and which they wished might prove safe and satisfactory; but he could assure the Gentlemen present, that the importance of the subject, and of the respectable Meeting now assembled, would be duly felt by His Majesty's

Ministers in entering upon, or rather continuing, the consideration of the great question of Negro Slavery.

Mr. Stanley also addressed the Deputation to the following effect:—

Understanding it was the wish of the Gentlemen present that he should address a few words to them, he could but say that he fully concurred in all that his Noble Friend had stated on the subject. He was deeply sensible of that enthusiastic interest which the great question of Negro Slavery excited throughout the Country, and especially of that high moral and religious tone of feeling which animated those who urged its Abolition. Considering the arduous situation which he had the honour to fill, and which he had undertaken with a full consciousness of its difficulties, it could not be expected that he should enter into any explanatory or premature disclosure of the details of the measure which His Majesty's Ministers would have to propose to Parliament; and which he hoped might prove, as his Noble Friend had said, safe and satisfactory: he would add, that he did not think any measure would either answer the expectations of the Country, or fully meet what the case required, except one which should lead to the final settlement of the question.

Dr. Ritchie, one of the Delegates from Edinburgh, expressed to the Ministers the intense feeling which obtained in that city, and generally in Scotland, in favour of Immediate Emancipation; and he strongly denied that any re-action had taken place. The Ministers then retired.

The Committees add the following

REMARKS ON THE PROCEEDINGS OF THE DELEGATES.

In thus presenting their Report of these highly-important proceedings in the History of the Colonial Controversy, the Metropolitan Committees cannot but notice as worthy of remark, that between Three and Four Hundred Gentlemen, of the most respectable character and station in society, for the most part unknown to one another, should have assembled together from the most remote parts of the United Kingdom at the short notice of fourteen days—that these Gentlemen were, with comparatively few exceptions, appointed at Public Meetings, specially convened for the purpose—that they assembled at their own expense, or at the expense of the bodies by whom they were sent, under circumstances entirely novel—that they consisted of every profession, of every shade of political or religious opinion—and that, nevertheless, their proceedings were marked throughout by grave deliberation, singular concord, and perfect temper. In this remarkable result, they feel themselves called upon gratefully to acknowledge the same over-ruling Hand of God which has throughout sustained this Sacred Cause—To Him be all the praise!

It is with sincere pleasure that the Metropolitan Committees congratulate their Associates in this Righteous Cause, on the satisfactory result of these proceedings. It was not to be expected that the Minister would commit himself by any specific explanation of his intentions: it is sufficient distinctly to impress on the mind of Government, the determination of the Country not to rest until Emancipation is granted in a form which it shall deem satisfactory to itself; yet, at the same time, to remove every apology for indecision, by the expression of a cheerful acquiescence in those sacrifices which the Legislature may deem indispensable for personal protection and relief.

These feelings have been demonstrated most intelligibly; and the reception given to the Memorial proves, to the satisfaction of the Committees, that they will obtain most grave attention. It can no longer remain a doubt what must be the character of that measure, which, in the estimate of the Country, will redeem the pledge of Government that it shall be "satisfactory."

From a List of the Gentlemen who signed the Memorial, with the Places which they represented, we have formed the following

CLASSIFICATION OF THE DELEGATES, BY COUNTIES.

Bedfordshire, 10—Berkshire, 12—Bucks, 9—Cambridgeshire, 5—Cheshire, 2—Cornwall, 2—Cumberland, 3—Derbyshire, 5—Devonshire, 4—Dorsetshire, 6—Durham, 5—Essex, 18—Gloucestershire, 13—Hants, 3—Herefordshire, 3—Herts, 10—Kent, 29—Lancashire, 18—Leicestershire, 5—Lincolnshire, 12—Middlesex, 29—Norfolk, 4—Northamptonshire, 4—Northumberland, 3—Notts, 2—Oxfordshire, 5—Rutlandshire, 2—Shropshire, 6—Somersetshire, 13—Staffordshire, 5—Suffolk, 10—Surrey, 9—Sussex, 10—Warwickshire, 4—Westmoreland, 3—Wilts, 4—Worcestershire, 5—Yorkshire, 21—*Wales*, 4—*Scotland*, 10—*Ireland*, 10. TOTAL, including the Chairman, 338.

Missionary Register.

MAY, 1833.

Biography.

OBITUARIES OF SEVEN CONVERTS FROM AMONG THE HEATHEN.

WE cannot but hope and pray, that the brief but touching records which are here collected of the power of the Gospel, as applied by the Holy Spirit to the heart, to enable Young and Old among the Heathen to meet Death with enlightened calmness and holy joy, will be the means of awakening our Readers to *give diligence to make their own calling and election sure.*

A HINDOO CONVERT IN TINNEVELLY.

The Rev. P. P. Schaffter, of the Church Missionary Society, thus speaks, under date of April 15, 1832, while on a journey among the Stations in Tinnevelly, of the death of a Native Convert, whom he found at some distance from his place of residence:—

We were permitted to come hither to administer, to-night, bodily and spiritual comfort to a dying man. This man was the faithful Christian of Kadayam; the only one who stood firm, and continued boldly to confess Jesus, when a series of persecutions intimidated all the other people who had embraced Christianity, and forced them back to Heathenism.

He had been attacked by cholera a short time before we arrived: Br. Müller gave him some medicine, which we had taken along with us; and which soon composed his stomach, and sent him to sleep: but very early the next morning we heard him complain again: we gave him some more medicine, which soon did him good; and when I asked him how it was with his soul, he replied, with a weak voice, and often pausing—"O Sir! I have no desire to remain longer in this world; and I hope that Christ will receive my soul, if I die. But my poor family, my wife and my child, what will they do, when I am dead? They are the only Christians at Kadayam: and, for this reason, they are persecuted or forsaken by all. O Sir! what will they do?" After these words, the conflict of his soul seemed to be very great, and he broke out in words like these—"When
May, 1833.

all the Christians of Kadayam went back to Heathenism, I was enabled, by God's grace, to stand fast, and to suffer a great deal for the Name of Christ. But now it is very hard: the enemies will rejoice at my death; and say, 'What benefit is there in being a Christian?'

My heart was moved at these words, well knowing that they proceeded from the mouth of a Brother, who suffered more for the Name of Christ than I have ever suffered in my life; and I spoke for about half an hour on these points—
1. That his present trial is by no means a sign that God has forsaken him, but rather of His great and abounding mercy:
2. That God may magnify His Name among the enemies of His Gospel, more by his death than by his life:
3. That a Heavenly Father will take care of his wife and children, though he should be removed now; promising him also, that I would do as much I could to assist and protect them, in case he should die.

God gave me grace to speak with a degree of love and confidence to this poor man which I seldom possessed before; and, during this conversation, he became very composed, and expressed in a sweet manner his entire reliance upon the Saviour—"I will keep by my Saviour: He will save me!" he said. So I knelt down to pray. I felt Jesus near. Whenever, during this act, I expressed the Name of Jesus or Redeemer, the poor man expressed it after me with an emphasis indicative of the peace and comfort of his soul. After prayer, he had strength enough to sit down; and in a sweet composure of mind, he commended again his wife and children to

me. From this time the sickness seemed more and more to abate; and we left him with the impression that he would soon recover, and after having given direction to the wife of the Catechist how to treat him in case he should have a relapse. He died one day after we left this place, in the enjoyment of that peace which the world cannot give.

AN AGED FEMALE, IN CEYLON.

The Rev. Levi Spaulding, of the American Mission at Tillipally, writes—

The Sister of our Schoolmaster, who died June 27, 1830, first came to the Station supporting her Brother by one arm, but a short time before his death. I was pleased with her attention to him, as it seemed more than is common among this people. Before he died, he exhorted her to leave idols and believe on Jesus Christ; and, as his last dying charge, he told her to keep the Sabbath, to go to Church, and to attend the Weekly Meetings for Women on Friday. With this charge she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive; and, from week to week, gave evidence that she gradually understood and profited by what she heard.

About three months ago she became worse, so as to be unable to come to the Station. As her body and strength wasted away, her mind became more clear, and her faith and hope more strong. She often expressed a wish to join the Church. About the middle of February, she sent to me, saying, "I shall not live: I shall soon die: I wish you to baptize me, and give me the sacrament before I die." Her uniform feelings at that time may be learned from a single expression: when asked if she loved Christ, she replied, "Yes. He is my trust, my only trust;" and, reaching out her withered hands, she added, "I have laid hold of Him: I will not let Him go." When asked if she did not sometimes think of the idols, and feel inclined to trust to Heathen Gods, she said, "No! don't want—don't want"—shaking her hands and head in disgust.

February 22, 1831, she was baptized, and admitted to the Lord's Supper. As she was unable to come to the church, or even to rise from her mat, we went to her house. Some mats were spread under a tree; and on them were seated a few

of the neighbours, most of the boys in the Preparatory School, and some of the Church Members. The Old Woman was then brought out, and supported in a sitting posture while we asked her of the hope which she had, and administered to her the ordinances. To all our questions she gave such attention and answers, as shewed that her heart was most deeply engaged and interested in what she was doing.

She gradually wasted away, until she was little more than an animated skeleton; but her mind was filled with the hope and anticipated joy of seeing her Saviour and of being like unto Him. The last time I called upon her before she died, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven. She died on the 1st of April 1831; and was interred in the burying-ground belonging to the church.

PHILIP M. WHELPLEY, A CEYLONESE.

The following extracts are from the Journal of the Rev. Daniel Poor, of the American Mission at Batticotta, in Ceylon. The Young Native of whom he writes was brought up in the Boarding Schools of the Mission, and was named after a friend in the United States: he became a Communicant in July 1821, when he was eighteen years of age; and was a valuable Medical Assistant in the Mission.

Dec. 13, 1831—The typhus fever is at present prevailing in the district. Whelpley, who for some days past has had three Brahmins, in one house, under his care, is himself taken down by the fever.

Dec. 19—Whelpley has for several days been in a critical state: we almost despair of his recovery. He is unable to swallow or speak; but gives us pleasing evidences of being in a happy frame of mind, in prospect of death. Yesterday, I called: on seeing me stand near him, with the New Testament in my hand, he made a sign for me to read. I read a few verses from the Fourteenth Chapter of John, and commented upon them; but supposing him too weak to bear much reading, I closed the book: after a moment's pause, he made signs for me to read more, which I did, and then prayed with

him. By his countenance, and by his short replies to my inquiries respecting the state of his mind, it appeared that he was quietly resting by faith on the Almighty Arm of the Redeemer.

Dec. 26, 1831—Whelpley continues in a very dangerous state. He appears frequently to be in a devotional frame, and sometimes prays with an audible voice. His case attracts the notice of the Heathen around us: they are surprised at his peace of mind in prospect of death. A few nights ago I was called, at his request, as he thought himself to be dying: immediately on my entering the room, he made a special effort, and exclaimed, in Tamul, "Great joy! great consolation!" Many of the students and others connected with the Station came together, whom I addressed as being in the presence of one who was about to enter the eternal world—even the world of endless rest. It was a solemn scene; and I could not but hope that it would be the means of awakening some present to seek the Saviour.

Dec. 27—This morning, between four and five o'clock, Whelpley sent for me again. I found him extremely weak, but rational. I repeated several passages of Scripture, which he listened to with marked interest and pleasure. He continued about two hours, and then quietly fell asleep. His remains were interred in the afternoon. A Religious Service was held in the Chapel on the occasion; which many of the Church Members, from the other Stations, and some Heathens, attended.

Mr. Poor adds some particulars:—

Whelpley's removal will be very sensibly felt, both at the Station and in the Villages around us. As a Physician, he was extensively useful; and as a Catechist, he exerted a salutary influence among a certain class of the community, to whom our other Native Assistants have not free access.

He was among the first received into the Boarding School at Tillipally. On Dr. Scudder's removal to Panditeripo, in 1820, Whelpley accompanied him, and began to render assistance by taking care of the sick. In 1824, he entered the Seminary, where he pursued his studies with the first class; and, at the same time, rendered medical aid to all the Station, so far as his ability would permit. In September 1828, he left the Seminary, and devoted part of his time to

Theological Studies, and received a certificate to act as a Catechist in 1830. From the time of his leaving Panditeripo to his last illness, he continued a course of reading on medical subjects, under the direction of Dr. Scudder. His progress in useful knowledge was highly creditable to himself and gratifying to us; and we had good reason to hope, that he would render important aid in bringing forward others in the Seminary to act as Native Physicians.

As his skill in medicine, but especially in surgery, became more and more known, his practice among the Natives greatly increased: his decease is, consequently, a public loss, and a matter of deep regret in this vicinity. Many, by way of murmuring against the providence of the God whom we worship, inquire, "Why should this fine Young Man be prematurely cut off, while multitudes of Old People live to be a burden to themselves and others?" This is an expression of the same spirit which induces the Heathen to curse their gods when they are not propitious toward them. We, however, are taught to view this afflictive providence through a different medium. While we deplore our loss, we rejoice in the belief, and give hearty thanks, that a sheaf has been safely gathered into the heavenly garner.

A YOUNG MAN, OF NEW ZEALAND.

Mr. Woon, of the Wesleyan Mission in the Friendly Islands, witnessed a scene at New Zealand, where he and his companions touched on their passage, which he thus describes:—

A Young Man, who had been for a long time under the care of Br. Stack, was brought down to the chambers of death by consumption; but during his illness had been made wise unto salvation, and was anxious to be baptized. He was brought by the Natives, on a few boards nailed together, to the Place of Worship: his emaciated frame affected us deeply: he was baptized by Br. White, and named John. In the evening he received the Sacrament, and declared to all present his faith in the atonement; but this was the first and last opportunity which he enjoyed of testifying his attachment to the Cross of Christ. That night he exchanged mortality for everlasting life. He died in

the Lord, after a long season of suffering and pain; but his example lives for the imitation of his countrymen.

ANN WAIAPU, A NEW ZEALANDER.

The Rev. W. Yate, of the Church Missionary Society, writes from New Zealand, May 14, 1832—

This morning, at eight o'clock, died Ann Waiapu, at Kerikeri, full of faith and of the Holy Ghost. She held fast her faith even unto the end. She had long made a profession of Religion, and was among the first who were admitted to Baptism at Kerikeri: since then she has adorned her profession by a godly and consistent life. As a Wife and a Mother, she may be held up as an example to all the Natives. During her last illness, I admitted her, with her Husband, to a participation in the Supper of the Lord. Yesterday was the only time she has been sensible for many days. She said, "Oh my Husband! But I have two Husbands—Jesus is one. Poor James! poor James! I am going to my Husband, and Saviour, and Friend in Heaven! Yes, to heaven above am I going. James! my other Husband calls, and I must leave you. Will you come? Yes, my other Husband will lead you; and I shall be happy, and you will be happy, and we both shall be happy, happy, happy!"—And then she sank into a slumber, and never afterward was sensible. It was a very affecting scene when she was dead. The father, with his face upon one cheek of the corpse—the husband at the feet—Rangi lying all along by the side, and gently rubbing the other cheek—the girls standing around, and the boys outside, all weeping bitterly. I was obliged to go away, and give vent to my overpowered feelings in my own bed-room. If we had all come to New Zealand only to effect, with God's blessing, this one conversion—to save this one soul—it was worth all that we have done, or all that we ever can do.

Mr. Yate adds, the next day—

Went down to Kerikeri to bury poor Ann. All the Europeans and Natives attended the funeral. I delivered an Address to the Europeans and Natives from Job xix. 26, 27. Ann's father was much affected: for my own part I was obliged to sit down twice during the Service. I do hope that this day's employment will never be banished from my mind, nor from the minds of those

who were present. I returned with a full heart to the Waimate after the conclusion of the Services.

JOHN WALLACE, A NEGRO OF JAMAICA.

This pious Negro was a Member of the United Brethren's Church, at their Station of New Carmel, in Jamaica. He was carried off by dysentery, which prevailed greatly in the vicinity: his death, which took place in August 1831, is thus described by one who knew him—Mrs. Scott, wife of the Owner of the property on which he was a Slave:—

You will, at first, be grieved perhaps to hear that John Wallace has departed; but it will rejoice your hearts to know that his end was most happy. He prayed earnestly to our Saviour, to take him to Himself: he acknowledged that he was a sinner, and quite unworthy to appear before Him; but implored Him to have mercy on his soul, and begged that Margaret Bullock, a worthy Assistant in the Mission, would pray for him, and that all his Brethren would do the same. He then requested a hymn might be sung, after which he seemed quite happy. He prayed for all around him, especially for those who had nursed him; observing, that it was not for want of kindness or care that he was going away, but it was the Lord's will to take him. He never spoke of his approaching removal as death. He earnestly besought the Lord to bless his Master and myself, adding, "One thing, Dearest Jesus, I ask for them—When their last Hour comes, as mine is now, let the Angel of the Lord come for them!" The Heathen in the adjoining room were much struck. It was through them that I first heard what had passed.

The whole scene formed a great contrast to the death of an ignorant Heathen of the name of Kent, who had expired a few hours before, and whose miserable death seems to have hastened John Wallace's departure: his nervous system received a shock, which it was too weak to bear. The night before his death he appeared easy, and said he felt better than he had yet done since his sickness began. He continued to take his sago and quinine till about one o'clock, when the sad scene alluded to (Kent's death) took place. He sank from that time, but was sensible to the last moment. He

said to Margaret Wallace, his wife, "Do you hear?" she answered, "What? I hear nothing:" he said, "Those sweet hymns." These were his last words.

Br. Scholefield, who labours at New Carmel, adds—

John Wallace was a Communicant—had been baptized and married at New Carmel, and was much and deservedly respected: he was in the prime of life; regular in his attendance on all the Means of Grace, and only eleven days before his death was at church, well in health and quite happy. The same evening, he visited some of the sick, and caught the disorder. During his illness, he was frequently visited by me, and manifested childlike resignation to the Lord's will. Three days before, another communicant brother died, whose dwelling was in the same yard, and two Heathen under the same roof. The Heathen Kent was a strong stout Negro, about the same age as John Wallace—had never attended New Carmel, or shewn the least disposition to hear the Gospel. His sickness and death were appalling.

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AN AGED ONEIDA CHIEF.

A Missionary to the Oneida Nation of Indians, residing in the State of New York, thus speaks of this Chief, who was known among his countrymen by a name which appears singular to us, but had reference, as is common among them, to some characteristic circumstance of his life or manners:—

"William-to-the-ground" died in great peace, at his own house at the Oneida Reservation, New York, on the 26th of November 1832. He was upward of 75 years of age—was converted to God about two years ago; and, soon after, became a Member of the Methodist Episcopal Church. From the time of his conversion to the hour of his death, his life was a comment on the Gospel,

which had proved the power of God to the salvation of his soul.

Br. William was one of the chiefs of his nation, and was much respected by his people. After he had become experimentally acquainted with the benefits and pleasures of our Holy Religion, without delay he employed his whole influence in persuading his people to embrace the Gospel, and prepare to remove to a better country, where their settlement would be permanent, and none would ever wish to remove them. As long as his health continued, he was constant at the House of God in time of worship. He was faithful in attending his class while he was able to go out: but for many months before his death he was confined to the house; and, though his pain was great and almost constant, he was never heard to complain, but always appeared resigned.

After he had been some time confined to his couch, an old Pagan Juggler, of the Seneca Tribe, came to see him; and told him that he could certainly effect a cure if he would let him operate on him. Some of his unconverted friends, who were anxious for his recovery, were for having him try his skill; but William said, "I am a Christian, and am in the hands of Jesus: He will do all things well. If I die, I die! but I will have nothing to do with you"—speaking to the Old Pagan.

On one of my visits to him, I said, "Br. William, you fail very fast." "Yes."—"Do you fear death?" "No."—"Is your confidence in Christ unshaken?" "Yes: I very happy HERE"—putting his hand on his breast—"Yes: Oh yes!"—and his countenance brightened as he spoke. On the day he died, he wished his friends to raise him up and put on his clothes, which they did. He then exhorted them to be faithful, and to serve the Lord with all their hearts; telling them that he found Religion good in a dying hour. He then shook hands with them all, bidding them all farewell; and then laid himself upon his bed, and died without a struggle or a groan.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

SUNDAY SCHOOL SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Meeting.

Wednesday, April 24, at vi P.M.; at the

King's Head, in the Poultry; Theophilus Thompson, Esq. M.D. in the Chair.

Movers and Seconders.

Mr. W. F. Lloyd; and Mr. W. B.

Gurney—Mr. Joseph Eke; and Mr. Edward M'Coy—and Mr. Joseph Eke; and Mr. Watson.

Resolution.

—That this Meeting considers, that the readiness with which this Society extends its assistance to Christians of every Denomination, gives it a peculiar claim to the support of all who desire the real welfare of the Young.

State of the Funds.

<i>Receipts of the Year.</i>		£.	s.	d.
Annual Subscriptions.....		88	10	6
Donations and Collections.....		67	3	6
Legacies.....		261	10	4
Dividends.....		174	12	0
Total.....	£.591	16	4	
<i>Payments of the Year.</i>				
Bibles and Testaments.....		363	15	0
Printing and Books for Schools..		244	10	8
Reports, Salary, and Sundries..		108	10	4
Total.....	£.716	16	0	

Summary of the Year.

Schools assisted, 336: of these, 219, containing 15,713 Scholars, were assisted for the first time; and 117, containing 19,088 Scholars, had been assisted on former occasions also—Books granted: Bibles, 2173; Testaments, 5786; Class Books, 33,743; Collective Lessons, 273; Alphabets on Boards, 8195.

Total Issues of Books.

Bibles, 19,584—Testaments, 158,840—Spelling and other Elementary Books, 1,016,780.

DISTRICT VISITING SOCIETY.

FIFTH ANNIVERSARY.

Sermon.

Thursday, May 16, at vi½ p.m.; [at St. John's Chapel, Bedford Row; by Rev. Sanderson Robins, M.A.; from Deut. xv. 11.: Collection, 16l. 18s.

Meeting.

Thursday, April 25, at xii; in the Lower Room, Exeter Hall; Lord Radstock in the Chair: Collection and Donation, 16l. 9s.

Movers and Seconders.

Hon. Capt. W. Waldegrave, R.N.; and Rev. H. Venn, of Hull—Bishop of Chester; and Rev. Daniel Wilson—Rev. W. Thompson; and Rev. Robert Munro—Rev. Henry Raikes; and Rev. Sanderson Robins—Rev. John Hull, of Lancaster; and Rev. E. G. Marsh.

Resolutions.

—That this Meeting, deeply sensible of the benefits which have resulted from the extension of the System of District Visiting, desire to record their gratitude to Almighty God for the blessing which has attended the past labours of the Society.

—That this Meeting earnestly invite the cordial co-operation of the Parochial Clergy generally, in carrying into effect plans which have been found so well adapted to improve the temporal and spiritual condition of the Poor, and to promote a spirit of unity and attachment among all classes of Society.

—That this Meeting, feeling the importance of increased efforts for promoting the spread of Christian Truth and Charity, which are the only firm foundation of social order and abiding happiness, express their earnest hope that this Institution may receive such support as will enable it to make renewed exertions in furtherance of so desirable an object.

Summary of the Year.

Receipts, 645l. 13s. 1d.—Payments, 531l. 15s. 6d.—Local Societies (2 added and 1 declined) 26—Sections into which the Local Districts are divided, 845—Visitors, 573—Families visited, 10,455—Visits paid, 115,452—Tracts lent, 102,622—Children sent to School, 2942—Persons who have received Medical Relief, 2191—Sent to Hospitals, 47—Relieved by clothing, food, money, or coals, 10,008.

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

Thursday, April 25, at vi½; at St. Clement Danes; by Rev. R. C. Dillon, M.A., Minister of Charlotte Chapel, Pimlico; from 1 Cor. i. 25: Collection, 10l. 9s. 5d.

State of the Association's Funds.

Receipts of the Year, 3870l. 3s. 2d.—Payments, 803l. 11s. 9d.—Balance, paid to the Brethren's Society for the Furtherance of the Gospel, 3066l. 11s. 5d.

State of the General Funds.

It was stated, at p. 49 of our Number for January, that the Brethren's Mission Fund was in arrear, at the close of 1831, to the amount of 1637l. 15s. 2d. The state of that Fund for 1832 cannot yet be ascertained, but the Committee of the London Association express their fears that the deficiency has been increased, in consequence of a failure in their own receipts, and of some unavoidable extra expenditure; and they add—

Under these circumstances, it is thought to be of much importance, that a timely application should be made to those friends, who have hitherto so liberally assisted the Missions, or who may have abstained from doing so only from being unacquainted with their claims and their necessities, in the hope that such aid will be kindly afforded as will avert any serious embarrassment; and, under

the Divine Blessing, enable the Brethren to continue to maintain, with all that devotedness and economy of management for which they have so long been distinguished, the footing which it has pleased the Great Head of the Church to give them among some of the most benighted tribes of the human race.

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IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

ELEVENTH ANNIVERSARY.

Sermons.

Wednesday, April 24, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. John Lyons, M.A. Minister of Long-Acre Chapel; from 2 Sam. x. 12: Collection, 15l. 4s. 7d.—*Tuesday, April 30, at vi½ P.M.;* at St. Clement Danes; by Rev. Hugh Stowell, M.A.; from Psalm cxxxviii. 2.—*Thou hast magnified thy Word above all thy Name:* Collection, 16l. 17s. 4d.—*Sunday, May 19, at xi½;* at Portman Chapel; by Rev. Henry Melvill, M.A., Minister of Camden Chapel, Camberwell; from Eph. iv. 20, 21: Collection, 80l. 2s. 3d.

Meeting.

Friday, April 26, at xii; in Exeter Hall; Lord Bishop of Lichfield and Coventry in the Chair: Collection, 23l. 13s.

Movers and Seconders.

Rev. Hans Hamilton, D.D.; and Rev. G. Hazlewood—Rev. Hugh Stowell, of Manchester; and Rev. Thomas Watson—Rev. Henry H. Beamish; and Rev. Mr. Coneys—Rev. John Stock; and Rev. John Lyons.

Summary of the Dublin Society.

Receipts of the Year, 2052l. 15s. 4d.—Schools, 370: Scholars, 10,952. Of these Schools, 337 were reported, in December last, as containing 9627 Scholars who passed, on examination, as competent in their respective classes—Books, in the Irish Language and Character, issued during the Year: Bibles, 503; Testaments, 2457.

London Branch.

The Communicants at the Irish Chapel have been 141: of these, 121 had been Roman Catholics: 22 have proved dissemblers: 12 have died, 8 of them in holy joy.

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WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Thursday, April 25, at vi½ P.M.; at the City-Road Chapel; by Rev. Robert Newton; from Rom. i. 16—*April 26, at*

xi; at Great-Queen-Street Chapel; by Rev. Rich. Winter Hamilton; from Col. i. 16: *All things were created by Him and for Him—Same Day,* at vi½ P.M.; at Hinde-Street Chapel; by Rev. John Hannah; from Hosea xiv. 5—7.

On *Sunday*, the 28th of April, 100 Sermons were preached for the Society, in 50 Chapels of the Wesleyan Methodists in and near London.

Meetings.

Wednesday, April 24, at vi P.M.; in Great-Queen-Street Chapel; the Meeting of the London Auxiliary; Lancelot Haslope, Esq. in the Chair—*Monday, April 29, at xi;* in Exeter Hall; the General Meeting of the Society; Viscount Morpeth, M.P. in the Chair.

Movers and Seconders at the General Meeting.

Rev. John Hannah, of Huddersfield; and Rev. G. Clayton: supported by Hon. Capt. Pakenham, R.N.—John Hardy, Esq. M.P.; and Rev. Peter Duncan, from Jamaica: supported by Henry Pownall, Esq., and T. Fowell Buxton, Esq. M.P.—Lewis Fenton, Esq. M.P.; and Rev. Robert Newton, President of the Conference—Thomas Guest, Esq.; and Rev. Egerton Ryerson, from Canada—and Lancelot Haslope, Esq.; and J. Heald, Esq. of Stockport.

Resolutions.

—That this Meeting offers its devout acknowledgments to Almighty God for the success of the past year, at the same time that it expresses its deep sense of the greatness of the bereavement which the Society has sustained, in the Death of the Rev. Richard Watson and the Rev. John James, two of the General Secretaries; and of the Rev. Dr. Adam Clarke and the Rev. Thomas Stanley, two other Members of the General Committee.

—That while expressing its grateful sense of the paternal care evinced by our Most Gracious Sovereign, in His Royal Proclamation for suppressing the "Colonial Church Unions" in Jamaica, this Meeting deeply deploras the interruption which Missionary Operations in that Island, notwithstanding, still experience from the measures adopted by the Local Magistrates to prevent the Missionaries from exercising their Ministry, and from the restraints imposed upon the Slaves on many of the Estates; but encourages the earnest hope, that the wisdom and justice of the Parent Legislature will shortly introduce a better state of things, in which the Negroes, recognised as men and fellow-subjects, shall freely exercise the unalienable rights of conscience, and in which such facilities for the prosecution of their Sacred Work as the Religious-Toleration Laws of this country afford, shall be enjoyed by the accredited Missionaries of every Denomination.

State of the Funds.

The Receipts of the Year were 47,715*l.* 12*s.* 7*d.*; and the Payments, 52,706*l.* 3*s.* 4*d.*

Collections.

These amounted to nearly 1000*l.*

CHURCH MISSIONARY SOCIETY.**THIRTY-THIRD ANNIVERSARY.***Sermon.*

*Monday, April 29, at vii P.M.; at St. Andrew's, Holborn; by Ven. Edward Bather, M.A. Archdeacon of Salop; from Matt. ix. 37, 38: Collection (including the usual Annual Benefaction of 50*l.*) 168*l.* 17*s.* 2*d.**

Meeting.

*Tuesday, April 30, at xi; in Exeter Hall; Sir Robert Harry Inglis, Bart. M.P., one of the Vice-Presidents, in the Chair: Collection, 113*l.* 18*s.* 3*d.**

Movers and Seconders.

Bishop of Chester; and Hon. and Rev. Baptist W. Noel—Bishop of Lichfield and Coventry; and Rev. Hugh Stowell, of Manchester—Bishop of Winchester; and Rev. Edward Bickersteth—Marquis Cholmondeley; and Rev. G. Hazlewood, Visiting Secretary of the Hibernian Auxiliary—and Rev. Henry Venn, of Hull; and Rev. Edward Ward, of Iver, Bucks.

Resolutions.

—That while the Society records, with feelings of affectionate respect, the death of its noble and justly-revered President, who had for the space of twenty-one years occupied that Office, it acknowledges with thankfulness the mercy of God, in having spared the life of His servant to so advanced an age; and remembers, with melancholy satisfaction, the holy simplicity, and the hearty and fervent spirit of devotion, with which, while health permitted, he ever delighted to preside over its Meetings.

—That, while the Meeting thankfully recognises the favour granted by Divine Providence to its Missionaries in Greece, Asia Minor, Egypt, and Abyssinia, it looks with deep interest at the state of the countries round the Mediterranean; and is encouraged earnestly to hope, that the present course of events in those countries will be so overruled as to facilitate and extend the preaching of the Gospel in regions, once the favoured seat of the earliest and most flourishing Christian Churches, but which are now oppressed beneath the intolerance of Mahomedan Domination.

—That this Meeting cordially rejoices in the safe arrival in his Diocese of the Lord Bishop of Calcutta, the firm and long-tried friend of the Society, from whose paternal aid and counsel it anticipates much advantage to its Missionaries; and that, viewing the steady progress of Christian Missions in India, it is encouraged joyfully to look forward to the period, when the guilt and

misery of Idolatry and Superstition shall give place to the peaceful triumphs of the Gospel.

—That this Meeting thankfully acknowledges the protection graciously extended by Almighty God over the Mission in New Zealand, and the measure of success with which He has been pleased to crown the labours of His servants dwelling among its yet uncivilised inhabitants; and that, reviewing the whole extent of the Society's operations, the Meeting commends the great cause in which it is engaged to the sympathy, prayers, and persevering exertions of the Members at large.

*State of the Funds.**Receipts of the Year.*

	£.	s.	d.
Paid direct to the Society—			
Congregational Collections..	478	11	1
Benefactions.....	2816	15	2
Annual Subscriptions.....	1406	11	0
Legacies.....	896	7	2
Native-Female Schools ...	30	7	2
Allepie-School Fund.....	85	0	0
Rent of House, forming the west-end of the Institution,	70	0	0
Contrib. through Associations.	41097	9	7
Foreign Contributions.....	1053	17	9
Interest on Govern. Securities,	283	0	0
Drawbacks on Books and Paper,	247	6	6
	48,455	5	5
On account of the Institution .	29	6	0
Disabled Missionaries, Widows, and Orphans.....	718	8	10
	49,203	0	3
Sale of Publications.....	147	1	2
Total.....	£.49,350	1	5

Payments of the Year.

Missions—			
West-Africa.....	3328	9	4
Mediterranean.....	2909	2	1
North-India.....	5067	7	2
South-India.....	7027	4	2
Western-India.....	1375	14	11
Ceylon.....	3859	4	5
Australasia.....	5543	7	7
West-Indies.....	1669	19	10
North-West-America.....	682	13	6
Students—			
Institution:			
Salaries.....	610	8	0
Maintenance, and all Educational Expenses.....	1247	13	7
General Expenses:			
Travelling, Ordination, &c.	211	16	0
Bäse Seminary.....	609	11	6
Sick and Disabled Missionaries, including Widows and Families; and a Grant of 500 <i>l.</i> to Disabled Missionaries' Fund,	3138	7	3
Publications—			
10,500 copies of Thirty-Second Report.....	581	3	1
12,000 copies of Abstract of do.	21	6	9
6500 copies of Miss. Register,	132	4	6
93,000 copies of Miss. Record,	668	3	10
444,000 copies of Quarterly Papers, including 61 <i>l.</i> for Paper, on account of the preceding year.....	516	1	5
Miscellaneous Printing....	97	2	5

Sundries—

Association Expenses—Travelling of Deputations—Salaries of Visitors, &c.	1516	8	3
Salaries of Secretaries and Clerks, and Collector's Poundage	1354	8	8
House, Office, Warehouse—Rent, Taxes, Rates, Stationery, &c.	635	3	7
Postage	242	8	10
Incidental Expenses	116	15	6
Total	£.43,162	6	2

CHRISTIAN-INSTRUCTION SOCIETY.

EIGHTH ANNIVERSARY.

Meeting.

Tuesday, April 30, at vi P. M.; in Finsbury Chapel; Lord Henley in the Chair: Collection, 156l.

Movers and Secondors.

Rev. Dr. Morison; and John Labouchere, Esq.—Rev. Dr. Styles; and W. Alera Hankey, Esq.—Rev. C. Stovell; and Josiah Conder, Esq.—and Rev. Samuel Cox, of New York, LL.D.; and Rev. John Blackburn.

Resolutions.

—That this Meeting records its gratitude to Almighty God, that the numerous Visitors of this Society, during the recent prevalence of a malignant and fatal disease, were enabled, with Christian Fortitude and Zeal, to persevere, uninjured by the pestilence, in their benevolent visits to the dwellings of the poor, who, in that season of extreme exigency, peculiarly required the sympathy and consolation which Christian Truth, alone, can impart.

—That the Voluntary Agents, by whose generous efforts the operations of this Society have been mainly promoted, be affectionately solicited to continue their services: and that this Meeting earnestly desires that the graces of the Holy Spirit may be largely possessed by every one of them; feeling assured that the success of their instrumentality is intimately connected with those devout, holy, and self-denying dispositions of mind which that Divine Agent, alone, bestows.

—That this Meeting learns, with heartfelt satisfaction, that the plans of this Society have been brought into operation in more than One Hundred Towns and Villages of the United Kingdom; and, being firmly persuaded that the diffusion of Divine Truth is mainly promoted, under the blessing of God, by the instrumentality of the Churches of Christ, this Meeting would, with affectionate earnestness, entreat every Christian Congregation in the Empire to engage in efforts, which it has pleased God greatly to honour, in connexion with this and kindred Institutions.

May, 1833.

State of the Funds.

<i>Receipts of the Year.</i>			
Contributions	£.	s.	d.
Tracts for Religious-Tract Soc.	636	1	9
	85	0	0
		721	1
Sale of Publications	412	0	1
Total	£.1133	1	10
<i>Payments of the Year.</i>			
Books, Tracts, and Papers	703	16	6
Expenses of Public Worship	58	6	5
Salaries	221	0	0
Sundries	84	2	7
Total	£.1067	5	6

Summary of the Year.

Gratuitous Visitors, 1297—Associations, 4 having declined but 4 being added, remain as last year, 63—Families under stated Visitation, 32,452—Weekly Prayer-Meetings, in the poorest neighbourhoods, 89—Tracts circulated monthly, upward of 100,000—Copies of the Scriptures issued, 568—Children sent to Sunday or Day Schools, 1603—Cases of Distress relieved, 2335.

BRITISH AND FOREIGN BIBLE SOCIETY.

TWENTY-NINTH ANNIVERSARY.

Meeting.

Wednesday, May 1, at xi; in Exeter Hall; Lord Bexley in the Chair.

Movers and Secondors.

Bishop of Winchester; and Joseph John Gurney, Esq.—Rev. Dr. Cox, of New York; and John Sheppard, Esq. of Frome—Rev. Joseph Entwistle; and Rev. Dr. Pinkerton—Hon. and Rev. Baptist W. Noel; and Rev. Dr. Morison—J. P. Plumptre, Esq. M. P.; and Rev. Daniel Wilson—and Lord Mount-Sandford; and Bishop of Chester.

Resolution.

—That in the continued harmony with which the Proceedings of the Society have been conducted, in the extended openings for the Circulation of the Scriptures, and in the many pleasing testimonies which have been received during the past year that the Scriptures have not been circulated in vain, this Meeting desires, with devout and lively gratitude, to acknowledge the hand of God, and to be encouraged to increasing exertion.

State of the Funds.

<i>Receipts of the Year.</i>			
Annual Subscriptions	£.	s.	d.
Donations and Life Subscriptions, 1959	1789	14	0
Legacies	2933	7	8
Dividends and Interest	1071	19	11
Auxiliary Societies	25,604	18	7
Drawbacks on Books and Paper	775	6	3
Insurance for Losses at Sea	640	16	10
		34,775	9
Sale of Scriptures	40,717	0	4
Total	£.75,492	10	3

Payments of the Year.

Printing the Scriptures :		
In the Languages of Great Britain and Ireland..... 44,418 1 0		
Other European Languages, 25,951 7 9		
Languages of Asia and Africa, 2478 10 10		
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Printing Paper,.. 2950 17 1		
Stipends & Expenses of Agents for Foreign Parts..... 2510 3 8		
Travelling Expenses..... 956 2 3		
Printing Reports, Abstracts, Monthly Extracts, &c..... 2093 4 10		
Sundries — Including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Taxes, Office Expenses, Depository, Books, & Incidentals..... 7317 14 5		
Total....£.88,676 1 10		

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-FIRST ANNIVERSARY.

Sermon.

Wednesday, May 1, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. W. Dealtry, D. D. Chancellor of the Diocese of Winchester; from 1 Thess. v. 21: Collection, 19l. 8s. 5d.

Meeting.

Thursday, May 2, at xii; in Exeter Hall; the President, Lord Bexley, in the Chair: Collection, including Donations and New Subscriptions, 51l. 1s.

Movers and Seconders.

Rev. John Peers; and Rev. Daniel Wilson—Rev. John Hatchard; and Rev. John Davis—Rev. Robert Shaw, of Kilmurray; and Rev. John Craig—Rev. J. O. Zillwood; and Rev. Edward Bickersteth—and Ald. Sir Claudius S. Hunter, Bart.; and Rev. W. Francis Cobb.

Resolutions.

—That the labours of the Society in behalf of Seamen appear to be highly important; and calculated, under the Divine Blessing, to promote Scriptural Sentiments and a devout spirit among this valuable part of the community.

—That this Meeting has heard with regret the Society's inability to extend grants except on so limited a scale to Ireland; and earnestly recommends this part of the Society's Objects, as well as that already noticed, to the benevolent consideration of the Public.

—That the accounts given of the Society's Proceedings with respect to Foreign Countries afford much encouragement to persevering efforts and earnest prayer, that such beneficial efforts may be continued and extended.

State of the Funds.

Receipts of the Year.		
Annual Subscriptions.....	£.	s. d.
590	5	10
Donations and Life Subscriptions, 302 17 3		
Associations :		
Free Contributions, 230 5 9		
Payment of Books, 174 14 5		
	405	0 2
Collections.....	48	17 3
Legacies.....	525	6 3
On Account of Ireland.....	26	15 6
On Account of Seamen.....	38	15 3
On Account of Emigrants.....	8	0 0
On Account of Foreign Objects, 36 17 2		
	1982	14 8
Sale of Books.....	585	12 0
Total....£.2568	6	8

Payments of the Year.

Prayer-Books, & Homilies in Vols. 1218 16 7		
Homily Tracts in English..... 260 5 7		
Reports, Circulars, & Stationery, 129 8 4		
Travelling & Assoc. Expenses... 90 6 3		
Salaries and Poundage..... 340 8 5		
On Account of Ireland..... 11 11 3		
On Account of Seamen..... 92 16 7		
On Account of Foreign Objects.. 101 6 0		
Legacy Duty..... 50 0 0		
General Meetings, Postage, Carriage, Rent, Office Expenses, and Sundries..... 226 12 1		
Total....£.2521	11	1

The Society is under Engagements to the amount of 505l. 17s. 7d.

SUNDAY-SCHOOL UNION.

ANNIVERSARY.

Meeting.

Thursday, May 2, at vi p.m.; in Exeter Hall; Lord Henley in the Chair: Collection; General Fund, 18l. 13s.; Building Fund, 26l. 9s. 6d.

Movers and Seconders.

Rev. Dr. Morison; and Rev. John Burnett—Sir Andrew Agnew, Bart. M.P.; and Rev. J. M. Philippo, from Jamaica—G. Bennett, Esq., of Sheffield; and Rev. Joseph Beaumont, of Southwark—Andrew Johnstone, Esq. M.P.; and Mr. J. R. Wilson, the Society's Missionary—and Rev. C. Stovell; and Dr. Alcorn, of Chelsea.

Resolutions.

—That the establishment and increase of Sunday Schools in some parts of Europe, in the British Colonies, and in the United States of America, afford much satisfaction to this Meeting; and lead to the hope that these Institutions will spread wherever the Sabbath is regarded and Gratuitous Teachers can be obtained.

—That the progress, efficiency, and stability of Sunday Schools would be greatly promoted by the erection of suitable Buildings or Rooms, adapted also for Day or Infant Schools; and that, as the Jubilee Contributions devoted to this object are likely soon

to be exhausted, it is very desirable to establish a permanent Building Fund for this purpose, and that this object be recommended to the immediate attention of all the Friends of Sunday Schools.

—That the present state of our country, and the importance of extending Sunday Schools, and of rendering those already established still more efficient, shew the necessity of Sunday-School Missions, and of increased local efforts to promote the cause of Religious Education.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Annual Meeting...	35	9	0
Subscriptions and Donations....	58	8	11
Legacy of David Niven, Esq. (400 <i>l.</i> , less Charges 1 <i>l.</i>).....	399	0	0
	492	17	11
Sale of Publications	7366	19	1
Total...£.7859	17	0	0
Payments of the Year.			
Publications.....	6654	5	11
Mission Expenses.....	289	17	4
Foreign and Home Grants ...	138	6	3
Salaries.....	302	16	0
Printing	51	6	3
Rent, Taxes, Postage, Freight, Carriage, and Sundries	299	18	11
Total...£.7736	10	8	8

Sunday-School Jubilee Fund.

Total Receipts, 2343*l.* 10*s.* 1*d.*—Grants paid on the completion of 12 School Rooms, 275*l.*—Grants voted for 33 School Rooms, and to be paid on the completion of the Buildings, 980*l.*

Summary.

Sunday Schools in Great Britain and Ireland, 11,275—Teachers, 128,784—Scholars, 1,158,435; being an Increase on the numbers stated at p. 210 of our last Volume, of 378 Schools, 13,075 Teachers, and 27,322 Scholars.

JEW'S SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

Sermon.

Thursday, May 2, at vi½ p.m.: at St. Clement Danes; by Rev. Alex. M'Caul; from Rom. x. 12—14: Collection, 30*l.* 3*s.* 6*d.*

Meeting.

Friday, May 3, at xii: in Exeter Hall; Lord Bishop of Lichfield and Coventry in the Chair: Collection, 53*l.* 10*s.* 1*d.*

Movers and Seconders.

Rev. Edward Bickersteth; and J. P. Plumtre, Esq. M.P.—Rev. Hugh Stowell, of Manchester; and Right Hon. Sir G. H. Rose, K.G.H.—Rev. John Hatchard, of Plymouth; and Rev. Alex. M'Caul—and Rev. W. A. Evanson; and Rev. Robert Shaw.

Resolutions.

—That this Meeting views the continued openings of God's Providence as a fresh call to perseverance in the work of Israel's Salvation; and, deeply sympathizing with the spiritual condition of the Jews, pledges itself, in humble dependence on the Divine Aid, to renewed exertions in their behalf.

—That this Meeting, fully conscious that the success of the Society wholly depends on the aid of the Divine Spirit, recognises the important duty of constant and fervent Prayer; and would, at the same time, recommend to all the Friends of Israel a diligent improvement of that occasional intercourse with the Jewish Nation which the Providence of God may afford.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	709	17	6
Donations & Life Subscriptions,	411	5	10
Legacies.....	482	1	5
Associations and Collections...	8342	17	10
Hebrew Old- and-New-Testa- ment Fund.....	1195	5	1
Foreign Mission & School Fund,	84	3	10
Palestine Fund	14	17	7
Sundries.....	44	18	8
Total...£.11,285	7	9	0

Payments of the Year.

Jewish Children	1492	17	2
Adult Jews.....	85	8	0
Palestine Mission	665	0	0
Other Foreign Missions & Schools	4688	14	9
Home Mission.....	437	4	7
Seminary	684	3	8
Hebrew Old & N. T. Scriptures, Tracts, Reports, and other Pub- lications	596	13	1
Episcopal Chapel	317	7	0
Salaries, Travelling Expenses, Rent, Taxes, and Sundries ..	1844	5	10
Total...£.11,101	5	0	0

HIBERNIAN SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

Sermon.

Sunday, May 19, at x½; at Union Chapel, Islington; by Rev. Ralph Wardlaw, D.D. of Glasgow; from 1 Cor. xv. 34: Collection, 26*l.* 2*s.* 8*d.*

Meeting.

Saturday, May 4, at xii: in Exeter Hall; Marquis Cholmondeley in the Chair: Collection, 93*l.* 8*s.* 1*d.*

Movers and Seconders.

Earl of Winchilsea; and Rev. J. W. Cunningham—Rev. Dr. Morison; and J. E. Gordon, Esq.—Hon. C. J. Shore; and Rev. Horace Townsend, of Douglass, County Cork—Earl of Roden; and Hon. and Rev. Baptist W. Noel—Rev. James Page, from Ireland; and Rev. C. Seymour, Rector of Kilrowan—and Rev. John Lyons, and Lord Mount-Sandford.

Resolutions.

—That this Meeting hears, with much pleasure, the gratifying progress which the Society has made in its great work, during the past year; and, gratefully attributing every measure of success to the blessing of HIM, “from whom all holy desires, all good counsels, and all just works do proceed,” most sincerely prays, that the future operations of this Institution may greatly tend to the promotion of God’s glory, and the happiness of our fellow-subjects in the Sister Island.

—That the System pursued by this Society, of imparting to the Peasantry of Ireland an Education founded on the Holy Scriptures, has, in the estimation of this Meeting, been proved to be efficient in its character, and acceptable to the people of that Country.

—That the increased aid afforded to the Funds of this Society, by the friends of Bible Education in the immediate sphere of its operations, and especially the additional contributions from the Parents of the Children in the Schools, is a cause for much gratitude and rejoicing; affording, as it does, a satisfactory proof that there is a growing attachment to the Word of God and to a Scriptural Education.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at 26th Anniversary,	155	17	3
Annual Subscriptions.....	636	16	6
Donations & Life Subscriptions,	654	15	8
Auxiliaries and Collections	3738	9	5
Legacies	1886	0	4
Contributions &c. in Ireland... ..	2098	10	3
Total....	£.9170	9	5

Payments of the Year.

Salaries of Schoolmasters, Readers, Inspectors, Agents, & Clerks,	5809	6	2
Printing and Stationery	913	18	3
Rent & Repairs of School-Houses,	50	6	11
Travelling Expenses	549	14	4
School Expenses	39	2	7
Salaries and Poundage.....	636	19	7
Carriage, Freight, Rent, Postage, and Sundries	680	5	4
Total....	£.8679	13	2

Summary of the Year.

The following Table is compiled from the Report:—

	Min-ster.	Leis-ter.	Con-anght.	Ulster.	Total.
Day Schools...	62	94	148	466	770
Day Scholars:					
Rom. Cath ..	1771	2570	9004	13,669	27,014
Protestant ..	1436	2997	3596	27,669	35,698
Irish Lang..	—	—	—	—	325
Sund. Schools..	—	—	—	—	494
Sund. Scholars,	—	—	—	—	29,116
Adult Schools..	—	—	—	—	426
Adult Scholars,	—	—	—	—	7960

The Committee remark—

After making a deduction for Sunday Scholars, who also attend Day Schools, all of whom receive seven instead of six days’

Scriptural Instruction during the week, your Committee are enabled to state, that not less than 82,329 persons have been receiving the benefit of your Society’s system, during either the whole or part of the last year; shewing an increase on the statement of 1832 of no less than 121 Schools (of which 78 are Day Schools), and 8674 Scholars: affording, as your Committee consider, a convincing proof of the justness of their frequently-repeated opinion, that the disposition of the people of Ireland is decidedly favourable to a Bible Education; especially when, in the increase just announced, and in the Day Schools only (for the increase in the Sunday and Adult Schools cannot be accurately ascertained, and therefore is not noticed) there have been 2524 Roman Catholics more than in the preceding year, and this, notwithstanding the prevalence of an awfully-devastating pestilence, and, in some places, a more marked and decided hostility to our system on the part of the Roman-Catholic Hierarchy.

Of the 770 Day Schools attached to your Society last year—

- 402 were under the superintendence of Clergymen of the Established Church of Ireland;
- 53 under that of Ministers of other Denominations;
- 295 in connexion with Noblemen, Ladies, or Gentlemen; and
- 20 had no local patrons or visitors, arising out of their peculiar situation.

The average number of Scholars, who have attended the inspections during the year, have amounted to 45,147: of this number, 31,805 attained to the required proficiency; while several thousands of other pupils had made good progress in Scriptural and other knowledge, although not to such an extent as to obtain remuneration for the Master.

BRITISH AND FOREIGN SCHOOL SOCIETY.
 TWENTY-EIGHTH ANNIVERSARY.

Meeting.

Monday, May 6, at xii; in Exeter Hall; Lord John Russell, M.P. in the Chair: Collection, 37l. 15s.

Movers and Secondors.

Rev. J. W. Cunningham; and Henry Pownall, Esq. — Rev. G. Clayton; and Rev. J. M. Phillippo, from Jamaica— Rev. J. Burnett; and Rev. G. Marsden — and W. Prance, Esq., of Plymouth; and Rev. G. Clayton.

Resolution.

—That this Meeting regards with the greatest satisfaction the progress of Scriptural Education, both at home and abroad; and trusts that the increased liberality of the Public will sustain the Society in every effort to enlarge the sphere of its operations.

State of the Funds.

The Receipts of the Year were 2978l. 10s. 6d.; and the Payments, 3212l. 11s. 7d.

Summary of the Year.

Teachers trained, 63—Boarded wholly

or in part, 36—Appointed to Schools, 51
—New Schools opened, 35.

RELIGIOUS-TRACT SOCIETY.
THIRTY-FOURTH ANNIVERSARY.

Meetings.

Thursday, May 2, at xii, for the Western Part of the Metropolis; at Willis's Rooms, King Street, St. James's; Marquis Cholmondeley in the Chair: Collection, 9l. 13s.

Tuesday, May 7, at vi A.M., of the Society generally; at the City-of-London Tavern; Joseph John Gurney, Esq. in the Chair: Collection, 40l. 15s.

Movers and Seconders.

At the Western Meeting.

Rev. Edward Bickersteth; and Rev. Dr. Pinkerton—Rev. W. Edelman; and Rev. Eustace Giles—John Sheppard, Esq., of Frome; and Rev. Dr. Steinkopff—Rev. Dr. Morison; and Rev. Charles Scholl—and Rev. Dr. Pinkerton; and W. France, Esq., of Plymouth.

At the City Meeting.

Rev. W. Morgan, of Bradford, Yorkshire; and Rev. N. M. Harry—Rev. John Alexander, of Norwich; and Mr. Sheriff Peek—Rev. W. Way, of Denham, Bucks; and Rev. John Thornton, of Bilericay—Rev. John Dyer; and Rev. M. S. Alexander.

Resolutions.

At the Western Meeting.

—That the operations of the Religious-Tract Society, both at home and abroad, appear to this Meeting to have been extensively beneficial during the past year; and call upon Christians of all Denominations more liberally to support the Institution.

—That the extensive circulation of Tracts in China, Burmah, and India, appears to this Meeting calculated to destroy Idolatry, and widely to spread the knowledge of the pure and saving truths of Christianity.

—That this Meeting highly approves of the wide circulation of the Publications of the Society in Ireland and the British Colonies during the past year, particularly in places where the Cholera prevailed; and trusts, that, by the Divine Blessing, they have been extensively useful.

—That the extensive openings, which have taken place in Palestine and other Eastern Countries, for the circulation of Tracts in the Arabic Language, encourage the hope that Christianity will spread in the Dominions of the False Prophet; and strongly call upon Christians specially to contribute toward the diffusion of Scriptural Truth in such Countries.

At the City Meeting.

—That the Progress of Education in all parts of the country, and the unprecedented Circulation of Cheap Publications in the pre-

sent day, urgently call on all Christians widely to diffuse Religious Works, which point out the only Way of Salvation through our Lord Jesus Christ; and the Meeting sincerely rejoices in the increased sales of the Society's Publications during the past year.

—That the Meeting has heard with sincere pleasure of the increased Contributions which have been received from the Auxiliary Societies; and respectfully urges all the friends of the Institution, by personal efforts to endeavour still further to enlarge its income.

—That the successful operations of the Institution, not only in China, Burmah, and India, but on the Continent of Europe, and particularly in Germany, call for unfeigned thanks to Almighty God; and for earnest prayer that His blessing may continue to accompany the circulation of all the Publications of the Society.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Collections	.....	57	17	9
Annual Subscriptions	.....	1449	18	8
Donations and Life Subscriptions,	.....	756	17	9
Donations to Library Fund	.....	205	7	0
Legacies	.....	815	6	5
Auxiliary Societies	.....	1378	16	9
Collecting Cards	.....	221	6	1
For Stereotyping	.....	135	12	9
Drawbacks on Paper and Books.	.....	253	2	10
Ground Rents	.....	48	18	0
		5323	4	0
Sale of Publications	.....	34,460	12	2
Total	.....	£ 39,783	16	2

Payments of the Year.

Cost of Publications	.....	32,107	2	9
Grants, Printing Reports, Travelling Expenses, Salaries, and Sundries	.....	7,480	7	10
Total	.....	£ 39,587	10	7

NAVAL AND MILITARY BIBLE SOCIETY.
FIFTY-THIRD ANNIVERSARY.

Meeting.

Tuesday, May 7, at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Collection, 60l. 0s. 6d.

Movers and Seconders.

Lord Mount-Sandford; and Hon. Captain Waldegrave, R.N.—Viscount Mandeville, Captain R.N.; and Rev. J. W. Doran, LL.D.—Lt. Col. Phipps; and Rev. Horace Townsend—Rev. F. A. Cox, LL.D.; and Rev. John Langley, of Wallingford—Rev. James Brown; and Rev. C. Seymour—and Capt. Bazalgette, R.N.; and Nadir Baxter, Esq.

Resolutions.

—That, while this Meeting learns with regret that funds have not been provided adequate to the current demand for Bibles from Regiments at home and abroad, they rejoice to find that more than 46,000 Bibles have been distributed to the Military Department within the last eight years.

— That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, witnesses with heartfelt pleasure the increasing circulation of the Holy Scriptures among the Seamen of His Majesty's Navy, to whom 1369 copies have been issued during the past year; as also the extensive distribution among Sailors in the Merchant Service: and, relying on the Divine Promise, that His Word shall not return unto Him void, they would thank God for the past, and take courage for the future.

Summary.

Receipts of the Year, 2819*l.* 8*s.*— Payments, 2898*l.* 13*s.* 2*d.*— Issues of Bibles and Testaments during the Year, 8776—Total Issues since the formation of the Society, 273,336.

NEWFOUNDLAND AND BRITISH-NORTH-AMERICA SCHOOL SOCIETY.

TENTH ANNIVERSARY.

Sermons.

Tuesday, May 7, at vi½ p.m.; at St. Clement Danes; by Rev. W. Marshall, M.A. Secretary of the Society; from 2 Cor. viii. 9 : Collection, 9*l.*—*Tuesday, May 22*, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. Hugh Stowell, M.A.; from Eph. iii. 15 : Collection, 27*l.*

Meeting.

Wednesday, May 8, at xii; in Exeter Hall; Lord Bexley in the Chair : Collection, with Donations, 34*l.* 3*s.* 1*d.*

Movers and Seconders.

John Labouchere, Esq.; and Rev. Robert Munro—Joseph Wilson, Esq.; and Mr. W. Jeynes, from Newfoundland—Rev. T. Harding; and Percival White, Esq.—Rev. Daniel Wilson; and Rev. John Burt, from Newfoundland—and Rev. J. W. Watts, of Bath; and Percival White, Esq.

Resolution.

— That this Meeting, contemplating with lively interest and Christian Sympathy the great moral and spiritual necessities of the rapidly-growing population of the British Provinces in North America, feels deeply convinced, that one of the most effectual means, under Divine Providence, of meeting those wants and promoting good order and happiness among the people, is, the introduction of that System of Education, which has so happily succeeded in Newfoundland: and that, therefore, it is the duty of this Society to establish its Schools in the Canadas, as soon as adequate funds can be raised for that purpose.

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions	212	12	0
Donations & Life Subscriptions..	301	18	9
Collections	339	18	0
Associations	1233	8	11
Contributions in Newfoundland,	403	16	1
Drawbacks	13	2	3
Total	£.2504	16	0

Payments of the Year.

Salaries and Expenses in Newfoundland	2066	14	2
Salaries, Poundage, Printing, Travelling Expenses, Postage, and Sundries	673	16	7
Total	£.2740	10	9

Summary.

Schools and Branch-Schools, 29—Masters and Mistresses, 18 : Under Teachers, 13—Scholars, in Free Daily, Sunday, and Adult Schools, 2359 : Total admitted, 5342.

LONDON MISSIONARY SOCIETY.

THIRTY-NINTH ANNIVERSARY.

Sermons.

Wednesday, May 8, at x½; at Surrey Chapel; by Rev. Ralph Wardlaw, D.D., of Glasgow; from Gal. iv. 18—*May 8*, at vi p.m., at the Tabernacle; by Rev. David Stuart, of Dublin; from Acts ii. 1—16—*May 9*, at vi p.m.; at Tottenham-Court Chapel; by Rev. John Burnett; from Psalm lxxxvii. 5—*The Highest, Himself, shall establish her.*

Meeting.

Thursday, May 9, at x; in Exeter Hall; Thomas Wilson, Esq., Treasurer, in the Chair.

Movers and Seconders.

Rev. Ralph Wardlaw, D.D.; and John Davies, Esq.: supported by Rev. Samuel Cox, LL.D., of New York—Rev. R. W. Hamilton, of Leeds; and Rev. John Langley, of Wallingford: supported by Hon. Capt. Waldegrave, R.N.—Rev. John Burder, of Stroud; and Rev. Joseph Roberts, of the Wesleyan Missionary Society: supported by Rev. J. W. Doran, LL.D.—and Rev. David Stuart, of Dublin; and Rev. J. M. Philippo, from Jamaica.

Resolution.

— That the important changes now in progress, both of a political and civil character, favourable to the advancement of True Religion, and deeply affecting some of the predominant Systems of Superstition in various parts of the world, impose on all True Christians the solemn duty of furnishing greatly enlarged means, for the extension of Missionary Operations, among Heathen and other Unenlightened Nations.

State of the Funds.

The Receipts of the Year amounted to 34,558*l.* 3*s.* 3*d.*, and the Payments to 38,250*l.* 18*s.* 7*d.*

Collections at the Anniversary, May 1833.

	£.	s.	d.
Surrey Chapel.....	285	7	8
Tabernacle.....	65	5	2
Annual Meeting.....	362	6	0
Tottenham-Court Chapel.....	48	0	11
St. Ann's, Blackfriars.....	49	17	11
Sion-Chapel Communion.....	43	0	0
Silver-Street-Chapel ditto.....	33	10	0
Orange-Street-Chapel ditto.....	27	10	0
Kennington-Chapel ditto.....	44	5	8
Claremont-Chapel ditto.....	76	0	0
Hackney-Chapel ditto.....	10	10	0
Total.....	£ 1045	13	4

the Apostacy seems tottering on its foundation, and giving symptoms of the approach of the day, when, after having been consumed with the Spirit of the Lord's mouth, it shall be destroyed with the brightness of His coming.

— That this Meeting, thankful to Almighty God for the privilege which He has bestowed on them of contributing, even in the most humble manner, to uphold His Truth in opposition to all error, would, in separating, desire to renew their attachment to the Society; and, in the future prosecution of its objects, to be actuated increasingly with a spirit of uncompromising boldness and Christian Love.

State of the Funds.

Receipts of the Year, 2298*l.* 19*s.* 7*d.*— Payments, 2310*l.* 15*s.* 11*d.*—Outstanding Debts, 200*l.*

BRITISH REFORMATION SOCIETY.

SIXTH ANNIVERSARY.

Sermons.

Wednesday, May 8, at vii p.m.; at St. John's Chapel, Bedford Row; by Rev. Sanderson Robins, M.A.; from 2 Cor. x. 4: Collection, 11*l.* 7*s.*—*May 9,* at vii p.m.; at St. Clement Danes; by Rev. J. R. Page, late of Newport, Ireland; from Rom. iii. 31: Collection, 4*l.* 1*s.*

Meeting.

Friday, May 10, at xi; in Exeter Hall; Lieut. Col. Phipps in the Chair: Collection, 49*l.* 4*s.* 9*d.*

Movers and Seconders.

Marquis Cholmondeley; and Rev. J. Cumming—Dean of St. Patrick's; and James Cummins, Esq. of Cork: supported by J. E. Gordon, Esq.—G. Finch, Esq. M.P.; and Edward Tottenham, Esq.: supported by Rev. W. L. Beaufort, of Glamire, near Cork—Andrew Johnstone, Esq. M.P.; and Rev. John Lyons—and Rev. C. Seymour; and Lord Barham: supported by Capt. T. V. Harcourt, R.N.

Resolutions.

— That, while this Meeting thankfully acknowledges the ready response which has been made by the Christian Public to the late Appeal of the Society, they would desire in their acknowledgment to press on each individual the importance of labouring earnestly, in the strength of the Lord, in the furtherance of the noble objects which the Society has in view.

— That, while the prevalence of Popery in Great Britain and the constant and unremitting exertions of its Advocates loudly call upon every Protestant to be found at his post, employing such means for the diffusion of Truth as are in accordance with the Word of God, there is, on the other hand, matter of much congratulation and encouragement in the fact, that, on the Continent of Europe,

TRINITARIAN BIBLE SOCIETY.

SECOND ANNIVERSARY.

THE First Anniversary^s was held in December: see p. 533 of our last Volume: the Second was held thus early, in order to bring the Anniversaries to the same period of the year as those of the other Religious Institutions.

Meeting.

Tuesday, May 14, at i; in the Lower Room, Exeter Hall; Rt. Hon. Thomas Erskine in the Chair: Collection, 26*l.* 5*s.*

Movers and Seconders.

David Pennant, Esq.; and John Labouchere, Esq.—Rev. W. Orger; and Rev. C. Seymour—Rev. J. Cumming; and Lieut. Browne, R.N.—Rev. J. Davis; and Rev. G. W. Phillips.

Resolutions.

— That this Meeting, viewing the portentous aspect of the Times, and desiring to follow the leadings of Divine Providence, feel it increasingly their privilege to unite, on Scriptural Principle, for maintaining the Catholic Faith, in a full and Public Confession of the Lord Jesus Christ; and therefore, in dependence on the power and guidance of the Holy Ghost, pledge themselves to renewed exertion for the wider diffusion of the Principles and for the more speedy accomplishment of the Objects of the Society.

— That this Meeting, in closing the proceedings of the day, would record their solemn conviction, that, to acknowledge the Glorious Doctrine, which forms their bond of union, is the duty of all True Christians; and, while congratulating those who by their services have been permitted to forward the interests of the Institution, they would ever desire to look for support and countenance to Him, for whose glory the Society was established, and by whose favour alone it can be prospered.

Summary.

Receipts since the Meeting in De-

cember, 1211*l.* 15*s.* 4*d.*—Assets exceeding Liabilities, 320*l.* 17*s.* 6*d.*—Bibles and Testaments issued since the Meeting in December, 3358: Total Issues, 7641.

—◆—
CONTINENTAL SOCIETY.
FIFTEENTH ANNIVERSARY.

Meeting.

Wednesday, May 15, at xii; in the Lower Room, Exeter Hall; Hon. John James Strutt in the Chair: Coll. 50*l.*

Movers and Seconders.

Rev. Henri Pyt, from Paris; and W. Anderson, Esq.—Viscount Mandeville; and Rev. C. Seymour—and Edward Tottenham, Esq.; and Lieut. Col. Phipps.

Resolution.

—That this Meeting, trusting in Him, who hath promised that the Word which goeth forth out of His mouth shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it, do cherish a good hope that the union now formed with dear Brethren in Christ at Paris may be ordered and blessed of the Lord to the furtherance of His Gospel.

State of the Funds.

The Receipts of the Year were 1609*l.* 9*s.* 4*d.*; and the Payments, 1875*l.* 14*s.* 7*d.*

—◆—
BRITISH & FOREIGN TEMPERANCE SOC.
SECOND ANNIVERSARY.

Meeting.

Tuesday, May 21, at xii; in Exeter Hall; Lord Bishop of London, Patron, in the Chair: Collection, with Donations and Annual Subscriptions, 68*l.* 3*s.*

Movers and Seconders.

Lord Henley; and Rev. Dr. Cox, of New York—Bishop of Winchester; and Rev. John Clayton, jun.—Rev. Sanderson Robins; and Rev. Hugh Stowell—Captain Brenton, R.N.; and Rear-Adm. Sir Jahleel Brenton, K.C.B.—and G. W. Carr, Esq., of New Ross; and Mr. W. C. Chapman, of Birmingham.

Resolutions

—That this Meeting, viewing with peculiar satisfaction the prosperity of Temperance Societies as connected with the extension of the Redeemer's Kingdom upon earth, desires gratefully to acknowledge the Blessing of the Almighty on the labours of numerous Temperance Associations spreading over the Globe; and feels encouraged to proceed, in humble dependence on Divine Support.

—That it is especially desirable to relieve the numerous and interesting classes connected with the Maritime Affairs of this Commercial Nation from the ruinous Expenses, Dangers, Vice, and Misery produced by Intemperance.

State of the Funds.

The Receipts of the Year were 1606*l.* 9*s.*, and the Payments 1036*l.* 11*s.* 2*d.*

Summary.

In the United Kingdom, more than 700 Temperance Societies have been established: the Members in England and Wales are 53,000; in Scotland about the same number; and in Ireland, upward of 15,000; these, added to the numbers who have associated in the Canadas and other British Colonies, form a total of about One Hundred and Fifty Thousand British Subjects, associated to abolish the ruinous use of spirits as a beverage. Nearly a million and a half of Tracts and other Publications have been issued from the Press in London alone; and the Committee state—

The investigation of this subject, caused by the Temperance Societies of the New and the Old World, has already produced a marked change in the feeling of the British Public with regard to ardent spirits. The happy result, even of this partial success, together with the steady perseverance and animating example of the philanthropists of America, the fathers of this great reformation, justly encourage us, by more vigorous and extensive efforts, to co-operate with them in spreading the benefits of Temperance Societies throughout the civilized world.

—◆—
PEACE SOCIETY.

SEVENTEENTH ANNIVERSARY.

Meeting:

Tuesday, May 21, at vii P.M.; at the Friends' Meeting House, in White-Hart Court, Lombard Street; Joseph John Gurney, Esq. in the Chair: Collection, 19*l.* 18*s.* 4*d.*

Movers and Seconders.

G. Pilkington, Esq.; and Rev. Joseph Belcher—Joseph John Gurney, Esq.; and Rev. James Hargreaves—Rev. Dr. J. Pye Smith; and Rev. T. Raban—and Joseph T. Price, Esq.; and Rev. Thomas Wood.

Resolutions.

—That the preservation of the General Peace of Europe, under circumstances which have threatened its interruption, calls for devout thankfulness to the Supreme Being; and this Meeting hopes that the "Peace Principle," which has prevailed in the Councils of Christian Nations, will continue to maintain its ascendancy, and prevent the calamities attendant on a state of war.

—That, in the present unsettled state of the world, when the contest is not so much between Nations as Principles, whether War or Peace shall be dominant in the Councils of Governments, and when there is evidently an aversion to the recurrence of war in the

reflecting portion of the community at large, it is the imperative duty of Christians to embrace every opportunity of infusing into the minds of men Gospel Views on that important subject, as being those by which only the happiness of mankind can be permanently secured, and the prophetic visions of the establishment of Messiah's Kingdom on earth be realised.

Summary.

Receipts of the Year, 638*l.* 7*s.* 9*d.*: Payments, 574*l.* 5*s.*—Tracts printed in the Year, 103,163; Sold and Distributed, 48,263: Tracts printed from the beginning, 644,245.

SOCIETIES FOR SEAMEN.

Suggestion of the Union of all Seamen's Societies with one or other of Two Chief Institutions.

As Registrars of all proceedings which manifestly tend to the furtherance of the Gospel, we feel great interest in the efforts made in behalf of Seamen; as that body of men has, by its moral degradation, proved a reproach to Christianity throughout the world, but would become, by its conversion to God, a most powerful instrument of propagating the Gospel in every clime.

It is much to be regretted that the case of Seamen has not been taken up in a manner suited to its importance. Several Societies have directed a portion of their labours to Seamen, and others have been formed expressly for their benefit; but these efforts have wanted that system, organization, direction, and comprehensiveness of object, which the case requires. The claims of Seamen have been preferred in such multiplied forms, and sometimes so mixed up with other objects, that however prevalent may have been the desire to contribute to the religious instruction and general good of this important class, yet no such security has been offered as to satisfy the Christian Public at large that their contributions would be efficiently applied to the object, on a scale at all commensurate to the necessities of the case.

It appears to us, that, in efforts to benefit Seamen, we should take the course which is usually taken in religious exertions, either for the community at home or for the Unchristianized Nations abroad. Churchmen and Dissenters, so far as unholy leaven is expelled or neutralized, can and do act cordially together in such Institutions as allow of this co-operation without any compromise of

principle: as the due care of Sailors involves considerations of both Doctrine and Discipline, it seems advisable that all Societies which aim at their religious benefit should range themselves under one or other of two Institutions, to be conducted, respectively, by Churchmen and Dissenters. Public Worship, the Ministry of the Word, the Education of the Young, the supply of the Scriptures and other Books, Asylums for Orphans, Homes for Sailors between their voyages, and all other modes of benefiting Seamen which experience has shewn to be necessary, might be conducted on an enlarged and systematic plan by each of the two Institutions, with mutual charity and good-will. The public confidence would be more extensively conciliated by this measure than it has hitherto been.

It will appear from the following details that a New Society was formed on the 6th of May, which invites the co-operation of all Denominations. This Society might form the germ of a great Dissenting Institution, in which, as in the London Missionary Society, might be united all pious persons who approximate so nearly in their views of both Doctrine and Discipline, as to be able to co-operate without any compromise of principle; while those, whose views and obligations with reference to discipline restrict them within a certain line of co-operation, might form a great Episcopal Institution. Experience is daily proving, that this is the method, in our present imperfect state, of carrying on religious designs in the most efficient manner, and with the largest measure of mutual charity.

Port-of-London and Bethel-Union Society.

From the Report delivered at the Annual Meeting, held at the City-of-London Tavern at noon on the 6th of May, Lord Mount-Sandford in the Chair, it appeared that 4067 Sailors, and nearly an equal number of other persons, had, in the year, attended Public Worship on board the Floating Chapel: 987 Tracts and Books and 34 Bibles and Testaments had been distributed; and 220 Children were under instruction in the Day Schools at Wapping.

Merchant-Seamen's Orphan-Asylum.

This Asylum has hitherto formed a part of the objects of the Port-of-London Society, but will henceforth be considered as a separate Institution. In five years there had been admitted 48 boys and 24 girls.

Sailors' Society.

At a Meeting, held at the London Tavern, on the evening of Monday the 6th of May, the Lord Mayor in the Chair, a Society was formed, under the above title, for the moral and religious improvement of Seamen. The Rev. Dr. Cox, of Hackney, has taken a principal share in bringing forward this Institution, which is open to the co-operation of all Denominations. The inadequacy of existing Institutions to meet the exigencies of the case was assigned as a special call for a New Society; there being nearly 24,000 British Vessels continually afloat, manned by more than 150,000 seamen, more than 10,000 of whom are always within reach of the Metropolis. The objects of the Society are thus stated in one of the Resolutions:—

—To establish an extensive and regular system of Preaching the Gospel on shore, holding Prayer Meetings, and distributing the Scriptures, Books, and Tracts: a Minister to be appointed as the Thames Missionary, who shall devote his time to the spiritual interests of sailors and watermen. To form Sabbath and Day Schools for the Children, and Evening and Sabbath Adult Schools for Sailors and Watermen.

Destitute Sailors' Asylum.

From the Report read at the Annual Meeting, held in the Lower Room, Exeter Hall, on the 11th of May, Lord Mount-Sandford in the Chair, it appeared that upward of 1100 Sailors had passed through the Asylum in the year; and that from its first establishment in the winter of 1827, there had appeared 5500 names on the books. The Annual Expenses are between 1100*l.* and 1200*l.*; but the present Income is inadequate to meet them. The greatest degree of orderliness and quietness had marked the conduct of the Sailors, under the religious discipline to which they were subjected. Collection at the Meeting, 26*l.*

Sailors' Home.

The Annual Meeting was held, on the 13th of May, in the Lower Room, Exeter Hall, Lord Mount-Sandford in the Chair. Little progress has been made in the Building erecting in Well Street, London Docks; and the funds are in arrear. Efforts had been making for some months, to man the ships in the Port of London; and, by that means, to subvert the system of Crimps, which has a pernicious effect in degrading and demoralizing Seamen. A fair prospect opens, if due support can be obtained, of rescuing Sailors from the many evil hands who plunder them on

their arrival in the river. The Ship-owners of London are aware of the advantages of such an Institution as this, and are raising subscriptions to complete one part of the building; the "Sailors' Home" being, at present, nothing but the large shell of a structure, which will require perhaps 4000*l.* to complete it. Collection at the Meeting, upward of 38*l.*

Sailors' Rest Asylum.

This Asylum, which is situated in Cannon-Street Road, St. George's-in-the-East, is under the care of the Minister of Trinity Church contiguous; and is considered as an appendage to that Church, the Minister of which holds Evening Prayer, and reads and expounds the Scriptures to the inmates daily. The Bishop of Llandaff is Patron, and Sir John Key, Bart. M.P. President. The following extract from a Circular lately issued will shew the beneficial tendency of the Institution:—

Crowds of shipwrecked, stranded, castaway, robbed, or destitute Sailors reach London from all parts of our sea-shore and of the world, shirtless, shoeless, and penniless, who must perish in our streets but for prompt assistance. The SAILORS' REST ASYLUM is opened for all such distressing cases. Every forlorn and starving Sailor is here instantly received on application: he is washed and shaved, and has a basin of bergue, or thick oatmeal porridge, and a sea biscuit, every morning—is sent out to look for a ship through the day—and has a basin of good soup and a biscuit every evening, with clean straw for his bed.

The number of Sailors in the Establishment, during the last winter, averaged from 80 to 100; and many more, in the most deplorable state, daily apply for relief, but cannot be admitted for want of funds to support them till they can obtain ships.

By timely relief, Sailors have been assisted to obtain ships; and have been kept from begging and robbing, and numerous other evils to which they might have been exposed, and from being a burden to the country in general; and, as such, the Institution has some claims of justice, as well as of mercy, on the public at large: but its claims will appear to be most urgent, when it is considered that great numbers of destitute sailors, by means of the Asylum, have been kept from actual starvation, and that the relief is for a class of men who very seldom have the benefit of parish assistance, or of the various local charities of our country; and when it is further considered, that men of various colours, and from different climates, many of whom never heard the Name of Jesus, are daily brought under the sound of His Gospel, the object needs no encomium to recommend it to the Christian World.

Merchant-Seamen's Bible Society.

The Thirteenth Anniversary of this

Society was held Oct. 12, 1832. The Receipts of the Year had been 670*l.* 15*s.* 7*d.*, and the Payments 610*l.* 1*s.* 10*d.* The Issues of the Year had been 1829 Bibles and 3772 Testaments, and the Total Issues from the beginning, 19,830 Bibles

and 26,345 Testaments.

The *Episcopal Floating-Church Society* held its Anniversary too late in the month to allow of our giving any report of its proceedings.

LONDON MISSIONARY SOCIETY.

Measures for the Increase of the Funds.

THE Directors have issued a Circular on this subject, from which we make such extracts as will apprise our Readers of the state and hopes of the Society in respect of its Funds. They remark—

Perhaps at no former period of the Society's History were its affairs more deeply interesting than at the present time. The Openings to widely-extended fields of labour, both in the Eastern and Western World, are inviting: the Triumphs of the Cross over superstition, barbarism, and idolatry, are distinguished: the Calls for more Labourers are distinct and imperative: the Offers of Service from holy, devoted, educated, and in other respects suitably-qualified men, have been numerous—and yet, from inadequate means, the Directors have found themselves placed in circumstances of difficulty and painful embarrassment. Meetings for prayer and deliberation have been held; and a careful and deliberate investigation of the several departments of the Society's operations, with a view to retrenchment in every practicable form, has been made.

In addition to several plans, now carrying into effect, for reducing the expenditure at home, it was determined, at a Meeting held on the 18th of February, that the Directors should promote, among themselves and others, an enlarged scale of contributions; in pursuance of which 18 Directors at that Meeting contributed the sum of 39*l.* 5*s.* in Donations, and engaged for additional Annual Subscriptions to the amount of 67 Guineas.

A Circular on this subject was sent to the Society's Auxiliaries, answers to which conveyed—

—substantial and practical evidence of unabated attachment to the great objects of the Society, and unshaken confidence in those who have the direction of its affairs.

The Essex Auxiliary held a Meeting on the occasion, at which the Rev. John Clayton, jun. attended as the accredited representative of the Directors. Some extracts from an account of the Meeting, published by the Auxiliary, will shew the manner in which the Appeal of the Directors is met by that body.

Communications of a most interesting character from the Board of London Directors were read, containing extracts from the correspondence of the Society's Missionaries in India, to the effect—that opportunities and facilities for the introduction of the Gospel to the Natives are daily opening and spreading beyond all expectation—that every thing in the state of society there indicates great approaching religious changes; and invites, yea demands, the zealous efforts of Christians to publish among the inquiring people Gospel Truth—that the Missionaries, oppressed with labour and distracted by numberless diversified calls of duty, find their numbers utterly inadequate to meet the demands, or make use of the most inviting calls continually pressed on their attention—that, in this posture of things, frequent mysterious and most afflictive strokes of death have been permitted by the Great Head of the Church to reduce their numbers, impede their work, and both distress and enfeeble their souls—and, as the result of all, the decided and deliberate conviction of the Missionaries, that, to meet the present exigencies of their field of labour, their numbers ought forthwith to be at least doubled; and, could that be accomplished, no doubt new successes would create a necessity for still-increased exertions. The Meeting was also informed, that statements and applications of a precisely-similar character have been received by the Directors from both South Africa and the West Indies.

Statements of the finances of the Society were then submitted to the Meeting, shewing—that the Average Expenditure for the last Eight Years had been, in round numbers, about 39,120*l.*; and

the Average Receipts for the same period, including the entire resources of the Institution, voluntary contributions, interest of vested funds, and bequests of deceased friends, about 37,330*l.* annually: but, in this statement, neither receipts or disbursements for Special Objects are included. Thus, for eight successive years, the income of the Society has fallen short of its outlay to the average amount of about 1800*l.* per annum: to meet which deficiency, at various times, portions of its vested property have been sold, to the amount of more than 14,000*l.* sterling: though it is gratifying to know, that the extra collections made by the public for that purpose have replaced this sum, minus about 500*l.*; for the Committee of the Essex Auxiliary are fully assured, that to maintain the honour and credit of the Society in emergencies which are of very possible occurrence, and which, to a certain degree, have already arisen, a Reserved Fund, not less than that now possessed, is indispensable.

Thus it is plain, that to make the regular income equal to the current expenditure of the Society in future years, if the scale of its operations should not be at all increased, about 2000*l.* per annum must be added to the average income of the last eight years; while the increased efforts so urgently required by the present state of the Society's operations cannot demand less than from 6000*l.* to 8000*l.* additional contributions annually for the future. Indeed, the progress of the Society hitherto, its present circumstances, and its prospects for the future, all concur to prove that its zealous friends should propose to themselves nothing less than to raise its income, without delay, to the average of 50,000*l.* per annum.

Mr. Clayton then favoured the Meeting with full and most satisfactory information on every topic of interest or importance relative to the Society—the establishment at Austin Friars, with the anxious efforts of the Directors to reduce the charges connected with it to the lowest amount compatible with its efficiency—the operations of the Missionaries abroad, their labours and successes, difficulties and failures—the correspondence between the Directors and their Missionaries, and the satisfactory arrangements recently effected with respect to it—the recent charges against the Directors which have appeared in print, their origin and spirit; and the simple facts of the several cases brought forward, upon a

correct, unvarnished statement of which alone the Directors rest their defence—and, finally, the total absence, on the part of the Directors, of any design or wish for the concealment of their proceedings from the friends of the Institution; they, on the contrary, earnestly desiring a more frequent and unreserved intercourse with their constituents in the country, as to the manner in which they are discharging their sacred and important trust.

The subjoined Resolutions, founded on the statements thus submitted to the Meeting, will best prove how satisfactory they were to the Gentlemen present—how, by the whole disclosure, their confidence in the London Directors was confirmed and established—their interest in the Society and its operations renewed—their conviction of the necessity of increased exertions fully settled, and their willingness to bear a part in them excited—and, finally, their hope of certain and enlarged success, as the result of persevering efforts in the great work, cheered and heightened:—

—That the proceedings of this day have resulted in renewed satisfaction in the general management of the London Missionary Society, and confirmed confidence in the wisdom and fidelity of its Directors, on the part of this Meeting.

—That the statements now made have convinced the present Meeting of the duty and necessity of increased efforts and contributions, in order that the operations of the Society may be carried forward with greater vigour and to a wider extent, so that the openings for Missionary Labour prepared by Divine Providence, especially in the East Indies, may not be neglected.

—That this Meeting expresses an earnest hope that the friends of the London Missionary Society, in the County of Essex, will bear their part in the increased effort so loudly called for, by a zealous and united endeavour to raise the contributions for the County, if possible, at once, to the annual amount of 1500*l.*

In the following Minute and Resolution, the Directors bear a grateful and deserved

Testimony to the late Rev. Rowland Hill.

On its having been officially communicated to the Directors of the London Missionary Society, on Monday, April the 22d, 1833, that the Death of the Rev. Rowland Hill had taken place on Thursday the 11th of April, and that the Chairman of the Board and the Secretaries had, on the part of the Directors, attended the funeral at Surrey Chapel,

on Friday the 19th of the same month, it was resolved.

—That the Directors receive, with sentiments of profound submission to the Divine Will, the intelligence of the decease of the venerable Rowland Hill; and are deeply sensible of the loss which the Society has been thus called to sustain—that, while the Directors affectionately sympathize with the bereaved Congregation and a large portion of the Christian Community, in mourning the departure of one of the brightest ornaments of the age in which he lived, for more than threescore years one of the greatest blessings to the Church, they rejoice that Mr. Hill was one of the Founders of the Society, and one of the Preachers who at its formation publicly advocated its claims—that, from its commencement, the Society has received his entire approbation, his ardent attachment, his ready and effective service, and his liberal support—and that the last public service for which he allowed himself to be announced was to preside at a meeting of its friends: and, while the Directors feel grateful, that, to the end of his life, the Rev. Rowland Hill was the firm and constant friend of the Society, and rejoice in the faith which supported and the hope which cheered his last hours on earth, they would pray that the mantle of the departed may descend on his survivors; and that the Lord may raise up others, who shall emulate his labours, and ultimately participate his blessedness.

Continent.

Germany.

UNITED BRETHERN'S MISSIONS.

Centenary Retrospect of the Missionary Labours of the Brethren.

THE 21st of August 1832 was celebrated throughout the Church of the Brethren, a Century having been then completed from the day of their first effort in behalf of the Heathen. From a "Retrospect of the Missionary Labours of the Brethren's Church during the past Century," we shall make such extracts as will bring the chief facts of this encouraging record before our Readers.

*Oh praise the Lord all ye Heathen!
praise Him all ye Nations!*

This exclamation, which we repeat in our Solemn Assemblies on each returning Lord's Day, is, on this Centenary Anniversary of the Commencement of our Missionary Work, uttered with fervour of heart by thousands in all our Congregations; and is joyfully re-echoed in our numerous Missionary Stations, by tens of thousands of converted Gentiles,

who build with us on the same foundation of faith. *Who can utter the mighty acts of the Lord? who can shew forth all His praise? Who can rehearse the wonders which He has wrought, through the instrumentality of the Church of the Brethren, for the spread of His Gospel? The contemplation of the Missionary Work committed to us fills us with amazement! On our part, that work was, in its commencement, a work of faith: such it has continued to be during its blessed progress; and such it still remains, extended as it is, this day, over many regions of the globe. The Lord has been pleased, throughout a Centenary Period, to grant success to the labours of the Brethren, which were begun, and have hitherto been carried on, with the eye of child-like confidence, directed toward Him, the Author and Finisher of our faith; notwithstanding the insufficiency of the means and the imperfections of the instruments employed, amidst manifold dangers by land and sea, and under innumerable hardships, trials, and difficulties.*

The origin of the Brethren's Missions is to be traced back to a time, when the motto of the Congregation at Herrnhut was, as expressed in one of its early hymns—"JOY IN POVERTY AND SHAME!"

The Missionary Spirit manifested itself as early as the year 1727, and every opportunity was gladly embraced of yielding to its blessed influence.

Thus, on the 21st of August 1732, the first two Missionaries of the Brethren's Church—Leonard Dober and David Nitschman—set out for the ISLAND OF ST. THOMAS: on the 19th of January 1733, three Brethren—Matt. Stach, Christian Stach, and Christian David—burning with like zeal, took their departure for GREENLAND: John Töltschig and Anthony Seiffarth proceeded, in 1734, to NORTH AMERICA; others, in 1735, to SURINAM and BERBICE, Lewis Chr. Dehne and J. Güttner forming the first Settlement in Berbice in 1738: in 1736, George Schmidt proceeded to the CAPE OF GOOD HOPE.

All these Missionaries were either artisans or husbandmen—men of simple manners, few wants, and for the most part inured to toil and hardships. It gave them little concern, whether they would have to perform a long or a short journey—whether that journey was to be undertaken by sea or by land, and would lead them to a sultry or a frigid zone. They were not able to form extensive

plans: their whole mind was exclusively bent on winning souls for Christ; and the salvation of but ONE soul they esteemed so inestimable a prize, that, like Leonard Dober, they were willing to give their liberty, yea, their life, in exchange for it. Thus, the first Missionaries in Greenland admonished and cheered each other in their spiritual songs, with words like these:—"Lo! thro' snow and ice we press—One poor soul for Christ to gain—Glad, we bear want and distress—To set forth the Lamb once slain!"

Thus also the Messengers of the Gospel, who had bent their steps to Berbice, declared, that all their toil would be amply compensated, if they could bring but ONE of the Arawak Tribe to the knowledge of *the Truth as it is in Jesus*. Their faith was not put to shame: the Lord has been pleased to grant success, far exceeding their utmost hopes and expectations.

During the ten years which followed the period now alluded to, the Missionary Spirit lost much of its energy. Some errors in doctrine and extravagancies in practice had found their way into the Church; and, as they were calculated to lead the mind astray from the simplicity of the Gospel, the observation of the late Bishop Spangenberg, concerning the relaxation of Missionary Ardour at home, appears to be a very just one; namely, that we "must consider it rather as a subject of gratitude to God, that, under such circumstances, less zeal for the conversion of the Heathen was manifested than had before prevailed.

Another period of ten years now succeeded of a different complexion; and, during the same, new doors were opened by the Lord, for the extension of our Missionary Labours, chiefly in the English West-India Islands.

The Mission in JAMAICA was begun in 1754, by Zach. George Caries; and that in ANTIGUA in 1756, by Samuel Isles: both these Missions were, in the sequel, crowned with the most encouraging success. Neither was the wild and inhospitable coast of LABRADOR forgotten at that time, though the establishment of a Mission among the predatory and murderous Esquimaux could not be effected till 1770, by the Brn. Jens Haven, Lawrence Drachart, and Stephen Jensen.

In the year 1765, the Mission in BARBADORS took its rise; and the first settle-

ment was formed in 1767, by Benjamin Brookshaw—in 1775, that in st. KITTS', by the Brn. Birkby and Gottwald—and, in 1790, that in TOBAGO by Br. J. Montgomery: this was afterward suspended, but was renewed in 1827.

In the year 1792, the Mission at the Cape of Good Hope was renewed by the Brn. H. Marsveld, D. Schwinn, and J. Kühnel; and, in subsequent years, was greatly enlarged. The inspection of the Leper Hospital was also committed by Government to the Brethren. In 1828, our Missionaries in South Africa ventured to go beyond the boundary of the Cape Colony, into the country of the Tambookies, a Caffre Tribe; and the settlement of Shiloh has, in a short time, obtained an unexpected increase from the surrounding population.

On this Festive Day, we see 209 Brethren and Sisters diligently employed on 41 Missionary Stations, in sowing the Gospel Seed; and count upward of 40,000 Greenlanders, Esquimaux, Indians, Negroes, Hottentots, and Caffres, including about 17,000 Communicants, whom we are favoured to call our Brethren and Sisters in the Lord. And how many thousands are already standing before the Throne of the Lamb, who, while here below, were turned by the Ministry of our Brethren *from darkness to light, and from the power of Satan unto God!*

At the time of the commencement of the Brethren's Missions, the Protestant Church on the Continent of Europe had no Missionaries in her employ; with the exception of a few devoted men, who had been sent by a Society at Halle, in Saxony, to the Danish Possessions in the East Indies, and of the venerable Hans Egede, who had been labouring zealously for the conversion of the Natives of Greenland from the years 1721 to 1736. How wonderful and encouraging is the change which has been effected within the Centenary Period now elapsed! The various Protestant Churches have sent forth into all the world multitudes of English, American, Dutch, Swiss, and German Missionaries, to preach among the Gentiles *the unsearchable riches of Christ*; and, in Western and Southern Africa, in the West-India Islands, yea, and in the Isles of the Southern Ocean, their labours have been crowned with glorious success. However different in some respects may be the views and the practice of these Missionary Bands, yet ALL have but ONE object in view, and ONE inheritance

above; and ALL are the servants of ONE only Master, even Christ Jesus, the Lord of All!

It is on this day a subject of thankfulness and joy, that the Lord has hitherto raised up Brethren and Sisters, who were willing to give up their worldly prospects, their native land and connexions, their personal comforts, yea, their health and life, to engage in that Missionary Work, which He himself has graciously entrusted to our Church. During the past century, 1199 persons (740 Brethren, and 459 Sisters) have been employed in the same.

In this number are also included those Brethren and Sisters who engaged in Missionary Enterprises, which had to be ultimately relinquished. Such were the attempts to preach the Gospel among the *Laplanders*, in 1734, and again in 1741, by the Brn. Behr and Ostergreen—the *Negroes in Guinea*, in 1737, by Chr. Potten, a Mulatto, and H. Hukuff—the *Negroes in South Carolina*, in 1739, by P. Boehler, and G. Schullius—and the *Creek Indians in Georgia*, in 1803. Br. Abraham Richter repaired to *Algiers*, to administer to the Christian Slaves in that Piratical State the consolations of the Gospel. Several Brethren exerted themselves in vain to obtain entrance for the truth among the numerous company of *Jews residing at Amsterdam*; especially Leonard Dober and S. Lieberkühn, about 1738 and 1760. A fruitless attempt was made in 1739, by D. Nitschman, jun. and Frederick Eller, to establish a Mission in *Ceylon*. The Missionaries stationed at the Settlement called the "Brethren's Garden" in *Tranquebar*, begun in 1759 by G. Stahlman, persevered for many years in their unproductive labours among the Hindoos; and endeavoured moreover from thence, amidst continual perils of their lives, to maintain an equally unsuccessful Mission in the *Nicobar Islands*. An attempt, by the Brn. Hocker and Rüffer, in 1747, to penetrate into *Persia*, in order to visit the *Gebri* or *Gaures* was frustrated. Several Brethren laboured for years among the *Copts in Egypt*; but the way into *Abyssinia*, whither they were most desirous to proceed, remained closed against them. The Settlement of *Pilgerhut in Berbice* had to be given up; neither could the Station among the *Aravaks* and *Free Negroes in Surinam* be maintained. The attempt so eagerly made and so often renewed by the Brethren in *Sarepta*, to convert the *Calmuca* to Christianity, remained for a number of

years without any success; and, just at the time when the most cheering hopes began to dawn that entrance would at last be found among that nation, this door was suddenly and peremptorily shut, under very distressing circumstances, in 1823.

At the present time, there are 57 Superannuated or Retired Missionaries (viz. 24 Brethren and 33 Sisters), who reside in our German, English, and American Congregations, and are either wholly or partially supported by our Mission Fund; constituting a charge on this fund of about 1200*l.*, on an average of several years past. The allowance to a married Missionary in retirement does not therefore exceed 35*l.*, and to a widow 12*l.*—an economical provision, to which it would be impracticable to adhere, were it not for the peculiar advantages afforded for this purpose by the Settlements of the Brethren, especially on the Continent of Europe.

In these Congregations, the Children of our Missionaries also receive their education. The greatest number of them, amounting to 56, are at present at Kleinwelke. The expense of this education may be stated at about 16*l.* for each child, including the gratuities given or the partial support allowed, in the case of such as are apprenticed to various trades.

Not a few of those who were born in our Missionary Stations have blessedly followed the footsteps of their parents. In the year 1830, there were Twelve Brethren and Sisters employed in various Stations, who were themselves the children of Missionaries. In some Missionary Families, zeal for the conversion of the Gentiles appears, by the Divine Blessing, to have been almost hereditary. The venerable John Beck, one of the first Missionaries in Greenland, was favoured to contribute Two Sons to the service of this Blessed Cause; and one of these was, in turn, permitted to see a Son and a Daughter similarly employed.

Let us, Dear Brethren and Sisters, pray the Lord of the Harvest, that He would also, in the time to come, raise up faithful and devoted servants from the midst of the Brethren's Congregations, and send them forth as Labourers into His harvest! That harvest truly is great, and the Labourers are few: darkness yet covers the greater part of the earth; and few and feeble, comparatively, are the efforts which have been made, to shed the saving light of the Gospel

amongst its benighted inhabitants. Millions yet live in Asia and Africa, in America, and in the Isles of the Ocean, who are without God and without Christ in the world, and awfully ignorant of their lost condition.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE following information is collected chiefly from the Reports of the several Missionaries, at their Christmas Quarterly Meeting.

Death of Mr. Thomas Bates.

Mr. Bates's Death was noticed at p. 203 of our last Number. From a Letter since received from the Rev. J. G. Wilhelm it appears that Mr. Bates, after very severe sufferings, was thought to be recovering: strong cramps, however, shortly after seized him; and on the morning of the following day, January 25th, he expired. The state of mind which he exhibited during his illness, joined to his humble Christian walk previously, lead to the hope that he has *entered into rest*.

State of the Christian Institution.

It was anticipated that much progress could not be made at the Institution, under the existing circumstances of the Colony; and the report given by the Rev. C. L. F. Haensel before he left the Colony seems to confirm that anticipation.

One of the Youths has been suspended for improper conduct: another appears not to have abilities to become a Teacher; and a third has exhibited marked disrespect for the Superintendent. A pleasing circumstance, however, is noticed by Mr. Haensel. The falling-off in the Society's Funds was mentioned to the Boys, when some of them made contributions out of their little savings, to help to make up the deficiency.

Report of Colonial Boys' School.

Of this School Mr. George Fox reports:—

I have been much satisfied, through-

out the quarter, with the general conduct of the Scholars, their attendance, and their progress in the several branches of their study; and also with the conduct of all those who are engaged in teaching in the School. The School-room is now in a weak state: its floor cannot much longer bear the weight of the number of Scholars who daily crowd into it.

State of the Congregations.

GIBRALTAR CHAPEL—The Rev. J. G. Wilhelm states that he is unable to report any increase in the number of those who come forward with earnest inquiries after the way of salvation. Many might be received into the Church, if excited feelings and strong expressions could be considered as sufficient evidences of conversion; but the Missionary, very properly, does not think it right to lower the standard of consistent Christian conduct.

KISSEY—The Congregations, both on Sundays and on Week-days, have continued very numerous. The early Morning Prayer-Meetings held every day are also pretty well observed. I attend to the Sunday duties, and Mr. Young to the Thursday-Evening Services and to the early Morning Prayer-Meetings.

The Communicants have walked steadfastly and consistently in their profession, so far at least as came to our knowledge; with the exception of one, whom I had to exclude from the Communion for breaking the Sabbath. Another had his name removed from the list, in consequence of becoming deranged. One died, it is hoped, in Christ. He was baptized on the 10th of June, 1831: we have reason to believe his end was peace. There were added six persons, during the quarter, to the number of Communicants. Mr. Young, for the present, continues to meet them in his house, twice a week, each time a different party: they also meet among themselves twice a week for prayer and mutual edification. Walter Carew is usefully employed in superintending the private walk of the Communicants, and in visiting the parishioners in their own houses.

Speaking generally on the Church and the people at large, I may say, that I observe an increasing desire after instruction, and that the Lord's Day is attentively observed by the greater number of the people; but I cannot help

thinking that the lamp is taken up by many, who go forth to *meet the bridegroom*, but *have no oil in their vessels with their lamps*. There are, however, some, of whom I have reason to believe that they are effectually called from *darkness to light*; and thus we find verified the words of the Saviour, *Many are called, but few are chosen*. Surely, for the sake of those few, we ought, like the Apostle, to be willing to suffer all things. Oh! for more faith, more patience, more deadness to the world!

[Rev. G. W. E. Metzger.]

WELLINGTON — The Rev. G. W. E. Metzger mentions that the attendance on Public Worship has continued the same as stated in former Reports. Samuel Crowther, a Native Teacher, had been very actively engaged during the quarter at this Station. Circumstances rendering it advisable for Mr. Metzger to visit England, and the number of Missionary Labourers in the Colony still being inadequate to their work, it has been thought advisable to relinquish the charge of this village, at least for the present.

GLOUCESTER — Of the Communicants at this place, one has been led away by a woman calling herself a prophetess. This woman and her followers profess to be led by immediate directions from the Holy Spirit. The Rev. W. K. Betts expresses his fear lest many should be drawn away by this delusion.

REGENT — Of this place Mr. Weeks reports that many of the Communicants have been suspended during the quarter for various offences. Three of them have given signs of deep contrition. Of the Candidates for Baptism, however, he states — “There are a few, I hope, who are earnestly seeking the salvation of their souls.”

BATHURST — With respect to the attention that is paid to the Word and Worship of Almighty God, there is some encouragement, from the apparent seriousness of many, and the good hope we have of some: yet, from the want of sincere inquirers after the things that belong to their peace, we are made sensibly to feel, that means are efficacious only

May, 1833.

when accompanied by the life-giving influence of the Holy Spirit. May that good Spirit be poured out on us, and on all our Congregations, that *the Word of the Lord may have free course and be glorified*. A Prayer-Meeting, for the purpose of seeking the blessing of God on this and on all other Missions, has been begun, which we intend, through God's assistance, to hold on the first Monday of every month. The Meeting was well attended.

[Mr. J. Warburton.]

CHARLOTTE — Mr. J. Warburton and John Attarra have attended to the conducting of the Sunday-Afternoon Service at this Village. The Communicants and Candidates of Charlotte continue to meet regularly with those of Bathurst for Religious Instruction. A good number of these can read the Word of God: some who cannot read are attending the Sunday and Evening Schools, and are getting forward. Here also a few painful instances of insincerity have occurred.

State of the Schools.

KISSEY — Mr. W. Young reports concerning the Day School at this place:—

I have often been gratified to see the diligence of some of the children in our School, accompanied with a lively disposition to emulation. Some of the Scholars of the First Class are advancing in the knowledge of their Bible: they will sometimes readily find a parallel passage, and give a tolerably correct answer on the doctrines of our blessed Saviour, though their hearts at the same time do not seem to be much influenced by the truths which they are daily taught.

He adds:

The Holy Spirit must apply the Word as the great means of conversion, or our labour is in vain. By a diligent use of God's appointed means, we have been enabled to remove the idolatrous and superstitious practices of the parents of the children in sending them to School with various charms hung about them. For this I anxiously laboured, as it was a great hindrance to our efforts in the promotion both of the temporal and spiritual benefit of the children. Our God is a God who heareth and answereth prayer, whose mercies fail not. We have been and are much encouraged with the progress of our Sunday School.

The Evening School does not appear to be in a very prosperous state. WELLINGTON—There is no regular report of the Day School at this place, the measles having prevailed among the children during the quarter.

GLOUCESTER—Of this place the Rev. W. K. Betts reports:—

I trust our Schools are prospering. The Day School is well attended, and it has often given me pleasure to observe that the children go to their lessons with cheerfulness. As a proof that the instruction is valued, I may remark, that there is scarcely a colony-born child to be found in the village, capable of attending the School, that is not sent by its parents or guardians. At the Sunday School we generally have the room filled with adults and apprentices, most of whom appear anxious to learn to read, or are reading the Scriptures with attention.

REGENT—Mr. Weeks, in reporting of the Day School at this place, states, that, while there are no decided marks of early piety, there are some indications of growing seriousness. The Sewing Department is conducted by Mrs. Weeks and Miss H. Nyländer: the Girls give satisfaction. Several of the Children in the Sunday School manifest a desire to read the Word of God. Their progress is slow; but, on the whole, satisfactory.

BATHURST—In the Sunday School here the Children are making a little progress. Above 100 read the Sacred Scriptures. The Day School is slowly advancing. The Evening School, which is composed of Adults and Apprentices, is better attended than formerly, and is a little improving.

Summary of the Mission.

<i>Gibraltar Chapel—</i>	<i>Klasey—</i>
Communicants :	Av. Attend. on Pub Wor-
Males 19	ship: Sunday Morn 680
Females 9	Evening 450
— 28	Thursday Even... 350
Baptisms 7	Week-day Morn.. 5
Sund.-Sch. Scholars, 99	Communicants :
Av. Attendance, 81	Males 57
	Females..... 60
<i>Colonial Boys' School—</i>	Candidates 70
Scholars 413	Baptisms 11
Av. Attendance... 354	Day Schol.: Boys 126
	Girls ..107
<i>Christian Institution—</i>	— 233
Students, including	Evening Scholars, 19
Probationers and	Sunday scholars .. 264
initiatary scholars, 14	

<i>Wellington—</i>	Day Scholars 276
Average Attendance on	Av. Attendance... 224
Public Worship :	Evening Scholars... 60
Sunday Morning, 560	Sunday ditto 14'
Afternoon, 800	Av. Attendance... 115
Week-day Morn... 6	Total of Scholars... 476
After..... 180	
Communicants :	<i>Bathurst—</i>
Males 98	Average Attendance on
Females 118	Public Worship :
— 216	Sunday Morning, 510
Candidates 82	Evening 160
Baptisms 11	Week-day Even... 160
Day Scholars 210	Communicants 25
Evening ditto 20	Candidates 24
Sunday ditto 190	Baptisms 2
	Day Scholars 261
<i>Gloucester—</i>	Av. Attendance... 390
Average Attendance on	Evening Scholars... 119
Public Worship :	Av. Attendance... 70
Sunday Morning, 450	Sunday Scholars... 290
Evening 180	Av. Attendance... 290
Week-day Even... 80	Total of Scholars... 700
Communicants 73	
Candidates 5	<i>Charlotte—</i>
Baptisms 12	Average Attendance on
Day Scholars 224	Public Worship... 160
Evening ditto... 28	Communicants 10
Sunday ditto 137	Candidates 29
— 389	
<i>Leicester—</i>	<i>General Statement.</i>
Average Attendance on	Average Attendance on
Public Worship :	Public Worship :
Sunday Evening, 60	(No return from Gibraltar
Week-day Evening, 25	Chapel.)
Communicants 13	Sunday Morning... 2700
Candidates 6	Evening, 1430
Baptism 1	Week-day Morn... 11
Day Scholars 20	Even... 1010
Evening ditto 43	Communicants 690
— 63	Candidates 332
<i>Regent—</i>	Baptisms 57
Average Attendance on	Students in the In-
Public Worship :	stitution 14
Sunday Morning, 500	Day Scholars .. 1637
Evening... 250	Evening ditto 222
Week-day Even... 290	Sunday ditto 1080
Communicants 306	— 2999
Candidates 118	
Baptisms 13	

Mediterranean.

LONDON MISSIONARY SOCIETY.

The Directors have circulated the following

Summary View of the Greek Mission.

Labourers.

The object proposed in the Mission in the Mediterranean, was the revival of pure religion in the Greek Church, among the inhabitants of Greece, and in the countries of Asia bordering on that Sea. The first attempt to promote that object was made in 1808, in which year the Directors sent out to Malta Mr. John Frederick Weisenger: he was instructed to remain for a time in Malta, for the purpose of improving himself in Modern Greek and Italian: and afterward to proceed to the Morea, or some one or other of the Greek Islands, for the purpose of promoting the circulation of the Modern-Greek Testament, provided by the British and Foreign Bible Society, and of otherwise furthering the object of his Mission. The death of Mr. Weisenger, in 1809, suspended the execution of this plan: but, in 1811, the Directors were enabled to send out Mr. Bezaleel Blom-

field, who, however, did not long survive his predecessor. Mr. Blomfield arrived at Malta on the 21st of January 1812; and was received with much kindness by Mr. George Yeoland, who opened his own house for English Preaching: the Ministry of Mr. Blomfield, which was attended by an increasing congregation, proved useful to many: after a service of comparatively only a few months, it pleased the Almighty to call this pious and promising Missionary from his labours to his reward. After his decease, the Mission was again unavoidably suspended, till the close of the year 1816, when Mr. Isaac Lowndes was sent out by the Society to occupy the vacated station: accompanied by the late Mrs. Lowndes, he embarked on the 19th of September, and arrived in Malta on the 6th of November: here he embraced every suitable opportunity to preach the Gospel to the British residents, and assiduously applied himself chiefly to those studies which were adapted to fit him for his ulterior labours in Greece. The state of affairs in that country having become apparently more favourable, the Directors, in 1818, deemed it proper to strengthen the Mission; and, with that view, sent out Mr. Samuel Sheridan Wilson: Mr. Wilson, accompanied by Mrs. Wilson, embarked in November 1818, and arrived in Malta on the 17th of January 1819. In the following March, Mr. Lowndes, in pursuance of instructions received by him from the Directors, proceeded to his ulterior destination in the Greek Islands; having, during his residence in Malta, usually preached to an English Congregation consisting of about 100 persons, to some of whom his Ministry was rendered very useful.

Malta Department.

Mr. Wilson, immediately after his arrival at Malta, applied himself diligently to the study of Modern Greek and Italian, and to the adoption of measures for preparing and printing Tracts in those languages.

Ministry—Mr. Wilson preached in English twice on the Sabbath and on the Wednesday Evenings, and established three public Prayer Meetings. The English Services have been continued to the present time, and attended with many instances of the saving power of the Gospel. During the periods of Mr. Wilson's visits to England, in 1822 and 1830, his congregation had the benefit of the Ministry of his Brethren of the American

Mission at Malta. In 1831, a Church was formed, of which Mr. Wilson is the Pastor. In 1822, Mr. Wilson commenced preaching in Modern Greek, for the benefit of the Greek Inhabitants of Malta; and he also occasionally preaches in Italian, with a view to that of the Native Maltese.

Schools—In 1821, in concert with other Protestant Missionaries and Christian Friends, Mr. Wilson took an active part in the establishment of a Charity School at Valetta, into which were received 150 boys and 50 girls. In 1823, he commenced a Sabbath School, composed of 30 English and 20 Greek Children; to which a number of Maltese Children were afterward added: this school is under his own superintendence.

Press—Much of the time of Mr. Wilson has been occupied in the preparation of various useful Works, chiefly in Modern Greek; some of them compilations, and some translations from the English, either of original works or abridgments thereof. Among these are—The Clergyman's Guide, or a Commentary on the Epistles of St. Paul to Timothy and Titus, Bunyan's Pilgrim, Dr. Doddridge's Rise and Progress, Dr. Bogue's Essay, Burder's Village Sermons (in part), and Bickersteth on Prayer. Besides these and other books, Mr. Wilson has prepared and printed numerous useful Tracts, Catechisms, and School-books.

Some of these Works and Tracts were printed at the American Society's Mission Press, by the kind permission of the Brethren of that Society; but, in 1825, the Directors of our own Society sent out to Malta a Printing-Press for the use of the Greek Mission, which Mr. Wilson immediately put in a state of active operation. The aggregate of the returns of the number of copies of different works printed at the Society's Press at Malta is very great; but, as we have not as yet received the whole of the returns, we are not at present able to give a statement of the exact number.

The Books and Tracts printed at the Society's Press at Malta are disposed of partly by sale, but chiefly gratuitously; and have been dispersed far and wide in the countries bordering on the Mediterranean and in the Islands thereof; viz. Greece, Lesser Asia, Syria, Palestine, Egypt, Cyprus, Islands of the Grecian Archipelago, the Ionian Islands, and the Barbary Coast; including the following principal places—Constantinople, Smyrna,

Athens, Corinth, Napoli di Romania, Alexandria, Tunis, &c. The copies of the Scriptures and other Religious Books, Tracts, and School-books, distributed up to the 31st of December 1831, exceeded 60,000.

Missionary Tours—In 1824, Mr. Wilson visited the Ionian Islands; and, in the close of the same year, embarked for the Morea the second time, having been disappointed in his first attempt by providential occurrences. He visited Athens, Corinth, Napoli, &c., and also the islands Hydra and Spezzia. During these journeys, he dispersed abroad a considerable number of Books and Tracts on religious subjects, besides School-books; exerting himself, as opportunities presented themselves, to promote, by other means also, the great object of the Greek Mission.

Corfu Department.

Mr. and Mrs. Lowndes arrived on the 1st of April, 1819, at Zante; which, at that time, appeared to be the most eligible of the Ionian Islands for a Mission Station. In the same year he visited the islands of Cefalonia and Ithaca; and, at the latter island, had the gratification to induce the learned and reverend Dionysius Karavia to undertake a translation of the Septuagint in Modern Greek. He also himself began a translation of Mason on Self-Knowledge, in the same language, and the framing of an English and Modern-Greek Lexicon. He at the same time commenced, in his own dwelling-house in Zante, private religious meetings; and afterward opened it for Public Worship on the Sabbath, when many of the military attended. In the following year, Mr. Lowndes, by permission of the Ionian Government, commenced preaching, on the Sabbath, in the Garrison Chapel in Zante, where he usually addressed about 300 soldiers. In October 1822, he removed to Corfu, where he was appointed one of the Secretaries of the Ionian Bible Society; in which capacity he has continued to render valuable services to the cause of Christianity in that and the adjacent countries.

Ministry—Shortly after his arrival at Corfu, Mr. Lowndes commenced preaching, on Sabbath Evenings, in his own private dwelling-house: his congregation gradually increased to about one hundred persons. In the following year, he added a Service on the Wednesday Evenings; and, subsequently, two public Prayer-

Meetings. The English Services have been continued to the present time, with fluctuating attendance (the congregation chiefly consisting of the military), but with no inconsiderable measure of success; several individuals having, from time to time, afforded satisfactory evidence that they had experienced the Gospel to be the power of God unto salvation. Besides these Services, Mr. Lowndes, since 1825, has, during the winter, delivered a Course of Lectures in Modern Greek, to pleasing and attentive auditories. He has also occasionally, though not frequently, preached in Italian. It has been the chief aim of Mr. Lowndes, in his Greek and Italian, as well as in his English public Discourses, to insist mainly on the leading doctrines of the Christian Faith.

Schools—In 1824, an English Sabbath-School was formed; which has been continued, with fluctuating attendance and various success, to the present time: the number of children who at present attend this school is about 50. In the same year, a Charity School was established, chiefly by the instrumentality of Mr. and Mrs. Lowndes, which is supported by the respectable British residents. On the recommendation of the Committee of the Sunday-School Union, Mr. Lowndes, in 1825, formed a Greek Sabbath-School, in which Christian Instruction was imparted to 40 Greek Boys, whose number was subsequently increased to 75: in June 1829, Mrs. Lowndes commenced a Sabbath-School for Greek Girls: both these schools, in which the children have made good progress, are now united in one: from the latest advices, this school appears to be going on well. In 1827, a school, formed by the Committee for the Relief of Captive Greeks, for the education of the children of the latter, was placed under the superintendence of Mr. Lowndes. In 1829, two Day Schools for Greek Girls were formed, one at Corfu, and the other at a neighbouring village: other schools of a similar description were subsequently formed at three other villages; so that the aggregate number of Greek Girls under instruction at length amounted to about 250: the progress of the children in these schools, many if not all of whom have also had the benefit of Sabbath-School Instruction, has been of a very pleasing character: many of them are able to read the Bible, and to answer Scripture Questions well: these schools have enjoyed the benefit of the joint

superintendence of Mr. and Mrs. Lowndes and Mr. and Mrs. Leeves; but, in consequence of a change of residence, the latter are not able to render services to the same extent as formerly in this useful department of benevolence: it is a pleasing fact, that six School-mistresses are now employed in Greek Female-Schools in Corfu, who were all of them trained in the above-mentioned Girls' Schools.

Preparation of Books—We have already stated, that, in 1819, Mr. Lowndes commenced a Modern-Greek and English Lexicon: this Work, with a Grammar prefixed, was published, in 2 vols. 8vo., in 1826. Mr. Lowndes has since completed an English and Modern-Greek Lexicon, which completes the Work: this part is in course of printing at the Society's Mission Press at Malta. Mr. Lowndes has also lately finished a Hebrew and Modern-Greek Lexicon, a Work regarded of high importance both to the Greek Clergy and Nation. Beside these philological labours, Mr. Lowndes has devoted much of his time to a Modern-Greek Translation, in the vulgar dialect, of the Old Testament, from the Original Hebrew: in this Work, about half of which has been executed, he has laboured in concert with the Rev. Mr. Leeves and two learned Greeks, Professors Bambas and Tipaldos: it was undertaken at the request of the Committee of the British and Foreign Bible Society, and is likely to prove of the highest importance in furthering the great object of the Greek Mission. Mr. Lowndes has also spent much of his time in superintending the printing of the Jewish-Spanish Testament, which was finished in February 1829; also in the examination and collation of the MSS. of the late Bishop Hilarion's Modern-Greek Version of the Old Testament. Among the English Works translated into Modern Greek or Italian, by or under the superintendence of Mr. Lowndes, besides Mason on Self-Knowledge already mentioned, we may particularize Scott's Essays, and an abridgment of Doddridge's Life of Colonel Gardiner. He has also prepared several Religious Tracts, in Modern Greek and Albanian, editions of which have been printed, by permission, at the Government Press.

Missionary Tours—In 1821, Mr. Lowndes visited Continental Greece, for the purpose of ascertaining the best mode of disseminating Religious Knowledge in that country, and particularly of promot-

ing the object of the Ionian Bible Society. He has since visited the islands of Cefalonia and Zante, and performed several Missionary Excursions in Corfu, during which he has availed himself of such opportunities as occurred of preaching the Gospel to the Greeks, sometimes to large congregations, and of distributing the Scriptures and Tracts among them, which he states to have been received and read, in many instances, with avidity.

Beside the copies of the Scriptures, Tracts, and School-books thus distributed, Mr. Lowndes has been active, as one of the Secretaries to the Ionian Bible Society, in promoting the circulation of the Scriptures, in different languages, in countries more or less distant from Corfu.

Results.

The translation, preparation, printing, and circulation of the Scriptures, Religious Books, Tracts, Catechisms, and School-books, form, as might have been anticipated, a very prominent feature in this rapid sketch of the Greek Mission; for, as in the case of the Mission to China, it was only through the medium of the Printing Press that the Missionaries in the Mediterranean could, in the first instance, expect to be, in any considerable degree, useful. Nor, from the same causes, can it be reasonably supposed that we should be able to ascertain the extent of the actual usefulness of the Mission, in promoting, for instance, the improvement and efficiency of the Schools of Greece, or the dissemination of sound principles of education, morals, and religion, generally among its inhabitants. As, however, political and civil meliorations advance in the countries of the Levant, it may reasonably be expected that the beneficial effects produced by the past operations of the Mission will be more fully developed and ascertained; while, at the same time, extensive fields will probably be opened for imparting to their inhabitants more extensively the benefits of Missionary Labour by these and other suitable and effective means.

Australasia.

CHURCH MISSIONARY SOCIETY.

New Holland.

Misery and Decrease of the Aborigines.
MR. HANDT, under date of April 23, 1832, remarks—

The Aborigines are very fast wasting away, wherever the Whites get a footing.

This arises from the consequences of those vices into which the Europeans initiate them. Satan has sent his Messengers first, and they have been very active indeed: I doubt whether the Ministers of Christ will be as indefatigable. Of the Botany-Bay Tribe, there are only four left; for so one of those four himself told us. He is now a civilized man, and by profession a Sailor. Mr. Matthews became acquainted with him, through the Rev. R. Hill, whilst I was in the country. I saw him only once, and then asked him about the language of his own Tribe; but it appeared that he had forgotten much of it. To the language of the Tribe about Wellington Valley he confessed himself an entire stranger.

On the 10th of January there was a dinner given in Parramatta to the Blacks, by the Colonial Government. I went there, in order to obtain some information from them with regard to our future work among them; but could learn very little. They were glad to hear that we would go among them and teach them, but regretted that we were to go so far as Wellington Valley; for this is beyond the district which is occupied by those who were there assembled. About one o'clock they all sat down to dinner: I saw several Mulattoes among them. They had more meat, bread, and potatoes set before them than they could eat. What was left they were allowed to take away, together with the table-cloth of each table; also the knives and forks which they had awkwardly eaten with, and the tin plates and dishes in which their dinner had been served up. When they had dined, each man received a present of a pair of trowsers and a jacket: each woman got a blanket. Being thus furnished, they withdrew themselves into the bush, their usual residence, to live as wretchedly as before.

They pronounce English words in general pretty well; but are the most miserable and pitiful human beings I ever saw. They are extremely degraded, both in their habits and customs, running about in the bush quite naked, and not caring for shelter or property. In Governor Macquarie's time, they got some houses or huts built, at a place called Elizabeth Town, about three miles from Sydney. Their houses were also furnished with some necessary utensils; but they sold both these and the bark with which their houses were built, for spirituous liquors in Sydney, preferring rather their sa-

vage customs. May God have mercy upon them; that though they are, as it were, no people, they may become His people, and be called the Children of the living God!

Appointment of the first Missionary Station.

Wellington Valley has been appointed as the spot at which the Mission is to commence. A communication from the Secretary of Government at Sydney states, under date of June 2, 1832—

His Excellency will have great pleasure in accommodating the Church Missionary Committee with the use of the Government Buildings at Wellington Valley, together with any grazing or other land which they may find it convenient to occupy during the time they remain there; and also in directing the retention of the small military detachment at that Station—six men, 17th regiment—for the protection of the Missionaries.

Fixing of the Native Language.

Some prospect appears to be held out, through the kindness of Archdeacon Broughton, of acquiring immediately some knowledge of the language of the Natives to whom our Missionaries are sent. The Rev. R. Hill, Secretary to the Corresponding Committee at Sydney, relates, under date of Sept. 18, 1832—

The Archdeacon has sent to me, in reply to an application by the Rev. W. Watson, the Elementary Introduction to the Native Language, in Manuscript, so far as it has been perfected by Mr. Threlkeld; also a Selection of Prayers from the Liturgy, with a translation of the same into the Aboriginal Language, by the same person. And the Archdeacon has been pleased to promise me, that, as Mr. Threlkeld's work proceeds, he will, from time to time, place the same in my hands, for the use of our Mission.

Mr. Hill further communicates, in a Letter dated Nov. 24, 1832, that the Rev. S. Marsden was about to make a visit to Wellington Valley. They had repeatedly heard from the Missionaries since their arrival there.

New Zealand.

From the extracts of Journals here exhibited to our Readers, it will be seen that there is room for far more

extensive labours, and abundant encouragement to perseverance. The events narrated seem, on the part of the New Zealanders, to say, not only *Come over, and help us!* but also, **STAY WITH US, AND INCREASE YOUR LABOURS OF MERCY ON OUR BEHALF!**

Powerful Influence of the Gospel.

We extract from the Journals and Letters of the Missionaries a variety of passages, which illustrate the influence produced by their preaching and residence among the Natives. It is truly consolatory, while reflecting upon the savage and warlike character, generally, of the New Zealanders, to perceive that the Gospel of Peace is gradually obtaining a sure hold upon the hearts of not a few among them.

Jan. 14, 1832—Spoke to Henry, a Baptized Native, upon the Lord's Supper. He referred to a circumstance which occurred some time ago, when I had occasion to reprove him, and said it had given him much sorrow. [*Rev. W. Williams.*]

The following passage will not fail to remind us of the transforming spirit of the Gospel, and of the merciful character of One who says, *Him that cometh unto Me, I will in no wise cast out.*

Jan. 20—Examined 21st and 22d chapters of Translation of St. Matthew, in company with Rev. W. Yate and Mr. Puckey. In the evening spoke with two Candidates for Baptism, whom I shall no longer hesitate to admit into the Church. The one is wife to a Native, who is now absent with my brother, and is also a Candidate. She has lived long in the Settlement, and was formerly of a violent disposition. The other was for some time a prostitute on board the ships; but having been taken as wife by one of our Natives, has remained quietly in the Settlement ever since. Her husband left her about a year and a half ago, and has since been killed at the southward. She remains, with one child, a most satisfactory evidence of what the Gospel can effect.

Jan. 23—In conversation with Henry, I learnt his manner of prayer. "At night and morning," said he, "I pray for myself and others; but in the middle of the day I pray for myself only."

Feb. 4—Having conversed several times with some of the Candidates for the Lord's Supper, I called them together this evening, preparatory to their admission on the morrow. I am satisfied with them all; but only two wish to partake at the present time, the rest preferring to wait for another occasion. One of the two remarked: "This Sacrament is a means of strengthening my faith; therefore I desire to partake of it. I do not wish to delay, because I know not how soon death may overtake me." [*The Same.*]

Feb. 12—We witnessed a pleasing sight. Three of the Baptized Natives—David, Samuel, and John—surrounded the Table of our Lord, to commemorate His dying love. We need not wonder that, amidst the repeated shocks which the kingdom of Satan is receiving in this land, he should employ his remaining strength in exciting to acts of bloodshed those who have not yet received the Truth in the love of it. In the morning, Rawiti (David) presented another of his children to the Lord in Baptism.

March 4—Between the Services, I accompanied Mr. W. Williams to Kororika. Notwithstanding the number that have left for the southward, more than 60 Natives from the different huts assembled, and paid marked attention while Mr. Williams addressed them, and afterward prayed.

May 13—After prayers with our Natives, we walked to Waialio, a romantic spot, the principal burial-place of the Natives belonging to the Bay of Islands. We saw a party assembled, who were about to remove some bones to a Hahunga (a feast made on occasion of the removal of their friend's bones) to be holden to-morrow. Paul, a Baptized Native, first addressed his countrymen. He told them that it was the Sabbath Day; that man was a fallen creature; that when man fell, God was very angry, but yet He sent His Son into the world, as a payment for man's sins; that Jesus Christ, who was now at God's right hand, had commanded them to pray, and to leave off quarrelling, which was a good command; that fornication, theft, and murder, were all from the evil spirit; and that it was practising these things which kept their hearts dark. "How can you be well," he added, "but by believing in Jesus Christ? for whether you are *nga rangatira* (gentlemen), or whether you are slaves, you will all be slaves to Satan, unless you believe.

Say then to God to-day, 'Give us Thy Holy Spirit.' ”

[*Rev. A. N. Brown.*]

We have added a few passages from other Missionaries, descriptive of the great interest taken by the New Zealanders in the return of the Lord's-day, and generally in Religious Ordinances and means of instruction.

June 1, 1832—It gives me unfeigned pleasure to be able to say that all is going on well here with regard to those Natives who are living near us and in our families. Our Chapel at Waimate is crowded to excess with an attentive Congregation every Sunday. Numbers cannot find admittance; and we shall be obliged immediately to extend our borders, and to enlarge the curtains of our habitations. The Natives evidently rejoice at the approach of every Sabbath; and though they are unacquainted with the expression of the sweet singer of Israel, their language and desires are similar—I was glad when they said unto me, *Let us go into the House of the Lord.* You cannot really enter into our feelings; but you can form some conception of the pleasure which a crowded House of Prayer, of large dimensions, affords us in this distant and still uncultivated and savage land. When we hear a loud song of praise burst from the lips of nearly 200 New Zealanders, our souls feel much inclined to bless the Lord. The regularity, it may perhaps be called the mechanical regularity, with which the whole assembly repeat the responses of our beautiful Liturgy is most pleasing; and the general quietness and order which prevail are as great, or greater, than in many country churches, certainly greater than in many churches in London. Then, with this, we have every reason to believe that the Preached Word has its due effect upon the souls of many of the hearers. Some are awakened to a sense of their sin, and danger as sinners against God: others are led to the Cross of Christ for salvation; and others again add much to their knowledge, and are built up in their most holy faith. *Not unto us, O Lord, not unto us, but to Thy Name be all the praise and the glory.*

“*Sunday*—Preached and administered the Sacrament to the Europeans, and preached to the Natives. In the Afternoon, attended the Native Schools; and in the Evening preached again to the Europeans and Natives. The Chapel was crowded to excess: very many were outside the doors; and not only do the

common people hear the Word of God gladly, but many of the Chiefs are pressing eagerly for admission to our Worship. There certainly never was such a time before in New Zealand. The Lord is working amongst us, and the effects of His interference cannot be denied. [*Rev. W. Yates.*]

June 10—After preaching in the morning, the Rev. W. Williams and myself went to Kororarika. Although it was a very bleak cold day, more than 70 Natives, principally females, assembled from the different huts, and sat down crowding together in the open air. They were very attentive while Mr. Williams addressed them from 1 Cor. vi. 9—11. David also spoke to them from 1 Cor. iv. 10: *We are fools for Christ's sake, &c.* [*Rev. A. N. Brown.*]

June 30—Our Chapel, which is forty feet by twenty, is far too small for our Congregation: numbers cannot get in to hear the Gospel preached. [*Mr. G. Clarke.*]

July 4—Blessed be God! the work of the Lord is going on, I trust, in this land. I have continued my visits to Ohaiawai, and feel much encouraged therefrom. I have an average attendance, on Sundays, of from 60 to 70, and sometimes there are more than the house can hold; so that a great many are obliged to sit outside. [*Mr. J. Hamlin.*]

July 9—The good cause in which we are engaged, I am thankful to say, is going on well. Our Schools continue to afford us much encouragement. There is an increasing desire in our Settlement Natives to read the Scriptures, and for other improvements, which the Schools afford. Those of our Natives who are making a profession of Religion discover great earnestness in the concerns of the soul. Their attention to the Means of Grace is regular and pleasing: they do not slacken in spiritual things. Our senior Baptized Natives now become very useful to us: we can put much more confidence in them than we could some time ago. They also render us considerable assistance in the spiritual duties of the Mission, as well as in our domestic concerns. To say the least, a great change has taken place, within the last two years. I have received much encouragement in my last visits to the Natives at a distance. They are now willing to listen to the Gospel; and their continued cry is, “Come often: we forget what you say, because you come so seldom.” [*Mr. C. Baker.*]

Instance of Opposition to the Truth.

May 25—Visited the Natives at Ohai-

awai, Talamai, Maperi, and the Ahnahu. The greater part of the Natives were under a strict 'Tapu.'* They, however, cast aside all fears of consequences, left their work, and came, with one consent, to hear me. An old man and his wife, at Ohaiawai, were determined to oppose every thing I said. I had been speaking of the effect produced upon the heart by Faith. I told them, that when a man really believed in Jesus Christ as a Saviour, he threw away his evil deeds, and his belief made him do the things which the Saviour bade him. They said, "That's a lie; for we have believed this one, two, three, four years, and we still keep our native ways, and our hearts are just what they used to be; so what you say is not true." I then tried to point out to them the difference between true and false faith; but they would persist in it that they were right, and I was wrong; and they told me plainly they would not believe any longer; and it was therefore of no use for me, or Mr. Hamlin, or any body else, to talk any more about it to them. Thus are their hearts hardened, through the deceitfulness of sin. How evident it appears, in cases such as these, that unconverted people are under a strong delusion of the Devil to believe a lie; and that no other than the divine operations of God's Most Holy Spirit can bring them to a state of salvation, or cause them to believe and receive the Truth in the love of it, even the Truth as it is in Jesus. [Rev. W. Yates.

Conflict, in a Dying Native, between the Power of Grace and that of Superstition.

How mysterious are the workings of God's Holy Spirit, and how wonderfully Satan is sometimes permitted, for a season, apparently to triumph, will be the feelings often arising from the perusal of facts such as the following, related by Mr. Davis. We cannot refrain from hoping, though a dark cloud appeared to be passing over the state of the Young Man whose conflicts and death are here narrated, that yet his end was blessed. The varied interest of the extract will sufficiently apologize for its length.

June 25, 1832.—In my last, I believe I mentioned to you † the illness of the

* That is, Prohibition, or setting apart, in a superstitious sense.

† See pp. 196, 199 of our last Volume—Editors.
May, 1833.

Chief's only son; the incantations made use of by the Priest in order to restore him to health; and the manner in which the young man was restored, by the blessing of God on the use of medicine.

After the young man's partial restoration, he came to live with me, and seemed desirous to know God and eternal life. He assisted us for a little time in our manual labour, and seemed in a great measure restored to his wonted health and strength; but as the summer came on he again became weak and languid, and a few weeks convinced us that he was in a confirmed consumption. He was fully aware of his state, and seemed to give his mind in a peculiar manner to meditation and prayer. As he was the only son of his father, he had been taken considerable notice of, as the future head of his father's little Tribe. His father no doubt felt considerably, when he saw the state of his only beloved son; but his superstitious mind led him to believe that his son was bewitched; and as an old Priestess told him that it was actually the case, and that she could cure him if he took him home to his own place, the father came, and took away his son, unknown to me, and carried him home himself. This removal was very much against the young man's consent; and for a time he mourned exceedingly on account of it. As soon as the father had got the son home, the old woman began her incantations, apparently to the no small disgust of the young man. As soon as evening closed, the old woman began to sing and dance, and went from her own place, dancing and singing the whole distance, for nearly half-a-mile, until she came to the young man's place. As soon as she arrived where the young man was lying, her incantations commenced, and lasted for some considerable time; during which the young man said he stopped his ears, turned his face toward the Missionary Settlement at Waimate, and prayed earnestly to God. These things were acted over and over again by the witch, but all to no purpose, as the young man continued to grow worse and worse; so that the old woman was obliged to give over, and acknowledge that her god had lost his power on account of the Missionaries having come among them.

The young man feeling very uncomfortable at his native place, and no doubt missing very much the nourishment which he received from our house for his poor sick body, requested his father to carry

him back to the Mission Settlement. To this, at length, the father consented; but before he got a mile on the road, the sick man, being very weak, fainted, and, thinking he was dead, the father returned with him to his own place again. In a few days, an old Priest offered his services, and assured both father and son that he could effect a cure upon the young man's body, if they paid strict attention to his injunctions. The father heard with delight the old man's proposal, and the son submitted to his injunctions, and he was immediately made sacred, according to the native customs. After this sad disaster, I visited the young man, but found him dull and heavy, and apparently very careless about his soul. During this time the old Priest had been using all the means he could conceive or devise for the recovery of his patient; but all to no purpose. He reported that he had taken sticks and stones &c. out of his stomach; but failing in all his attempts, they at length came to the general conclusion, that it was the God of the White People that was killing him.

The next time I visited the young man I was received very coolly, and in something like a sullen silence. I spoke to him in a very solemn manner, and urged him not to deceive himself, nor suffer himself to be deceived with the hopes of being restored to health. I also endeavoured to impress upon his mind the nature of those truths which he had heard from time to time, and which he once received and apparently loved: but what I said seemed not to have the least effect upon his mind, as I could not get a word from him. My young men also visited him; but all to no purpose: he requested them not to say any more to him about God, as he had lost all desire for those things, for they were departed from him: so effectually had Satan done his work. As it was given out, both by the young man and his friends, that his having listened to the truths of the Gospel had been associated with us was the cause of his premature death, and that our visits only hastened his departure, I did not call upon him the next Sunday, but passed on to Ripi's place at Mawe. In this way I passed him either two or three Sundays; till one Monday I heard, from one of my Native Boys, that his desire after God was again returned, and that he had felt very much on account of my passing without calling upon him the Sunday previous.

My Boys again visited him; and I visited him also, and found him in a favourable state of mind; but the father, seeing that the young man's thoughts were returned to their former channel, carried him away to a place he has at E'Okeanga, although he was in a dying state. The accounts I heard from my own Natives, and from the young man's own slaves, were of an encouraging nature. They reported that he spent his last sleepless nights chiefly in prayer; and that when his father thought him dying, he took leave of him, and told him to go to the place of the departed spirits of his fathers. The young man said, "I am not going there." The father said, "Where are you going then?" He answered, "It is for you to think." Just before he died, he said, "Christ is come for me, and I am going."

It is reported that he talked very seriously to his father before his death; but it does not seem to have had any effect, as he has left his former place of abode, and prohibited the people, who are living there, to assemble together at the wonted place, to hear preaching and prayer: yea, the poor creatures at that place seem to be afraid to listen at all to the Word of Life. The first time I saw the old Priest after he had been using his incantations and practising his deceptions on the young man, was on the Sunday after he had given over. During the time we were holding Divine Service at Mawe, the old fellow was sitting outside the house. In my Address, I endeavoured to expose the priestcraft of those wicked Priests as much as I could; and even mentioned his name, and alluded to the manner in which he had deceived the above-mentioned young man. After Service I went out, and made a formal attack upon the old Priest, in the face of my whole Congregation. He denied many things with which I charged him; but, as I knew them to be true, that had no effect. After having exposed the absurdity of his notions, and remonstrated with him for a little time, the poor old fellow frankly owned, before his own countrymen, that he possessed no power whatever as a Priest.

I shall not make any remarks on the state of the poor young man: his state is now everlastingly fixed: I hope he found mercy. But we have in this case an evident proof of a strong effort made by Satan to destroy the soul of this poor young man, and to hold his goods in peace. From the above-mentioned cir-

circumstance you may judge what Missionaries are called upon to witness in certain cases, and what their feelings must necessarily be under such circumstances. Satan is an inveterate foe to every Christian, but more particularly so to Missionaries.

Progress of Education.

We present a variety of extracts from the Journals of the Missionaries on this subject; from which it will be seen how they are obtaining influence over the Native Mind, even from the youngest ages, by means of the important work of Schools.

July 6, 1832.—At home, our communications with the Natives are much as usual. I cannot speak with much certainty of the other Settlements, but in this we have five Schools in full motion; which, with other duties, keep us on the constant stretch. The Circulating Class engages the attention of the Natives more than any thing else of the kind; and we are enabled to command that silence which is observed in a good English School. We have lately introduced the Infant System. I have never seen any thing more delightful: the School is composed of English and Native Children. Last half year we had 12 Native Children and 7 English. Our numbers will increase. The Christian Natives go on well. They frequently come in the evening, as they term it, "for food." We often converse with them, besides the stated Addresses through the week. We feel the want of books for the Natives very greatly: what they at present possess, they, generally, know by heart. The Translation of the Scriptures is principally attended to by my brother. St. Matthew's Gospel and the Acts of the Apostles are complete; and I hesitate not to say, will require but few alterations. [Rev. H. Williams.]

July 9—Our Infant School recommenced to-day. The delight which it affords the Children, and the marked improvement in the conduct of the little Native Scholars are encouraging. [Rev. A. N. Brown.]

June 30—We have a good School of about 80 Boys and Adults, and one for Girls and Women living in the Settlement, containing between 40 and 50. Mr. Matthews, who has lately joined us, commenced the Infant School on Monday; and Miss Davis has charge of our younger children, preparing them for Mr. Brown's School. [Mr. G. Clarke.]

July 3—I have been employed as

usual, on the Sunday, in superintending the Boys' School, which has been well attended by the Settlement Natives, and by Natives from the surrounding villages. I am engaged at present in making a new waggon, and various implements of husbandry for this Station. [Mr. J. Prosser.]

July 11—Our Schools continue to prosper: greater desire manifests itself among the Natives at large to learn to read; and they are very anxious to obtain the Scriptures in their own language, that they may read for themselves. Mr. Baker has charge of the Native Boys' Schools: Mrs. Chapman, assisted by Mrs. Kemp and Mrs. Baker, attends to the Girls, from 20 to 30 in number. Mrs. Kemp regularly attends to the Native Girls on the Sunday: her object is, more immediately, to instruct them on religious subjects; and I am sure it would rejoice the hearts of our Christian Friends in England, to hear several of the Natives speak on the love of Christ to their souls, and to hear the fervent prayers which are offered up by many of them. [Mr. J. Kemp.]

Mr. Matthews is particularly turning his attention to Infant Schools. He writes, under date of June 28, 1832:—

The Chapel at the Waimate is filled on Sundays. In the morning of the week-days it is well attended, when there is a School for the Males. I assist in this School with Mr. Clarke. All the flower of the country are away at the fight. I am thinking of devoting my time and talent to the infant race: the Corresponding Committee, and the Missionaries here have requested me to consider the matter: I feel deeply impressed with the subject. Many discouragements present themselves: the children are under no controul at home: the villages are so situated, and the manners of the Natives such as to render it necessary to take no child in who is not allowed to be in the house of a Missionary: they must have a garment on at School. There are a sufficient number of Infants in the Settlement to begin with: I suppose, on the first day, including European and Native, they amounted to 24. Many will be induced to bring their children, when they know there is a place for them. The vestry at the Chapel has a fire-place; and I have made my forms, and put them in order after the English plan; and intend, with God's assistance, to go on in the same way. The School-room will hold 35 children. It must be understood,

that hitherto the Infants have been of necessity neglected: if they have been in the Settlement, still their time has been spent in idleness; whereas this ground is the best soil for cultivation. An Infant in New Zealand may have eight years of Religious Instruction before he goes to work.

Mr. Chapman, on his return with the Rev. H. Williams from the expedition to the South, suffered much in his health. The following report, referring to his hopes for the rising generation, may very properly close the account of the state of the Schools. He writes, under date of June 28, 1832—

We have all great cause for thankfulness, in the progressive state of the Mission toward the great object that lies before us. We see, almost daily, new proof that Satan is retreating from some one or other of his strong-holds. The chain of superstition is certainly broken; while many circumstances, which, from us, would have been offensive in the highest degree to the Natives, as connected with their peculiar notions, now pass off; as they are convinced of their folly in holding those notions any longer. We look with much pleasure, and with strong hope, upon our Christianized Natives too; while their Baptized Children, playing round our dwellings, seem a seed of promise, and an earnest of future blessings to this benighted race.

Spiritual Labours amidst Secular Employments.

The following extracts illustrate the difficulty of settling in a savage land; and should lead us, who are free from such impediments, to feel for those who have necessarily to unite employments not congenial. It is gratifying to find that the Missionaries themselves not only pant to obtain liberty from secular occupations, but also succeed in so despatching necessary secular cares as to secure opportunities of constantly preaching and teaching Jesus Christ.

Jan. 6 & 7, 1832—Attending to the work of my house. Many Natives in the Settlement, from Waitanga; there being a large party there who are going to Tauranga. We are well acquainted with them all, and find them disposed to be-

have well; whereas, in former times, we should have been in continual apprehension of a disturbance.

Mar. 12—Went to Pukenui with Mr. Davis, &c. Our friends at Waimate are working hard to rid themselves of the burthen of secular work incident on the formation of a new Settlement.

Mar. 14 & 15—Translation: School: building a chimney. [Rev. W. Williams.]

June 1—The Waimate is, I think, prospering in every thing, and the blessing of God attends us in all our labours for this life, and for that which is to come. It is true that my Brethren here have to work with their hands almost day and night, and will have to do so for some time to come, as they are determined not to employ European Mechanics for the work of the Settlement. Our Native Boys, under the instruction of the Missionaries, improve in the knowledge of the arts; and, so far as I can judge, I should not be ashamed of having any specimen of their workmanship exhibited, particularly in the art of carpentering. They are becoming more fixed in their habits, are more inclined to work, and the spirit of vagrancy, which was once so predominant, is gradually vanishing. [Rev. W. Yates.]

June 30—The frames of our permanent dwellings are completed, and my house is become habitable. We have between 20 and 30 married Natives living in the Settlement; many of whom are those who have lived in our families, from whence they have married, and are now settling about us; some with families, and most of them with the prospect of rising families. If spared, therefore, a few years, with the blessing of God upon our labours, we shall form no small town. The demands upon our time are great and pressing; but I trust, as our day, so will be our strength. We are determined, if possible, to have the whole of that concern carried on by Natives, under our superintendence; not only to save expense, and to benefit the Natives, but that we may, as much as possible, keep them from the immoral influence of unprincipled and wicked Europeans. You will not, therefore, my dear Sirs, be surprised, if we do not make that progress which, under other circumstances, we might make. On Sundays, unless prevented by the weather, we visit the Out-Native Settlements, and have each our little Congregation, who regularly assemble together for Religious

Instruction. At one of the places which I visit, where there are only about 30 Natives, they have built a very neat house, for the purpose of meeting together for Public Worship: it is entirely their own doing, and at their own expense. They have also commenced School: old and young attend. I hope they will go on, and succeed. We will not despise this day of small things, as it respects

Village Schools; especially as they will be conducted with no further expense to the Society than that of furnishing them with a few slates and pencils. I have no doubt but our Schools will succeed well; and as the Translation is going on, and our Schools are increasing, we shall have something to do, by way of printing, to find them in books. [Mr. G. Clarke

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Petitions on Sabbath-Observance.—A Committee, appointed to report to the House of Commons on the Public Petitions presented to the House, thus describe those which respected the better Observance of the Sabbath:—

These Petitions complain of the general profanation of the Sabbath, and pray for further measures to ensure its more due observance. Several of them allude more particularly to the Opening of Shops, Beer-houses, and Tea-gardens—the Holding of Cabinet Councils and Dinners—the Travelling by Posting, Coaches, Steam-vessels, Railroads, Barges, and other Public Conveyances—Sunday Newspapers—the Running of the Mall—and the Driving of Cattle and Sheep; and others pray the House to pass the Lord's-Day-Observance Bill, with such modifications as will render it effectual.

Rejection of the Sabbath-Observance Bill.—Sir Andrew Agnew, on the 16th of May, moved the Second Reading of the Bill mentioned at p. 158. On a Division in the House relative to Sir Robert Peel, at half-past Eleven o'Clock, 302 Members were present. After about three hours' discussion on the Sunday-Observance Bill, on the Division only 152 Members appeared; of whom 73 were for the Second Reading, and 79 against it. It is fit that the conscientious Constituents of the 150 Representatives who withdrew from this important Division, should inquire their reasons for so doing, and deal with them accordingly. On this subject, one of the chief Daily Papers has these severe but just remarks:—

We do not conceive this rejection of the Bill at all calculated to increase the respect, which we would wish to see the people entertain toward their Representatives; for, at the very same moment, when upward of 300 Members of the House of Commons can be found to encounter the melting horror of a dog day night, merely to pass a complimentary vote in favour of one of their own body, but half that number can be induced to remain to discuss the most important question which can devolve on a Christian Assembly; but which is left to be disposed of by a mere trifling majority out of a total not comprising one-fourth of the House. . . . If the Legislature wishes to stand well in the eyes of the country, it must lose no time in responding to the call which has been made upon it, by a great mass of the community, in their Petitions; by beginning, at least, to crush an evil equally offensive in the eyes of God, and injurious to the happiness of man.

Female Anti-Slavery Petitions.—The London Female Anti-Slavery Society, conceiving that the expression to both Houses of Parliament of those feelings which were known to

pervade the Females at large of the United Kingdom would not fail to strengthen their righteous cause, such exertions were made, and such hearty co-operation afforded, that, in the space of Ten Days, a Petition to the Lords was prepared to which no less than ONE HUNDRED AND SEVENTY-NINE THOUSAND names were affixed, and another to the Commons with more than ONE HUNDRED AND EIGHTY-SEVEN THOUSAND! Both Petitions were presented on the 14th of May: that to the Lords by Lord Suffield, who read it to the House, and observed strongly on the remarkable demonstration of feeling which the circumstances displayed. The Petition to the Commons was presented, with similar remarks, by Mr. Buxton; who, assisted by three other Members, carried it into the House, and lifted it on the table, amidst loud cheering: it had been previously measured, and was found to be not much less than half-a-mile in length.

King's College.—The number of Students entered up to Easter in the present year is as follows:—Senior Department; 109 regular and 196 occasional: Junior Department; 319 regular: Medical Department; 77 regular and 233 occasional: shewing an increase, over the previous year, of 170 Regular and Occasional Students. The Income derived from the Students to the General College Fund, from Michaelmas 1832 to Michaelmas 1833, will be sufficient to meet the current expenditure of the Establishment during the same period. There is a balance in hand of 376l. 18s. 11d., besides 7000l. in Exchequer Bills.

London Miss. Society.—On the 5th of April, Mr. Alexander Fyvie, with Mrs. Fyvie, and three children, and one of M. W. Fyvie's children, arrived at Liverpool, from Surat, in the Hudson, Capt. Noaks, having sailed from Bombay on the 20th of November. Their health has been greatly improved by the voyage; and it is hoped that Mr. Fyvie may shortly resume his effective labours in that Mission.—The health of Mr. Orlando T. Dobbin, appointed to Calcutta, having failed after only a few months' residence at that Station, he has been under the necessity of returning to his own country: he arrived in London on the 18th of May, accompanied by Mrs. Dobbin. Mr. and Mrs. Piffard have also arrived safe in England.—Mr. Le Brun, Missionary at Mauritius, whose health has been

nearly impaired by a residence there of nearly 20 years, proceeded, in September, to the Cape, with Mrs. Le Brun and their family: they arrived in London on the 22d of May, having sailed from the Cape on the 4th of March—Mr. W. Harris, Missionary at Quilon, who sailed for that Station in November 1830, has been obliged to return home, not being able to sustain the climate: he arrived at Portsmouth, with Mrs. Harris, in the Boyne, Captain Browne, on the 29th of March.

Wesleyan Miss. Soc.—On Monday, April 1st, Mr. and Mrs. Fox and Mr. and Mrs. Dove embarked at Gravesend for Western Africa. Mr. Fox is appointed to succeed Mr. Moister at St. Mary's, on the Gambia: Mr. Dove is appointed to Macarthy's Island.

United Brethren—The sum of 3613l. 7s. 7½d. was contributed, in the United Kingdom, toward the restoration of the Settlements in Barbadoes ruined by the Hurricane of August 1831, and detailed at pp. 468—470 of our Volume for that year. Of this sum, 2652l. have been already expended.

CONTINENT.

Religious Prospects in Russia—An American Gentleman, William Ropes, Esq., presents, in a Letter from St. Petersburg, written in October, and printed in the Boston Recorder, an animating view of the prospects of True Religion in that Empire. He speaks of the Imperial Family as most favourably disposed to every thing which tends to promote the moral good of the people. From 1830 to 1832, the friends of True Religion had issued 300,000 Tracts at St. Petersburg. The Censors of the Press had given permission to print an Elementary School-book, which had been prepared by them, and from which they anticipated the happiest effects: it was expected that it would soon be generally used as a First Book in the instruction of children throughout a great part of the Empire. Mr. Ropes had been enabled, by the liberality of friends in Boston and New York, to secure the immediate publication of 20,000 copies of this book, and 10,000 Tracts, many of which, he says,

—are already on the wing; and, with them, the mighty Gospel Truths which they contain are flying abroad to every part of this vast Empire. The sale of all these Tracts and Books is continually increasing; and delightful accounts are constantly arriving from various quarters of the most heart-cheering results.

SOUTH AFRICA.

London Miss. Soc.—On the 1st of October, departed this life, aged 74, Mrs. Elizabeth Cornelia Vos, the Wife of the Rev. Arie Vos, the Society's Missionary at Tulbagh. She was the first European Female Missionary who went over, in connexion with the Society, to that part of South Africa; in which she laboured for 28 years, having commenced her Missionary career in the year 1804.

SIBERIA.

London Miss. Soc.—On the 10th of February, Mrs. Sarah Stallybrass, Wife of the Rev. Edward Stallybrass, Missionary at Selinaginak, died in the Lord, leaving five children.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mr. and Mrs. Mundy (see p. 85) arrived at Calcutta, in the Duke of Northumberland, Capt. Pope, on Nov. 7th.

General Bapt. Miss. Soc.—Mr. Sutton has been obliged by ill health to leave for a time his Station at Pooree, in Orissa. He writes from Calcutta, in November, that he and Mrs. Sutton were to embark for the United States toward the end of December.

WEST INDIES.

Slave Decrease—There has been a Total Decrease in the Slave Population of the Sugar Colonies, on an average of eleven years, of no less than 52,624 Slaves.

Wesleyan Miss. Soc.—The Society has to mourn the loss of one of its faithful and oldest Missionaries in the Antigua District, the Rev. Abraham Whitehouse: he died in peace, in St. Kitt's, on the 10th of January; having but lately returned from the United States, which he had visited for the benefit of his health. Mrs. Cox, of Tortola, had departed to her rest, a week before, on January 3d.

UNITED STATES.

Progress of the Temperance Cause—The Cause is making great progress in every part of the Union. One of the largest mail contractors in the United States has determined that no man who drinks spirits shall drive any of his stages. Measures are taking to have his rule extend through the whole line of mail stages in the United States.

A Veteran Labourer—The Rev. Dr. Perkins, of West Harford, preached recently his Sixtieth Anniversary Sermon. In the course of it he informed his auditory, nearly all of whom could date their birth since the commencement of his Ministry, that in his church there had been one thousand Deaths and one thousand Baptisms—that he had delivered four thousand written Sermons and three thousand extemporaneous—that he had attended sixty Ordinations and Installations; and had preached twenty Ordination Sermons, twelve of which had been published by request—that he had attended one hundred Ecclesiastical Councils, to heal difficulties in the churches—and that he had fitted for College one hundred and fifty Students, and more than thirty for the Gospel Ministry.

“Researches of Messrs. Smith and Dwight in Armenia”—These Researches have been published in 2 vols. 12mo. of about 330 pages each. They include, in addition to the principal subject, a journey through Asia Minor, and into Georgia and Persia, and a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. Mr. Smith is the Author of the work; but has availed himself of the independent journal kept by his fellow-traveller: the whole is illustrated by a valuable Map of the country, prepared by the Author for the purpose. The Researches extend through more than two thousand miles, over some of the most interesting countries of Asia; and occupied somewhat more than a year.

Miscellanies.

HINDOO FANATIC WORSHIPPED IN CALCUTTA.

FROM the communications of Mr. Percival, of the Wesleyan Mission in Calcutta, we extract an account of an extraordinary Fanatic, or Religious Devotee, who lately appeared in that city: when Mr. Percival wrote, the delusion respecting this man was passing away; "but the state of mind among all classes," as the Committee remark—"the learned and respectable, as well as the poor and uneducated, Hindoos—is discovered by the facility with which the Impostor gained credit for his absurd pretensions."

This man is generally denominated the Mahapooroosh—the High Personage, the Saint, Sage, or Ascetic: he has been the object of worship to tens of thousands of Natives during the last month. Various stories have been in circulation respecting him, and some of them are truly ludicrous: some say that there were six of them in the same place, and that, when discovered, five of the six sunk into the earth, and the one exhibited was caught by the hair just as the earth was swallowing him up: others state that five had wings and took to flight on the approach of the individual who first met with them, leaving their companion behind them. These preposterous tales are related by the deluded Hindoos with all the plausibility imaginable; and their truth is never once questioned by the bulk of the people, who, in all matters of religion, are forbidden to think for themselves. The most authentic account of his discovery is the following:—

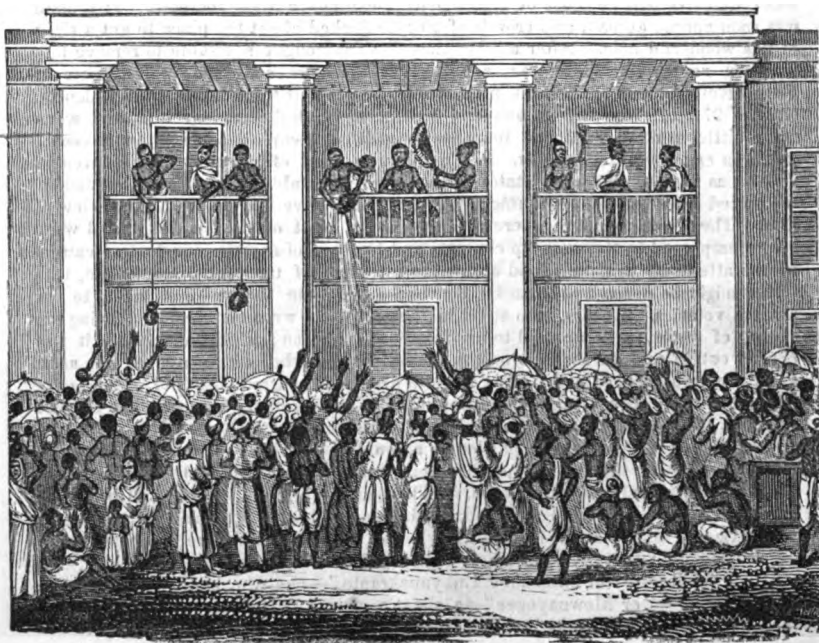
He was first seen, about the beginning of June, at Seebpore, on the opposite side of the river; and, as he was observed not to move, nor speak, nor apparently to be affected by surrounding objects, the conclusion was that he must be one of those devoted men who, after performing the austerities of religious penance, attain to a mystic union with the Deity, and, being abstracted from all earthly things, and intensely engaged in the contemplation of the Divinity, are raised to a state of unconsciousness. He was conveyed to a neighbouring house; and, as he neither ate, nor drank, nor performed any of the functions of a living animal, the inference was conclusive that he must be a Religious Devotee—a Mahapooroosh. His fame was soon spread abroad, and crowds of people flocked about the place to get a sight of this wonderful man. After a little time it was thought advisable to remove him to more respectable quarters; and he was therefore conveyed to the house of Baboo Kolly Shunker Ghossan, near Kidderpore, about three miles from Calcutta. On the 27th of June Br. Hodson and myself went thither to see him, and were not a little astonished at the immense crowds of people; some in palankeens, others in carriages, and on foot. The prodigy, a sight of whom was considered so auspicious to the deluded spectators, was placed on a table, in an upper verandah, supported by bolsters, and sufficiently elevated to give the people a good view of him. The frantic multitude crowded round the front of the building; and were busily employed in throwing up chaplets and bunches of flowers, which were caught by the attendant Brahmins, and applied to the body of the sacred personage, that virtue might be derived to them by the touch, and then thrown down again to the anxious votaries. Others, who stood in the verandah, were engaged in drawing up vessels of water, to be applied to his feet as an ablution; which being done, it was poured out in copious showers on the people below, who, with stretched-out arms and open mouths, used every effort to get a drop of the sacred element! Such is the account of the discovery and exhibition of this extraordinary man, and the manner in which the infatuated Hindoos paid their visits and adorations to him.

I will now give you a more particular account of the views which are entertained respecting him by the learned of the Idolatrous School. One of these, who is the editor of a Bengalee Journal, says, "The man is absorbed in pure and holy contemplation, and his mind is fixed: being insensible to external things, he is meditating on God with the highest knowledge: but what is his precise state cannot be determined; that is, what he is to be called, whether a Poromhongo—an abstract devotee—or Sumadhee Lukyanakranto—one who is deeply meditating on the Deity—or Mownayogee—a silent ascetic. "If, however, on examining the Shasters, this can be ascertained, it shall be made known." He is said to live

without eating or drinking, and to be insensible to any application which may be made to his body. The common description of him, and which I have heard over and over again in different parts of the city, is, that "he lives without food, and is totally unconscious of every earthly object, and absorbed in a mystic union with God; nay, to be an incarnation of the Deity." This is the popular view of the man's condition. As to his subsisting without food, it is falsified by the acknowledgments of the Native at whose house he is exhibited, who says that he takes a little milk; and, respecting his sensibilities, the most irrefragable proof has been obtained, concerning which the following extract from one of the Calcutta Publications will be interesting. The Letter, from which I give the following extract, was written by one of two Medical Men who made the experiment: he observes—"We went, armed with a bottle containing four pounds of ammonia, the pungency of which was perfectly unendurable at a considerable distance from the bottle. We were allowed to touch the Fakeer, and examine him. His skin was cool and soft—his pulse rather low—his breathing quite natural; and, though he kept his eyes strongly closed, I fancied that I could read the workings of a mind alive to what was going on around him, in the varying expressions of his face. We applied the bottle to his nose: he bore it like a hero for a moment—then coughed—and rolled himself away from the bottle. His pulse was considerably quickened by the experiment. I have no doubt, that, had we persisted, he would have given other symptoms of being a man of like passions and susceptibilities as ourselves; but it is difficult to say how much a man will endure whose all is staked upon his fortitude, or how far we should have been justified in exposing him to the danger of inhaling such acrid matter."

The popular ferment, which was excited a month or six weeks ago, has ceased: and the people, who then ran to worship him with such intensity of feeling, are in some doubt whether he may not after all prove to be an impostor; or whether his stupidity may not be attributed to some disease, or the use of narcotics. It is enough to say that he is no longer regarded and treated as a god.

By favour of the Baptist Missionary Society, to which the Engraving belongs, we subjoin a sketch of this degrading scene.



Missionary Register.

JUNE, 1833.

Biography.

OBITUARY AND CHARACTER OF ADMIRAL LORD GAMBIER,

PRESIDENT OF THE CHURCH MISSIONARY SOCIETY,

WHO DIED APRIL 19, 1833, IN HIS SEVENTY-SEVENTH YEAR.

WE extract some highly-interesting memorials of the Death and Christian Character of the late Lord Gambier, from a Sermon preached at Iver, Bucks, by the Rev. Edward Ward, M.A. Minister of Iver; in which parish that venerable and beloved Nobleman, after a residence of many years, departed to his eternal rest. The Sermon has been printed at the particular request of Lady Gambier, for private circulation among his Lordship's Friends: our Readers will be gratified and instructed by the memorials which it here supplies of a Servant of God, who devoted all the influence of his high station for many years to carry forward to its destined triumph the Cause of *the Captain of our Salvation*.

Amidst severe bodily pain, and with death full before him, his mind was kept calm, tranquil, and even joyful: he was enabled to rest his soul upon his Saviour, to commit all his concerns into His hands, and thus to be free from every disquietude both for time and for eternity! Hence the composure which distinguished his last hours: hence the serenity with which he received the intimation of his extreme danger, and the calmness or rather holy joy with which he spoke of the change that awaited him. Indeed, long before his last illness he had expressed his readiness, and even his desire, to depart and to be with Christ; and the death of a believer he ever regarded as a subject, not of condolence, but of devout congratulation. When I communicated to him, on his own dying bed, the decease of a beloved and pious member of my own family, whom he knew and esteemed, he broke out into a strain of grateful adoration—"Praise be to the Lord! Praise be to the Lord!"—and expatiated on her happy deliverance from a body of sin and death, and on the unmixed joy which she was then experiencing in being for ever with the Lord. He truly rejoiced, whenever told of any one being brought near to God; and, having heard of the recovery of a near relative from a dangerous sickness and the spiritual benefit which she had derived from the visitation, he expressed

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his joy that she had come purified out of the furnace, adding, "She was dear to me before—she is still dearer now."

It cannot be uninteresting, I trust it will not be unprofitable, if I communicate to you some fragments of the conversations which I was privileged to hold with this dying Saint, shortly before his departure.

In one of my early interviews, he said to me, "My confidence in the Lord Jesus Christ is unshaken"—and then repeated after me, with peculiar animation, those plain and precious promises, which he ever grasped with so firm a hand—*Him, that cometh to me, I will in no wise cast out—I know in whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day—Neither death nor life, nor things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Speaking of his enjoyment of the Scriptures, he exclaimed, with something of rapture, "Those glorious Psalms! and that blessed Gospel of St. John!" and, in reference to a Bible Meeting in the neighbourhood, at which he had usually presided, he said, "Tell them, they have my best wishes! and tell them, that, while I was able, I felt it my bounden duty and my delight to support that Blessed Cause to the utmost of my power, assured that in so doing I was advancing the Kingdom of the Redeemer."

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On my expressing my grateful recollection of the spiritual communion which I had enjoyed with him, and my hope that it would be renewed in a better world, he replied—"Yes, among the spirits of just men made perfect, and where all tears shall be wiped away." He then, in a very distinct and solemn manner, said—"When I am deposited in the ground, you will have to perform the Service: YOU WILL SAY SOMETHING OVER ME; PRAY, LET IT BE AS CONCISE AS POSSIBLE; but remember those words—*God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life: THAT is my hope: THAT is my Rock of Ages, in the Father, and the Son, and the Holy Ghost.*"

His sufferings, which were indeed severe, never extorted from him the slightest murmur, nor even a look of repining. "They interrupt my quiet," he said; "but they do not disturb my peace"—"I cannot say, in my debilitated state, I have a lively exercise of faith, but I have constant communion with my Saviour." And when, on a subsequent occasion, he had repeated the assurance that his mind was kept in peace, and I had prayed that his *peace might be as a river*, he cried out, with joyful emphasis, "Amen! So be it! and so it will be, to God's glory, and to my peace."

A few days before his decease, the Holy Sacrament was administered to him, together with his sorrowing family. He partook of the Sacred Rite with marked devotion, audibly repeating a large portion of the Service, and adding an expressive "Amen" at the close of almost every Prayer; and, on retiring, he said, in his exquisitely kind and endearing manner, "Thank you most kindly, most kindly, for this!"

At length the time of his departure drew nigh; and his relatives, shortly to be bereaved of one so inestimably dear, assembled for the last time, late in the evening, round his dying bed: prayer, earnest prayer, was offered up, commending his soul into the hands of his Redeemer; and beseeching Him, who has promised never to leave nor to forsake those who trust in Him, to be graciously present with his dying servant, and to let him depart in peace according to his Word.

Before the morning dawned, his spirit had winged its flight from this land of darkness and of death, and had become partaker of the inheritance of the saints in light.

Precious in the sight of the Lord is the death of his saints, was the exclamation which burst forth from his Medical Attendant, as he saw him expire.

Let us briefly glance at the CHARACTER of him, whose well-regulated and well-spent life was crowned by such a peaceful death.

And, first, let me beg you to remark his real unaffected humility—a humility, which shed a pleasing lustre over the other excellencies of his character. Though he had attained the very highest rank* in the Naval Profession, and had received a Royal token† of distinction, rarely granted; and though he had, on more memorable occasions than one‡, exhibited proofs of prowess and of skill of no common order, no one ever heard him speak of himself or of his achievements in any but the most modest terms. His deeds, and not his words, spoke for him: they stand recorded in his Nation's history, and in his Sovereign's grateful remembrance, who, while condoling with his bereaved family, deeply lamented the loss of "so meritorious an officer, and so excellent a man." Applauded for his public services, and admired and beloved by all who knew him in private, on account of his amiable temper, his unwearied benevolence, and his extensive usefulness, he was enabled utterly to renounce himself, and all that he was, and all that he had done, and simply and unreservedly to rely for acceptance with God on the atonement, the righteousness, and the intercession of the Lord Jesus Christ. His lesson of humility he had learnt at the foot of the Cross; that Cross to which he constantly repaired as a lost sinner, and where he remained to the very last, disclaiming all dependence save on the finished work of the Redeemer.

His Views of Divine Truth were, indeed, remarkably simple. Christ was *all in all* in his scheme of salvation. He was not, like many in the present day, carried about by every wind of doctrine: his mind was mercifully kept free from the strange and startling novelties by which the Christian World has of late been agitated. Leaving the points which were above his comprehension to be solved in a future world, he implicitly believed that God had given him eternal life, and

* Admiral of the Fleet. † Baron Maréchal.
‡ First of June, 1794; and at Copenhagen.

that *this life was in His Son*. Thus building his hope and trust, in simplicity and singleness of heart, on the only sure foundation, he had, in the trying hour, little of the *wood, and hay, and stubble* of human device to part with: all was sound, and Scriptural, and substantial: *Jesus was all his salvation and all his desire*, and no cloud of unbelief or doubt seemed to intercept the vision of his Saviour.

While firm in maintaining what he believed to be the essential truths of the Gospel, he laid no stress on minor differences in religion; but was ready to extend the right-hand of fellowship to all, of whatever denomination, *who loved the Lord Jesus Christ in sincerity*.

"Firm" did I say, in maintaining the truth? Yes, and HE DID MAINTAIN IT, through evil report and good report: he bore the burden and heat of that day, when he stood almost alone in the British Navy as the bold unshrinking Professor of the Truth as it is in Jesus! Many were the shafts of ridicule, and bitter were the taunts of scorn, which were levelled at him for his then unprecedented zeal in his Divine Master's cause; but these fiery darts were quenched by the shield of faith: he bore them with the same calm fortitude which he is said to have displayed when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck; and when adverting to the obloquy which had been heaped upon him by the enemies of the Cross, his only expression of regret was, "Oh that I had indeed been worthy to suffer shame for His Name!"

Thank God! the reproach of irreligion is now being wiped away from the Navy of Great Britain; and he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession men of prayer—men of One Book; living in the fear of God, and glorying in the Cross of Christ.

Whether at sea or on shore, our departed friend duly and devoutly observed the Day of the Lord—that day which is so awfully desecrated in this Christian Land. During the thirty years in which I had the happiness to number him in my congregation, his attendance in the sanctuary was uniform: whoever was absent, HE was there, as long as the state of his health would admit. Nor did he think it sufficient to come once to worship on the Sabbath: this pious servant of God made conscience of attending both

the Morning and Evening Services; and whenever the Lord's Supper was administered, he was a regular guest at the Sacred Table. His devout and fervent manner there—and indeed throughout the whole of Divine Worship, when impressively repeating the responses or singing with glad voice the praises of the Lord—strikingly evinced, that his heart was deeply engaged in the delightful work; and, we doubt not, he often found "the House of God to be the gate of Heaven."

But his piety, we have seen, was not confined to stated seasons of devotion: he lived under its hallowing influence and discovered its happy effects in every part of his conduct. His faith filled his mind with peace and joy—raised him above the anxieties of life—sustained him under its various trials—and animated him with the hope of a blessed immortality.

And here I feel it right to mention, lest I should be thought to present one of those faultless characters which the world never saw—and I do it to the glory of God's grace—that his temper is said to have been naturally very warm, and irritable, and impatient; but the genuine influence of religion had so softened and sanctified it, that he became eminently mild, and gentle, and forbearing, and kind—so that, in very many years, scarcely an instance occurred of his being in the slightest degree ruffled by passion, or of his giving vent to any angry or unkind expression. Those, who were privileged to enjoy his friendship will long remember the peculiar suavity of his manners—the grace and gentleness of his demeanour—his lively participation in the joys and sorrows of his friends—and that Christian Courtesy, which gave such an indescribable charm to his social intercourse.

Of the reputation of others he was delicately tender: *the law of kindness dwell upon his lips*; and, with regard to those by whom he had been ungenerously and unjustly assailed, he spoke only with pity—never with sore feeling. In such instances, and in those where his somewhat too liberal bounty had been abused, he loved to exercise that *charity, which suffereth long and is kind, which hopeth all things, believeth all things, endureth all things*.

It cannot be doubted that his easy circumstances, his many pious and devotedly-attached friends, and his own calm and cheerful disposition, were sources of considerable enjoyment to him: but he

had, besides, another source of rich gratification—THE MEANS OF DOING GOOD; and this luxury he fully enjoyed. How large, how liberal, were his benefactions! How feelingly alive was he to every impulse of benevolence!

I appeal to the Religious and Charitable Institutions of our country for proof of this. To which of them was he not an ample contributor? Gladly did he lend his aid, to circulate the Word of God—to send the Heralds of Salvation to the benighted Heathen—to promote the Education of the Poor—and to relieve, in short, the endless wants, temporal and spiritual, of suffering humanity. Nor did his liberality to Public Charities abridge his private acts of bounty: rare was the case of distress which went away from him unrelieved: the blessing of the Widow and the Fatherless, and of many who were ready to perish, came upon him. He was A FRIEND indeed!—and so numerous were the demands upon his bounty, that I have often wondered where he could find resources to meet them; and I have almost thought his purse, like the widow's cruse, must have been miraculously replenished.

We subjoin a brief notice of this devout Nobleman by the Bishop of

Chester, on moving, at the Annual Meeting of the Society, the Resolusion relative to his death recorded at p. 216 of our last Number:—

He was an admirable specimen of a simple-hearted and consistent Christian. His whole life was spent as if he was impressed with the strong feeling that it ought to be devoted to the glory of God. He began on the good principle of leading his own circle to God; and, from thence, he extended his cares to the promotion of the knowledge of Christ through the whole world.

In him was seen what was the true value of reputation. His great services had justly raised him to the highest honours of his country; but, without in any degree wishing to undervalue such honours, I may be permitted to ask of what avail would all those honours be to him now, if he had not added those which were much more lasting? It is not the inscription of "Admiral Lord Gambier," placed on his tomb, which will be his most lasting or most valuable title: there is another—and for him a much better—that he had been for twenty-one years President of the Church Missionary Society.

Proceedings and Intelligence.

United Kingdom.

GOSPEL-PROPAGATION SOCIETY. REPORT FOR THE YEAR 1832.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Incorporated Members	.....	559	0	0
Associated Members	.....	5147	5	6
Other Benef. and Subscriptions	.....	1304	18	5
Collections	.....	540	11	10
Legacies	.....	800	16	3
Dividends, Rents, & Annuities.	.....	3514	11	10
		11,867	3	10

Grant by Parliament in aid of the Expenses in the North-American Colonies, for 1832 and to March 25, 1833	.....	13,750	0	0
One Moiety of the Collections under the King's Letter	.....	17,000	0	0
Dividends on the Stock purchased therewith	.....	541	15	4
East-India College—				
Benefactions & Subscriptions	.....	69	8	5
Dividends	.....	1208	18	0
One Moiety of the Collections under the King's Letter	.....	17,000	0	0
Dividends on the Stock purchased therewith	.....	541	15	4

Codrington Trust, Barbadoes—				
Consignees	.....	1603	9	1
Dividends	.....	870	0	0
Archbishop Tenison's Fund—				
Dividends	.....	355	5	6
Vaudois-Clergy Fund—				
Dividends	.....	322	0	8
Debritzen College, Hungary—				
Dividends	.....	75	0	0
American Colonial Bishops—				
Dividends	.....	437	5	2
Total	.....	£. 65,642	1	4

Payments of the Year.

North-American Colonies—				
141 Missionaries	.....	25,435	3	4
Catechists	.....	400	0	0
96 Schoolmasters	.....	1688	10	8
One retired Missionary	.....	100	0	0
15 Widows of Missionaries	.....	774	6	3
15 Scholars, 12 Exhibitioners, and 4 Divinity Students	.....	812	10	0
Chaplain of King's College	.....	50	0	0
For building Churches	.....	550	0	0
King's College, Windsor	.....	500	0	0
For Schools	.....	240	0	0
Bermuda—				
One Missionary	.....	100	0	0
Two Schoolmasters	.....	40	0	0

Barbadoes—			
Grant for rebuilding Churches	500	0	0
Cape of Good Hope—			
One Missionary	100	0	0
Grant to Philanthropic Soc...	20	0	0
New South-Wales—			
Four Schoolmasters	135	13	3
Norfolk Island—			
Widow of Missionary	20	0	0
Books sent abroad	10	0	0
Salaries and Allowances	716	5	0
Paper and Printing	828	17	3
District Committees, Taxes, and			
Sundries	488	0	6
Collections invested in Stock ..	17,000	0	0
	50,509	6	3
East-India College—			
Principal	1000	0	0
Two Professors	1050	0	0
Six Missionaries	1994	3	9
Six Catechists	586	3	3
Superintendent of Press	300	0	0
Passage-moneys and Fees	325	5	0
Books sent to Missionaries ..	20	0	0
On acct. of Current Expenses,	1500	0	0
Sundries	19	1	0
Collections invested in Stock,	17,000	0	0
Codrington Trust, Barbadoes—			
Supplies of the College	2065	0	0
Principal	1000	0	0
Chaplain & Classical Schoolmr.	200	0	0
Tutor	400	0	0
Medical Professor	200	0	0
Other Salaries	171	13	4
Exhibitors & Foundations,	901	18	3
Buildings and Repairs	2139	6	3
Sundries	15	8	6
Archbishop Tenison's Fund—			
Retired Missionary	100	0	0
Vaudois-Clergy Fund—			
Thirteen Pastors	357	0	0
American Colonial Bishops—			
Bishop of Nova Scotia	400	0	0
Total....	£.82,254	5	7

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1831—1832.

Grateful Acknowledgment of the Divine Blessing.

THE Committee would perform this their annual task in the spirit of praise and devout thanksgiving to Almighty God. They would report the success which has attended the labours of the Society, with the renewed impression on their minds, that the work is the Lord's; and that, however suitable the instruments, however well adapted the means which have been employed, their efficiency has resulted altogether from the Divine Blessing. Nor is it only in regard to success itself that the Committee would indulge in gratitude to God: they would acknowledge Him in the INSTRUMENTS by which He works: it is for Him to raise up

men and qualify them for the Ministry of the Word: none but God can touch the hearts of His chosen servants with a feeling of commiseration for the perishing Heathen; and bind it on their consciences, as a duty, to preach the Gospel in the distant benighted regions of the earth: and it demands the grateful acknowledgments of the Society, that such a number of devoted men are raised up, who are ready to renounce home and ease, and who count not their lives dear so that they may be made the honoured instruments of bringing the Heathen to the knowledge of the Truth. And the Committee find cause for adoring praise in the extensive SPHERE of USEFULNESS afforded to the Society: by a Divine Influence, *fields have been made white unto the harvest*, while Providence has opened the way to them, and afforded facilities to the Labourers sent forth for prosecuting their gracious work. Nor is the wide diffusion of the MISSIONARY SPIRIT at home to be overlooked: it is now evident that that spirit is not the ebullition of natural feeling; but a holy impulse produced by the Spirit of God, who is awakening the Church from its criminal slumber of ages, and making it feel the claims which the Heathen World has on its sympathy and regard. Every view, which can be taken of the cheering circumstances on which the Committee have to dwell, thus tends to deepen the conviction that praise is due to God for all the good which has been effected by Missionary Operations.

General View of Christian Missions.

The work of Christian Missions forms a prominent feature of the character of modern times; and their history presents a pleasing contrast to that of the affairs of the present world. While the Emissaries of Infidelity have been unusually industrious to fix and perpetuate the natural unbelief of the human heart, the Servants of God have been with equal industry diffusing the principles of everlasting truth. While attempts have been making to defend and palliate the fatal errors and heart-sickening cruelties of systems equally opposed to the glory of God and to the welfare of man, the Messengers of the Churches have been planting the Tree of Life, where thousands partake of its fruit and repose under its peaceful shelter. And although, in the changes to which the political world has been subject, the work of Christian Missions has been, in one quarter, in some

measure disturbed and retarded in its important progress, yet of Zion it may be generally said that *peace has been within her walls, and prosperity within her palaces.*

State of the Funds.

Receipts of the Year.		£.	s.	d.
United Kingdom	.....	39,471	1	7
Continent	.....	11	10	9
Gibraltar	.....	47	3	2
Western Africa	.....	103	1	3
South Africa	.....	465	9	8
African Islands	.....	77	11	11
Mediterranean	.....	2	2	6
Madras	.....	957	17	8
Ceylon	.....	186	19	11
Australasia	.....	485	12	5
West Indies	.....	2495	12	0
British America	.....	2045	16	0
For Chapel in Paris	.....	13	0	0
For Chapels in West Indies	.....	321	2	10
Dividends	.....	629	0	11
Legacies	.....	402	10	0
Total	.....	£.47,715	12	7

Payments of the Year.

Missions—				
Irish	.....	2947	18	8
Stockholm	.....	6	0	0
German	.....	84	1	2
French	.....	847	9	7
Gibraltar	.....	376	11	7
Western-Africa	.....	792	8	11
South-Africa	.....	5288	9	8
Mauritius	.....	258	19	7
Mediterranean	.....	736	9	10
Calcutta	.....	1059	13	2
Madras	.....	3229	7	5
Ceylon	.....	6427	11	8
Australasia	.....	1978	18	1
Polynesia	.....	1592	4	9
West-Indies	.....	14,481	19	10
British-America	.....	6004	14	6
For Returned Missionaries	.....	679	0	0
Widows and Children	.....	375	13	4
Annuities on Donations	.....	273	17	5
Publications	.....	1878	7	9
Salaries, Furniture, Repairs,				
Purchase of Mission House,				
Interest, Postage, Travelling				
and House Expenses, and In-				
cidental				
		3386	6	5
Total	.....	£.52,706	8	4

Remarks on the Income of the Year.

This amount of Income falls very little short of that of the preceding year (although in that was included a large amount of extraordinary subscriptions); and may, perhaps, be regarded as the largest annual amount which the Society has ever realized from its regular ordinary resources. This calls for gratitude to Almighty God; and is especially encouraging to the Committee, as an evidence of the strength of that feeling which actuates the great body of the Society's friends and supporters.

Missionaries sent out in 1832—33.

To *Western Africa*: Mr. Maer, Mr. and Mrs. Fox, Mr. and Mrs. Dove—*Ceylon*: Mr. and Mrs. Clough—*South Seas*: Mr. and Mrs. Tucker, Mr. and Mrs. Cargill, Mr. and Mrs. Whiteley—*West Indies*: Mr. and Mrs. Lofthouse, Mr. and Mrs. Box.

Missionaries lately deceased.

Since the publication of the last Report, we have had to record the death of Mr. Shaw and Mr. Abraham Whitehouse in the West Indies, and Mr. Richard Pope and Mr. Newlove in British America. Mr. Shaw and Mr. Newlove were but entering on the work; and Mr. Pope had become Supernumerary, through ill health. The name of Mr. Whitehouse will be familiar to our readers: he was one of the oldest Missionaries of the Society, and died, as he had lived, in the spirit of his Master's work.

Missionaries employed by the Society.

Ireland, 26—Sweden, 1—France, 7—Gibraltar, 1—Western Africa, 4; and 2 Assistants—South Africa, 17—Mediterranean, 3—South India, 6—Ceylon, 10; and 10 Assistants—Australasia, 8—Polynesia, 8—West Indies, 56—British America, 57. *Total*, 216, at 159 Stations.

Members of the Society at Mission Stations.

Stockholm, 27—Winnenden, Germany, 110—France, 111—Gibraltar, 110—Gambia, 61—Sierra Leone, 316—South Africa, 741—Malta, 30—Madras, 164—Negapatam, 26—Bangalore, 124—Ceylon, 670—South Seas, 892—West Indies, 33,014—British America, 7453. *Total*, 43,849; being an Increase of 695.

Death of Officers and Members.

The Committee have a dark side of their Domestic Report yet to present. The past has been a year during which the Society has sustained unprecedented losses. Two of the General Secretaries and two other Members of the Committee have been removed, in the short space of a few months, from the scene of their labours, to their everlasting reward.

The Committee speak with great regard of the late Rev. Thomas Stanley, an active and judicious Member of their body; and of the late Rev. John James, who sustained for upward of five years, with great ability and zeal, the office of one of the General Secretaries. We shall quote the chief part of their remarks

on the death of the other two friends referred to, *whose praise is in all the Churches.*

Testimony to the late Rev. Dr. Adam Clarke.

In reference to Dr. Clarke's connexion with the Missionary Cause, the Committee remark—

His was eminently a Missionary Spirit. In his early days, his zeal displayed itself amidst the hardships and privations which he experienced in the Norman Isles; and the visits which he paid, late in life, to the Shetland Islands, for the purpose of inquiring into the state, and making more ample provision for the spiritual wants, of their interesting inhabitants, as well as his exertions in establishing Schools for the religious education of the children of the poor in the country which had the honour to give him birth, amply proved that advancing age had not damped his ardour. And the Doctor's zeal was not limited to the vicinity of home. The state of the Heathen powerfully appealed to his sympathy, and he warmly promoted Missionary Operations among them. The Ceylon Mission may be referred to as having been especially benefited by his influence; and such was the interest which he felt for India, that he has been heard even in late years to declare, he should be happy to go and help to scatter the seed of life among the Idolaters of that continent. As the advocate of Christian Missions, his services were highly beneficial to the Society—raising it in public estimation, and enriching its funds; and his labours, in this character, were *more abundant* the last year of his life than they had been for several preceding years, while the value of those services was enhanced by the cheerfulness with which he engaged in them. It affords the Committee mournful pleasure to reflect, that the last pulpit efforts of this eminently great and good man were chiefly in behalf of Christian Missions to the Heathen.

Testimony to the late Rev. Richard Watson.

The Committee cannot find language adequately to express their sense of the greatness of the loss which the Society has sustained in the death of the Rev. Richard Watson, its Senior Secretary.

Mr. Watson stood in a peculiar relation to the Society. After the death of Dr. Coke, it became necessary to adopt a plan for providing support for the Missions which had been committed, to so

great an extent, to his care, and it was not long before the "Wesleyan Missionary Society" was formed to meet the emergency. In laying down the principles of the Society, in framing its regulations and marking out its plan of operations, Mr. Watson took a leading part; while his lofty eloquence awakened public attention to its benevolent object, and rapidly increased the number of its members and supporters.

From the formation of the Society to the period of his death, he remained officially connected with it as one of its Secretaries; and he devoted to its service talents which, singly considered, were of the highest order, and which are so rare in their combination, that they are seldom found united in the same person. His presiding mind embraced the whole range of the Society's Missions—descending to the peculiarities of every separate Mission; at the same time that it viewed them in their relations to one another, and ascertained their comparative importance. His discrimination of character was such, that he soon discovered any particular adaptation which a Missionary Candidate might possess for some one part of the Mission Field in preference to others; while, from his long continuance in office, he was personally acquainted with almost all the Missionaries employed by the Society.

This knowledge of the Society's Missions, and of the character and abilities of its agents, led to the most beneficial practical results. He directed the operations of the Brethren, so as to make their labours productive, under the Divine Blessing, of the greatest good; and such was the parental kindness which he blended with authority, and such was the solicitude which he manifested for the welfare of the Brethren, that his intercourse with them was as instructive and encouraging to themselves, as it directed their movements beneficially for the Missions. Could the whole of his correspondence with Missionaries be collected, it would afford the most faithful picture of himself which he has left behind him: it would exhibit, not merely his great mental powers, but it would display the elevated character of his piety, and would present a faithful portraiture of the amiable qualities of his heart.

No one took a more correct view of the Evils of Slavery in all its workings and bearings, or saw more clearly, how it violates all the rights, and stands

opposed to all the interests, of its unhappy victims—how baneful are its effects on the morals of the Whites themselves who are connected with it—or how great are the guilt and peril of our country, for having so long sanctioned it. His sense of the danger which threatens the Nation from its continuance became very strong: a short time before his death, he said to a public man—"I believe my Bible; and because I believe it, I am persuaded, that now the Nation is so fully enlightened on the guilt and enormity of slavery, that it cannot suffer the evil to remain without the most imminent hazard to itself. You may plan and deliberate in the Senate; but if you do not put an end to Slavery, God will turn all your counsels for the good of the Nation into foolishness, and will visit us for this great national sin." The last business-letter which he wrote was to a distinguished Statesman on this great question; in which, while he dwelt on the measures necessary for the Abolition of Slavery, he especially enlarged on the importance of extending Religious Instruction to the whole Negro Population. In the spirit of an enlightened philosophy, he had studied the effect of Missionary Operations among the Slaves; and saw, that, in spite of the obstacles which Slavery presents, the Gospel was true to its great principles in all its workings among that degraded race; and that, while it promoted the highest interests of the Negroes, it prepared them for the enjoyment of the inestimable boon of civil liberty. And when he looked at the number of Religious Negroes now found in all the West-India Islands, and marked the vast moral influence which the Gospel had enabled them to exercise over those of their unhappy companions whose minds were not so fully enlightened, he saw clearly, that the restraining influence of the Religion of the Converted Negroes may be safely calculated on as sufficient, under the Divine Blessing, to secure the peace of the Colonies, on a judicious measure of Negro Emancipation being introduced. With such views, it was not to be wondered at that he should be found solicitous to have the amplest facilities afforded for the communication of Religious Instruction to the entire Negro Population, as the most effectual means of raising the whole race, on their emerging into a state of freedom, into a happy, industrious, and well-ordered community. It may be mentioned as a proof of the intense hold which this subject had on his

heart, that, even in death, his thoughts seemed to linger on the West Indies: some time after he had formally unburdened himself of the cares of office, and only a few days before he breathed his last, he made inquiries of his colleague respecting the afflicted Jamaica Mission, and advised him as to the steps to be taken in its behalf.

Mr. Watson may be regarded as a martyr to the sacred cause to which he had consecrated his noble powers. At the time that he was rendering such great services to the Society, he took a distinguished part in the management of the general business of the Connexion; and was engaged in writing those numerous Theological Works, which will remain an imperishable monument of his sanctified genius and profound research; while for several years during his term of office he had to attend to the Ministerial and Pastoral Work of a Regular Circuit. It was to those accumulated labours, and more especially to his sitting during the day at his desk at the Mission House and then walking to some distant Chapel to preach in the evening, that he himself was wont to attribute the origin of that disease, which subjected him to years of suffering, and eventually brought him to the grave, in the meridian of his intellectual strength.

The Committee suggest, in their closing remarks, the

Right Improvement of the Death of Distinguished Labourers.

Such are the bereavements which have been sustained in a single year. While the Committee lament, with the Society and the Connexion in general, over the breaches which death has thus made in our Zion, their grief would prove overwhelming, were they not reminded, that these distressing events were appointed by Infinite Wisdom—that the God, who made His honoured Servants what they were, still lives—that the Cause, in which He employed them, is emphatically His Own Cause—and that His Word is pledged, that instruments shall be found for the complete execution of that immutable decree of His Love, which gives *the Heathen to the Son for His inheritance, and the uttermost parts of the earth for His possession.*

The Committee derive additional comfort from the consideration, that, notwithstanding the Great Head of the Church is removing some of His most distin-

guished servants, He is, at the same time, calling on the Society to take a larger share than ever in the glorious work of evangelizing the world. That this is the case the Committee cannot doubt, when they turn to those new and promising fields which have been providentially thrown open to the Society for evangelical culture; and when they dwell on the glorious triumphs of the Cross in the Southern Ocean, and on the new moral creations of purity and peace which display themselves in the Missions in Africa: while they meditate on the great success which has been vouchsafed to the operations of the Society, and see how that success has only served to enlarge the sphere of its usefulness and create a larger demand on it for help, the Committee cannot conclude otherwise than that the Society is called to still greater labours and to still more extensive usefulness.

What then remains, as the practical improvement of the afflictive dispensa-

tions over which we mourn, but that those who survive regard them as calls on themselves to increased exertions? If the Master of the Vineyard is marking out a larger task for the Society, then must His remaining servants redouble their efforts, in humble dependence on His blessing. Thus would the Committee interpret these painful events. Thus may they be understood by those Ministers whose talents, and eloquence, and influence, have already been so freely offered on the Missionary Altar, and have helped to kindle there so bright a flame of zeal and charity! Thus may they be heard to speak by those free and liberal Subscribers, and those diligent, patient, self-denying Collectors, who have already enabled the Society to send forth so many Heralds of Truth among nations led onward to destruction by *lying vanities*! Yes, let this sacred work now begin anew. Let every heart that prays, and every heart that feels, consecrate itself this day afresh unto the Lord!

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Signs and Duties of the Day.

When I think of the prodigious amount of active beneficence and moral energy now put forth by the people of England, I can find nothing to equal it in any country at any period of history. When I consider that our Institutions, like so many conduits and channels of moral influence and intelligence, are facilitating and extending the cultivation of society—how, to change the figure, like a finer organization spread over the surface, and blending with the veins and arteries of the body politic, they diffuse a moral sympathy and a principle of voluntary action—I cannot but derive assurance and consolation from the contemplation. This view ought, at least, to allay the alarms of those, who, in honest sincerity, and not from the spirit of party, entertain misgivings as to the results of the present excited state of the public mind. To what are we to attribute, I do not say the political, but the moral excitement which characterizes the times? Can it be ascribed to any political cause? If it can, my argument would fall to the ground. But to what can we ascribe the Missionary Spirit which has been sent down upon the Church? It can be referred to no other cause, without impiety, than
June, 1833.

that which is the source of all that is holy, all that is good—the influence of the Spirit of God. And if the Spirit of God is at work among us, we may boldly say of our country, *God is in the midst of her: she shall not be moved.*

[*Joshua Conder, Esq.—at Christ. Inst. Soc. An.*]

I am not one of those who feel very much discouraged about the moral condition of men in the present day. I know that iniquity abounds on every side, and that there is a very low moral standard in society, and that Infidelity is endeavouring to rear her hideous head, and that many plous minds are alarmed; but I do, in my soul, believe that there is a diffused and diffusive feeling of the unutterable importance of eternal things. Let us, then, be wholly devoted to the service of God. We have all a circle, smaller or larger, in which each moves: let us employ our influence rightly; and, now that a fierce contest is going on between the Powers of Light and the Powers of Darkness, let us rally round the unfurled standard of the Prince of Peace.

[*Jos. J. Gurney, Esq.—at Rel. Tract Soc. An.*]

Piety and Sufferings of the Irish Protestant Clergy.

Thirty-five years ago, Ireland was in a state of more extraordinary darkness and ignorance than any other country in

Europe. A Clergyman, during the period of the rebellion, who was obliged to remain in his house, occupied himself with searching the Scriptures; and was then, for the first time, led to see the Truth: having a large library, he resolved to search the works of the Fathers of the Church: he found an old Book of Homilies; and, on reading it, saw the correspondence between it and the Bible. As soon as he was able, he went to several Clergymen, and told them that they all knew nothing about the Doctrines of the Church of England: they agreed to examine the Book of Common Prayer, the Articles, the Homilies, and the Epistle to the Romans. This took place in the year 1800. Five individuals assembled for the purpose, and agreed to do so once a month. Truth opened before them; and they soon found that more than two or three hours once a month was required in order to pursue their investigations, and they therefore assembled on the Wednesday and remained till Friday. What was the consequence? In the course of a few years, they were all brought to the knowledge of the truth as it is in Jesus; and began to call the attention of others to the subject, and wrote to their brethren, entreating them to institute a similar investigation. I can venture to state that, now, two-thirds of the Protestant Clergy preach the pure doctrines of the Gospel. It is a singular circumstance, that every one of those five individuals is still alive, in good health, and occupied in active labour.

Such, however, is now the unhappy state of my native country, that, in the middle and southern parts of it, the Clergy cannot procure the means of subsistence. Many of them have not received a shilling of income for three years, and have parted with every thing which they had. All that many of them have to live upon is an acre or two of glebe, and perhaps a garden; but there is not a man among them who would not say, "Let me have potatoes and milk, and live in my parish, and I shall be content." It is not the money over the loss of which they mourn, for strong moral and religious feeling pervades their minds: when subscriptions were sent over a short time ago, there was not a single application made for them; not because they did not feel grateful for such a manifestation of religious bounty, but each acted under the impression that some of his neighbours might be worse off than himself. At the

Annual Meetings in Dublin, the Clergy generally breakfast together; and, though 220 assembled there twelve months ago, and remained together from eight o'clock till half-past eleven, not a single word was dropped by any one with regard to his sufferings: they met to consult how they could best promote the glory of God, and they accounted it all joy to suffer for Christ's sake. They breakfasted together a fortnight ago; and, though they remained assembled as long as usual, I did not hear one word in reference to tithes. The distress has been greater this year than it was during the last; and I would ask whether there is not a powerful claim on British Liberty. I am grieved to the heart when I think on the state of things which I have left behind, and where I dare not appear. Our Sunday Schools are scattered, our Lectures given up, and our people like sheep having no shepherd. When I behold the English Nation, I cannot help looking on you, as a people blessed above all people on the face of the earth. There is little complaining in your streets, except that which arises from the discontent of man.

[*Rev. Rob. Shaw - at Prayer-Book and Hom. Soc. An.*

Evil Influence of Religious Ignorance in Ireland.

The contrast between the condition of the South and that of the North of Ireland affords no very unfair test of the benefit of Religious Instruction. To what is it owing, I would ask, that in the South there is so much agitation, while in the North all is quietness? The North is quiet because Scriptural Education prevails there; while it is scarcely known in the South. I asked, at the town of Lisburne, what was the proportion of scholars who attended religious instruction, and was told that nine out of ten did: in answer to a similar inquiry in the South of Ireland, I was told that not more than one out of 75 attended. Can any one be surprised, after this, at the difference between the condition of the people in the South and that of those in the North? The one presents a scene of almost general distress, and disturbance, and confusion—the other is one, comparatively, of peace and comfort. [*Rev. G. Haslewood - at the Same.*

Duty and Personal Benefit of Visiting the Ignorant and Poor.

The other day, I observed two Ladies leaving the Penitentiary at Milbank, whose appearance indicated that they

belonged to the most-favoured class of society; and who, doubtless, had been visiting prisoners of their own sex, for the purpose of administering advice and assistance. Though they had left the blandishments of fortune, to pursue so humble, but yet so heavenly a work, they must have retired to their habitations with far nobler feelings of gratification than those who run the giddy round of dissipation, and range through all the paths of worldly delight, unmindful and neglectful of the suffering and the ignorance of the poor and the criminal. It is an arrangement of a wise and merciful Providence, that, amidst a mass of population, depraved and distressed, some of those who are rich have their hearts so influenced by the grace of God as to lead them to engage in this labour of love; and to withdraw them from the world and pleasurable ease, to a life of active benevolence. Indeed where religious principles are in full operation, the subjects of them are not satisfied with mere contemplation: for though contemplation is peculiarly the exercise of a religious mind, it cannot be wholly so occupied; nor does it appear that the future occupation of the Christian in the world to which he looks forward will solely consist in contemplation, for the glorified spirits are said to be the ministers of God ordained to fulfil his pleasure. The great truths of the Bible do undoubtedly engage the attention of the Christian; and he will retire to his closet to commune with his Father who seeth in secret: but he feels also that he lives to do his Father's will, in striving to bring his fellow-creatures to a knowledge of God, and to turn them from darkness to light and from the power of Satan unto God. The precepts and doctrines of Scripture are certainly the proper study of the Christian; but they enforce the practical duty of visiting the widow and the fatherless in their affliction. I was much affected with the declaration of a Lady on her death-bed, as recorded in a work written by a friend—“If we leave our comfortable homes and our warm fire-sides to go to seek souls and impart to them the knowledge of the Word of God, it will bear reflecting upon in such an hour as this, through which I am now passing.”

[*Bishop of Chester—at Dist. Platt. Soc. An.*

*Success of American Temperance Societies
an Encouragement to British.*

The important facts to which I am about to allude occurred in America; and I

cannot help entertaining the hope, that, before many years have elapsed, this Society will be able to record some particulars of the same delightful complexion. In America, 1500 distillers and more than 150 innkeepers have declined furnishing ardent spirits. But that is not all: happily, in America, this interesting subject has attracted the attention of the Legislature; and those who fill the highest offices in the State are sensible that they cannot better promote the great objects for which they are permitted to hold the reins of Government, than by promoting Christian Principles and Habits among the people: they are doing all in their power, by slow and safe degrees, to promote the designs of Temperance Societies. The Naval Secretary has expressed his willingness to endeavour to get the use of ardent spirits abolished in the Navy. On the canals and rivers, the consumption of ardent spirits has decreased two-thirds; and a considerable number of whalers now put to sea without any spirits on board, except those under the care of the surgeon.

I beg to say, that I stand before the Meeting without any misgiving as to the excellency of the cause which we have taken in hand; or the goodness of the means by which, under the blessing of God, we ought to prosecute it. We are arrayed against one of the most tremendous enemies of the human race; for Intemperance is one of the most fearful vices in which a country can indulge. Intemperance empties Places of Worship, and fills Hospitals and Jails: it empties Churches, and fills the Churchyards: it gives strength to every other temptation by which evil men pander to the passions of the people; and excites to acts of insubordination and ungodliness. If, by our united efforts, we should succeed in putting down that arch destroyer, we should crush a hydra at once. That, at present, we are far removed from that happy consummation, cannot be denied: but I perceive symptoms of progression toward it; and, although many years may elapse before the completion of our purpose, yet, by the blessing of God, it will be finally attained.

[*Bp. of London—at B. and F. Temperance Soc. An.*

CONTINENT.

Improved State of Religion and Morals.

I am recently come from Foreign Countries, where I have for the last twenty years been labouring for this Society;

and when I contrast the state of Europe at the commencement of that period, in a religious and moral point of view, with what it now is, I take courage, and call upon you to rejoice that there is such a palpable difference. The principles of the Bible were at that time rejected by what are called *the wise of this world*—those who deify and worship their own minds, instead of that God who created them: but now we see that, in every department of society, not merely in Germany, but in other countries also, the Bible Cause is gaining ground—steadily gaining ground. There are, in Germany, individuals of the first ability and of the deepest learning who are now arrayed in defence of Bible Principles: this was not the state of that country twenty years ago: every thing was then run down by human learning; but now there is a better spirit at work, and many are zealously engaged in spreading the Revelation of God. The Bible is introduced into thousands of Schools, where it was formerly unknown, or from which it had been excluded by the malevolence of wicked men; and, as a singular indication of the growing disposition of many to study the Scriptures, I may state, that, as your Agent, I stand in connexion with the principal Catholic Seminaries and Institutions in Germany, which have been receiving for eight or ten years past constant supplies of the Holy Scriptures in the Original Languages, in order that the students may search them, and receive their views of Revealed Truth at the fountain-head.

[Rev. Dr. Pinkerton—at B. & F. Bible Soc. Am.

Improved Spirit in France in reference to the Scriptures.

In 1818, the Bible Society was first introduced into France. It was found impossible to establish it on a broad basis: the Government would only allow one for the Protestants: at that time, there was the greatest difficulty in introducing the Scriptures into the Schools, especially the Roman-Catholic Schools. But now, upward of 200 Catholic Schools, within the last quarter, have asked for supplies of the Scriptures; and a spirit of inquiry is now increasing in different parts of that kingdom, to such a degree, that I would say, from the interviews which your Deputation have had with some Members of the Government, that the French Government itself is at this time favourable to the introduction of the New Testament into all the Schools of that kingdom.

How has this change been produced? Simply by this means—that this Institution has been unwearied in its efforts; so that the British Nation, through this Society, has conferred a boon upon France of upward of One Million copies of the Sacred Scriptures. Is it possible for any man to conceive the value of this boon, bestowed upon the neighbouring kingdom of France? [*The Same—at the Same.*

Special Grounds of Prayer for France.

A Gentleman from New York, who was present at the Meeting of the Tract Society in Paris, stated, that in New York they always prayed for France—especially for France; and since I mean to limit myself, on this occasion, to the subject of France, I would simply ask, Is not that a place peculiarly worthy of British Emotion? France is our neighbour, and we ought to love our neighbour: France has been called our natural enemy; and we ought to love our enemies, and to pray for them: and if we pray for France, and labour in the diffusion of the Scriptures there, we shall not only pray for a neighbouring nation, but for a great and powerful nation; which if it be—and it can be, by the power of God—awakened to feel the value of Redemption, the worth of the soul, and the importance of Eternity, may, by its science, its enterprise, and its conspicuous situation in Europe, aid us in the great work of evangelizing the world, and be the means of calling forth a spirit of piety, which shall prevail and abound to the uttermost parts of the earth. [*John Sheppard, Esq.—at the same.*

POLYNESIA.

Testimony to the Influence of Christianity.

In the year 1829 I was ordered, by the Commander-in-Chief of the South-American Station, to visit, in the "Serlingapatam," which I had the honour to command, the Society and Friendly Islands; and I anchored in Matavai-bay, Tahiti, in the month of April 1830. I made the tour of the islands of Eimeo and Tahiti; and had the pleasure of finding every Missionary at his post, and of visiting every School and entering every Church in those islands. I can truly state that what I witnessed there gave me, and every Officer who had the opportunity of witnessing it, the most sincere gratification.

The question may be asked, "What has been the effect of Christianity in those islands?" The population of those

islands was at one time most dissolute : the triumph of Christianity is now seen, in the outward decorum observed in the general conduct of the Natives. I never saw the Sabbath passed with more propriety. I will not say that I did not also witness improper conduct ; for it is impossible for any person to live long in any country without witnessing vice. I can, however, truly state, that the influence of the Missionaries must have been very great, to have formed the inhabitants to the degree of outward decorum which I witnessed ; for it should be remembered that they worked alone : they had nothing but the strong religious principle of love to God to support them. They had also much to contend with, because every European, and, I regret to say, American Whaler, brought with it a contamination, the effects of which it was frightful to witness ; and were it not for the power of the Holy Spirit working with the Missionaries, it would have been impossible that the Natives should be impressed with religion, because at every instant one or other of these ships was introducing every incitement to immoral conduct. King Pomaré destroyed the spirit-stills : but these whalers introduced ardent spirits ; and continued to import them for the purpose of attaining those base objects, which, without the aid of intoxication, they could not attain.

One thing made a great impression on my mind—the Missionaries were treated with the greatest respect by the Natives. What could be the reason of this ? The uniform character of their lives. They were surrounded by every opportunity of gratifying any base propensity ; but I can truly say, that I never saw any body of men more correct in deportment, nor any treated with more respect : they appeared to be, not indeed the persons who ruled, but the friends of the King and the Chiefs. When differences arose, the Missionaries were applied to ; not as judges, but as counsellors. I never saw a Missionary lose his temper : whoever came—I will not use the word intrusion, it did not belong to the language, for the houses were all open, and whoever pleased came in without ceremony, and sat down—the Missionary was never out of temper, though interrupted in his particular engagements.

I have now stated what I have seen ; and I request this Meeting to continue to provide Missionaries for those islands, because an impression exists that they

will be withdrawn for want of funds to support them. I must fairly state, that those islands are not at present in a fit state for the people to find Ministers themselves : they are, comparatively, but incipient Christians ; and more time is necessary to allow them to acquire strength to enable them to take the cause of Christianity into their own hands : and should the Society give up those islands, till the Spirit of God shall call forth Native Agents capable of carrying on the work which the Missionaries have begun ?

[Hon. Capt. Waldegrave—at London Miss. Soc. An.

WEST INDIES.

The Slaves sufficiently civilised for the enjoyment of Freedom.

I am no politician, nor shall I view this subject in a political light : but it may not be considered beyond my sphere to say something relative to the state of the Negroes, as to the civilization which is necessary to fit them for the enjoyment of freedom. Even the Negroes' friends have had too low an opinion of them in this particular. It is in evidence from the Colonists themselves, before both Houses of Parliament, that the Negroes are domesticated, and much attached to their relatives and families. This is, in itself, an important concession. I would further remark, that, during the period when I resided in Jamaica, there were no highway robberies committed by them, no midnight depredateions : so far from this, it has been the boast of the planters in all parts of the island, that it is not necessary to lock the principal doors of their houses. There is a species of petty stealing sometimes practised, which renders it necessary for the Overseer to shut up his pantry ; but the character of the emancipated slaves, as well as that of the free coloured population, proves that this is one of those evils necessarily arising out of the state of Slavery itself. The free population are sober and industrious. Vagrants are not to be found among them, as in this country. It is true I have seen many vagrants there ; but, with only one exception, they have been all Whites, and that individual was educated in the United Kingdom, not in Jamaica : and even those of the coloured population who receive public relief are nearly all of them those poor females who have been the mistresses of white men, and who, with their families, have been afterward abandoned by them. These

particulars comprise all which is meant by civilization, according to the sense of that term as made use of by those to whom I have referred; and if this be civilization, then I ask where are the peasantry in Europe who stand so high as those Negroes? The boasted peasantry of Scotland, themselves, are not their equals.

It may, however, be objected to all this, that this harmlessness of the Negro is not the result of principle, but merely the effect of the chilling system of Slavery; paralyzing his energies, and reducing him to nothing more than a harmless animal. The late Insurrection proves the contrary. It is therein evident, that the love of freedom burns ardently in the breast of the Negro, and that he knows full well how to appreciate its blessings.

Should it be said that the Insurrection was marked with such unheard-of atrocities as proves the Negro to be a savage still, I reply that history does not give an account of any Insurrection marked with so much moderation as this. There are two points, I apprehend, to be considered, in order to estimate the atrocity of an insurrection: the first is, the object of the insurgents; and the second, the means used for its attainment. By those tests, then, let the Insurrection be tried; and it will be found, even at the first sight, to lose one half of its criminality: for who can condemn them for seeking freedom from Slavery, had that been sought in a proper manner? As it regards the second test, I do admit, even at the hazard of being thought a West Indian, that they did wrong; and this is the opinion of my Brethren also, with whom I had the honour to labour. We do believe, that obedience to their Masters is their duty; and, till their grievances be constitutionally removed, we believe, that, as Ministers of the Gospel of Christ, we are not warranted to preach an opposite doctrine. But though, in the particular under consideration, I must condemn the Insurgent Negroes, still, improperly as they have acted, I venture after all to affirm, that their moderation has been seldom equalled, never surpassed even by the most polished nations when engaged in warfare. I have heard that it has been stated, that fifty planters' wives and daughters had been murdered by the Negroes in this affair. This assertion is not true. By planters we mean Overseers and Bookkeepers; and if fifty married men (I mean who have their

wives in that country with them) can be found among those classes of Whites throughout the whole island, I will give up the argument. I do admit that the Negroes did murder four or five men, but it has never been proved that they destroyed more; and not even one of these till numbers of them had been executed at Montego Bay. Their very enemies acknowledged that they had no wish to shed blood. At the outset, the worst they did to their overseers was to put some of them in the stocks, but they injured them no further. Even the destruction of property would have been comparatively little, had the militia not left them possession of that part of the country. The fact of Colonel Grignon running before a rabble of about four hundred Negroes is quite notorious, and its substance is fully admitted by some of the colonial witnesses themselves before the Commons' Committee. The barbarity is on the other side: no insurrection has ever been more severely punished. I believe upward of three hundred fell by the sentences either of martial or civil courts, before I left the island. Hundreds even of females have been bound to the foot of gibbets, and cruelly flogged; unable to move, they have been seen lying about the sides of roads with their lacerated backs broiling under a scorching sun. Is it likely that this is to leave no impression on the mind of the Negro? Most firmly do I believe that nothing can heal the wounds inflicted, but an immediate Abolition of Slavery itself.

[*Rev. Peter Duncan—at Wesleyan Miss. Soc. An. Persecution of Missionaries a Death-blow to Slavery.*]

These are strange times in which we live! If we had been told that the spirit of persecution, so long dormant in this country, had again risen, we should have looked for it to some land inhabited by savage tribes—to remote Heathen Nations—to places where Juggernaut and other sanguinary Idols are worshipped. But, to think that in colonies belonging to this country, persecution should rage; that men, bearing the name of Englishmen, should become persecutors; that Magistrates, commissioned to keep the peace and to dispense justice, should be employed in pulling down Chapels; that these men should maltreat and imprison Preachers of the Gospel; that the sanctity of domestic retirement should be violated; that unoffending females should be thrown into a state of confusion and alarm; that

children should be torne from their mother's arms, and that the vengeance of the persecutors, disappointed in its first aim, should be wreaked upon them—all this is surely more than any man could reasonably have expected! Scenes have been enacted in the West Indies similar to those once witnessed at Corinth, when the rabble made insurrection against Paul, and dragged him before the Magistrates, saying, *This fellow persuadeth men to worship God contrary to law.* But that in the nineteenth century of Christianity it should be *contrary to law* to preach the Gospel, and that law should be tortured and outraged to vindicate such proceedings—this is certainly an anomaly, which no human being could have contemplated, in reference to any of the dependencies of Christian Britain.

But I will tell you the truth. I feel—I deplore, as much as any man possibly can, the persecution which has raged in the West Indies. I lament that the good men sent out by your kindness and liberality have been so cruelly treated; that the sacred edifices which Christian Charity reared have been levelled with the dust; and that in a place where religious instruction was so much needed there has been a suspension of that instruction. But, while I deeply lament all this, I confess that there is some degree of consolation even in this persecution. In the first place, so true is my heart to the Missionary Cause, I rejoice that the Missionaries did their duty—that they did not sink from their post—that they proved faithful to the cause, for the promotion of which you sent them out:—

Their names unknown,
Till persecution dragg'd them into fame,
And chased them up to heaven.

But this has roused a spirit in England which will not soon fail. Yes! I rejoice to think that, by this very persecution of the Missionaries, a feeling has been roused in favour of the Slaves, which will soon be felt to the very centre of the accursed system by which they have so long been oppressed.

[T. F. Buxton, Esq. M. P. at the same.]

*Emancipation rendered safe, only by
Religious Instruction.*

Slavery must soon fall. No man, surely, can so deceive himself as to suppose that the wretched system can now long survive? The voice of the Nation has decreed its fall; and that voice must, and will prevail. But what will be the effect of this transition from Slavery to Liberty?

Will it be accompanied with outrage and destruction, or will it end in peace? It depends very greatly, I think, on the religious people of England what shall be the result of the change. The celebrated Burke, who is no mean authority, has said, "I depend infinitely more on the effect and influence of Religion, than on all other safeguards put together." It is not on regulations, however wise; it is not on a police, however efficient; it is not on any arm of man that we rely, but on the Providence of God alone. But I can produce an authority in support of my views, whose judgment will especially weigh with you. I applied to the late Mr. Watson, that distinguished ornament of your Society, and asked him for his opinion as to what would probably be the effect of the contemplated change. "My belief," said he, "is, that you may proceed to work as soon as you please with a liberal and prudent plan of emancipation, and fear no tumults. You will have no insurrections now, if you proceed prudently; and take the Missionaries, the pious and zealous portion of the Clergy, and the Religious Slaves, with you." Such are my views in reference to consequences resulting from Negro Emancipation at the present time. We have ample security in the religious instruction which the Negroes have received. Justice and Religion will give us a stronger safeguard for the peace and prosperity of the Colonies, than Slavery and Heathenism could ever produce.

[The Same—at the same.]

MISCELLANEOUS.

*The Gospel the One Remedy for Man, and
the Love of Christ his One Efficient Motive.*

I hope we are all of one mind on one great point—that there is no other true Remedy for the wounds, and for the corruptions, and for the iniquities which oppress mankind, but our Common Christianity. We sometimes hear of political regeneration: the tidings sometimes reach us, from those whom I am bold to call enthusiasts, of regeneration by the mere diffusion of useful knowledge; but I venture to assert my firm conviction, that there is but ONE REMEDY for the recovery, the regeneration, and the welfare of all mankind; and that is our Common Christianity. I wish to lay particular stress on the word COMMON; and I mean by it, that Christianity in which we are all united—the Christianity of the Gospel—that all important truth, that *other foun-*

dation can no man lay than that is laid, which is Jesus Christ.

And from my very soul do I agree in the sentiment, that as there is but one remedy for the corruptions of mankind, so there is but ONE MOTIVE strong enough to excite us to labour, as we ought to do, in the holiest of all causes; and that is, the Love of a Crucified Redeemer. The human heart is, indeed, a dead weight, and cannot ascend by its own strength to high and heavenly things: but as the heaviest weights may be raised to any elevation, when we come to apply useful machinery—the lever, the wedge, and the pulley—so, I believe, our hearts may be raised toward heaven, and toward that holy zeal which becomes us all, when we come under the influence of a Saviour's love.

I thought I might venture to take this opportunity of expressing my deep sense of the importance of all the friends of this Institution being redeemed, by the love of Christ, from all party spirit of every description. There is nothing which I so much dread—there is nothing which, in my opinion, exposes our glorious cause to so much danger—as party spirit; and I heartily hope that our politics will always be the politics of Christianity—the politics of Heaven; that we shall ever range ourselves on the side of Christianity; that this, and this alone, may be our party; that we shall ever follow the unfurled standard of Jesse's Immortal Son, and go on conquering and to conquer. And while we must, of course, ever entertain our own sentiments on all public subjects, yet I hope it will be our grand desire, especially in connexion with the Bible Society, to promote the great and glorious cause of simple Christian Truth; because this is the foundation of all that is valuable, both in politics and religion: it is the very well-spring of the welfare of society.

[*See J. Gurney, Esq.—at B. & P. Bible Soc. An.*]

I have heard with pleasure that it is now seen plainly in India that the mere enlightening of the mind is not sufficient. This accords with the experience and with the recorded sentiments of the most wise and pious men. Nothing but the lifting-up of Christ, nothing short of the faithful, simple Preaching of the Cross, can reach the conscience and impress the heart. The being and perfections of God, the sinfulness of sin, the charms of moral virtue, had been set before the Greenlanders in vain: a simple Christian, at length, pointed them to Christ; and those hearts,

which before had been bound up and hardened as their own ice, dissolved and melted into contrition and love, and many a soul was added to the Church of Christ. I hope that the Missionaries will ever lift up the Cross of Christ, and spread His banners; assured that nothing else will suffice to liberate the wretched slaves of sin. [*Sp. of Winchester—at Church Miss. Soc. An. Precept, not Prophecy, the Rule of Christian Exertions.*]

While God is working, ought not His servants to be workers together with Him? While their glorious Leader is going before, should they not follow? When he sounds the alarm, should they not prepare themselves for the battle? There are persons who say that this is presumptuous—that it is taking the work out of God's hands—that God will shortly avenge Himself of His adversaries—that He will appear in the whirlwind and the storm; and by the thunder and the lightning of His wrath, will scathe his foes and plunge them headlong into ruin. Thus they interpret prophecy: thus they aspire to reveal the purposes of God. But, I would ask, is that interpretation of Scripture correct, which would freeze the affections of Christians into apathy and indifference? Is that explanation of prophecy to be depended on, which damps the energies of Christian Zeal? That one precept, *Go ye into all the world, and preach the Gospel to every creature*—and that one promise by which the precept is followed, *Lo, I am with you always, even unto the end of the world*—are enough to throw into the shade all such fanciful, futile, mischievous interpretations. It is proper to study prophecy; but we should take care that our views of its meaning do not weaken our obligations nor interrupt our duties. I, too, rejoice in the prospect of the reign of Christ: I expect Him to appear in power and great glory; but I remember, that though the thunder and the fire may go before Him, silence, or the still small voice, announces His immediate presence. It is by the preaching of the Gospel that God has declared it to be His intention to subdue the nations to the obedience of the faith—that Gospel, which is, to every one who believes, the power of God to salvation. Miracles attest the presence of God; but it is not by miracles that He works conversion in the heart: it is by the simple and faithful preaching of His Word that he at once enlightens the understanding, and wounds the consciences, and

saves the souls of men. Did the Spirit of the Ever-living God need any greater power than that of which it was said, *Thou hast magnified thy Word above all thy Name?* He has magnified it; and He will magnify it again and again, till the whole world shall be converted by it to the obedience of his Son.

[*Rev. Hugh Stowell—at the same.*]

Effect on the Nations of the Dispersion and Recovery of the Jews.

The Dispersion of the Jews is the grand stumbling-block to the Infidel. I had once a controversy with an Infidel; and, after having used many arguments in vain, asked, "How will you account for the present condition of the Jews?" "That," he replied, with evident chagrin, "is an objection which I never could get over." And can this be matter of surprise? Was any other instance ever known, of a people scattered in small numbers among whole nations without being amalgamated with any?—in the midst of thousands and millions differing from them, instead of sinking down in the general mass, still remaining a distinct people, preserving their own peculiar characteristics, their language, their habits, their very appearance! A Jew is known in any country all over the globe. His face is a chronicle of his story. His nation is written in his countenance. Can it be a matter of doubt that the providence of God is in all this?—that this scattering of His people is in fulfilment of His Word announced by the Prophets? And can there be any more doubt, that the restoration of that people, itself an event of vast importance, shall be made ancillary to the bringing out of some other great design of God's Providence? Can we contemplate the recal of the Jews, and their restoration to the favour of God, without being awfully impressed with the truth of the Scriptures? What will be the effect on the Nations, when they thus see the Hand of God almost visibly accomplishing the work which His Word has predicted? Will not that fact impress them with a conviction, that that Word, which they had not known, or rejected, or had received with apathy and indifference, contains the truths of the Living God? and will not the Conversion of the Jews make that people once more the instruments of diffusing light, and life, and happiness to a sinful world? There is now a stir among this people in every part of the earth: whether in Europe or

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in Africa—in the East or the West—in Smyrna or in Manchester, there is an expectation of something which is to happen—of some great change that is to take place. There is an awful watchfulness, as if the powerful Arm of God were about to make itself bare in the fulfilment of some great design.

[*Rev. Hugh Stowell—at Jews' Soc. An.*]

Economy the Handmaid of Charity.

Let us remember, that Economy is the Handmaid of Charity, and that Benevolence begins where Selfishness ends. A servant of all work recently brought me some sixpences for three different Societies; and when I urged her to give but a portion of it, as she might want it for some article of dress, she replied, "Oh, I do not need it! Think what I save by Christ; and what I save BY Christ, I ought to save FOR Christ." What have we learned to save BY Christ?—what pomps and luxuries? And ought we not to save FOR Christ? Largely have we given to the world—largely should we give to Christ. To give as we ought makes no man poor, and God will be no man's debtor.

[*Rev. Hugh Stowell—at Church Mtr. Soc. An.*]

Lord Brougham's Three Rules for the Despatch of Business.

For the benefit of the younger part of the audience especially, I will relate part of a conversation which passed between one of my friends and the Lord Chancellor. My friend asked the Chancellor by what means he was enabled to get through so much business. "I have Three Rules," was the reply. "The first is, To be a whole man to one thing at a time: the Second, Never to lose an opportunity of doing any thing which can be done: the Third, Never to entrust to others what I ought to do myself."

[*Jos. J. Gurney, Esq.—at Rel.-Tract Soc. An.*]

Mutual Aid of Missionary and Bible Societies.

We are told that this work should be referred to the hands of Missionaries—and I would not underrate their exertions: but so far from that being a reason why Bible Efforts should be restricted, it is one of the strongest reasons why they should be carried on; because it is the exertions of the Missionary which secures, as far as human agency can secure it, the distribution of the Scriptures throughout the world. And how would the Missionary Cause subsist, were it not for the circulation of the Scriptures?

Besides, the Missionaries, themselves,

have so far felt the need of the Scriptures, that they have been the very men to labour in the translation of them. Why has Morrison toiled so many years, and devoted his health to the translation of the Scriptures into the language of China? why? but that, by the liberality of Christians, the Scriptures might be given to the millions of the inhabitants of that country. And why has Bailey, at Cotta-yam, devoted himself to a similar work—first labouring at the translation, then cutting the types by which the Scriptures should be printed; and then, in the absence of other aid, composing his work; and then printing it with his own hands? Were not these men sensible of the importance of circulating the Scriptures?—What were the waking thoughts of Martyn exercised upon, but on the translation of the Scriptures into the Persian Language? And if we look to the pages of European History, when did the efforts of Luther begin to shake the system of Popery?—was it not when the Scriptures were first given, in the vernacular German, to the inhabitants of that country? And what was the first and dearest labour of Wickliffe, and that which made him so hateful to the hierarchy of the day, but to give the Scriptures to his countrymen in their native language? And for what did Tyndal labour, and for what was he willing to expose himself to the stake, when called to the crown of martyrdom, but that the Scriptures should be put into the language of the people, and be circulated far and wide? If we could assemble all Missionaries and their Native Agents, from the most northern to the most southern latitudes, from east to west, and ask them what was their opinion with regard to the Circulation of the Word of God; the Missionary would tell you, that he would as soon have his right arm withered for ever, as that the Book of God should be refused to him—that that Book, which has already won his greatest triumphs, and on which he must still mainly depend.

[Hon. & Rev. B. W. Noel—at B. & F. Bible Soc. Am.

Duty of Aggressive Labours for the Conversion of Men.

Visiting Societies proceed on an admission, of which it is impossible for any man to lose sight who has correct views of the doctrines of Scripture, or the true position of human nature; viz. That, in moral and religious matters, human beings are not anxious to supply their own spiritual necessities, unless they are, in

the first instance, urged on them by such an agency as the Providence of God furnishes. There is, as it respects man's temporal necessities, a tendency to seek those supplies which his own feelings shew to be necessary: but, in the great concerns of an Eternal World, men are sunk into a state of spiritual slumber; and it is not until the Messenger of Mercy obtrudes himself on their attention, and not even then till the blessing of God accompanies the effort, that they come to a penetrating conviction of their own condition, and the tremendous prospects which impend over them.

There is, then, in Visiting Societies, an agency singularly fitted to address itself to that peculiar feature of human nature. It is not sufficient that we build Places of Worship, and train up a Christian Ministry; for there are tens of thousands, the objects of the labours of these Societies, who would never be stirred up by their own reflections to seek that spiritual provision which is set before them in the Sanctuary. The friends of Christianity must carry to the multitude who reside in this crowded city the Word of God, the means of instruction; and must shew that there is in Christianity a spirit of benevolence, which will not allow of its privileges being enjoyed in a solitary manner by individuals—that there is something in it which leads the possessor of the Gospel forth from his own habitation, to the dwellings of the destitute, the wretched, the criminal, the sick, and the dying. Going with the spirit of the Gospel in their hearts, with the Bible in their hands, and praying for the blessing of the Divine Spirit, who alone can give efficiency to their labours, they may expect that God will be with them; and that he will command His blessing, even life for evermore, on tens of thousands of their perishing fellow-men.

[Rev. Dr. Morton—at Christ. Inst. Soc. Am. Greater Results not to be looked for, without an Increase of Missionaries.

Let the Meeting consider what is the present extent of Missionary Labours, or rather of Missionary Means, in the whole Christian World. I mean, of course, the Protestant Missions. The entire number of Clergymen employed in those labours throughout the world does not exceed Six Hundred; and if to these be added Four Hundred Laymen, we shall have an aggregate of One Thousand—and these are to preach the Gospel to the Heathen World, comprising Six

Hundred Millions of souls. That is, there is One Missionary to every Six Hundred Thousand Heathens. What should we think of One Clergyman for the entire Principality of Wales?—or Two, for the whole Metropolis?—or Four, for Scotland?—or only Twenty for the whole of the Island?—for that is about the proportion. What, I would ask, could be expected from the exertions of that number of Clergymen spread over so large a sphere of action? Where the means are small, how is it possible to expect great results? We should rather be thankful that so much has been done, with such small means at our disposal.

Let us suppose a Missionary at Benares, where there are Three Hundred Thousand Idolaters. After he has mastered a language so difficult and so widely different from his own, what is he, alone, to do in a city crowded with Brahmins; whose belief in their own faith, if it be not one of conviction, is upheld by their interests? If the Missionary were to begin by telling any of those men of a Divine Atonement, they would tell him that they had a greater in their own religion: if he speak to them of miracles, they adduce, from the fictitious legends of their religion, miracles which they assert go far beyond ours: if he speak to them of the Divinity of a Saviour, they, at the utmost, class Him as one of their 300 millions of gods: if he talk to them of the purity of our faith, he raises their strongest objections; for it is the purity of our faith which deters many from embracing it, and it is the wickedness of their own—giving a scope, as it does, to the gratification of their passions—which weds them to it. But there is another difficulty which the Missionary has to encounter: even where he may produce conviction on the mind of the Hindoo, the convert is deterred from an open profession of Christianity, as it would take him from his family and his friends, and cast him out on the world. Under such circumstances, the Missionary at Benares would despair, if he were not upheld by confidence in Him in whose cause he has embarked. It is that alone, which can sustain him in his task; rather than any appeals from the Society at home, however strong or affectionate. Are we not then too sanguine in our expectations of what can be done by individual exertion?

[*Hon. and Rev. B. W. Noel—at Church Miss. Soc. An.*

Necessity of an Adequate Concentration of Missionaries.

Suppose the climate should war against the Missionary, and that after a residence of a few years, when he had remained long enough to have mastered the difficulties of the language and to have made acquaintance with many of the Natives—when, in fact, he was in a condition to commence his Missionary Labours—what is to be the result? He is to be replaced by another, who will have to go over the same ground before he can be equally efficient as his predecessor. See what has happened at Benares. Mr. Adlington was there in 1827: he was succeeded, in 1828, by Mr. Friend; who, in 1829, was followed by another Missionary, who was soon removed, and there was no Missionary till 1831. If Mr. Adlington could have remained for those five years, is it not probable that, in that time, he would have got a little Church around him? But how could the same result be expected from Young Men, who went out and succeeded each other with such rapidity, and who had not time to take those measures of which one a long time in the country could easily avail himself? The Society, I think, requires concentration: but I would not withdraw one from a Station which he now occupies. Their number should be increased: there should be so many at each large Station, as that, if one be removed by death or enervated by disease, the business of the Mission should not be at a stand.

[*The Same—at the same.*

Certainty of the Ultimate Triumph of the Gospel.

Truly and conscientiously do I look upon the Cause in which you are embarked, as the noblest, the purest, the most triumphant, which can task the powers, or interest the heart, or excite the hopes, of any human creature; and I believe, that, for the pursuit of such an object, this is emphatically and expressly the time—the day—the hour. I trust you will forgive me, if, upon a theme so high, I for a moment mix my accents with those who are more accustomed and more accredited to address you; but I cannot look on this great audience, brought together by motives so disinterested in their nature and so paramount in their importance—I cannot think on those who are the active agents of your philanthropic behests, some of whom, at the commencement, or in the course, or on the close, of their arduous enterprise, may now be

present—without *wishing them good luck in the Name of the Lord*. There is that here, which can scarcely belong to any other undertaking. It is not the cold calculation, the uncertain hope, the fallible omen; but the warm wish, the assured hope, the certain pledge of success, founded on Omnipotent Promise. The Mahomedan went forth of old at his permitted hour, and many of the kingdoms of the earth were given for a while to the sweep of his destructive sword and the poison of his blasphemous creed: the Soldiers of your Warfare, however, go forth without shield or buckler; but, while the crescent is waning, and the figurative waters of the Euphrates are hourly shrinking, He rides in your van who is the mighty Lord, going forth conquering and to conquer; and His dominion shall be from sea to sea, and from the river to the ends of the earth. You stand in need of no human breath, to speed your march, or to fan your banners, to bid you proceed and prosper, till you have reared in all the hordes of darkness the altar of truth—till you have raised in all the abodes of slavery the anthems of freedom—till you have spread the kingdom, and done the will, and received the reward, of Christ. [*Vico. Morpeth—at Wesleyan Miss. Soc. An. Duty of Self-application of the Solemn Appeals, made in Reports and by Speakers.*]

I recognise a pleasing feature in the Report, in that Solemn Appeal made by the Reporter, in the name of the Committee, to the heart and conscience of each friend of the Society. May I not hope that it was carried with power to the heart of each individual present, by the Spirit of God, who alone can give effect to the most pious and the best-devised thoughts? May I not hope, that in the heart of each individual in this large Assembly, whose ear may have heard that Solemn Appeal, there was a *still small voice* speaking and echoing the fearful but necessary and important inquiry, "*Lord, is it I?*" Am I one of those friends of the Society, who are friends in name, and not in deed? Have I failed to look into my own heart, to see what are the principles of my conduct? and, Have I been blessed with the saving knowledge of that Holy Book of which I have had the privilege to be a diffuser?"

And, here, I may advert to that, which, as it appears to me, is the foundation on which the friends of the Bible Society may rest their cause. What is it that can assemble, year after year, the friends of

the Society, to listen to the Annual Report of its proceedings? What is it that can send its Agents to all parts of the world to diffuse the Book of Life? No secondary principle—nothing can be found to give the necessary stimulus, but the Love of Christ, which alone must be the constraining principle. To that we must look. It is not simply to the urgency of the claims which are made—to the obligations which devolve on each Christian—to the opportunities of usefulness which different parts of the world present to us. These are all motives, powerful indeed in their way; but powerless, absolutely inefficient and powerless, when contrasted with that on which every friend of the Bible Society must rest himself at last—The Love of Christ. Let that be the prevailing principle among us, and we shall then hear no more of defalcation of funds: we shall then not be called on to mourn over individuals, whose loss we deplore, as of friends who have been called from their spheres of labour; for others will be found ready to take their posts in the cause of this Society, and to carry this Blessed Book to all parts of the world.

This principle is strong, I trust, in the hearts of those who hear me: but if there be any in whom it is not, let me again remind them of that Solemn Appeal which we have heard; and let each one say to himself, *Lord, is it I?* Let the spirit of diffusive benevolence prevail among us: let each man look into his own heart, and see that he there cherish that spirit: and let him go to those with whom he is more immediately connected, and endeavour to promote that diffusive benevolence—a spirit of diffusive benevolence founded on the principles, and supported by the consolations and encouragements, of the Doctrine of Christ.

[*Bp. of Winchester at B. & F. Bib. Soc. An.*]

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Greece.

STATE OF THE SYRA SCHOOLS.

IN the Schools at Syra, the Rev. F. Hildner has had some painful scenes to pass through. His communications are, nevertheless, encouraging. His health has, indeed, suffered by his unremitting exertions; but his spirit is cheered by the manifest blessing which

attends these labours of love. We shall give, in a series of extracts from his latest communications, a view of the entire sphere of his duties; first, however, inserting an extract from a Letter, dated Jan. 9, 1832, a copy of which Mr. Hildner has just sent us, as the original Letter itself had not arrived in England. It gives an account of the

Solemn Celebration of Christmas Day.

I think it will be acceptable to you to have a brief account of the manner in which our School celebrated the Nativity of our Blessed Lord last Christmas Day. Hitherto it had not been customary to assemble the children in the Schools on this day of great feasting; but, not having the opportunity, as in years past, of communion with Missionary Friends and Brethren, I thought of uniting in Worship, if possible, with my Pupils, and of inviting them to the explanation of the Gospel for the Day. On the preceding day we had continual rain, which prevented the greater part of the children, particularly the infants, from coming to the School; and, on that account, comparatively a small number could have notice of attending School. The day itself was not very fine, yet without rain; and I had the satisfaction of seeing half the number of children present. After having expounded a portion of Scripture, adapted for the day, to the larger children, I assembled the whole of the children of the different Schools in one of the largest rooms of the establishment, which is generally occupied by the Lancasterian Girls' School. The number of children, together with some of their parents and other friends, was nearly 400. This meeting was opened with the Hymn which we usually sing on solemn occasions—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with us all. Amen." After this, I read to the attentive Congregation the history of our Saviour's birth, from St. Luke's Gospel; adding only a few remarks, respecting the great love of God toward us sinners, in giving His beloved Son as a Saviour, and the duty of joining in the praises of true Christians and even of the holy angels; which we accordingly did. The song of the angels, "*Glory to God in the highest, on earth peace, goodwill toward men,*" was sung according to

the well-known and beautiful German Hymn, "Holy love, thou heavenly flame," &c.

The Girls and Boys of the Hellenic Schools now received the New Translation of the Psalter; the Boys and Girls of the Lancasterian Schools, each a copy of the History of Joseph; the smaller ones, the new Alphabetarian; and the Infants, who, with the exception of the first classes, cannot yet read or spell well, a little cake. They were distributed by the respective Masters and Mistresses; and all was done with the greatest order. Thus, unexpectedly rewarded, without any exception, all present were rejoicing—children as well as others—and few, perhaps, more than myself. It seemed to me a Christian joy, and a pattern indeed how Christians can and may rejoice on such a day. I confess I never celebrated Christmas Day with more sincere and Christian pleasure. All present were prevented from feasting till noon; but none, I may say, will repent of having been present. We concluded by singing a Hymn, composed for the occasion—"Hallelujah! hallelujah! the Lord is with us," &c., followed by the full and harmonious "Amen" of the whole Congregation. Many of the children who were not present, came afterward, with tears in their eyes, and asked for books: the History of Joseph was, for some weeks, very much sought for. May Christians in England and elsewhere join in praising the good Lord for having spared us and our children to the celebration of such a day! No Missionary Brother, no friend from England or America or Germany, was present; but the Lord, our Heavenly Friend, was present, and He blessed us abundantly. Such a day was an ample reward for many days of labour among the young. May the Lord spare us still longer, that His Name may be praised by us and our doings! May it encourage the friends of Greece to continue their benefactions for this country, which indeed still wants support, and which also gives hopes that it will not be in vain!

At the date of the above Letter there were 450 Children under Mr. Hildner's care; and there were more applications for the admission of Boys than could be complied with.

Proceedings at the Greek Pædagogion.

Our next extract presents a view of the Greek Pædagogion, or Inde-

pendent School Establishment, in December 1832. After having minutely explained the progress and remarkable success which had attended the growth of this Institution, Mr. Hildner feelingly acknowledges the need of trials which the Great Head of the Church might see to exist, in order to keep His servants low in their own eyes.

Besides the Schools which, about five years ago, were commenced by the Missionaries, and finally given up to the Government, there exists in Syra, and has for about two years and a half existed, an independent Pædagogion; which owes its rise and support exclusively to the Church Missionary Society; and which, from the day of its establishment until now, has been under my immediate direction. This Institution, by way of distinction from the Public or Government School, goes under the name of "Pædagogion;" and, in a convenient and handsome building, with four spacious saloons and four smaller rooms, affords sufficient accommodation for the instruction of 600 pupils. In the beginning of December it contained more than 400. To these, which for the most part consisted of poor Greek Children of both sexes, opportunity was given, even for those of the most tender age, to be educated in all the branches of knowledge which may render them useful and happy citizens in this world, and, *through faith in Christ Jesus*, blessed citizens of the kingdom of God. This Institution is divided into four different Schools.

Here Mr. Hildner particularizes—

1. AN INFANT SCHOOL, containing 140 Children of both sexes; the progress of which had been such as to convince the intelligent part of the Greek Population of the great utility of Infant Schools.
 2. A BOYS' SCHOOL OF MUTUAL INSTRUCTION, in which there were 120 Scholars.
 3. A GIRLS' SCHOOL OF MUTUAL INSTRUCTION, in which were 100 Girls.
 4. A HIGHER SCHOOL FOR GIRLS, containing 44; several of whom had been employed occasionally as Teachers.
- The account proceeds:—

I think the remark worth adding, that the religious and harmonious singing of such a troop of children, hitherto an unknown

thing in Greece, had on various solemn occasions cheered and touched many a heart, and raised praise to God.

As, on the whole, I was permitted to perceive, from the quiet and undisturbed process of this Institution—from its gradual increase and success—from the possibility of organizing and conducting it altogether according to Christian Principles—that it enjoyed the rich blessing of God; and finding so much encouragement from the people in general, as well as from their Principals; I devoted myself almost exclusively, and with the greatest cheerfulness and exertion, to the Christian education of the Youth of Syra. Three Tutors and five Mistresses were charged with various departments of instruction; and it was extremely encouraging, that, with few exceptions, all of them took delight in promoting the moral education of the children; and several taught them, in a truly evangelical manner, the Word of God, with earnestness and love, both on the week-day and Lord's-day. The kingdom of God was, indeed, the principal end of education in this Institution, which made it a real Missionary School; and besides this, there was the most satisfactory proficiency exhibited in other useful branches.

After the examination of the higher Girls' School, Mr. Hildner received a Letter of thanks from the Directors of the Public Schools, and a similar one from the Minister of Public Education; and shortly after a very favourable account of the Schools appeared in the National Newspaper.

Mr. Hildner remarks, toward the close of his report:—

This Institution had, indeed, a small beginning: it began with five little Children, in an old Church, and was for a long time called "The Little School," to distinguish it from the other. But its progress and increase were so quick and striking, that it stood as a wonder before our eyes, when we looked back to its mean beginning, two years and a half ago. How few, when honoured with establishing and prosecuting such a work, with such success and applause, would have long withstood the temptation of self-elevation, and of giving all honour, not to God, but to themselves and to others. From this consideration, then, a "baptism" (see Matt. xx. 22), that is,

a severe season of humiliation and experience, was necessary. It arrived, and overcame us suddenly, like a thunderstorm. The work had to suffer a very hard shock, which threatened its ruin; and it undoubtedly would have been destroyed, if the Almighty and Gracious Lord had not measured the ten days of our affliction, and said, *Thus far, and no further.* (Rev. ii. 10).

With reference to the trying circumstances above referred to, Mr. Hildner, in a Letter dated Jan. 17, 1833, thus relates the

Persecution excited against the Schools.

All accounts which I have given till now about the Pædagogion have been highly favourable and encouraging; and such a state of things has induced me to go on with confidence and great hopes in my work. God has, however, been pleased to visit us of late with such trials and persecution, that it wanted but little to compel Mrs. Hildner, myself, and two of my Teachers, to quit Syra, and to let the Schools go to destruction. But our gracious God had measured the days of trial; and when these were passed, the heavy clouds which hung over our heads were driven away by *the Spirit of truth*, and the sun began to shine anew and to quicken that which was ready to die.

The origin of this lamentable persecution was in a Priest, lately come from Napoli with a large quantity of copies of a little book which he had had printed there, intitled, "Proof from Scripture against those who oppose the worship of the Mother of God and the Life-giving Cross." This book he brought into considerable circulation in Syra; at the same time spreading everywhere, that the doctrines taught in my Schools were contrary to the Oriental Church. He and another individual are said to have stirred up the whole population of Syra to hoist the flag of persecution against the Philhellenic Pædagogion, as it is called. Young and old, rich and poor, influential men and common people, and particularly the Priests, the private Schoolmasters, and the Booksellers, behaved in a hostile manner toward me. That, under such circumstances, in a time of anarchy, the lives of my Teachers and myself were in danger, will easily be conceived.

At last, our enemies so far succeeded, that one Sunday morning they set fire to the door of one of the courts of the Pædagogion. In the same

morning, addresses to the Magistrates were found on the walls, or elsewhere, in different parts of the town, requesting them not to slumber, but to watch over their holy faith, it being endangered by the strangers; else they would witness great mischief against these evil-doers. The fire was providentially quenched in time, and did but little harm to the door. The Children assembled on the same Sunday morning, in good numbers, at the School; went in the usual manner to the Church with their Teachers; and returned quietly to the School, to hear the Gospel explained, as has been the custom from the first beginning of the Institution. Yet the alarm became general: the Governor, Magistrates, and every one, apprehended things still worse than what had happened already; and for that reason I had to close the Schools, to the joy of all my enemies. The very same Pædagogion which was, a few days ago, praised by nearly every one who knew it, and spoken of as not having its equal in Greece, now, alas! seemed dying away, and all hopes of seeing any fruit of our labours were vanishing. But, little prospect as there was in these days of tribulation of its ripening, especially at the present time of anarchy, yet the Lord has been our mighty defence; truth has gained the victory over the lying spirits; and after a week's vexation we were permitted, though not by any human authority as yet, to re-open the Schools, to the joy of many poor and innocent children, some of whom had wept at the fate of their School. The Schools are now in their former order and condition; with the exceptions, that we have to take new pains, and that from the full number of about 400 scholars we miss from 40 to 50, part of whom are gone to private or public schools, and part are detained at home on account of the bad weather or the holy-days, but will come again when these obstacles are removed. The said Priest has left Syra. Every thing is resuming a character of tranquillity throughout the town with respect to the Schools; and I am only amazed that people are not more struck with this remarkable change of things.

Mr. Hildner subsequently relates, under date of February 27, 1833—

New Scholars are received every Monday; and the number of Children is again as large as it was before the conflict.

The health of Mrs. Hildner had suffered for a considerable period; but we rejoice to read, in a Letter from her husband, dated November 11, 1832—

Mrs. Hildner has so far recovered her health as to be able again assiduously to study the Greek Language. Though, on account of the weak state of her health, she has not been allowed hitherto to engage much in the School, she has nevertheless evidently exerted a salutary influence on a Mistress who lives in our house, and on another Girl who expects also to become a Schoolmistress.

Asia Minor.

The Rev. J. A. Jetter and Mrs. Jetter continue labouring in Smyrna and its vicinity, according to the opportunities vouchsafed to them. Their work is interrupted sometimes by pestilence, sometimes by opposition, and, more recently, by the unsettled feelings of persons of all classes, who are deeply interested, as being situated in the neighbourhood of war. By small, yet sure beginnings, the Friends of Missions may, nevertheless, hope to see the true and spiritual Church of Christ reviving in those regions; and peace and righteousness revisiting a land where the name of Christ has been so long blasphemed; or where professing Christians have had the *name to live*, while they were *dead*.

Religious Meetings.

For the public exercise of his Ministry among the Greeks, Mr. Jetter has no opportunity. It will be seen from the following communication, dated Nov. 26, 1832, how he endeavours to promote spiritual religion among the Greeks and others. He states—

There is a little band who love the Lord Jesus, chiefly made up of Missionary families. We have two private meetings every week, for reading the Word of God and Prayer. These meetings, which are changed about, as to place, are a great blessing to us. I have likewise two similar meetings with a number of Greeks, where we read the Scriptures, and meditate on them. These

are little beginnings, I hope, of great good. Oh, that the Lord would look down upon this moral wilderness and bless us!

It is to be expected that, in companies of this kind, discussion will sometimes arise; and benefit will result from occasionally allowing and directing such discussion. Mr. Jetter thus notices an incident of this kind:—

Nov. 25, 1832—This evening we had an unpleasant occurrence at our Greek Meeting. One of the young men started infidel sentiments. Having in vain tried to set him to rights, I mustered all my Greek, and began to deliver him a very sharp lecture. His asking my pardon at the close, shewed that he felt what was spoken. May the Lord have pity on his soul!

At a later period, Mr. Jetter remarks of these religious services—

The meetings have been continued regularly all winter, and promise much good. The number is fluctuating. We have had as many as ten; but the regular attendants are six, who come with a real desire to become acquainted with the truth as it is in Jesus. A few have, I trust, experienced the grace of God in their hearts. At the suggestion of John Evangelist, we began this course with the Epistle of St. Paul to the Galatians, which gave occasion to many an observation respecting some of the leading errors of the Greek Church. Seeing that the greater part are deficient in the knowledge of the Acts of the Apostles, I proposed that Book before we proceeded with the rest of the Epistles: we have now nearly finished it. On particular occasions we read in the Book of Revelation, which the Greeks are very fond of. Once we had Divine Service on Sunday in Greek; when Mr. Lewis preached in French, which he does every fortnight. I hope to continue this Service. Instead of a regular discourse, I expound a chapter. May this be a beginning of great good.

As I have had frequent opportunities to observe, we have likewise religious meetings in English twice a week: latterly we have had one on the Lord's-day evening, in a party intended both for children and adults. A small band usually attend. The other is held at Mr. Lewis's, on Friday evening, at the time when the Jews begin their sabbath.

Of the Sunday-evening parties it is remarked, Jan. 20, 1833—

This meeting is particularly intended for the benefit of the young. The friend at whose house it takes place has a large family and extensive connexions; some of whom will be led, we hope, to send their children to our little assembly. Whilst other drawing-rooms are opened for card-parties and dancing on this sacred evening, theirs has been furnished through winter with a special view for this object. God grant that many more such doors may be opened!

Opinions of the Greeks.

We add a brief abstract sent by Mr. Jetter of the result of a lengthened conversation which he held with an individual of high rank in the Greek Church:—

The whole of this conversation showed me that the Greeks believe—

1. The procession of the Holy Ghost from the Father alone, as an essential point in religion.

2. Dipping in Baptism as most necessary.

3. The writings of the Fathers in the same light as the Scriptures; although they say that the Gospel stands first in order. The Patriarch believes them to be inspired.

4. The Ten commandments as applying to the Old-Testament dispensation, and not to that of the Gospel.

5. That the Apostles did not finish the Canon of the New Testament, but left many things for the completion of the Fathers: among the rest is image-worship.

6. They understand by "good works," not relative duties, but especially fasting, and attendance on the externals of religion, and observing what the Fathers and Councils enjoined.

State of Education.

The progress of education, under the superintendence of our Missionaries, has suffered interruption from the causes already above mentioned. From some of Mr. Jetter's communications under this head, we shall exhibit the vicissitudes and successes attendant on this branch of his labours.

Mr. Jetter has furnished us with a Report of Smyrna for 1832, in which he mentions that the following
June, 1833.

books are used in the Schools—the New Testament and Psalter, a large and little Alphabetaion, Extracts from Church History, an outline of Geography, a Catechism, and the Lancasterian Tables. Some Schools which had been under the care of the Rev. J. Brewer have been transferred to Mr. Jetter.

Examination of Greek School.

August 20, 1832—Last Saturday, the 18th, an Examination was held of the Greek Girls' School at the Point—a part of Smyrna so called—which was under the care of Mr. Brewer, but is now passed over to me. About 80 Girls and 15 Boys were assembled. Three classes read books; and the rest spelt words of different syllables. Four classes shewed writing on paper and slates, which was tolerable. The needlework was very fair, and creditable to the Mistress. She is a daughter of the Master, who was educated at Trieste. The more proficient received rewards at the close—the Girls, fancy articles; and the Boys, books.

The introduction of the Scriptures by Missionaries into every plan of education which they adopt, forms a distinguishing feature of their proceedings. It is this which attracts the young; while at the same time it alarms and offends the bigoted. The following account of Mr. Jetter's proceedings at Boujah near Smyrna, and of the counter-exertions set up by another party, will serve to shew that

Education without the Scriptures can never become popular.

October 23, 1832 —To give you an instance of the feelings of the Greeks both for and against our books and benevolent exertions, I will mention what I have experienced at Boujah. Here we opened a Girls' School, where such a thing had never before been seen: a Boys' School had been opened some little time before, at the suggestion of Mr. Barker. Although we had no plague, we had plenty of other diseases there; and seeing the Master of the Boys' School suffering from a bad fever, I gave him medicine, and, by the help of God, cured him. This done, one and another came for medicine, so that a good portion of my time was employed in attending to the sick. Cholera coming after the plague, my practice was greatly increased; so that I went about, for six

weeks, with a little basket in my hand, and administered medicine to all who called upon me, but particularly to the poor. Besides this, we established a Benevolent Society, to clothe and otherwise relieve the poor of the village. In both these charities we have proceeded ever since, so that we have given away upward of 120 frocks, a number of shirts and other things, and a great deal of medicine. About two months ago, the Master of the Boys' School wanted at last to be paid; for they had not paid him from the beginning: I gave him something occasionally. Seeing that they would not come forward, he said he must shut up the School. In order to prevent this, I offered to take it upon myself, and put it on a good footing, which I believed they would be very glad for me to do. But, after three meetings, they at last came to the determination to destroy the School, rather than to give it to me; which they have done. Seeing the Boys without instruction, whilst the Girls were attended to, I invited a select number to our own house, where the Girls' School is. But here also I found again that they were against me. They then got the Deacon of the Church to form a School at the Church; but, alas! not to read the Gospel, nor the Psalter, nor any of our books, but stories of their Saints and the Virgin Mary. Since that, they have suffered another to try to collect children at the old Boys' School, to teach the same superstitious things. However, I must observe, that a person who was one of the first against me, met me the other day on the road, and said, "Sir, I have sent my boys to your School, and will never send them to any other." Hitherto, our School has proceeded very well; the children have made great progress in reading, writing, and needlework. Upward of 50 are on the list, and about that number in daily attendance.

A short time after, Mr. Jetter adds—

I was to-day in Boujah. Our School is going on well. The two opposition Schools have each only thirteen children, and in the one they are quite infants. Their exclusion of the Gospel, and introduction of pictures and other errors, seem not to secure them many children.

Instruction for the Turks.

Upon this important subject, which becomes daily more interesting, Mr. Jetter has forwarded to the

Society the following remarks, dated October 23, 1832:—

We have every reason to expect that there will be, ere long, openings among the Turks. Mr. Brewer frequently has visitors in his Frank School; and even Turkish Officers come to his house and ask many things respecting education, and express the greatest pleasure at what is doing. I myself went with Mr. Brewer and Miss Reynolds to the Barracks, where we were very graciously received by a Colonel who had previously been to see them at their School, and who begged them to visit him. Mrs. Jetter had, all the summer, six Turkish girls at our house at Boujah—the very first instance of Turks allowing such a thing. It is true, they did not continue learning Greek many days, because they have an aversion to that language; but they would have learned Turkish, had we employed a Master. They made considerable progress in needlework. Mrs. Jetter sent a sampler home which a Turkish Girl marked, and which would do credit to a girl in Europe, particularly considering the short time she was under instruction.

At a considerably later date, Mr. Jetter renews his remarks upon this subject. In a Letter of March 18, 1833, he relates—

According to your advice, to establish Schools among the Turks, I have made inquiry whether this can be done; and have learned, contrary to my expectation, that there will be little or no difficulty, provided we use the necessary prudence. One of the first Imams (Mahomedan Priests) in Smyrna, with whom I had an interview, promised to look out for a suitable Teacher, and a house. I had a conversation with him on Religion, as it regards the reading of the Holy Scriptures. He said, "I have the Old Testament, but not the Gospel." I asked, "Would you accept a copy of the Gospel?" Answer, "Gladly." I have since forwarded to him a neatly-bound copy.

He further notices what kind of books it may be, in the first commencement, desirable to use:—

I would propose to follow our Indian plan; and compile the History of Abraham, and that of Joseph, into separate little volumes, as Reading Books for Turkish Schools. We should require a Spelling-Book, as I know of none: perhaps Mr. Schlien's Arabic Spelling-book

might be translated. After these, the Psalms of David could at once be introduced, as the Mahomedans have no objection to them. And if more books are required, the History of David would form another very suitable volume.

The necessity for using caution with the young, in not rudely forcing them to acknowledge truths in which they have not received some previous instruction, is very apparent, from a short incident mentioned by Mr. Jetter:—

In our School we had, last summer, as many as six Turkish Girls. Three of them came, at first, in the morning to learn Greek; but from the dislike which the Turks have to that language, they soon discontinued, and only attended needlework in the afternoon; when Mrs. Jetter always placed them by themselves, with a girl to direct them in their work. On leaving Boujah, we advised them not to attend till we should return in spring; fearing that, during our absence, the Greeks might frighten them away entirely. Thus, the head Monitor one day asked a Turkish Girl, who was standing with the rest when questions on the Catechism were proposed, "Who is the Saviour of the world?" She either would not or could not answer; and he told her, "Jesus Christ." From that time I dispensed with the Turkish Girls being questioned on the Catechism, but allowed them merely to listen.

Mr. Jetter thus reports the

Distribution of Religious Tracts and School Books.

The Religious-Tract Society in London enabled me to furnish several friends with Tracts for distribution. In some instances, I was able to visit English vessels, and supply them with Tracts: but to do this properly, a Seamen's Chaplain is required, or a person appointed for this work; for more time is needed than a Missionary can spare. In all, I disposed of about 4000 Tracts—English, French, Italian, German, Spanish, and Greek. The Greek School at Sedicui was supplied with a set of Spelling and Reading Lessons. A School at Adrianople received 80 books of different sizes. Another at Agiakü, eight hours from Magnesia, received 90; and the one at Demirtes received 86—in all 256, the whole of which were from the Society's Press at Malta.

I have sent a small quantity to Adrianople for sale, quite lately, but have not heard whether they are sold or not. I have likewise circulated twelve pounds' worth of the Tract-Society's Books in Smyrna, to create, if possible, some desire for reading among the young, particularly those who learn English in Mr. Brewer's Frank School, and others who understand that language. Ten times this number of books might be disposed of, if the Greek and Latin Clergy did not warn their people from receiving our Publications.

Mr. Jetter relates, that persons high in the Greek Church had endeavoured to persuade their people not to receive the Religious Publications issued by the Missionaries. The result of these measures, as here stated by Mr. Jetter, March 20, 1833, will prove what is the usual

Consequence of Opposition to the Truth.

In reference to the opposition to our books, I would inform you that there was never a greater demand for School-books than there is at the present moment.

Mr. Abraham not only took all the books which the Ex-Patriarch refused, as I mentioned in a former Letter, but one of the Greek Schoolmasters belonging to their first Lancasterian School came shortly after, and begged for a supply of books for his children, as presents at the Annual Examination, at which the Bishop presided.

I gave him, then, nearly 200 copies of different kinds. Passing through the church-yard, the Priests asked him, "What are you going to do with those books?" "I am about to give them to my children." "But," continued they, "are they not prohibited?" "As long as you do not supply me with them, I will get them where I can." A few days subsequent to this, another Schoolmaster came, who said, "The Directors of the Public Schools send to ask you for some books for our children." I gave him at first only a few, to see whether they would answer or not. He has since taken about 150 copies, both small and large. And, finally, the Ex-Patriarch sent, about a fortnight ago, begging me to send him all those books which he rejected. I had to inform him that there was not a single copy of them left, and therefore I could not send him any. I gave his man a few others, to ask whether they would serve. He

likewise asked for a copy of the Septuagint, saying, "We want to read it during Lent." Not having any to dispose of, I lent him my own. Since this, I have had applications from Magnesia and New Phocia for Greek School-books. "Chrysostom on the Reading of the Holy Scriptures," which I lately received, has already found numerous readers.

Mr. Jetter adds:—

There are a few who begin to compare Scripture with their present mode of worship. The Old Testament is much wanted.

On the next day, in a Letter to Mr. Brenner, he says:—

With regard to the box of Books—Bickersteth's Scripture Help, and Chrysostom on Reading the Scriptures (both of them in Modern Greek, and printed at the Malta Press)—I can tell you that people like them very much.

Summary of Asia-Minor Schools.

Boujah School :	
Scholars	70
Average Attendance	55
Smyna School :	
Scholars	100
Average Attendance	85

India beyond the Ganges.

Siam.

NETHERLANDS MISSIONARY SOCIETY.

THE general results of the Rev. Charles Gutzlaff's late residence and labours among the Siamese were stated at p. 35 of the Survey. His remarks on the people and the country, which we here extract, will convey to our Readers some interesting information.

A change of Religion expected by the Siamese.

When we first arrived, our appearance spread a general panic. It was well known, by the predictions of the Bali Books, that a certain religion of the West would vanquish Buddhism; and, as the votaries of a Western Religion had conquered Burmah, people presumed that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again aroused, when there were brought to Bangkok, Burman Tracts, written by Mr. Judson, in which it was stated that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the CERTAIN time when this should take place: the passages of

Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few exceptions started.

At this time, the Siamese looked with great anxiety on the part which the English would take between Quedah and themselves. When the King first heard of their neutrality, he exclaimed—"I behold, finally, that there is some truth in Christianity; which, formerly, I considered very doubtful." This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes.

Obstacles in the Way of Christianity.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavours—the salvation of souls. The Siamese are very fickle; and will often be very anxious to embrace an opinion today, which to-morrow they will entirely reject. Their friendship is unsteady; their attachment to the Gospel, as the Word of Eternal Life, has never been very sincere; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Buddhism is the religion of the State, and all the Public Institutions are for the promotion of this superstition. A system of the grossest falsehoods, which can find champions only in the biased minds of some scholars in Europe, engrosses theoretically, as well as practically, the minds of its votaries, and renders every step toward improvement most difficult. We were allowed to preach in the temples of Buddha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against Divine Truth.

Debased State of Morals.

Buddhism is atheism, according to the creed which one of the Siamese High-priests gave me: the highest degree of happiness consists in annihilation: the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have on the morals of both priests and laymen; especially if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the King to the meanest of his subjects, self-sufficiency is characteristic:

the King prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life: his meanest subject is firmly assured, that, by degrees, in the course of some thousands of years, he shall come to the same honour. I regret not to have found one honest man: many have the reputation of being such; but, on nearer inspection, they are equally void of that standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are everywhere to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut up against persuasion.

Distinguished Siamese, and others, accessible to Christian Instruction.

Favoured by Providence, I had equal access to the palace and to the cottage; and was frequently, against my inclination, called to the palace. Chowfanooi, the younger brother of the late King, and the rightful heir of the crown, is a youth, of about 23, possessing some abilities; which are, however, swallowed up in childishness: he speaks English—can write a little—can imitate works of European Artists—and is a decided friend of European Sciences and of Christianity: he courts the friendship of every European—holds free conversation with him, and is anxious to learn whatever he can: he is beloved by the whole nation. But his elder brother, Chowfayay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the Pra-Klang, or Minister of Foreign Affairs, is of superior intelligence; but has a spirit for intrigue, which renders him formidable at court and dangerous to foreigners: he looks with contempt on his whole nation, but crouches before every individual by means of whom he may gain any influence. Chownin, the step-brother of the King, is a young man of good talents; which are, however, spoiled by his habit of smoking opium. Kromasunton, late brother of the King and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the King: officially invited, I spent hours with him in conversation; principally on Christians, and often on the character of the British Nation: though himself a most dissolute person, he requested me to educate his son, and seemed the best medium for

communicating Christian Truth to the highest personages of the kingdom: at his request, I wrote a work on Christianity, but he lived not to read it; for he was burnt in his palace, in the beginning of 1831. Kromakhun, brother-in-law to the former King, a stern old man, called in my medical help, and I took occasion to converse with him on religious subjects: he greatly approved of Christian Principles; but did not apply to the fountain of all virtue, Jesus Christ: in consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice, and the man soon died: this disaster served to recommend me to His Majesty, the present King, who is naturally fond of Europeans; and he entreated me not to leave the kingdom on any account, but rather to become an officer in the capacity of a physician. Payamehtap, the Commander-in-chief of the Siamese Army in the war against the Laos or Chans, returning from his victorious exploits, was honoured with royal favour and loaded with the spoils of an oppressed nation: a severe disease prompted him to call me near his person: he promised gold, which he never intended to pay, as a reward for my services; and, when restored, he condescended so far as to make me sit down by his side, and converse with him on various important subjects. Payarak, a man hated by all the Siamese Nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontier of Cochinchina, urged me to explain to him the nature of the Gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble which I had taken. The Mother of Prince Kromazorin, one of the wives of the late King, contrasted Evangelical Truth with Buddhuistical Nonsense; when she made me one of her most favoured priests: though she had built a temple for the priests of Buddha that mass might constantly be performed in behalf of her Son, who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been of late said at court. The Sister of Payamehtap invited me on purpose to hear me explain the doctrine of the Gospel; which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts, I would only remark, that I maintained intercourse with the individuals here mentioned against my inclination; for it is burthen-some and disgusting to cultivate friendship with the Siamese Nobles. They used to call at midnight at our cottage; and would send for me at whatever time it might suit their fancies. At the same time, it must be acknowledged, that, in this manner, Providence opened a way to speak to their hearts; and also to vindicate the character of Europeans, which is so insidiously misrepresented to the King.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them the favourite chaplain of his Majesty, the other a young man of good parts but without experience—were anxious to be fully instructed in the doctrines of the Gospel. They came during the night; and persevered in their application, even with neglect of the study of the sacred language, and of their usual services in Buddhism. The elder, a most intelligent man, about 20 years of age, continued for months to repair with the Bible to a forest, boldly incurring the displeasure of the King: he also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European Sciences, so as afterward to become the instructor of his benighted fellow-citizens. A Cambujan Priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs or Europeans.

Mal-treatment of Europeans by the Siamese.

Siam has never received, so much as it ought, the attention of European Philanthropists and Merchants. It is one of the most fertile countries in Asia. Under a good government, it might be superior to Bengal, and Bankok would outweigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity: they have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard-of oppression. Some of them proposed to introduce useful arts, which might increase power and riches: for instance, steam-engines, saw-mills, cannon-foundries, cul-

tivation of indigo and coffee: but, with the exception of one Frenchman, their offers were all refused; and the Frenchman had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European Industry, and of thereby acknowledging the superiority of European Genius.

The general idea hitherto entertained by the majority of the nation as to the European Character was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. No industry, no genius, no honesty is found among them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company.

Effect of the British Conquests in Burmah on the King of Siam.

When the first British Envoy arrived, he was treated with contempt, because the extent of English Power was not known. When the English had taken Rangoon, it was not believed by the King, until he had sent a trustworthy person to ascertain the fact. Still, doubts agitated the royal breast, as to the issue of the war with the invincible Burmans. Reluctantly did the Siamese hear of the victories of their British Allies, though they were protected thereby from the ravages of the Burmans; who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese Government could gladly hail the emissaries of Burmah, who privately arrived with despatches, the sole object of which was to prevail on the King of Siam not to assist the English, in case of a breach, on the plea of common religion and usages. But the childish vanity of the Siamese, in thinking themselves superior to all nations except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The

more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His Majesty has decked a few straggling wretches in the uniform of Sepoys, and considers them as brave and well-disciplined as their patterns. Chowfanooi, desirous of imitating foreigners, has built a ship, on a small scale; and intends doing the same on a larger one, as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse; and enjoy, at present, privileges of which even the favoured Chinese cannot boast.

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LONDON MISSIONARY SOCIETY AND AMERICAN BOARD.

A VISIT to Siam by the Rev. James Tomlin, in company of the Rev. C. Gutzlaff, in 1828, is stated at p. 35 of the Survey; and, at p. 38, another, in 1831, by Mr. Tomlin, in company of the Rev. David Abeel, of the American Board. The Board, in reference to this last visit, give the following summary of the

Labours of Messrs. Tomlin and Abeel.

Imitating their Divine Lord and the First Missionaries of the Christian Church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such *gifts of healing* as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure to their diseased bodies, to impart a knowledge of Divine Truth to the still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books which they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to the men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays, and Burmans, thronged the cottage of the Missionaries, and urged their suit for books with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of Scripture History and of the Plan of Redemption: well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever

covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself.

Even after the books were all gone, the calls were numerous from almost all classes. The priests evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own: indeed a large proportion of the applicants for books were priests. And it is worthy of remark, as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it as a profession. It is said to be the only means of obtaining an education; and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

Our Brethren were not without reason for hoping that the seed they were thus enabled to scatter with a broad cast was producing an early harvest. The books were evidently read, and often with much serious attention.

On one occasion they were waited on by a priest of a very respectable appearance and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the SAVIOUR OF SINNERS was the burden of his inquiries:—Who was He? What was the distinction between Him and the Father? How did He expiate the sins of the guilty? Did His love extend to men of all nations? Does God the Father bear an equal affection to the world? And how can a sinner become interested in His salvation? Such were his inquiries. He was anxious also to learn the nature of sin, the means and process of sanctification, and the manner of Divine Worship. His earnestness was so great, that the Missionaries could not but hope that the Lord designed to make him a trophy of His grace.

The brethren were under no necessity of going abroad to preach the Gospel; and had difficulty, at times, in obtaining an hour's active exercise. The NAME of Jesus became familiar to many people: their common inquiry was for "The books of the Lord Jesus." The Missionaries, too, were frequently addressed by the title of the "Disciples of the Lord Jesus;" and often with an encomium upon the Gracious Being whom they served.

Some opposition to the progress of this influence was occasionally manifested by the Siamese. While three Natives, who had attended the worship of the Missionaries, were together for reading the Scriptures and Prayer, the house where they were was assailed by a number of Siamese, who had probably witnessed their departure from the Heathenish Customs of their neighbours, and one of them had his head bruised by a stone. They were informed by the Missionaries of the sufferings often endured by God's people for the same cause, and manifested no disposition to forsake the new way which they had chosen.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

FROM the Third Report of the Madras Ladies' Committee for Native Female Education, we extract the following Account of Schools established in and near that city, in connexion with the Church Missionary Society.

The Committee first advert to the loss sustained by the departure of Mrs. Ridsdale, who formerly superintended the Schools. They are now placed under the care of Daniel Pilley, a Catechist of the Society.

Right Use of Tracts in the Female Schools.

To secure this object, the Committee have adopted the following judicious plan:—

In the course of the present year, the Committee have been in the habit of disseminating suitable Tracts amongst the children, immediately after the examinations; and of directing them to be read at home in their leisure hours. Those who discover a good knowledge of the contents of the Tracts at the following meeting are usually rewarded with a cloth, or some article of dress. Some of the children, with the hope of these rewards, would most willingly commit the Tracts to MEMORY; but this is not required of them, nor is it indeed rewarded; although it has frequently been painful to the Committee to dismiss a child without a reward, who had shewn such singular diligence as to learn by heart several pages, or, on some occasions, the whole Tract. The Commit-

tee, however, have found it necessary to be firm to their purpose: their object has been, to lead children to a vigorous exercise of their minds, by cultivating in them a habit of UNDERSTANDING what they read, and by subsequently requiring them to give a *viva voce* account of the contents of the Tract, without any assistance from the Tract itself. Under these circumstances, they could not give rewards to mere efforts of memory, or permit them to stand in lieu of the employment of the understanding. The manner in which some of these poor children have fulfilled this arduous task has sometimes been such as to afford astonishment and admiration to all who heard them, and to leave it no longer matter of question, whether Hindoo Children possess the same intelligence and intellectual capacity that European Children of their own years display.

Influence of Christian Education.

The gradual, sure, and salutary influence of Christian Education in these benighted regions is well illustrated by the following instances reported by the Committee.

One Girl, who was educated in the 14th School, became so much persuaded that her own religion was a fable, and that Christianity was true, that she solicited her parents to permit her to be baptized. This they positively refused to allow. She however continued to urge her solicitations, until at length her parents devised the plan of marrying her to a heathen man, in order, as they thought, to divert her mind from Christianity. The poor girl however, in her turn, positively refused to be united to any other than a Christian man. Another Girl, who was educated in the Kilpauk School, refused to accompany her friends to a heathen temple; and when she was subsequently carried there by force, her parents tried in vain to persuade her to worship the idol. Another Girl, who was not permitted to follow the dictates of her own conscience, has actually left her home, and has placed herself under the care of the Catechist, Daniel, to receive instruction previous to her baptism.

Summary of Madras Female Schools.

Native Schools	15
Number of Girls on List.....	613
Average Attendance	439
English Schools	2
Scholars:	
Black Town	63
John Pereira's Garden	35
	— 98

Ceylon.

CHURCH MISSIONARY SOCIETY.
Annual Examination of the Cotta Institution.

THE following statement of the Annual Examination of the Students in the Cotta Institution is extracted from the "Colombo Journal" of Dec. 15, 1832. Our Readers will rejoice to observe the steady progress of this important Establishment for training well-disposed Native Youths for Missionary Employment.

The Annual Examination of the Students in the CHRISTIAN INSTITUTION at Cotta was held on Thursday the 13th December, in the lecture-room of the Institution, before the Right Honourable the Governor, Lady Wilmot Horton, and a large assembly of the Ladies and Gentlemen of Colombo.

The Examination commenced at about a quarter before one o'clock, and continued, with an interruption for tiffin (lunch), till a little after five.

The following are the subjects in which the Students were prepared to be examined—Theology, English Reading and Grammar, Latin, Greek, Hebrew, Geography, Arithmetic, Algebra, Geometry, and Trigonometry; but the time allotted to the Examination had expired before all the subjects had been brought forward, so that the last two were omitted.

In English, a passage selected by His Excellency from Goldsmith's History of England was read by the Students; and various Historical and Grammatical Questions were correctly answered.

In Latin, His Excellency selected for the Students of the First Class a chapter in the second book of Cæsar's Commentaries, which they got through very satisfactorily. They were afterward put into a passage that happened to be of very difficult construction, and in which, consequently, they were less successful. The Second Class read in the Delectus. Many Grammatical Questions were proposed to both classes, all which were readily and correctly answered. A passage in the Delectus, extracted from Xenophon, was selected for the Greek Class, their reading and construing and parsing of which seemed to give great satisfaction.

The Hebrew Class read and construed part of the 12th chapter of the Book of Genesis.

June, 1833.

In Mathematical, Physical, and Political Geography, numerous questions were proposed by His Excellency and other Gentlemen, and answered with great accuracy by the Students. There was time for the solution of only a limited number of Arithmetical Questions and Algebraic Equations, but sufficient to manifest the superiority of Algebra over common Arithmetic. The Rev. J. Bailey, Senior Chaplain of Colombo, closed the Examination, by calling upon the Students to construe part of the 17th chapter of the Acts of the Apostles, in the Greek Testament, and proposing to them various Grammatical and Theological Questions.

At the conclusion, His Excellency, after expressing the pleasure he felt at the satisfactory manner in which the Students had acquitted themselves, was pleased to propose a prize to be awarded, at the next Examination, to the Student who shall then be found to pronounce English with most propriety.

The Cotta Institution affords a satisfactory proof how capable the Natives of this Colony are of obtaining literary qualifications of the highest order, under a correct system of instruction.

We close this brief notice, which our limits will not allow us to extend, by earnestly recommending to those who have the welfare of this Colony at heart, a steady support of establishments based on the principles of the CHRISTIAN INSTITUTION at Cotta.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WE continue, from our last Number, our extracts from the recent communications of the Missionaries.

It seems not improbable, that, in reference to some religious duties, the people of the most uncivilized regions, once converted to Christianity, may rise up in judgment against those who are centuries old in the profession of Christianity, and condemn them. Witness the following account, by Mr. Davis, of the

Observation of the Lord's-Day by the Natives.

June 25, 1832—At this time there seems to be somewhat more of a spirit of attention among the Natives in the vicinity of this Settlement than there was about two

months ago. Our Chapel could not contain the whole of our Congregation yesterday; so that we shall have to enlarge it as soon as possible. Ripi and his party continue to listen with attention, and are steady in their attendance on the Means of Grace. The manner in which the Lord's-day is kept by this Tribe would shame many country parishes in England, even where the Gospel is faithfully preached. Their firewood is always prepared, and their potatoes scraped and got ready, on the Saturday afternoon, to be cooked on the Sunday: and this is no new thing, as they have proceeded in his way now for a long time. The Natives are erecting a Chapel of considerable size; as the present building will not contain the Congregation. The building of this Chapel is altogether their own doing; as, from experience, I have found it necessary to act with a great degree of caution, even in giving encouragement to a thing of this kind; because there are always many to be found among them, watching for an opportunity to impose upon us in any way they can, in order to get an article or two of trade.

Religious Intercourse of Natives among themselves.

As it is to be expected that a little leaven should leaven the whole lump, so we find it to be the case, as the influence of the Gospel advances. Mr. Shepherd thus notices the progress of the work:—

July 4—Our Baptized Natives still hold fast their profession, and behave tolerably well. I was exceedingly pleased with an account which one of them gave, a few days past, of a journey which a young man, who was at our Chapel last Sunday, had made into the interior. The young man stated that he went into the interior, with a view of talking with his countrymen about the True God. He went to a place where he intended to take up his abode for the night. After dusk, he heard a sound like the ringing of a bell, which was to announce the time of Worship. He went to the place, where there were three aged women and other females assembled. He did not discover himself to them till they had concluded Worship, when he was asked who he was. He replied: "You observe me to be some one, but know me not: I also observe you to be persons, but know you not: in like manner is God with us, though we may not know Him." The aged women, hearing this reply, said:

"This is a Teacher;" and then requested him to talk to them. He did so, and their conversation lasted most of the night. The next day he went to another place, where he found a party which had been on a plundering expedition. Some of them told him that their hearts were very dark, because they had been talking the property of others. He talked with them for some time; and some of the party being displeased with him for his observations, the Chief stood up, and forbade his people to attend to what the Missionaries said. The young man then addressed the people from *Beware of false prophets &c.* He endeavoured to apply this portion of Scripture to the Priests of New Zealand, and exhorted the people to beware of them. Hence it is evident that the good Word of God is making advances in this heathen land; which is to us, and will be to you, a source of encouragement.

Superstitious Notions sometimes connected with Real Truths.

While worldly men see not the Divine Providence which governs the world, they often attribute to secondary causes those events which are, in fact, answers to the prayers of the People of God.

April 11, 1832—The Ngapuhi are still headstrong, and bent upon destruction. They have not, however, found the party with whom they are now at war so easy a prey as they imagined; and they have the prayers of God's people in this land hanging as a millstone upon all their cruel exertions. It is remarkable that they ascribe their present want of success to this cause. The God of the Missionaries, they say, renders them faint-hearted, and prevents their balls doing any execution. [Rev. A. N. Brown.]

When it is considered how many, in a savage land, might perish from ill-treated or neglected diseases and wounds, the following statement, by Mr. Yate, will clearly shew the

Benefit of the Knowledge of Medicine.

Monday—Had 17 applications this morning to visit the sick. I attended personally on 11 of them, and sent medicines to the others. The greatest confidence exists in the native mind to our proceedings; and they gladly place themselves or their friends under our protection and care.

Baneful Effects of Intercourse with Europeans.

It is to be feared, that, unless the Gospel of Peace speedily prevail in New Zealand, the evils attendant upon intercourse with civilized nations may outstrip the advantages derived from the labours of the Missionaries. Mr. Davis relates, April 23, 1832:—

The case and circumstances of the Natives are truly lamentable. Many, very many of them, have died from sickness and disease, while a greater number have been cut down in the field of battle: in fact they bid fair for annihilation; for the island is at this time in a very turbulent state. The poor creatures are now pretty generally supplied with arms and ammunition; and instead of going in small parties to fight, as usual, they now collect themselves together, and fight army against army; and in some cases, it is to be feared, Europeans join them. About three weeks ago, I met a respectable man in the Bay, who had made a voyage round New Zealand in his own vessel, as trader and commander. He told me he had lost by his voyage not less than 1500/. His principal object was flax; but as the Natives were so universally involved in war, he could get nothing of the kind from them; and the consequence was, that he was then on his return to Port Jackson.

The Rev. H. Williams also relates of a European in those parts:—

He had just returned from Maketu, in the neighbourhood of Tauranga. We were desirous of learning the state of things there: he, however, spoke with utter indifference of the position of the Natives and of their disposition to fight. It grieved my heart to hear an Englishman speak so carelessly upon the subject, as it is much to be feared that many of our countrymen have a great deal to do and say in this matter, in exciting them to every ill feeling. May the Lord frustrate all their evil designs!

Under date of June 28, 1832, Mr. Chapman writes:—

A respectable settler—a flax agent—going to reside in the Thames, and who was just returned from thence after fixing on a place of residence, had come up hither to arrange some affairs, unsettled at his former abode in E'Okeanga. He informed me, a few days ago, that for these five years past the Natives of that

most beautiful spot had not been allowed to cultivate, except here and there in secluded valleys; those of Wangeree, a stronger party at the northern mouth of the Thames, making continued attacks upon them: and that they had been so driven about, that, with a few exceptions, they had left all their seed, and were therefore living almost entirely on fern-root and fish, and were in a dreadful state of continual alarm.

Notice of the Chief Ripi.

Mention has been made before of Ripi's going among his countrymen to instruct them: the following extract from Mr. Davis's Letter of April 23, 1832, informs us of this Chief's desire to devote his offspring to God:—

Some of the surrounding Tribes are at home and some few belonging to the fighting party have stayed at home from principle; so that we are not left destitute of Missionary work. Ripi, the Chief mentioned in my last, accompanied the Brethren in the "Active," and returned with them again. He is, I believe, growing in grace and in knowledge. He is now more anxious than ever for the baptism of his child: he came to me, to speak about it a few days ago, and said the Natives had told him we would not baptize the child unless he came and lived in the Settlement; and he wished to know if it was so. I told him that was not the case, as it would be much better for him to remain with his own people; but that we wished to baptize both him and his child at the same time: this satisfied him; and he said he must not be in a hurry himself, but endeavour to examine his heart well.

We subjoin a copious Journal of the Rev. Henry Williams, who went to the Southern part of the Island with the design of preventing the progress of war in that region.

Attempt to restrain the Wars of the Natives.

A painful duty has again arisen for the Missionaries to perform, arising out of the state of savage life in New Zealand; that, namely, of endeavouring to reconcile parties bent upon bloody war. Distressing as this office must, in any circumstances, be, it was in this instance rendered the more so, from the attempt having proved unsuccessful.

The occasion is thus stated by the Rev. H. Williams, in a Letter dated July 17, 1832:—

I think it well, in connexion with my Journal, to send a few lines, whereby you may be enabled to see more clearly the origin of the present war among the Natives, and the motive which actuated us in accompanying the expedition to Tauranga. I have there mentioned, that it took its rise from the unhappy affair at Kororarika. EO'ngi, the principal chief, who was killed on that occasion, had two sons grown up. Their residence was on the coast between Rangihoua and Wangaroa; seldom visited by the Missionaries; consequently, they were little disposed to listen to our advice and admonitions.

After the establishment of peace, these two sons, feeling that satisfaction had not been given on account of the death of their father, though peace was sanctioned and made by them, raised a party from among their friends and relatives, consisting of about 70, perhaps a few more, and set off in quest of a payment for their father. They killed several, whom they found at the entrance of the Thames; and passed on to an island about twenty miles from Tauranga—Mayor Island—which bears due north of that place. With these people the Ngapuhi had been for a length of time at profound peace, and might be considered as allies. They killed all the males whom they found on the island, reserving the women and children as slaves, excepting a few who made their escape, under cover of the night, to Tauranga, and gave the alarm. The Ngapuhi afterward passed on to Motiti or Flat Island, where they killed some more; and while they were feasting, the Tauranga Nation, or Nateawa, fell upon them, and killed every one, excepting a few boys and slaves, whom they kept for themselves; and, in their turn, regaled themselves. Ever since the news arrived here of the death of the two sons of EO'ngi and their party, this part of the island has been in considerable agitation, to go and seek revenge. Thus you will see the origin of all this matter from two ship-girls fighting on Kororarika beach. *Behold how great a matter a little fire kindleth!*

The reasons which induced us to go with the expedition were, in order to check the feeling of bloodshed which had shewn itself in some quarters, though in others there was an evident reluctance

to go. Our endeavours had been blessed on previous occasions, and we had hopes in this case: we wished, however, to use the means. Again, all were our particular friends, most closely connected with our Settlements, and to whom we had been in the habit of speaking from our first coming to this land. It was acknowledged, generally, that their relatives were the first aggressors. And, as you will observe from my last Journal, we were solicited to accompany them, for the purpose of establishing peace.

Mr. H. Williams went therefore, accompanied by Mr. Kemp and Mr. Fairburn. In the course of this expedition, besides the arduous nature of the undertaking, they were more than once in *perils from the heathen*, and in most imminent peril of death by shipwreck. Nearly the whole of the Journal is, however, given herewith, as it has too great a variety of important matter to admit of much abridgment.

Jan. 3, 1832—At 6 A.M., having taken leave of our families, and of all who were remaining behind—we knew not for what period—to set out on our novel expedition to Tauranga, Mr. Fairburn and I embarked in our boat, and Tohitapu and Toé in their respective canoes: we pulled off amidst the cheers of all who were assembled to see us depart. There was something affecting in the scene, from all the connecting circumstances.

We rounded Tapaka with a fair wind. Spoke Tetore at Ko Pito: he wished us to land, and remain till the weather should be more favourable, as the wind was now strong; but it was too near home; we preferred moving on, and sailed to Korokaua, a quiet shady place in Paroa Bay. Pitched our tent, and spread out our beds. We had provided four pieces of canvas, 7 feet by 4 each, painted, to use as occasion might require, to protect us from the damp from beneath, and from any leak in the tent in heavy rain. Assembled all for Evening Service; our party consisting of about 40. Matui prayed in a very pleasing manner, imploring the Divine Presence to go with us—to give us grace in the sight of all—to terminate the horrors of war—and to prepare a way for the spread of the Gospel—that this people, who had long been the captives of Satan, might become the Children of God, through the merits of Jesus Christ. Many of the

youths discharge this important duty far better than we can; having a greater command of language, abounding in figures of speech.—The night was fine.

Jan. 5, 1832—This morning, no signs of movement among the Natives; the discharge of several muskets, which we concluded were from Tetore, put all in motion; and in a short time we were on the way. In less than an hour landed at Ko Poreea, a comfortable sheltered spot; Tetore at a short distance from us. At low water, we went to see him, and spent some time with him. Some were making up cartridges, some making paddles; but the greater number sleeping. It will form our greatest point of duty, to embrace every opportunity to see and converse with the people, to endeavour to moderate their feelings.

Jan. 6—At break of day, Tohitapu called out that a gale of wind was coming on; which induced the Natives to lie still. To be unnecessarily hindered by the fears of these people, we felt would be a great trial of patience; but the expedition was theirs, and it was our desire to remain passive. Mr. Fairburn and I arose, to examine for ourselves. Observed the wind from S. W., the fine-weather quarter. After some trouble, all began to move. Tetore got clear off the ground. Pulled to, and doubled Cape Brett at 7 o'clock. Thus have we been three days moving a distance of 20 miles; but so superstitious are these people, particularly in their war expeditions, that they must not take any cooked food in their canoes; and should but a few drops of water be shipped, they immediately land in great fright. If they should be in a situation that they cannot land, every one immediately ceases talking, and they commence Karakia (their incantations). But our object being to keep close to the leading men, we must even endure the tardy movement.

We breakfasted at Waikari, and soon found it was not the intention of the Natives to move. We went to pay those who were near us a visit. While talking with Rewa, the sea-breeze set in, which was as fair as we could desire; but he would not move, as it was contrary to custom to be in a hurry. This was truly vexatious, as all were eating and sleeping. Every one, however, was very civil, and Rewa inquired as to the general idea of making peace.

Tetore proposed that we should move early in the morning, which was very congenial to our wishes. I asked him why the Natives did not keep closer to-

gether: he replied, that it was their usual way for each party to go where they liked; that every one was his own chief. What want of wisdom, even in a worldly point of view! but thus it is. Without any one to direct, not only does each Tribe act distinctly from the other, but each individual has the same liberty. If one be bent on mischief, he cannot be restrained by the other. Thus Tribes frequently suffer, owing to the obstinacy of an individual.

Jan. 7—All in motion before day. Having finished our morning devotion on the beach, while it was yet dark we embarked, and were soon in the midst of a formidable fleet. Several strong contests in pulling. We kept our station very well; though weak handed, in comparison to several of the canoes. We landed at Mangati to breakfast. Here were remains of several sheds, built by some party which had preceded us; and our Natives set to work to calculate numbers, by the stones which were lying, used for the purpose of pounding fern-root—counting a certain number to each stone. They concluded it was Rewarewa; and pointed out where he sat, and where others sat. In about an hour we sailed pleasantly onward with the sea-breeze. The coast very rugged: no appearance of Natives. We arrived about noon at Tutukaka, a beautiful little place with several deep coves, where small vessels might find shelter at any time; though there are some sunken rocks at the entrance. All the parties put in here, in consequence of Tetore's canoe having taken in a little water: they all made for the shore as fast as they could, exclaiming that he was upset. No more moving to-day.

Jan. 8—At eight o'clock, all the Natives in our neighbourhood assembled, and behaved well. It was the first Lord's Day that had ever been regarded here since the Creation. It was truly pleasing thus to be met together. A Congregation of New-Zealand Warriors, here called aside from their usual horrid conversation, to sing the praises of the Lord, and to hear of Redeeming Love. They all acknowledged that it was a good thing thus to be assembled together. Some of Tetore's people, contrary to his desire, were in the woods, shooting pigeons and hunting pigs. After dinner, we went round to Rewa, Wareporka, &c., with whom we held Service by their especial desire.

Jan. 13—Tetore, Rewa, &c. &c. came round from outside. Wareporka

had passed on, owing to the improper conduct of the Natives here, in going to disturb those of the neighbourhood. After breakfast, we went to them all: they were very glad to see us, and gave us the usual welcome, "Haere mai! haere mai!" (Come! come!) They concluded, that as the next day was Saturday, it would be well to move on the morning, and sit quietly on Sunday; and they expressed a wish that we should communicate with the Popota people on the opposite side of the Bay, that all should assemble for a general muster, as they had not done so since their leaving the Bay of Islands. About 4 o'clock all were engaged in preparation, rubbing up their muskets, decorating their heads with feathers, and tying round their waists shawls and handkerchiefs of various colours as aprons. Some few of the leading men had a mantle of scarlet cloth, trimmed with dogs' hair; others had splendid native mats: thus equipped, with two or three cartridge-boxes each, and here and there a sabre, each Tribe or party formed into a body by itself at their respective places, waiting a signal for their movement. During this period all was noise and confusion, each giving his opinion how the whole should act; the women, children, and dogs contributing their share to the clamour, running this way and that. At length, one party moved, with their muskets erect, slowly, but without regular step, on to the beach, the usual parade, having more room, and also being level, as the tide was out. Having taken their station, they were followed by a second and a third; and so on, until all had joined that party. They reserved part of their force, who took up their station some distance off, in order to give them a meeting; which is universally done by a wild savage rush amongst each other, or the two parties pass each other, turning again and forming one body. They now prepared for their haka or dance, accompanied with horrid yells and screeches; throwing their bodies into frightful attitudes; distorting their countenances; turning their tongues nearly to the back of their heads, and rolling their eyes inside out; each jumping as high as his strength would allow him; tossing up at the same time the stock of his musket, to display the brass, which is kept perfectly bright; this being repeated two or three times, to the admiration of the beholders, and the exultation of all, they sat down, leaving a space in the centre to make room for the speakers to run backward and forward, as they deliver

their sentiments: this duty is generally taken by the chiefs; though any one is at liberty to speak. On this occasion the speakers were very poor. Their numbers, roughly calculated, were about 400 under arms, which, with those already passed on, will make up about 800. Some of our friends expressed a wish for some strabout (boiled flour and water); and as the boys had caught a great quantity of fish, we did not hesitate to comply with their request. However, Moka, that evil-disposed creature, found an opportunity to make a disturbance, wishing to obtain two shares for himself, which caused a great deal of noise and angry expression. Several of the chiefs spoke seriously to Moka on account of his conduct. The Boys low spirited, owing to what had passed.

Jan. 15, 1832 — About 9 o'clock a canoe came, pulling close to the "Active," making a great noise, and singing with voice of victory. In passing us, they called out, they had caught four Englishmen. We told them to come alongside. The men were part of the crew of the "Lucy Ann," lying in the Thames. They had left her 23 days, and were on their way to the Bay of Islands. The Natives had stripped them of nearly all they possessed, but afterward returned some of their things to them. Much consultation amongst the Natives as to what should be done with the Englishmen. Most were for harnessing them to the great guns, that they might work them against the enemy. The Natives very busy, preparing to move before daylight.

Jan. 16 — Fine morning. All in motion at 2 o'clock. Had the baggage put into the boat, and joined the canoes, pulling out. Tārea's people called out to us, to know what was to be done with the four men. We advised them to let the men go, which was done.

At Mangawai we observed large slabs of freestone; which will prove, on some future day, of great importance in building. Moka fired a number of rounds from his great guns here, termed paura mamai (sacred powder); which he expended because this was the place where he received his wound in the thigh. There were many pretty places up here, and marks of former settlements; but the people had been swept away, as with the besom of destruction. Former residences of Tribes, now no more, are continually pointed out to us; but we may hope the day is at hand when the Lord will grant deliverance to this people, and

stay the arm of destruction. The canoes continued to arrive until 4 o'clock: we were unable to count them, they were so dispersed; but suppose there were between 40 and 50.

Jan. 18, 1832—The Natives very apprehensive that Táreha would return to the Bay of Islands; as he had not yet joined the main body, and was in a large canoe with no other persons except three of his wives to pull her along. The canoe was *tápued*, having conveyed the body of EOngi, the principal chief killed at Kororika, to his former place; and was now to be taken to the place where his sons were killed, for the purpose of being broken up and burnt; and was consequently termed a *waka mamai* (sacred canoe). There are very many things, such as garments, war-instruments, paddles, &c. &c. amongst the different Tribes now going up, which are on their way for the purpose of being, I think I may say, offered up to the manes of the dead. They are therefore all sacred; and thus the whole of the Natives are detained, because no one can enter this said canoe but old Táreha and his three wives. This was now the second time of his being left behind.

A circumstance happened this afternoon which had nearly proved serious to many, or perhaps to the whole. A large shark had been caught, which turned round and fastened upon a man's shoulder: his companions immediately came to his assistance; but not succeeding in extricating him, an attempt was made to kill the shark with a hatchet, when the unfortunate man received a cut on the back: the mad creatures, without considering the cause of the accident, or indeed that it was an accident, immediately flew to arms, and would have fought, under the idea of having satisfaction. How lamentable the state of this people, even as it respects this world!

Jan. 21 — No appearance of making any progress. This, however, would be of little moment, were the Natives more orderly: they form a complete troop of uncontrollable fellows. Have been much concerned to hear that the Popoto, the Natives from E'O'keanga, intend going in different directions up the Thames, to endeavour to fall upon the women and children of the allies of Tauranga. Some of the chiefs have been protesting against it, but we must commit the cause to the divine guidance of the great Disposer of all things.

Jan. 22: *Sunday* — Passed a more comfortable night, having sent for my bed

from the "Káreere;" as there are no signs of moving onwards yet. The weather against us. My bed hitherto has been formed of fern-tops. Considerable exclamation amongst the Natives, at the sight of some excellent fern-root which was dug up yesterday. Moka immediately gave order to launch his canoe, for the purpose of going in quest of fern-root. All immediately in confusion. I felt that to speak to him was of little use; yet it was my duty. I sent therefore to say that it was the Ra-tapu (Sacred Day), and that he must not resist the command of God: that to-morrow we would all go. He desired his people to remain quiet, which called forth marks of approbation from those near me. Thus are we encouraged to use the means, with simple faith in the Lord, to accomplish the end. This Moka is brother to Wáreahi and Rêwa, a daring, impudent, self-willed savage, of considerable influence in way of mischief; possessing, I believe, no one good quality. At half-past 8 A.M. assembled all in the neighbourhood, to Service. They behaved very well. After dinner went round to the Popoto: not many there. However, I had a pleasant conversation with Taunui and others. He appears a man of much observation and reflection, beyond the Natives generally. Toward the latter part of the afternoon, the Natives, who were sitting around, had much to endure, to refrain from working. Huki, a man of great respectability, sitting at the extremity of the beach, was at work with his people; but immediately laid his work aside, on my approaching him. In the evening, Moka and Tohitapu put their canoes in order, for moving in the morning; and from a few expressions that escaped them, I could perceive that their intentions were bad respecting any Natives they might see. They told me they were hungry, and, as the wind continued from the eastward, they must go and dig fern-root, and cross the river at a narrower part, and that I had better remain with Táreha and Tetore; but as I considered they were disposed for mischief, I determined to keep close to them, and leave the "Káreere" to Tetore; first sending a messenger in the morning.— Much cast down at this effort of Satan. Oh, when will the arm of the Lord be revealed in New Zealand!

Jan. 27—Took up my quarters on shore, for change; far more comfortable: no news, no movements; sad sacrifice of time; which would not be endurable, but in the hope of rendering important ser-

vice, temporal and spiritual, to this people. Was enabled to pass my time tolerably well, in reading, writing, and drawing. This last greatly astonished the Natives, to see the effect of a few pencil-marks on paper.

Jan. 28, 1832—They related superstitious conduct of their party, in consequence of having burnt some sticks which were sacred, the remains of some old sheds, and also some flax. A son of old Táraha, who had died long ago, and turned into a Tanewa (god of the sea), had appeared to him, and upbraided him and his party with great wickedness, saying that he would not be quiet until he had some men as a satisfaction for the sacrilege done; that the present strong winds were on that account; that he would upset their canoes, and the sea should be rough for a considerable time. Old Tohitapu and others listened with great earnestness during this relation, and confirmed the opinion that the gale was in consequence of their trespassing on the sacred spots. Their fears of the Tanewa are very great. They must not put cooked food into their war-canoes, eat or spit while afloat, or even have any fire in them, or smoke their pipes, which must certainly be a considerable exercise to their faith. I told them that the people of England were the great men of the ocean; they went everywhere without fear of the Tanewa; that were the native vessels larger, they would move, as the English did, fearlessly from place to place: but this they could not see. They speak of remaining many days, that the sea may be perfectly smooth.

Feb. 25—Mercury Islands, five or six miles east. No appearance of our people. Very apprehensive that they have all passed on; and probably commenced their murderous and wicked proceedings, unless restrained by the mighty hand of God. Poor creatures! how greatly they need all that we can do for them: every man's hand is against his brother: surely the land is polluted with blood. Fresh places are pointed out to me, where recent conflicts have taken place; but to the Lord do we look, who alone can deliver them from their cruel bondage, and make them willing to turn to Himself.

Feb. 26: Sunday—At 7 A. M. bore up and stood into the bay, in hopes of seeing our friends, or at least of obtaining shelter against the impending gale. Run nearly to the bottom of the Bay; but could not discover any coves or bays where we might anchor, as marked in the

chart; and there was a considerable sea setting in directly on the shore. In our perplexity, we sent the boat to reconnoitre; and in about an hour she made signal to proceed in, which we accordingly did, and were considerably relieved by finding an entrance, close under a point, into a fine commodious river, capable of receiving any vessel. The country appeared well wooded, but no inhabitant; though marks of former residences. Alas! what a dreadful scourge is war, even in this remote corner! No sooner do strangers meet, than fear is expressed. When shall the glorious day appear, when the sword shall be turned into a plough-share, and the spear into a pruning-hook, and *the nations learn war no more?*

March 3—Fine. At break of day, weighed, and made sail for Tairua. As we approached the entrance, observed the canoes coming out; and were happy to observe my boat in the midst of them, and the Boys all well. All appeared glad to see us. I again took my seat in the boat, with considerable pleasure; and pulled in with the canoes to Wangamata, a fine river for small vessels. After some refreshment, pulled out, to conduct the cutter in. The country appeared fine, well wooded and watered; but no inhabitant, though multitudes in former days. In the afternoon, Natives mustered their forces, but did not turn out more than 400 fighting-men: this is termed an army. Can any thing shew the poverty of the land in point of number more than this, when we consider the great efforts which have been made to raise this expedition? True, we have to add those with Rewarewa and Wareporka, making perhaps in all 600, besides women and children. Their speeches poor. Was much distressed to hear that Warerahi and a large party had passed overland to surprise the Natawatua. Had a good deal of conversation with the chiefs. Tetore well disposed. The Natives appear generally to have paid external respect to the Sabbath, during my absence, so as not to change their quarters; and they moved to-day, in order to sit quietly to-morrow.

March 4: Sunday—The Natives making great noise, talking long before daylight, on all sides. When in want of my breakfast, I was told that fire and water were tápued, and that none must eat or drink until the oracle was consulted; and that the Tohunga or priest was in preparation for the ceremony at a short

distances. I went, and found about 8 chiefs assembled in a retired and shady spot, and was at first forbidden to approach; but, after a little conversation, was permitted, under the plea of my being a white person. They were all entirely naked; and were fixing sticks about a foot long in the ground, in rows, according to the number of canoes: the same was also done according to the chiefs of their opponents. Against each of these were placed two others of the same length, each stick being tied round with a piece of the flax plant. When all was in order, we were required to withdraw; except an old wretch who had scarcely five pounds of flesh on his bones. In about half an hour, the old fellow, with an air of great self-importance, came out, and sat down amongst us. He inquired of Tohitapu his dreams; and related his own last night, which are too long to repeat. We then, with much caution, approached the scene of action, where he had been at work, and found the sticks in great disorder, as though a cat had been at play amongst them. About a third of them lay on the ground, by which he would denote those who were to fall in battle. He had one set of sticks for the boat, that is, for myself and my Boys: we were all safe. In a few minutes after our arrival, a large body of the Natives rushed up with a great noise, to learn the fate of the expedition; each making inquiries respecting himself with such vociferation and earnestness, that it was impossible for any to hear. At length, partial silence being obtained, the old man began to relate particulars; but did not advance far before he was confused, and the ceremony was obliged to be begun over again. The sacred spot was consequently cleared of the presence of every one, except the old priest; and we waited his pleasure on the beach. Several inquired if I had had my breakfast, and expressed themselves pleased when they learnt I had not. During this interval, I conversed with all around. They appeared to put as implicit faith in what this Tohunga should effect, as they would in the direction of the wind, by observing the motion of the clouds. I assured them they would soon abandon such things, as our forefathers had done, and embrace the Gospel of our Lord Jesus Christ. Some acquiesced in what I said; others did not. At 10 o'clock, all being tolerably quiet, we rang the bell for Service. It had been sent from home in the vessel belonging to Pi, and was now

June, 1833.

used for the first time. It was a pleasant sound in this wild place, and in the midst of a still wilder mob. We assembled about 100: Rewa and Te Kohikohi were the only chiefs of note, but all were attentive. After Service, Rewa told me they should soon believe our message. All were now tired of the expedition. In the afternoon, went and paid a visit round, to drop a word as occasion might offer. Had a pleasing conversation with Temórenga, and several with him.

March 5, 1832—We have now arrived within seven miles of Katikati, a river which runs up to Tauranga, which is in full view, and the fires burning at the Pa. I have many hopes and fears; but a few days will decide this important question: many talk of taking slaves; but perhaps they do not as yet consider that such a step will be attended with some inconvenience. At noon, the tide having ebbed considerably, we proceeded on, but did not arrive at the entrance till past two, the tide being against us. It was most formidable, as the breakers were lifting up their heads in a terrific style on all sides. Several canoes were ahead of us, to lead the way; and by following them we entered safely, by passing between the rollers. I was certainly glad when we were past; and am at a loss to conjecture how the Natives ventured in. The river appeared very extensive, and will, no doubt, some future day, be an important place. We landed at the beach, where Rewarewa and Wareporka had been but a few days before. Ascended the hill which forms the headland of the river, with my glass, to reconnoitre, at the request of some of the chiefs. I had a good view of the country, and of the two Pas, but could not distinguish Rewarewa: the Pas seemed enveloped in smoke. The coast between this and Tauranga forms an island, which is very level, and, from the number of Pas deserted, was doubtless formerly thickly inhabited; but now in a most desolate state, from the effect of war.

March 6—At day-light again afloat, to pass on with the flood-tide. About 10 o'clock landed at Malakaua, to put up for the day. An old woman belonging to Natamaru, who had great news to impart, was here caught by Tāreha's people. She stated that great deeds had been done by Warerahi and those with him, against natives of Waikato, which, while she was speaking, I felt persuaded was all false; but it was painful to observe with what

greediness her wicked expressions were received. She, however, gave information of Rewarewa being only a few miles distant, on the opposite side of the river. In a short time five canoes crossed over, to learn the news. We soon heard that the Nateawa had given Rewarewa four or five meetings, and that severe engagements had taken place; but I was much relieved to learn that none were killed or wounded on either side, as they had observed open order. About midnight, when all were asleep, the camp was alarmed by four guns being discharged close to the beach; and not knowing whether friends or foes, all were soon under arms: the sound of the shot, those messengers of death, flying over our heads, waking out of first sleep, was truly heart-sickening, and represented to my mind the awful state in which these poor creatures are. We, however, soon learnt that it was an express from Rewarewa. The messenger came forward in silence, which struck a degree of awe over the assembly, who were sitting down; several fires being scattered about to give light, which considerably heightened the effect. The person who now stood before us was a stranger to me. He was a fine-looking man, though wild in his appearance. He stood in silence, leaning on the top of his musket; a bill-hook, bright as silver, in his belt in front; and a handsome dog-skin mat thrown carelessly over his shoulders: by the light of the fires he presented a fine specimen of savage nobility. He first spoke of the expedition of Warerahi against the Nateawata; then of their own interview with the enemy here, who had given them a meeting this afternoon. Several rounds were exchanged; but so respectful were they, that no mischief ensued.

March 7, 1832—At daylight, all in motion, launching canoes, and striking sheds, and talking over the news of the night. Paid a general visit: various feelings expressed. My opinion required respecting the proper charge for their great guns: declined the honour. At 10 o'clock, all embarked, in closer order than heretofore, and presented a formidable body: they now displayed their various flags, which they had obtained from the shipping. We were, as near as I could count, about 80 boats and canoes. About noon arrived at Karopua, where Rewarewa was sitting. Took a view of our position; Otumoetai, the Pa of Natuawa, at 2 miles distance; several persons outside the Pa, taking a view of the fresh arrival. The

“Active,” and the cutter belonging to Pi, arrived. At low water, all our people set off, in fighting trim, for the professed purpose of foraging on the plantations, very near the Pa: some few, however, went directly toward the Pa, to the edge of a stream of water, which was deep: only two of the opposite party were observed for a considerable time, who stood the fire of the Ngapuhi very stoutly. After some little time, the numbers increased on each side, and the parties closed as near as they could, the bed of the river separating them; they kept up a brisk fire until dusk, and the tide flowing obliged them to retire. None of the chiefs were amongst them, and I could not but marvel that none were hurt on either side. The skirmish lasted about an hour and a half. This affair gave fresh subject for conversation, which lasted nearly through the night. My mind much distressed at the spirit generally manifested. Tohitapu was amongst the worst. I spoke to him upon his deceit; at which he was very angry. I was glad to retire into the tent, and seek relief where alone it is to be found.

March 10—After midnight, orders given to embark, which was done with great disorder and noise. It being low water, we frequently got aground. This time was chosen for protection from the fire of the enemy, as we had to pass up the river where the engagement had taken place yesterday evening; though by this act they greatly exposed themselves, in consequence of the continual noise which they made. Had the enemy acted with any thought, and with that courage known to Europeans, they might have planted themselves within 200 yards of the canoes, and thrown all into confusion; but they were savages, and consequently their movements less destructive. When all well afloat, we presented quite an armament: the surface of the river appeared covered: our force multiplied: from the face of the country about two miles distant in the rear being all on fire, which illuminated the sky and was again reflected upon the water, we appeared, taking into connexion the desires of the people and the object on which they were bent, issuing, as it were, from the infernal regions. We landed in the rear of the Pa, and, in a few minutes, about 300 lights were in motion, and gave the appearance of a large town. I felt it was more prudent to remain in my boat until morning, not knowing how near the enemy might be, nor wishing to be run over by

our people. At day-light there was a general movement toward the Pa; all perfectly naked, except here and there one with a shirt on, or a handkerchief round his waist, and a cartouch-box buckled round before and behind, close under the arms, or round the loins. The Nateawa were out to receive them, and firing soon commenced on both sides. I ascended to the summit of an old Pa, from whence, with the aid of my glass, I had a clear view of their movements; and soon observed the Ngapuhi driven out of some bushes, where they had taken up their station, and the Nateawa displayed in considerable numbers in battle array. The firing lasted, I think, three hours, and various reports were brought of the killed and wounded. They then returned to the camp; having expended all their ammunition, and bringing with them one killed, and a second who had been struck on the cartouch-box which was buckled round his waist, by which he was preserved. I was struck with horror to observe the carelessness of all, particularly of the women and children. The firing ceased, and was succeeded by the clamour of the Ngapuhi relating their great deeds during the action. Retired to my tent, overwhelmed with the transactions of the morning. About 2 o'clock, Messrs. Kemp and Fairburn came on shore; and after some conversation, I determined to take up my abode on board the "Active," rejecting that our counsel was considered in every point of view, and that they had better now be left a little to themselves. On going out of the tent, I was much surprised to observe the enemy in possession of the heights about half a mile distant, firing down upon some wild fellows, who were exchanging shots with them, in full view of our whole party, occasionally dancing, and brandishing their muskets in defiance. As we passed down to the boat, several of the chiefs sat by the canoes, and appeared crest-fallen. None spoke but Moka, who desired we would not attempt to dress the wounds of their enemy. I told him all were our friends through the island, and would all receive like attention from us. Several of the Nateawa were on the side of the river as we passed; but none attempted to molest us, being fully aware of our object in being amongst them. In what a wretched state is this people, sitting in darkness and the shadow of death; destitute of every hope, either in this world or the world to come; not knowing who are friends or foes; but daily dreading

an attack from some unknown quarter! Many have expressed to me, during our present expedition, how gladly would they receive a party of soldiers amongst them, to preserve peace through the land. We trust, however, dark and dreary as the prospect is at present, that the Lord will cause this to work for their good and His glory. It is He alone who *maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder.*

March 12, 1832—The firing continued through the night; but at day-light the Ngapuhi drew out on all sides, and pressed close upon the Pa. I looked to the Lord for help, that He might spare this people, for they knew not what they did. At one time our people were within 200 yards of the fence of the Pa. About 40 or 50 took up a strong position amongst some bushes and long grass; but were soon dislodged by the Nateawa, though under great disadvantage, as the one party lay concealed, while the opponents were completely exposed. The most brisk part of the action took place in full view of the vessel. Numbers of children from the Pa were out digging up the shot, as they fell about them. Poor things! I trembled for all; and my soul was cast down within me, when I reflected on the unjustness of the war.

March 13 — All seemed quiet this morning, and we were in hopes it would continue so. After breakfast, Mr. Fairburn and I went to the Pa to see Kiaroa, who had come down during the morning, with his people, to join those in the Pa. We were received most graciously. It was distressing to reflect what judgments awaited all. There were multitudes of interesting children. We took a survey of the works, which, for a native affair, are well constructed. While here, we observed the Ngapuhi approaching; and learnt that a young woman had just been wounded in the arm: we felt it needful to take our departure, the contending parties not being at any great distance from each other. When on board, we observed some close struggles on the beach: the firing continued, more or less, upward of two hours, and we saw two persons belonging to the Pa carried off, apparently dead. The cutter — arrived from Maketu. A European came on board, and said he had come to see if the Ngapuhi would accept the services of the Rotorua Nation against the Nateawa: he spoke of the cutting up of these poor creatures with apparent relish, as though

he would join the Natives in their savage repast. A schooner arrived, and anchored at some distance. Sent the boat to the Pa, to inquire the loss: answer, 4 killed, and 3 mortally wounded. Could not learn what the Ngapuhi had suffered. The firing did not cease until dusk. A boat came alongside from the Ngapuhi, and informed us that one was killed, and some wounded. The European who came in the boat expressed his intention of supplying the Ngapuhi with arms and ammunition, as much as they required, on trust: his expressions were disgusting, and we were relieved by his departure.

March 14, 1832—Calm, clear night. The Natives in the Pa pouring forth bitter cries and lamentations, bewailing their loss: a gun occasionally fired, added to the solemnity of the scene. At break of day, two canoes from the Ngapuhi came alongside the —, for some great guns and small arms, ammunition, &c. The Pa opened fire upon them, but the shot fell short. The Natives seemed to scowl upon us, knowing that we disapproved their proceedings. Tetore being amongst them, we sent the boat for him. He was friendly, but did not give us any hope; nor could we indeed feel any ourselves, after hearing and seeing all that we had last night and this morning. After breakfast, we paid a visit to the Pa, but did not remain long. The Natives appeared in better spirits than I had expected. I endeavoured to induce some boys to accompany us to the Bay of Islands; but they were afraid, not being able to judge for themselves. In the afternoon, Mr. Kemp and I went to the Ngapuhi. Some were as usual, others would not speak, and appeared quite intoxicated with the fresh supplies that had obtained from the —. We were determined to ascertain their real disposition with respect to the Nateawa. Every voice was for war: every wicked feeling seemed to be let loose. About 8 o'clock they commenced their speeches, but all in the same tone. Tohitapu was as wicked as any one. One of the chiefs belonging to the Waimate, named Tinana, said that we had been giving their description to the Nateawa, in order to pick them off; but he was soon put down.

March 15—Passed a sleepless night: the awful state of the people weighed much upon our minds: our fears were great on behalf of the Nateawa. The Ngapuhi had the advantage in experience. How little do the Natives know their best friends and their best interest! We concluded that our efforts were now come to

a close amongst these people, and that it would be best to return home as soon as possible. We accordingly passed through the camp, and returned on board. After breakfast, hoisted-in my boat, and prepared for sea as soon as the wind and tide should permit. Several Natives on board from the Pa, amongst whom was Kiaroa: they did not appear to suffer so much as we did, but spoke of their hope that we should soon return, and that some Missionaries should be sent to their place; but I fear there is no hope that they will be able to oppose the great force brought against them, supported, as their enemy is, by the aid, influence, and superior knowledge of the European who is in close connexion with them. In the evening, being high water, weighed, and made sail; the wind directly in: passed safely over various banks; but when close to the great hill which forms the south head, the vessel missed stays, owing to the swell caused by the ebb-tide, and there appeared every prospect of going on the rocks, which was alone prevented by letting go the anchor, and taking in the sail. Every one was much alarmed, and the sea breaking on all sides; but as the tide was setting to windward, there was no stream upon the cable. In about an hour the sea subsided. We again weighed, and in a short time were out of all difficulties.

March 19—Felt very weary in body, and much distress of mind at the present state of things in this land. All is dark, dreary, and dire confusion. By vessels from the southward we hear of nothing but war and bloodshed; of the assemblies of large bodies of Natives armed with muskets, gone forth utterly to annihilate all whom they may meet: but we have this assurance, the Lord is faithful: He cannot err. It is a season which demands earnest and constant prayer of the Church in behalf of the nations of the earth, that they may be delivered from the chains of darkness. The great struggle seems to be at hand here; and most seem to be aware of it, and gazing in anxious expectation for the result. Should the Ngapuhi persevere in fighting, should they disregard our message, then all will be involved in war: again, should they be disposed to hear, then may we expect many openings for the introduction of the Gospel in various parts of the island. O Lord, make bare thine arm, and come and help us!

April 1: Sunday—At sunrise, upward of a dozen canoes were observed pulling

toward us, from the Ngapuhi, full of men. They landed some distance from us, and continued running till they came abreast of us, each with his musket: we hoisted a white flag; but they were not satisfied what vessel it was until they hailed us, when they set up a haka, and called us to go on shore and see them. We were received by them in a very friendly manner. They told us they had thought we were the schooner with which they engaged ten days since, and had now come to take her, and had brought six great guns. They related their proceedings during our absence, and appeared glad to see us. Tetore, with three canoes, remained with us until the tide flowed, for the purpose of conducting us up the river, to the camp. The others returned immediately. At 10 o'clock held Service on board. In the afternoon we went up the river by ourselves; the canoes going in another direction, having observed some men on an island near us. We met a canoe coming to us, in which were the principal chiefs of the Ngapuhi: they were very friendly, and returned with us. Tohitapu, with considerable self-importance, related their great deeds, magnifying the loss of the enemy. We passed through the camp; and were thankful to the God of all mercies for the great change in the tone of this people, from what it was when last among them. Many shook their heads, signifying they were tired; and others complained of want of food. Their attempts had failed: they found that their opponents were not backward to meet them: their great guns had been brought into action, but were of no use. They had dragged them close to the Pa two days after we sailed for the Bay, and were firing nearly the whole day without any effect, but had sustained some loss themselves; and the two guns belonging to Moka had nearly fallen into the enemy's hands. News just arrived: a large reinforcement at Otumoetai, from Wakaito. We felt much encouraged to hope that peace might yet be established. We took our departure at dusk, with the understanding that we should return in the morning: all exceedingly civil.

April 7, 1832—As we passed along, the weather cleared up a little; and the wind being fair, it was concluded most advisable to proceed on to Aotea, the great barrier island, as there were two good anchorages known. As we drew under the land, the gusts were so violent that we feared either the masts or yards would go. The vessel became unmanageable;

and it was with many painful feelings we were necessitated to take in sail, and let the vessel drift, which it did very considerably. As the darkness set in, so also did our fears and apprehensions grow upon us. We could not keep the weather shore: what were we to expect from a lee one? The wind and rain now increased, and brought before us all the horrors of shipwreck in its worst form. It was an iron-bound coast, with rocks and small islands scattered up and down. Our personal fears were not great; but we had wives and children, who in all probability might never learn our fate. Eleven hours' night! a painful thought. Should we escape the fury of the sea, and obtain a landing; what then? There is no Christian Hand to befriend us—none from whom we could obtain relief: should any Natives be near us, they would but add to our distress. "But, oh my God! thou hast been my refuge in distress, my help in time of need: it is Thou only whom winds and seas obey." It was Saturday night. During the hour of prayer at our respective Settlements, we frequently reminded each other of their blessed employment. They little thought of our distress, but would be mindful of us: this supported us much.

April 8—A most anxious and agonizing night. The gale very severe, accompanied with heavy rain; and so unusually thick that we could not see the length of the vessel. The wind shifted, in the course of the night, to north. Spent the whole night in prayer to the Lord for His protecting care; unable to close my eyes, though up the whole of last night. Anxiously counting the lingering moments as they passed away, watching for the morning. It was a dreary night! My soul much refreshed and kept alive by reflecting upon the texts of the day, contained in a sweet little book sent out by some Christian friends, termed "Daily Food for Christians," both for this day and yesterday. As I felt it most applicable, I will even add it, as it stands on the little page:—

Jer. xvii. 17. Blessed is the man who trusteth in the Lord, and whose hope the Lord is. Begone unbelief, my Saviour is near, And for my relief will surely appear: By faith let me wrestle, and He will perform: With Christ in the vessel I smile at the storm,

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jer. xvii. 5.

At first dawn of day, Mr. Fairburn

and I were up to discover where we were; and as the light came on, could perceive the dark hazy gloom of high land close on the lee beam, like the king of terrors frowning upon us, as if he sat, brooding over the storm, ready to snatch his victims. We wore in haste, and made sail, under the impression that it was Cape Colvel; but soon perceived that it was the north head of Port Charles, in which there is no shelter. Stood on under all possible sail, to endeavour to weather the point, which presented itself for a few moments on our lee bow; but despairing of this, as the sea was setting us fast to leeward, we determined to try and stay her, as the only alternative, there not being room to wear. She had missed stays several times yesterday, by which circumstance we were brought into the present situation. Every countenance spoke alarm, and it was declared impossible to save her. But *what is impossible with man is possible with God*. Though seriously impressed with our great danger, I felt a strong faith or secret conviction that the Lord would shew Himself *a refuge and strength in this our time of need*. We watched a smooth of the sea to put the helm down; and, thanks be to the Lord! at that interval it was particularly so, and she came round in a surprising manner; though to all human appearance it was impossible she could weather the land, owing to the heavy sea which was running. We settled fast down upon some frightful rocks which were close to leeward, and soon brought them in our wake; but after a short time we were relieved by perceiving that we gradually drew off shore. We stood on, wishing to regain the islands to windward of Mercury Bay; but still the weather was so very thick, we could scarcely see the vessel's length around her. After standing with intense earnestness looking out, for our danger was not yet over, land was announced on the lee bow, close to us; which we perceived was the desirable point. We bore up in haste, and were soon in smooth water, under the lee of the Mercury Islands; and discovered, what we had never before seen, though

often in this neighbourhood, a commodious bay; in which we anchored, about 10 o'clock, to the unspeakable relief of our minds and bodies. At 6 P.M. we all assembled in the cabin, to offer up prayer and praise to the God of all mercies for our late deliverance; every one being too weary to attend earlier. On reflecting on the deliverance of the past night and this morning, my soul is overpowered with gratitude to the Lord our Shepherd. Who can declare our danger, or the protecting arm of the Almighty? We had sought for shelter in a known harbour, but were prevented from obtaining it, though close at the entrance, and lay exposed during a long night to danger on all sides; land was around us, and our chart incorrect; the weather so thick, that we could not perceive land until close upon it; but at the moment when it became needful for us to act, the day dawned; our danger at that interval was pointed out by a break in the haze, and we were enabled to do what alone could save us. The captain commanded to wear, which would have been inevitable destruction: this was overruled, and she was thrown in stays, as the last and only resort.—Oh may it be a Sabbath long remembered with gratitude and love! Our lives have this day been given afresh to us and to our families. The thought is overwhelming. What would have been their state, had it pleased the Lord thus to remove us from them; for scarcely would it have been possible that any should have been spared to tell the mournful tale! To His name may we ascribe all praise, and dedicate our services afresh to Him.

At the conclusion, Mr. H. Williams adds—

You will be sorry to hear that we were not able to reconcile the contending parties, though I trust we were a considerable check to them. All treated us with every possible respect, and we were enabled to speak continually upon the things of God. The Natives of that part of the island made particular solicitation to us that Missionaries might go and live amongst them.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Abolition of Idolatry Tax in India—Many of our Readers will have seen the gratifying statement which has appeared in the Papers, that the Court of Directors have given instructions for the Abolition of the Tax collected at the Hindoo Temples. This deference to public opinion has not only thus led

them to an act of solemn Duty before God; but will operate very seasonably in favour of the Company, by conciliating to it the goodwill of conscientious and religious men.

Church Mis. Soc.—The Rev. W. K. Betts arrived in London on the 1st of May, having left the Colony of Sierra Leone on the 6th of March, in a very reduced state of health—

The Rev. G. W. B. Metzger, with Mrs. Metzger and two children, embarked at Sierra Leone on board the "Thomas," Capt. Smith, April 7th: on the 7th of June they landed safely at Whitehaven, and on the 11th arrived in London.—The Committee have adopted the following Resolutions, in reference to the Financial Situation of the Society:—

—That the Committee thankfully record their grateful sense of the Divine Goodness in the augmented means vouchsafed to them in the past year for carrying on the operations of the Society; and recognise, in this Interposition, encouragement steadily to prosecute the important labours in which they are engaged.

—That, advertising to the tendency to increased expenditure inherent in Missionary Operations, where they are, through the Divine Blessing, successfully prosecuted; and to the encouraging openings for extending those operations in different parts of the Society's Missions, the Committee strongly feel the need of the continued exertions of the friends of the Society, and particularly of its Clerical Members, to sustain and augment its funds; and especially solicit their constant prayers for the blessing of God on all its undertakings.

Irish Society of London—The Society is preparing Petitions to Parliament, praying the adoption of measures for extending to the inhabitants of Ireland, who use the Irish Language, the benefits which have resulted from the Scriptural Instruction afforded to the Welsh and to the Highlanders of Scotland in their mother tongue. It appears, from the Report of the Commissioners of Education in Ireland, made in May 1825, that the number of Irish who use the ancient language of the country exclusively is not less than Half a Million; and that at least a Million more, though they have some knowledge of English, and can employ it for the ordinary purposes of traffic, make use of their native tongue on all other occasions. As the prevalence of the Irish Language has been questioned, visits have been paid to 1885 houses in London and its vicinity inhabited by Irish; the result of which visits is, that, of 11,716 adults, 10,790 speak the Irish Language.

Effects of Monopoly on the Price of the Scriptures—Mr. John Child, printer, of Bungay, in his evidence before a Committee of the House of Commons on the "King's Printers' Patents," made the following statements:—

The *Minion Testament*, which sells wholesale at 1s. ought to be sold for 6½d. or 7d.: the *Brevier Testament*, which sells for 10d. ought to be sold for 7d. or 7½d.: the *Small Pica Bible*, which sells for 7s. 3d. ought to be sold for 4s. 3d. or 4s. 6d.: the same, a fine edition, which sells for 16s. ought to be sold for 10s. or 11s.: the *Minion Bible*, which sells for 4s. 5d. ought to be sold for 3s. or 3s. 3d.: The Bible Society have paid upward of Half a Million sterling more than they ought to have paid.

CONTINENT.

Church Miss. Soc.—The Rev. G. T. Eärenbrück, late of Mayaveram in South India, who left that Mission, on account of ill health, in May 1831, and sought restoration in his native air, departed to his Rest, at Stettin in Prussia, in the night between the 5th and 6th of May. In the *meekness and gentleness of Christ*, this valuable Missionary laboured, with diligence and success, under various infirmities, for many years, in the Cause of his Heavenly Master. The thoughts of the Officers and Conductors of Missionary Societies fall back, under their frequent trials and disappointments, with gratitude and encouragement, on the characters and labours of such Servants of their Common Lord.—The Rev. Samuel Gobat (p. 203) left Alexandria

on the 27th of April; and arrived at Trieste, on his way to England, on the 29th of May.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. W. Krusé and Mrs. Krusé (p. 120) arrived at Alexandria Feb. 7, and proceeded to their Station at Cairo.

Statistics of Algiers—The following notices relative to Algiers appear in "Le Semeur," a Paper published in Paris: they are the result of inquiries instituted by the Paris Colonial Society.

Population—Moors, about 10,000; Negroes, Bedouins, and Biskeras, about 2000; Jews, about 5000; Europeans, about 5000. The division of the Sexes is nearly in the proportion of one-third male and two-thirds female among the Moors and Negroes; of one-half male and one-half female among the Jews; and of eleven-twelfths male and one-twelfth female among the Europeans: the difference in these classes is accounted for; as to the Mussulmans, by their polygamy, and by the number of female slaves or domestics kept by them; and as to the Europeans, by the fact that most of them are without families. It is worthy of remark, that, since the arrival of the French, the Native Population has diminished two-thirds: emigration began with the rich, and extended to the lower classes: it continues in proportion as French authority appears to become fixed and stable.

Places of Worship—There are 57 Mosques scattered in different quarters: the largest and most frequented are those of the streets of the Marine and the Divan. The Jews have 17 Synagogues; and, since the French have occupied the city, a Chapel for Catholic Worship has been opened.

S. Schools—In all quarters are small Schools for the children of Mussulmans: the instruction which the children receive is confined to some passages of the Koran and to the Arabic Language: the method pursued is much like that of Mutual Instruction. Two Frenchmen, Messrs. Gattier and Beauvais, have each established a School in which they teach the French Language, Arithmetic, and the elements of Belles Lettres. There is also a Charity School of Girls under the direction of Madame Launeau.

Literature—There are at Algiers a Lithographic Press, two Libraries, and Reading-rooms. M. Roland de Bussy, Junr., Director of the Army Press, has charge of the "Algerine Monitor," the Newspaper which contains the acts of the Government, and Legal and Judicial Notices.

AUSTRALASIA.

Church Miss. Soc.—The Rev. Messrs. Watson and Handt (see pp. 159, 238) reached their Station at Wellington Valley, in New Holland, on the 3d of October.—Miss Coldham (see p. 93) arrived safely in the Bay of Islands, New Zealand, in August.

Mr. James Busby, the Consular Agent, appointed (see p. 481 of our last Volume) by the British Government to reside in New Zealand, arrived at Sydney in November; and was, in two or three months, to proceed to his station.

POLYNESIA.

American Board of Miss.—The fourth reinforcement of the Mission, which sailed in the "Averick" from Boston (p. 102) Nov. 26, 1831, arrived May 17, 1832; and was cordially received by the King and Chiefs. The Missionaries speak in the highest terms of the treatment received from Captain Swain and his officers, during their passage. Every thing which the Master of a ship could do for the convenience and happiness of his passengers, was done for them with unwearied kindness. Kaahumanu, the Queen Regent of the Islands, died on the 5th of June, after an illness of about three weeks. As she had for some years given evidence of being a genuine disciple of the Lord Jesus, so her end was peace. Her affectionate interest in the prosperity of the Mission, and in the religious welfare of her people, continued to the last.

WEST INDIES AND GUIANA.

Statistics—The following is a recent Return of the Population, Produce, Exports, and Imports of these Colonies:—

	Whites.	Coloured (Free).	Slaves.
Antigua.....	2000 ..	3000 ..	30000
Bahamas.....	4200 ..	3000 ..	9300
Barbadoes....	15000 ..	5100 ..	82000
Berbice.....	550 ..	1150 ..	21300
Bermuda.....	3900 ..	740 ..	4600
Demerara.....	3000 ..	6400 ..	70000
Dominica.....	850 ..	3600 ..	15400
Grenada.....	800 ..	2800 ..	24000
Honduras.....	250 ..	2300 ..	2100
Jamaica.....	37000 ..	55000 ..	323000
Montserrat...	330 ..	800 ..	6200
Nevis.....	700 ..	2000 ..	6600
St. Kitts.....	1600 ..	3000 ..	19200
St. Lucia.....	980 ..	3700 ..	13600
St. Vincent...	1300 ..	2800 ..	23500
Tobago.....	320 ..	1200 ..	12500
Tortola.....	480 ..	1300 ..	5400
Trinidad.....	4200 ..	16000 ..	24000
Total ...	77,460	113,890	692,700

The produce of these Colonies amounted in the year to 3,816,000 cwt. of Sugar, 19,769,500 lb. of Coffee, and 7,808,000 gallons of Rum: the value of Exports to Gt. Britain was 8,603,000*l.*, and that of Imports from Gt. Britain 4,035,000*l.*; employing 263,700 tons of shipping.

UNITED STATES.

Exemplary Spirit of the President—The

close of a late Address of General Jackson is so honourable to him, and affords such an excellent example to other Rulers, that we have great pleasure in putting it here on record:—

Without union, our independence and liberty would never have been achieved: without union, they can never be maintained. Divided in twenty-four, or even a smaller number of separate communities, we shall see our internal trade burdened with numberless restraints and exactions—communication between distant points and sections obstructed or cut off—our sons made soldiers, to deluge with blood the fields which they now till in peace—the mass of our people borne down and impoverished by taxes to support armies and navies—and Military Leaders, at the head of their victorious legions, becoming our Lawgivers and Judges. The loss of liberty, of all good government, of peace, plenty, and happiness, must inevitably follow a dissolution of the Union. In supporting it, therefore, we support all that is dear to the freeman and the philanthropist.

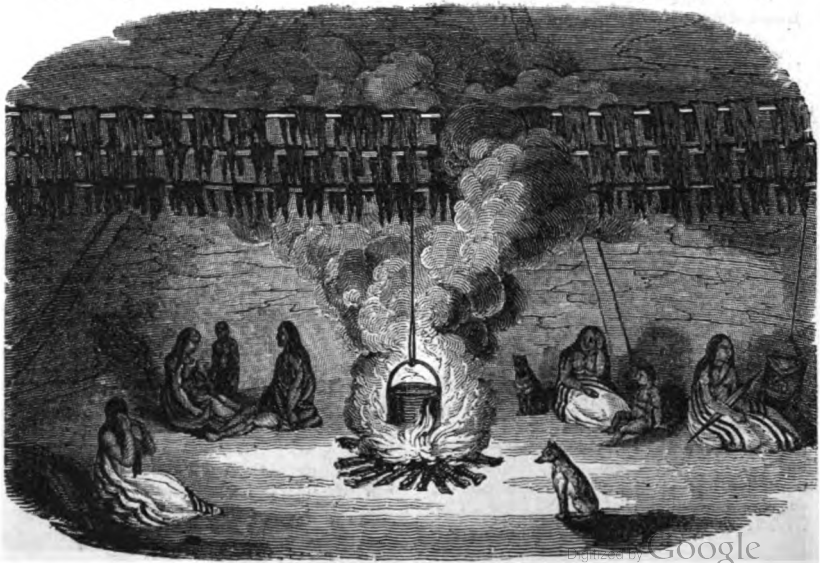
The time at which I stand before you is full of interest. The eyes of all Nations are fixed on our Republic. The event of the existing crisis will be decisive in the opinion of mankind, of the practicability of our Federal System of Government. Great is the stake placed in our hands: great is the responsibility which must rest upon the people of the United States. Let us realise the importance of the attitude in which we stand before the world. Let us exercise forbearance and firmness. Let us extricate our country from the dangers which surround it, and learn wisdom from the lessons which they inculcate.

Finally, it is my most fervent Prayer, to that Almighty Being before whom I now stand, and who has kept us in His hands from the infancy of our Republic to the present day, that He will so overrule all my intentions and actions, and inspire the hearts of my fellow citizens, that we may be preserved from dangers of all kinds, and continue for ever a UNITED AND HAPPY PEOPLE.

Miscellanies.

INSIDE OF A WIGWAM, OR TENT, OF CREE INDIANS.

THE Rev. D. T. Jones and the Rev. W. Cockran are stationed by the Church Missionary Society at the Red-River Settlement, in the vicinity of these Indians, who are yet in a very low state of civilization. Their habitations are a kind of tents, called Wigwams. The interior of one of these Wigwams is shewn in the accompanying Engraving. They are formed by three or four poles, lashed together at the top, and covered with an inferior kind of leather, of tanned deer-skins. Across the Wigwam, poles are stationed for drying the skins of the animals taken in hunting.



Missionary Register.

JULY, 1833.

Biography.

BRIEF MEMOIRS OF THREE OF THE EARLIEST MISSIONARIES TO GREENLAND.

THESE Memoirs are translated from a work, entitled "Select Narratives, extracted from the History of the Church of the United Brethren," written in German by Bishop Risler, of the Brethren's Church. They are taken from a late Number of the "Periodical Accounts."

MATTHEW STACH.

Matthew Stach was born on the 4th of March 1711, at a village in Moravia. His father ministered in secrecy to the few remaining members of the ancient Brethren's Church, in the word and doctrine; and gave instructions to his children, to avoid sending them to the Roman-Catholic School. One day he observed his son Matthew weeping; and, on inquiring the cause, received for answer, that he wept because he had received a very small piece of cake for his portion: to this the father replied, "My son, if you were to weep as bitterly over your sins, you would act wisely"—and then he gave him another piece. These few and simple words made a deep impression on him; so that, in the following years of his life, he was often concerned for the salvation of his soul. Having heard, on a certain occasion, that a Brother, from Herrnhut, had arrived in the country, he immediately determined to emigrate with him, during the night, accompanied by two of his friends: they did so, and arrived in safety at Herrnhut, in April 1728. Here he was under the necessity of earning his bread by spinning wool, and found the utmost difficulty in obtaining even the most frugal subsistence: he had been forewarned of these circumstances before he left Moravia, but he had already then formed the resolution to care only for the salvation of his soul, even though he should perish with hunger. "This resolution," he himself remarks, "was continually present to my mind, and helped to sustain me; and my gracious Heavenly Father sent me the desired relief, when I most needed it, so that I never suffered absolute hunger."

Concerning his religious experience, at that early period, he writes as follows:—

July, 1833.

The main topic in all the Discourses which I heard, was the necessity of attaining to the assurance of the forgiveness of sins. When I, therefore, heard any of my Brethren relate what distress and anguish of mind he had experienced before he arrived at this assurance, I imagined that this was the only true method of conversion; and laboured hard, by means of watching, fasting, and praying, to produce within me the requisite sorrow on account of sin. Whithersoever I went, whithersoever I stood, the Law pursued me; and the more I laboured to fulfil it, the greater became my uneasiness and uncertainty. If I was about to eat, a voice within seemed to say—"Thou shouldst fast;" if I wanted to sleep, it said—"Thou shouldst watch:" if I knelt down and prayed by the side of the hard boards which formed my bed, I was reminded that I ought to continue praying all night: if I happened to fall asleep for very weariness, all my hopes of being truly converted appeared at once to vanish. In this miserable state of mind, I wrote to one of our Ministers, and told him of my distress. In replying to me, he used the following expressions:—"If you are hungry, eat: if you are thirsty, drink: and when it is time to retire to rest, sleep." But this advice was too simple for me: I thought, that, by following it, my conversion would remain as distant as ever; and I therefore continued to toil and strive—till, at length, wearied out, and thoroughly despairing of the success of my endeavours, I cried to my Saviour—"Have mercy upon me, or I shall be lost for ever!" Hereupon, the Friend of my soul, who had doubtless been long seeking me, revealed Himself to my heart in so lively a manner, with all His merits, that I was overcome with the feeling of His peace, and with love and gratitude to Him.

Having made this blessed experience, it was not long before the ardent desire was excited within his breast, to make known the love and grace of Jesus to the perishing Heathen. Often, when he saw the summer-sun descending in the north-west, and gazed on the glowing red which lighted up the horizon, the thought

occurred to him, that there were probably Heathen dwelling in that direction, in ignorance and darkness, to whom a similar illumination might hereafter be vouchsafed, through the knowledge of Jesus Christ. On being informed that the country toward which his thoughts were directed was inhabited by the Greenlanders, he continued to make these poor Heathen the subject of his remembrance and prayers; until, in the year 1733, he received his appointment as one of the first Missionaries to that desolate region.

To particularize the events of the life of Matthew Stach, for the ensuing Thirty-eight Years, would be, in fact, to give the History of the Mission in Greenland. None, who are acquainted with that History—and there is perhaps no portion of the Brethren's Missionary History more generally known—can be strangers to his name, or to the extent of his manifold and truly apostolical labours. It will, therefore, be sufficient to notice the following incidents.

After being permitted to take share in the gathering-in of the first-fruits from among the Greenland Nation, by the conversion to the Christian Faith of the well-known Samuel Kayarnak and several members of his family, he returned to Europe, in the year 1740. During this visit, he received Priest's Orders; and was confirmed by the King of Denmark in his appointment as Minister of the small congregation at New Herrnhut. In 1747 he paid a second visit to Germany, taking with him five Greenland Converts (two of whom departed to the Lord at Herrnhut in Saxony); and returned in 1749, by way of New York. His earnest desire to be instrumental in carrying the Gospel to the Esquimaux in Labrador, led to a third visit to Europe in 1751: the design was, however, found to be, for the present, impracticable; and the following year he returned to the scene of his former labours, with Bishop Johannes de Watteville, who had been commissioned to hold a Visitation. In 1758, he had the great joy to assist in the establishment of a Second-Missionary Station, at Lichtenfels; his associates in this work being the two brothers, Jens and Peter Haven. In 1771, he revisited Germany for the sixth and last time. Here an affecting incident occurred to him. His wife, who many years before had proved unfaithful to the Lord, and, at length, had gone so far as

to forsake her husband and the Brethren's Church, came to meet him with expressions of the bitterest repentance: on this occasion, he approved himself a true Child of God, and a faithful follower of the compassionate Saviour: he received her with the utmost kindness; and immediately made up his mind to proceed with her to one of the Brethren's Settlements in North Carolina, there to spend the remainder of his days in retirement. Here he continued to edify his Brethren and Sisters by his exemplary walk, his affectionate demeanour, and his patience and cheerfulness under much bodily suffering, till, on the 21st of December 1787, it pleased the Lord to release him from all evil, and to translate him into His heavenly kingdom. His age was 76 years.

JOHN BECK.

John Beck was born in the year 1706, at a village near Leobschutz, in Upper Silesia. The Protestants of that district had long been exposed to grievous oppression on the part of the Roman-Catholic Clergy. Among others who were called to suffer for conscience' sake, was his grandfather; whom they threw into prison, and treated in so barbarous a manner that he died in consequence. His parents, hereupon, removed to Leobschutz; where they were indeed protected in the profession of the Reformed Faith, but were compelled to allow their children to be educated in that of the Romish Church. His father, who had early received a deep impression of religious truth, was in the habit of meeting with persons like-minded with himself, for the reading of the Scriptures and other edifying books. He also gave instruction to his own children; and his endeavours to awaken them to a sense of their lost condition and their need of a Saviour were, through the Divine Blessing, not without the desired effect. His son John was often, in his youthful years, concerned for the salvation of his soul: but, as he grew up and became acquainted with other young men, he gradually lost these convictions; and at length left his father's house, and engaged as coachman in the service of a Romish Priest. The narrative of the ensuing period of his life we will give in his own words:—

One day, while at work, I felt a sudden desire to read in the New Testament. On opening the volume, that passage in the Book of Revelation met my eye: *I know thy works, that thou art neither cold nor hot, &c.* These words penetrated the inmost recesses of my

heart, like a fire from above: in the anguish of my soul, I fell prostrate, and cried aloud to God for grace and mercy. At that moment, it was as if I beheld my Saviour standing before me, as He was wounded and crucified for my sins, and assuring me of pardon and peace with God. I soon began to testify to others of what the Lord had done for my soul. Hereby the two brothers, John and Martin Hadwig, and my own brother Jacob, were truly awakened. In a short time, others joined us, who were seeking to know their Saviour; and, at length, a general awakening took place among the inhabitants of two villages, by means of our feeble testimony.

A circumstance of this kind could not fail to excite attention; and, in April 1732, we were summoned before a commission specially appointed. About two hundred of the awakened allowed themselves, on this occasion, to be moved from their steadfastness by specious promises or violent threats, and yielded to the demands made upon them. Martin Hadwig remained firm and immovable in his confession of the Protestant Faith. I had attended the Priest, my master, to the commission; and, about ten o'clock in the evening, I was in turn summoned and sharply interrogated: our Saviour gave me courage, boldly to testify the truth. Hereupon, the Officers of Justice received orders, about midnight, to put me in irons, and confine me in a deep dungeon. My master had previously taken me aside, and besought me, in a very friendly manner, to promise what was required; adding, that, in my heart, I might believe whatever I liked. But I answered, in presence of the whole Court, "I neither can, nor will believe, or live otherwise, than according to the testimony which I have just delivered." On this I was immediately conducted to prison. Some of my acquaintances, out of compassion, threw into it a quantity of straw and hay, that I might not be obliged to lie upon the damp earth.

I entered my cell in a spirit of cheerful confidence: my Saviour vouchsafed to me a lively perception of His presence, and I felt as happy as if I had been in heaven. Martiu Hadwig was immured in a similar dungeon, at no great distance from me; and we were often compelled to exchange our respective places of confinement. From time to time I was severely beaten; sometimes for refusing to reply to the contemptuous questions of my persecutors; at other times for returning a plain answer. For our daily subsistence we received nothing but a small piece of bread and a little water; so that, after some days' incarceration, I began to suffer much from hunger: it pleased God, however, to send me, by means of some person unknown, a loaf of bread, which was introduced through a hole in my door, and which, for the time, relieved my necessity.

Some time after, on being conducted into the other prison, I observed that the lock of one of the fetters on my legs was open: fearing that the jailer would beat me, under the idea that I had opened it myself, I hastened to close it before it had attracted his notice. The circumstance itself I could not but consider

as a sign that we should attempt our escape. The day following, being the 1st of May, and a Romish holiday, Hadwig requested the jailer's leave to take the air a little; which the jailer granted without much difficulty, feeling satisfied that he could not escape, as his legs were fettered and the gate of the court-yard closed. Hadwig now came to the door of my prison, and asked what I was about: "I am thinking," was my reply, "that this very day we shall escape from confinement: try if you cannot force the bolt from my door." The attempt succeeded, and he came in to me. We then, with much difficulty, drew off the boots and fetters from each other's legs; and although we lost much skin during the operation, we rejoiced to recover once more the free use of our limbs. Leaving our fetters in the dungeon, we took the boots in our hands, and proceeded into the court. The high wall which surrounded it, and the massive gate by which it was further secured, appeared, however, to render our ultimate escape impossible. After an anxious search, we at length discovered a heap of fagots, of considerable height, piled up against one part of the wall: we mounted it with some difficulty, and then leaped down on the other side. A maid-servant, who had observed us in the act, gave information to the guard; who ran directly into the church, where the people were at mass, and sounded the alarm: the Service was unceremoniously concluded, and a pursuit was commenced with horses and dogs. After we had run about three English miles, and our pursuers had almost overtaken us, the dogs, by mistake, ran after a man who was going to Jägerndorf, and the horsemen followed them: meanwhile, we deviated from the road, and, concealing ourselves in a neighbouring wood, providentially escaped. With what thankfulness to our gracious Lord we closed that memorable day, I shall never forget.

The question now arose, whither we should bend our course; for we knew nothing of Children of God, and had never heard of the Brethren's Church. Meanwhile, the tattered state of our apparel, and our absolute want of money, induced us to force our way, as much as possible, through woods and thickets, toward Breslau; where I had once before been, and where I know that there were Lutherans residing. Often did hunger compel us to solicit a morsel of bread from benevolent persons, whom we fell in with by the way. At length we reached a Prussian Village, where we met with a friendly reception from a farmer; and heard, for the first time, of Herrnhut. Being informed that people dwelt there who truly loved the Saviour, we were immediately filled with an earnest desire to go thither. I recollected, however, that I had promised my sister Elizabeth (who afterward married Br. Schönebeck, and departed in St. Thomas) to fetch her, as soon as I had discovered where Children of God were to be found. I, therefore, returned; and managed so as to reach my father's house at night: as I knew where she slept, I called to her through the window, that she should join me, and accompany me out of the country: she

immediately left the house, without being perceived, and we set off without loss of time for Herrnhut; and though we were destitute of money and of passports, barefooted and wretchedly clad, and were obliged, in general, to spend the night in the open air, and often to wander about in the woods, during rain and thunder-storms, the Lord graciously protected us, and brought us in safety to Herrnhut, on the 31st of May 1732. Here I found myself quite happy and at home, though it was with difficulty that I earned a scanty livelihood by working in the neighbouring villages; for my whole object was to live to Jesus, and enjoy the privileges of His house.

The hardships and sufferings to which our late Brother was exposed immediately after his conversion, to prove the steadfastness of his faith and his love to Christ, are thus circumstantially related, because they were evidently the school in which the Lord was pleased to train him for the endurance of the yet-severer trials connected with his labours among the Heathen.

He had not been quite two years at Herrnhut, when he received a call to proceed to Greenland, in company with Frederick Böhnisch. The History of the Mission in that country affords abundant proofs of the patience, diligence, and faithfulness which he displayed, during his long and blessed service. In the year 1770, he had the great joy, seldom experienced by a father engaged in the Missionary Work, to welcome his two elder sons, John Lewis and Jacob, who had been educated in Germany, as his Assistants at New Herrnhut, the place of their birth. "Now I can depart in peace!" he exclaimed, as he embraced them; "since the Lord has heard my prayer, and permitted me to behold two of my children ready to supply my place. Lord Jesus! to Thee did I dedicate them from the first moment of their existence; and to Thy further grace and blessing do I commend them anew. Oh prepare and fit them for Thy service in all things!" Two years after, when his son John Lewis received a call to serve the Mission among the Esquimaux, in Labrador, he imparted to him, on taking leave, his paternal blessing; all present being deeply affected*.

On the 10th of March 1777, he called to

* The Elder Son here spoken of, John Lewis Beck, was one of the first Missionaries in Labrador, where he laboured with acceptance for twenty-four years. The Second, Jacob Beck, continued faithfully to serve the Mission in Greenland, during the period of fifty two years. He departed at Lichtenau, in 1822, leaving a Son, who is now engaged in the service of the Labrador Mission; and a Daughter, who is married to Br. Michael Eberle, of Lichtenfels.

mind, with expressions of the utmost gratitude, the mercy and faithfulness which he had experienced at the hand of his Saviour, during the forty-three years of his Missionary Labours in Greenland. The following day he was taken alarmingly ill; and his departure appeared to be at no great distance. On the 17th, he took an affecting leave of his wife †, and thanked her for all the love which she had shewn him during the forty-one years of their marriage; after which he waited patiently for his release. On the 19th, the desire of his heart was granted; and this faithful servant of Christ fell gently asleep, in the 71st year of his age.

FREDERICK BÖHNISCH.

Frederick Böhnisch, the first of this band of Missionary Worthies who was called from his labours by death, was born on the 16th April 1710, at Kunevalde, in Moravia. During the remarkable awakening which took place in that village and its neighbourhood, through the zealous testimony of Melehor Nitichman, he was powerfully laid hold of by Divine Grace. In 1725, he emigrated, and came to Herrnhut; where for some time he earned his bread as a gardener, and was contented and cheerful though in great poverty. In the following years, he paid frequent visits to Moravia, and succeeded in conducting a number of his oppressed countrymen in safety to Herrnhut. His subsequent engagement with Matthew Stach, that they would devote themselves to the service of the Heathen in Greenland, and the various obstacles which they had respectively to encounter before they could carry their resolution into effect, are well known. In reference to the trials and difficulties which attended the first five years of their joint labours on that rugged coast, he thus expresses himself, in an interesting memoir of his own life:—

The want of proper nourishment, the dangerous journeys and voyages which we were compelled to undertake to procure a bare subsistence, the contempt of our neighbours, the derisions and insults of the Heathen who seemed of one mind to molest our persons and reject our doctrine, the difficulty of the language, and many other inward and outward sufferings, caused us well nigh to lose our courage and constancy. This was particularly the case in the year 1737, when, under a deep and painful sense of the unfruitfulness of all the efforts which we had hitherto made, I composed the Hymn, *Here*

† The Elder Sister of Matthew Stach, Rosina, who, with her sister Anna, afterward married to Frederick Böhnisch, accompanied her Mother to Greenland, in the year 1736.

is a little company, &c. * Nevertheless, the lively hope of at length beholding a congregation of believing Greenlanders collected together, and the fervent affection which I felt to these poor Heathen, to whom, with prayers and tears, I delighted to commend the Saviour's love, revived my sinking spirit. When, in the following year (1738), the Lord gave us the firstling, Samuel Kayarnak, I was overcome with joy; and ready to exclaim with Simeon, *Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

In the latter years of his faithful service in this Mission, he became more and more anxious that the congregations already formed at New Herrnhut and Lichtenfels should be increased only by the admission of such persons as were really seeking the salvation of their souls: he, there-

* The Hymn in question, of which a very imperfect and uncouth translation is given in the old edition of Crants' History of Greenland, has, in its original form, considerable poetical merit, independent of the noble and striking sentiments which it embodies. It may not be irrelevant here to add the remark, that the first three Missionaries of the Brethren's Church to the Greenland Nation, though "plain and unlettered men," were by no means devoid of those especial gifts, which the Lord is pleased to bestow on His servants for the edification of His Church. Both Stach and Böhnach wrote many Hymns, some of which are still in use among the Brethren. And Beck, who seems to have had a superior talent for acquiring the difficult and intricate Greenland language, was the translator and compiler of the first Greenland Hymn-book.

fore, strictly examined into the principles and conduct of such as applied for church-fellowship; and was never satisfied, unless he had reason to believe that the Gospel had touched their hearts, and they had been brought under the influence and teaching of the Spirit of God.

At the very commencement of his last illness, in July 1763, he expressed himself in terms of joyful certainty, that it would be the means of his departure. On the 29th, he declared with faltering voice to those around him, that his Saviour was near at hand; and, shortly after, he gently breathed his last, in the 54th year of his age, and the 30th of his Ministry in Greenland.

His widow, Anna, the younger sister of Matthew Stach, was induced, by her love for the Greenlanders, to continue some time, after his death, an active help-mate of the Missionaries at Lichtenfels. In 1765, she entered, for the second time, into the marriage-state, with the Missionary John Zacharias, of New Herrnhut; and, on his being compelled, by increasing infirmity, to quit his post, she retired with him to Herrnhut, in Saxony, after a faithful service of Forty-one Years in the Greenland Mission.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Contributions toward the Deficiency in last Year's Funds.

THE Deficiency of Six Thousand Pounds in the Receipts of last Year appears to have awakened a laudable zeal, to supply it in many of the Society's friends. The Secretary of one Association, in remitting Ten Pounds expressly toward this Deficiency, writes—

We have been induced to send this sum from a desire to stimulate other Auxiliaries to do the same, that the 6000*l.* may at once be made up.

An aged Naval Officer, with a zeal seldom found when 85 years have passed over the head, writes, in reference to the falling-off of Annual Subscribers—

Four years ago, I foresaw this must happen; and proposed to my acquaintance to double their subscriptions, but could not succeed. I doubled mine from that time; and I herewith enclose a 5*l.* Bank Note, as a donation. If every Member of the Society would do the same, you may, by the blessing of God, still go on. I do not see what reason you have to expect to raise so large a sum as 6000*l.* by New Members: there has been time enough for every body to subscribe, who has the interest of Religion at heart; and no person can say that they were not aware of the want of pecuniary assistance, as all circumstances relating to the Society have been made public.

Mr. W. Brackenbury, one of the Society's Agents, on reporting the receipt at Carlisle of 107*l.* toward the Deficiency, adds the following instance of the

Conversion of a Dying Infidel, through the Scriptures.

The grace of God, which bringeth salvation, has recently been manifested in a wonderful manner, in the case of a Young Man at Carlisle: he was an avowed infidel, and his daring acts of violence and outrage exhibited the state of his mind. He fell sick, and his sickness was unto death: having wasted his substance in riotous living, he was now reduced to poverty and destitution. A pious man visited him twice—administered to his temporal necessities—reasoned with him—recommended him to read the Scriptures, and offered to supply him with a Bible; but he obtained none other than scornful or evasive answers. One of the Collectors of the Carlisle Ladies' Bible Association also visited him, and succeeded in persuading him to receive one of our New Testaments with the Book of Psalms. From that time he searched the Scriptures daily and diligently: through reading them, he became convinced of sin, and of righteousness, and of judgment: his blasphemies were changed for praise: he confessed his sins, and he confessed his Saviour: he declared, also, that, in the commencement of his illness, he had resolved on destroying himself, seeing that nothing but poverty and death awaited him; but (holding forth the Scriptures, he added) "This Blessed Book has shewn me that it was a temptation of Satan—that God has given to us eternal life, and this life is in His Son." After continuing in this happy state of mind for three or four months, he died; looking for the mercy of God unto eternal life, through the redemption that is in Christ Jesus.

CHURCH MISSIONARY SOCIETY.

THIRTY-THIRD REPORT.

Death of Valuable Friends.

IN presenting to the Subscribers and Friends of the Society the Thirty-Third Annual Report of its Proceedings, the Committee have, in the first place, to perform the melancholy duty of recording the decease of the Society's venerable and honoured President. The character of this excellent Nobleman, devout, holy, and free from guile, was so transparent to all, as to render it superfluous for the Committee to expatiate on that subject. They have only to recognise the mercy of God in having so long protracted the venerable years of His Servant.

The Committee have also to lament the decease, during the past year, of

two of their Vice Presidents—James Stephen, Esq., the strenuous and unwearied Advocate of Africa, and her oppressed and benighted children—and the Rev. Dr. Godfrey, late President of Queen's College, Cambridge, an early and attached friend to the objects of this Society.

They have also to mourn the removal by death of two other valued friends of the Society—Charles Elliott, Esq., a Member of its Committee from the first, and for many years afterward—and Thomas Bainbridge, Esq., an efficient Member of the Committee for twenty-seven years; and who has, by the munificent bequest of 1000*l.* Three per Cents, confirmed the assurance of his attachment to the labours of the Society.

New Associations.

During the year, Thirty-nine new Associations and Branches have been formed, and Six re-organized. Under this head the Committee gratefully acknowledge the very important and valuable services of the Clerical and Lay Friends who have rendered gratuitous assistance at the Association Anniversaries, to which, under the Divine Blessing, much of the efficiency of the Associations, and their consequent productiveness, is to be ascribed.

Increase of Funds.

The Committee have thankfully to acknowledge a large increase of the Society's income. The Receipts on the General Account for the year ending March 31, 1832, were 40,751*l.* 18*s.*; those for the year ending the 31st of March last, were 48,602*l.* 6*s.* 7*d.*; shewing an increase, in the year just closed, to the amount of 7850*l.* 8*s.* 7*d.* There has also been received 718*l.* 8*s.* 10*d.* on account of the Disabled Missionaries' Fund, and 29*l.* 6*s.* on account of the Building Fund; making the total of the year's Receipts 49,350*l.* 1*s.* 5*d.* It should, however, be stated, that in this total are included about 1000*l.* of Foreign Contributions, not heretofore introduced into the Balance Sheet—about 500*l.* more than the usual proportion of remittances from the Hibernian Auxiliary within the year—and one Donation of 500*l.* It is gratifying to add, that the amount received through Associations exceeds that under the same head for the year preceding, by 6272*l.* 4*s.* 8*d.*

The expenditure of last year was 43,162*l.* 6*s.* 2*d.*; that of the preceding year, 47,173*l.* 3*s.* 5*d.* This gives an

average of 45,167l. 14s. 9½d., which may be considered as about the sum requisite to maintain the existing establishments of the Society, at home and abroad, in a state of efficiency.

Remarks on the Increase of the Funds.

These statements in reference to the Funds demonstrate that the sympathies of the Members of the Society have been strongly awakened on its behalf; and that, in a moment of peril, its friends were found to be neither few nor faint-hearted.

It is not among the least gratifying circumstances, to observe that the Contributors in Ireland have, in this instance, kept up their exertions, at a moment when they had difficulties of their own to contend with; but, with a characteristic generosity of spirit, they have shewn, that, while with one hand they were not unwilling to receive contributions for their distressed Clergy, with the other they were prompt to give for the perishing Heathen. The efforts made, consequently, among the Members of our Church in the Sister Island may be regarded as an indication that they have felt how true is that saying of the Lord Jesus, that *It is more blessed to give than to receive.*

The Committee notice the liberality of the public at large with the greater pleasure, inasmuch as it has extricated them from a very painful emergency. They commenced their labours this year peculiarly in the spirit of simple faith. A conscientious feeling of duty bade them be ready, at the arrival of any post, not only to retrench, but absolutely to cut off some branches of their useful plans. Yet they ventured forward, depending on God, and on the Christian Spirit of the Church at large; and it has pleased God to shew them that their faith was not vain.

Candidates, Students, and Missionaries.

At the last Anniversary, there were in the Institution Nineteen Students: eight have been received in the course of the year. Of these, eleven have quitted the Institution for their respective scenes of labour, two have left in ill health, one has been removed, and thirteen now remain. At the meeting of the Committee of Visitors on the 12th inst. (April) the Annual Report of the state of the Institution, drawn up by the Principal at the request of that Committee, was laid before them; and they had the satisfac-

tion to learn that he entertained a favourable opinion of the progress of the Students, both in their studies and piety. The testimony of the Bishop of London had been again given to the industry and theological attainments of the Students presented to his Lordship as Candidates for Holy Orders: four of them—Messrs. William John Woodcock, John Michael Lechler, John Francis Müller, and James Günther—have been admitted by the Bishop to Deacon's Orders during the year; and four—the Rev. Messrs. Charles William Isenberg, James Frederick Schön, George Pettitt, and Joseph Peet, to Priest's Orders. While the Principal expresses his thankfulness to God for the measure of His grace and blessing which had rested on the Institution, he implores the prayers of the Members of the Society, that, a more fervent spirit of Missionary Zeal being shed abroad by the Holy Ghost, the number of Students may be increased; and that those who are still in the Institution, and those who have gone forth to their Stations, may be patterns to believers and unbelievers, of charity, faith, purity, patience, and meekness.

It has pleased God to remove by death, in the course of the year, two Catechists and Mrs. Blackman. Four Missionaries have returned to their respective scenes of labour. The Society's Printer at Madras has resigned his connexion with the Society, on account of ill health. The health of three Missionaries is not sufficiently re-established to admit of their return to their Stations. Nine Clergymen, and seven Laymen, of whom three were married, making a total of Nineteen Individuals, have been sent forth within the year. The total number actually engaged direct by the Society, beside Native Agents, under the Offices of Missionary and Catechist, is about 110.

Want of enlightened and devoted Candidates.

While the offers for Missionary Service have not abated, the Committee feel themselves bound to inform the Christian Public, that they have not invariably found among Candidates either that simple self-devotedness, or that enlarged understanding of Scripture Truth, which must ever form the essential characteristics of a good Missionary. The responsibility, which attends the acceptance or the refusal of a Candidate, is such as can be felt only by those who

have borne a part in the choice and actual direction of Labourers. The Committee, therefore, venture respectfully, but strongly and explicitly, to draw the attention of their Clerical and other friends to this important subject.

Reflections on the Success and Prospects of Missions.

Together with the success which has attended the efforts of the Society at home, the Committee would combine a view of that measure of blessing which the Great Head of the Church has vouchsafed to its operations abroad. When it is considered that the different kinds of labour—whether in the duties of the Ministry, or in Education, or in printing valuable works, or in forming Settlements in savage lands—have continued to advance with gradual prosperity, is there not reason to believe that the Hand of God has been on us for good; and that the sanctifying and quickening influences of the Holy Spirit have been richly granted to our arduous and diversified Missionary Undertakings?

But the Committee feel that the friends and supporters of the Society would be far from satisfied, if their contemplations were limited merely to the visible success and good order of the operations of the past year. There are still in reserve infinite and unspeakable benefits conferred by God, through the labours of this Society, upon thousands, whose voice we never shall hear and whose face we never shall see in the flesh. The Committee would bespeak on this solemn occasion a devout remembrance of all those spiritual blessings which flow on without ceasing from the Fountain of Life, through all the parched and desert regions of this sinful world. It is not for us to know how many—but we may well believe that VERY MANY destitute Children of Adam have thus been brought to the knowledge of their Father which is in Heaven; that many a widow's heart has been made to sing for joy; and that there has been joy in the presence of the Angels of God over many a returning sinner. The number of these fruits of our labours remains unknown to us; although the slightest authentic relation of some of them would, no doubt, cause the bosom of every spiritual Christian to thrill with ecstasy: but they are all truly recorded in the book of God's remembrance, and will be celebrated by the Members of His heavenly kingdom throughout eternal ages.

Such a review as this, the Committee

would observe, may well excite, not only thankfulness, but hope. We live, indeed, in a period of the world when the hearts of many are *failing them for fear, and for looking after those things which are coming upon the earth.* But those alarms, which absorb and overwhelm the Children of this World, are designed to lead the Children of God more closely to examine into the ground of their hopes; and the more closely they examine, the more they are confirmed in the assurance, that their faith is founded upon a Rock. It is true, our own experience, and our sympathy also with kindred Institutions, may well teach us somewhat to moderate our exultation at the state of our Funds, and not to trust in the uncertain riches of a single year's Income; but the experience of the Church constrains us to put an unshaken and never-failing trust in the Living God, whose mercies can never be exhausted. Many, in the present day, likewise tremble at the accelerated rapidity with which every movement advances; but the Servants of God, cautious in their humility, conscious of their weakness, dependent on Divine Wisdom, and constantly imploring from on High the *spirit of power, of love, and of a sound mind,* feel it to be both their duty and their privilege to be careful for nothing. They may rest in the assurance, that when Christ says, *Behold I come quickly,* He will come invested with His own characteristic glories, and that He will in His majesty ride prosperously, *in truth, in meekness, and in righteousness.*

Such trust, then, the Society may have through Christ to God-ward; not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God. The Committee, in resigning their charge to those who shall be appointed for the ensuing year, feel that there is at present no ground left, upon which the lukewarm or the timid can for a moment stand; yet at the same time there is need to rejoice with trembling. Christ the Purifier, whose eyes are as a flame of fire, is continually watching over His Church. When we slumber, He rebukes and chastens: when, through His Spirit, we are roused to discover our own sinfulness, and to feel anew the claims which a fallen world has upon us, He will again revive the heart of the contrite ones; He will cause the joy of the Lord to be our strength; and will beautify the meek with salvation.

SRAMPORRE MISSION.
Stations and Labourers
Jan. 1, 1833.

Stations & Sub. Places.	Labourers.	
	Europ. & Ind. Br.	Nattee.
Serampore ..	Dr. Carey	Frankrishna
Barrackpore ..	Dr. Marshman.	Nundu
	J. C. Marshman	Vishwanath
	John Mack	
	J. Leechman	
	Joshua Rowe	
	W. C. Barclay	
Calcutta ...	W. Robinson	Gorachund
Jeendagote ...	W. Thomas ...	Ramburee
Nourahkedder- choke ...	.....	Gungana- rayun
Dumdum ...	.....	Soobhroo
Barripore ...	C. C. Rabeholm.	Tarun
Sulkeea		
Jessore	J. Parry	Shurun
Gillapool .....	.....	Neelmunee
Bhursapore ..	.....	Kalachund
		Ramjoy
Burrishol ...	J. Smith	Muthoor
		Vishwanath
Dacca	O. Leonard	
	P. Paul	
Assam	James Rae	Nubeen
Chirrapoonjee	A. Lish	
Chittagong ...	J. Johannes	
Akyab ...	J. C. Fink	Khepoo
Krueday .....	.....	Kullafree
Praguaing ...	.....	Meeearung
Kimtywon ...	.....	Kongkong
Arracan .....	.....	Onggeejying
		Kyojorhee
Dinagopore,	S. Bareiro	
Sadamahl ..	H. Smylie	
Benares ...	W. Smith	
Allahabad ...	L. Mackintosh	
Cawnpore ...	W. Greenway	Gunpath
Delhi	J. T. Thompson	Devagir

Being Seventeen chief and Ten subordinate Stations; supplied by Forty-seven Labourers, of whom 24 are Europeans or Indo-Britons and 23 Natives.

Second Appeal in Behalf of the Mission.

The First Appeal of the Missionaries was printed at pp. 101—105 of our Volume for 1831. This Second Appeal, dated in January last, is now in circulation in this country.

When those who conduct the Serampore Mission made their Former Appeal to the Christian Public, in June 1830, it was received with so much generous sympathy, that they cannot easily forget the debt of gratitude which they owe. By the assistance then received, the large balance against the Mission was wiped off; and they have since been enabled, without difficulty, to carry on their operations, even on a greater scale than before. Perhaps it was imprudent in them to enlarge the field of their labours.

July, 1833.

Yet they are not aware that they have moved onward a step, except under a strong compulsion of Divine Providence; and, most certainly, they have not sent the Gospel to any place where it was not needed. If they have been to blame, however, the fault cannot lie wholly with them; for, in the time of their former depression, they were urged by not a few of their friends in England, to let no anxiety about pecuniary support deter them from extending the Mission, in whatever direction inviting openings might appear. They have acted, therefore, according to the dictates of their own hearts and judgments; but, still, according to the urgent advice of many friends.

Difficulties have again encompassed us; and we are constrained; not only to remind our constant supporters of the pledges which they then gave for the maintenance of this Cause, but anew to beg the attention of the Christian Church generally to its claims on their aid and sympathy. Our embarrassments are not now in themselves less appalling than were those which formerly oppressed us; but we confess that they have not yet produced the same desponding depression, under which we then issued our Appeal. The experience which we had at that time of the kindness of God whom we serve in the Gospel of His Son, and of the liberality of His people, is too recent to allow us to sink under the first approach of distress. We renew our Appeal now, with a certain buoyancy of hope, as if we were assured, yea could not doubt, that there are many hearts to which it will speak at once with effect, and that many hands will be opened for our help.

The subject of our present Appeal is, the SUPPORT OF OUR MISSIONARY STATIONS; and the occasion of it is, that our FUNDS for their support are COMPLETELY EXHAUSTED, and we must now go on with funds borrowed from a kind friend, until we receive fresh supplies from Europe. If such supplies, indeed, are long delayed, we know not how we are to go on at all.

A few words will shew that the exhaustion of our funds is not to be wondered at.

When we received the liberal contributions which followed the publication of our Former Appeal, the Mission had already contracted a debt, which it required no small portion of them to pay. Our expenditure has, in the mean time,

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increased; whereas our local resources were but just beginning to improve a little, when a crisis of mercantile calamity occurred in Calcutta, which has involved us, and a large proportion of the European Community in India, in the greatest difficulty. Messrs. Alexander and Company, and Messrs. Mackintosh and Company, two of the largest Mercantile Establishments in Calcutta, have both failed. In the House of Messrs. Alexander and Company were deposited the funds raised by subscription for the support of the Jessore Schools, which amounted to about 7000 rupees: in the House of Messrs. Mackintosh and Company were deposited the fund left by our late Brother Fernandez, for the permanent support of the Dinagore Mission, which amounted to nearly 16,000 rupees; and a fund which was left in their hands to accumulate until adequate to the support of an English Seminary at Delhi, and which amounted to about 8000 rupees. Some dividend will be received on account of these sums; but, for the present use of the Mission, they are entirely lost: and as they produced 8 per cent. interest, and the Jessore and Dinagore Funds, at least, were in actual use, the loss is considerable. Messrs. Mackintosh and Company likewise acted as Bankers for the Mission; and their failure has, on this account, been a great injury to us: for when our funds at any time were exhausted, they have kindly allowed us to draw for the wants of the Stations, until fresh supplies were received: but now we are deprived of any such resource; and had not our friend Mr. Garrett obtained credit for us, at the Bank of Bengal, for nearly 9000 rupees, we cannot imagine how we should have been able to furnish the salaries of our Brethren which were then due.

Since the Appeal of 1830, the Mission has been increased by four principal and three subordinate Stations, and by seven European and East-Indian and eight Native Brethren engaged in the propagation of the Gospel.

A considerable portion of this increase has been unconnected with any communication of the Gospel where it was not before preached; as, the increase of the Labourers at Serampore, and the accession of the Calcutta Station in the Lall Bazaar and its dependencies. Still, even in them, an argument may be found, for the support of the Mission, of great importance and weight. While the Fathers

of the Mission are fast declining in years, and in ability to labour as in former times, it has been a subject of much anxiety, that suitable persons should be found both to relieve them of the pressure of their burden when their strength was failing, and to succeed them when they shall rest from their labours. They rejoice greatly in what has been effected for the accomplishment of this object, and peculiarly in the manner in which it has been done; for the Lord himself appears to have wrought for them in the happiest manner, and without their moving in the matter themselves, unless it were by prayer. In Mr. Robinson they rejoice, as a co-adjutor of established character and mature judgment and experience; while, in Mr. Leechman and Mr. Barclay, they recognise that devotedness and affection to the Cause in which they have embarked, which their younger years afford reason to hope will make them long a blessing in the Mission. They have come into the Mission unsought; but, we trust, not unsent: and from a view of all the Younger Brethren, now connected with this work, in age ranging from fifty to twenty-three, those who have feared that the Serampore Mission would fall from the want of suitable persons to conduct it, will perceive that now at least their fears are unreasonable; and those who were above such fears, will rejoice in having their confidence confirmed.

The increase of the Mission at Cawnpore and Chirrapoonje is a clear increase to the Cause of God.

At Cawnpore, indeed, a Native Preacher, connected with the Church Missionary Society, had been labouring, and still labours, in conjunction with the Chaplain, in the propagation of the Gospel; but, in the midst of such a population and in so central a position, the addition of our Brother Mr. Greenway must be considered any thing but superfluous.

The Station at Chirrapoonje is altogether a new point; for neither the place, nor even the nation or tribe to which it belongs, had ever been visited with the Gospel before. The Khassees are a mountain race; having a distinct language of their own, and differing entirely from the Hindoos both in religion and manners. Their religion, indeed, appears to consist of nothing but some superstitious notions and usages: although they believe in good and evil spirits, they seem to have no particular deities; and

as their language has never been reduced to writing, they have no religious books to give authority to their superstitions. They are unfettered by caste. They are a manly race; and hold the falsehood and artifice of the people of the plains in great contempt. To take the Gospel to such a people is certainly a point gained; and it was peculiarly incumbent upon this Mission, since Dr. Carey had prepared and printed the New Testament in their language some years ago. For this purpose he used the Bengalee Alphabet; and, for the translation, he had the assistance of a very intelligent woman, the widow of one of the Rajas or Chieftains of the country, and the Assamese Pundit, who, from its vicinity to his native province, had considerable acquaintance with the language. It is a great satisfaction to find, that our young friend Mr. Lish is understood by the youth who come to him for instruction, when he reads this translation; which he can do from his acquaintance with Bengalee.

The efficiency of the Mission has been promoted likewise by the aid which Mr. Leonard has received from our young friend Mr. Paul, and by the occupation of the adjoining Stations of Dinagepore and Sadamahl by the Brethren Smylie and Bareiro; for the strength of our late beloved fellow-labourer Mr. Fernandez had failed very much before his death, at the end of 1830.

The importance of the Mission, however, does not depend upon its late increase or greater efficiency, so much as upon the wide and interesting field of Missionary Labour which it has long occupied. Let any one glance at its Stations from Arracan to Delhi, and he must be impressed with the importance of its existence and prosperity. The whole Nation of the Arracanese, the whole Nation of the Assamese, the whole Tribe of the Khassees, the whole Bengalee Districts of Chittagong, Dacca, Burrishol, Jessore, and Dinagepore, have not a person from whose lips they can hear the Word of Life, save the Brethren of the Serampore Mission; and every other station occupied by them is manifestly of the most advantageous kind, for the diffusion of the Gospel throughout India. We interfere with the operations of no other body of our Fellow Christians: indeed, for the most part, we are occupied with places and people whom no others have been able to touch.

We have still solicitations to extend the Mission by sending out more Brethren—particularly to Rungpore (the adjoining district to Dinagepore), and to Lower Assam, where considerable support is promised for the maintenance of Schools established upon Christian Principles. Our Brethren in Dinagepore, Assam, and Chirrapoonjee, are occupying advanced posts, from which it is becoming every day more easy to stretch forward into Bootan, Munipore, Cachar, and, it may be, even into China itself.

We feel it impossible to believe that any of our Fellow Christians can indulge a wish that either of the posts which we occupy should be abandoned, or that the inviting fields which are before us should continue neither cared for nor touched. All who pray with the heart, *Thy kingdom come!* must surely wish us God speed; and if they do, we pray them to extend to us help, according to the ability which God hath given them. Those, who wish to contribute of their substance to the furtherance of the Gospel, could scarcely find any medium of applying their contributions more beneficially. Our Missionary Brethren, being raised up in the country, are prepared for their labours and sent to their stations at a very trifling expense: they are generally content with accommodations and a style of living, which, for persons brought up in Europe, could scarcely comport with health; and, not being strangers to the climate, they are not subject to the same extent of sickness and mortality as Missionaries coming from Europe. On all these accounts, therefore, the Mission, which is composed of them, is peculiarly economical in the expenditure of its resources. It also possesses great advantages from the residence of those who conduct it in India itself, and from the well-known principles on which they act: by their residence on the spot, they are familiar with the circumstances and wants of the various parts of the country, or can easily make themselves so by a little inquiry, and they are in a condition to avail themselves of every favourable opening for the introduction of the Gospel: by their principles, the Mission has in itself a certain spirit of extension; for every Member of the Mission is taught, not only that it is lawful, but also that it is desirable, for him to secure the means of his own support, by any opportunities which Divine Providence may afford him which do not obstruct his use-

fulness. The Mission, in fact, is not considered as a System of certain Stations, the continued combination of which is essential to its existence; but as an Agency for the Diffusion of the Gospel, which would still be as important, as active, as much a Mission as ever, even were all its present Stations otherwise provided for. The object which we keep before us, is not the occupation by us of certain places, but the Propagation of the Gospel throughout India: and it is our desire and prayer, that our present Stations should, in time, need no help from us, but be so established, that we may leave them to themselves, and go further among the Heathen: we shall not linger at any particular place, so as to waste our funds there, when they are no longer needed. These principles have not yet had much scope; but we believe that their importance will become apparent in a few years; and especially when the European residents in India are increased by a free colonization, and their influence comes to be more intimately felt by the native population.

We have no prospect, but that, at the time when this Appeal reaches England, we shall be again deeply in debt, and labouring under embarrassing difficulties. We, therefore, have a double petition to present to our Christian Friends—first, that they would again extricate us from our embarrassments by their renewed liberality; and, secondly, that they would exert themselves to promote, by the formation of local Associations, some regular supplies of funds, on which we might calculate with a degree of confidence. Our wants from them are not great, for they do not much exceed 2000*l.* annually: and when the Seventeen Missionary Stations with their Ten subordinate ones, spreading over such an extent of country, and containing Forty-seven Missionary Brethren of various nations, can have their wants supplied by such a sum annually from the friends of Missions at home, we know not how Missionary Operations to that extent can be conducted with greater economy. But if these wants be not supplied, we think enough has been said, to shew that a necessary and valuable Agency for the Diffusion of the Gospel among perishing sinners will be cut off; and some of the Servants of God, who have been labouring faithfully in His Cause for many years, and have therefore become well known and much loved in the Churches

throughout the world, will be left, with their families, destitute of the very means of support. Let it not be said, that this was the result of their consecrating themselves to the service of the Redeemer, and doing the work of the Christian Church in seeking the salvation of the Heathen. We beg for them the aid of the followers of the same Lord: we beg for them their prayers, too, for their success. When the Report for 1832 is completed, we believe it will appear, that, during that year, between Seventy and Eighty Persons have made a profession of their faith in Christ by baptism, under the ministry of the Brethren connected with this Mission. We long to see greater things than these. That we may see them, and have it in our power to gladden our Fellow Christians by the report of them, we again entreat their generous support and their prayers. Some of us cannot expect long to continue here. Oh let us see the good of our beloved Zion, before we go hence! The rest of us are feeble to sustain the weight of this charge. Brethren, we crave your help!

(Signed) W. CAREY, J. MARSHMAN,
W. ROBINSON, J. C. MARSHMAN,
J. MACK, J. LEECHMAN.

AMERICAN COLONIZATION SOCIETY.

MR. Elliott Cresson, the Agent of this Society, has been for a considerable time in this country, endeavouring to awaken an interest in its objects and proceedings. We have now to report, as one of the results of his labours, the

Formation of a British African-Colonization Society.

At a Preliminary Meeting, held at the Thatched-House Tavern, St. James's, Lord Bexley in the Chair, Mr. Cresson gave a statement, of which the following is an abstract:—

Prior to the year 1822, several minor and ineffectual attempts were made to establish Colonies on the West Coast of Africa, on the principle of raising the character of the Blacks. In that year, a Settlement was effected at Cape Mesurado: a small tract of country was purchased from the Natives, and the possession ratified by treaty.

The first settlers consisted of 35 men and boys, under the management of a White Agent. Successive additions have been made from different parts of the

United States, and have consisted of Free Negroes and Slaves gratuitously manumitted for the purpose; so that the small number of 35 persons in 1822 was increased to nearly 3000 in January 1833. The Colonists now occupy portions of a territory which extends about 150 miles along the coast; and have friendly relations with many of the Native Tribes, both coastwise and in the interior. The number of Natives at present in amity with them is about 25,000: they freely bring their produce to the coast, in exchange for manufactured goods; and make frequent applications that Settlements may be formed among them. A considerable commerce has thus been established at Monrovia; the exports from which place, in 1832, amounted to 125,549 dollars: the produce in hand was estimated at 47,400 dollars: the imports were 80,000 dollars. The exports consisted of camwood, ivory, palm-oil, tortoiseshell, and gold. During the year, 59 vessels had touched there; of which 32 were American, 25 English, and 2 French. The capital, Monrovia, contains about 2500 inhabitants, and many good warehouses and dwellings. There are six Day Schools established, and several Sunday Schools. Three Churches have been added during the year. There are a Reading-Room, a Library, and a Printing-Press. A Newspaper* is published monthly, by a Negro Editor and Printer.

The superintendence is in the hands of a single Colonial Agent appointed by the Society; who, with a Medical Man (a Dane), forms the only permanent White Population. The general management of Public Affairs, the establishment of Schools and Churches, and all Commercial Transactions, are left wholly to the Negro Colonists.

The plan adopted with emigrants has been to take none but volunteers; and, where practicable, to select persons of good character.

The expenses of the Colony from the commencement have not exceeded 40,000*l*.

An emigrant can be found a passage, provisions, shelter and rations for six months after his arrival, and receive a grant of thirty acres of land, for 8*l*.

The climate, although almost certain

death to the Whites, is not so to the Blacks; who, after a seasoning, which rarely proves fatal, find it very genial.

The advantages likely to be derived from the extension of the system are—to check, and ultimately to destroy, the Slave Trade—to diminish the expense thus incurred with that object by the British Government—to civilize Africa, by excluding from her coasts those who bathe her land in blood, and annually carry off many thousands of her children into hopeless bondage—the extension of commerce, and the introduction of British Manufactures—the cutting-off of the supply of Slaves to those countries which still continue to carry on that nefarious traffic—the creation of an asylum for British Slaves from such islands as are overpeopled and exhausted—the moral effect which will be produced by elevating the character of the Negro in Africa itself—and, above all, the almost indefinite extension of the Blessings of Christianity.

The following Resolutions were passed at this Meeting:—

—That, while the efforts made by the British Government for the extirpation of the Slave Trade on the Coast of Africa deserve the thanks of the Civilized World, yet the great extent to which that nefarious traffic is still carried on calls for more efficient measures than any hitherto adopted.

—That a well-digested scheme of colonizing the Coast of Africa with Civilized Negroes promises to effect this desirable purpose; that it is calculated to elevate the Negro Character, and, by the establishment of commercial and Christian intercourse, to dry up the sources of the Slave Trade.

—That Colonies formed on such principles appear to afford the most favourable prospect of introducing, under the guidance and protection of Divine Providence, the blessings of Christianity and Civilization among the Native Tribes of Africa; and are eminently calculated to co-operate with and give effect to the efforts of the several Missionary Societies of Great Britain, by affording the assistance of pious and well-educated instructors of the Native African Race, and of bodily constitutions adapted to the climate.

On Wednesday, the 3d of July, a Meeting was held at Hanover-Square Concert-Rooms, H. R. H. the Duke of

* Some copies of this Newspaper were produced at the Meeting; and excited considerable interest, as evidence of the state of the Colonists. That for November last contains extracts from Lander's Travels, from Lyell's Geology, and other works; as well as a Proclamation by the Agent, for a General Fast on the 1st of December.

Sussex in the Chair. Mr. Cresson having entered into details relative to the American Colonization Society, the following Resolutions (the first of which, it will be seen, is, in substance, the last of those passed at the Preliminary Meeting) were adopted:—

That Colonies, established on judicious principles, on the Coast of Africa, and composed of Settlers of African Race, either born free or emancipated, appear calculated to put an effectual stop to the Slave Trade; and to introduce, under the guidance of Divine Providence, the blessings of Christianity and civilization, by affording the assistance of pious and well-educated instructors of bodily constitutions adapted to the climate, as well as by the immediate influence and example of the settlers.

—That a Society be formed under the name of the British African-Colonization Society, and that its objects be, to promote the establishment of Christianity and Colonization among the Natives of Africa, chiefly by the employment of persons of African birth or descent; and, to take such measures as may tend to the entire Abolition of the Slave Trade, which is still unhappily carried on to an alarming extent upon the African Coast.

—That for these purposes they will, among other measures, enter into correspondence and co-operation with the American Colonization Society, and with the several Missionary and other Religious and Charitable Societies in Great Britain, the United States, and elsewhere, in their endeavours to raise the civil, moral, and religious condition of the Africans.

H. R. H. the Duke of Sussex was *Patron* of the Society; Lord Bexley *President*; and the following Noblemen and Gentlemen *Vice-Presidents*—Marquis of Westminster, Rt. Hon. Sir G. Murray, T. Richardson, Esq., John Ivatt Briscoe, Esq. M.P., and James Douglas, Esq., of Cavers.

From a Circular issued on this occasion we extract some notices of this Meeting:—

The Duke of Sussex stated, that the subject of African Colonization had occupied much of his attention—that the Settlement at Liberia, made by the American Colonization Society, had been

under his notice during many years—that he was fully aware that much difference of opinion existed on the subject of Colonization by the United States—that he had read every thing which he could procure on the subject, and, very recently, some objections which had been sent to him by those opposed to the system; but that the conviction on his mind was in favour of Colonization, and that he saw no reason to doubt the success of that undertaking. He thought that the present extent and influence of the Colony of Liberia had a most important effect in checking the Slave Trade in its vicinity; as the people of the neighbouring Tribes were disposed to form alliances with the Colony, and, to the amount of 25,000, had sought its protection. He considered the extension of the system likely to have a most important effect in checking the Slave Trade, by means of the introduction of Civilization and of the blessings of Christianity.

Lord Bexley expressed his conviction, that Colonization, by means of educated and instructed persons of the African Race, held out the fairest hope of improving the condition of the Africans, of extending Christianity, and of assisting in putting an end to the Slave Trade. He dwelt on these topics with the more confidence, as they had produced an important revolution in his own mind. His first impressions had been unfavourable to Liberia: he had thought it impossible that the Blacks could govern themselves; or that a Colony, thus composed, should not either have been overthrown by the Natives, or should not have been engaged in constant hostilities with them. The undoubted facts, however, had most agreeably undeceived him; and his only wish was, that there were many such examples along the Coast of Africa.

Lieut. Rosenberg, R.N., stated that he had been employed on duty on the African Coast previous to the formation of the Settlement of Liberia, and that he had visited that Settlement subsequently. He bore testimony to the beneficial change which had there taken place: he had found the spot, where he had seen six or eight slave-vessels at anchor, and which had been one of the greatest marts from whence their cargoes had been procured—under circumstances of every aggravation, the parent selling the child and the child the parent—converted into the abode of peace and happiness, and the Slave Trade totally extinguished.

A considerable discussion took place on the Resolutions, which originated in differences of opinion entertained by the advocates of the Anti-Slavery Society as to the proceedings and tendency of the American Colonization Society. Several amendments were, in consequence, moved by them, which were lost by a considerable majority.

The Duke of Sussex stated, in reply to some of the objections, that it was the purpose of the Meeting to form a Society which should be independent in its objects and measures, but co-operating with all others in whatever could tend to improve the condition of Africa—to extend to it the blessings of Christianity—and to promote every measure for the extinction of the Slave Trade. His Royal Highness repeated, that all the arguments had been before him—that he was fully convinced of the advantages which might be derived from such a Society as that now proposed—and that we were much indebted to the Americans for the valuable evidence which they had given us in Liberia.

Anti-Colonisation Meeting.

The Gentlemen who were opposed to the formation of the "British African-Colonization Society" not having succeeded in their design, a Meeting was called by them, in order, as the Circular stated, "to expose the real character and objects of the American Colonization Society, and to promote the cause of Universal Emancipation."

The Meeting was held in Exeter Hall on Saturday the 13th of July, James Cropper, Esq., of Liverpool, in the Chair. It was addressed, at great length, by Mr. W. Lloyd Garrison, deputed to visit this country by the New-England Anti-Slavery Society; who was followed by the Rev. Nathaniel Paul, a Coloured Clergyman from Canada. The following Resolutions were passed by the Meeting:—

—That the colonization of the Free People of Colour of the United States in Africa, or such other place as Congress shall deem most expedient, has ever been the fundamental principle of the American Colonization Society; that the Abolition of Slavery has never been an object of the Society: but that, on the con-

trary, the security of Slave Property has always been the governing motive; and that the decrease of manumissions, under the influence of the principles of the Society, proves its inefficacy for that purpose.

—That the improvement of the condition of the People of Colour, as a body, in the United States, whether bond or free, is no part of its object. It has never used any means for the removal of the infamous laws which exist against this institution; but, on the contrary, powerfully supports the unchristian prejudice against colour, and discourages manumission, except on condition of exile. That the declaration that the object of the American Colonization Society is the Abolition of Slavery is a great deception; and that the people of England, who, under such a supposition, have contributed to its funds, have done so under mistaken views.

—That the Coloured People, fully aware that its object is not their improvement or happiness, have declared their detestation of it in the most public and solemn manner. That that oppressed people have no heartfelt sympathy; and that the principles and efforts of their advocates, the Anti-Slavery Society of the United States, have our cordial approbation.

Remarks on African Colonisation.

If it could be shewn, that Friends of Slavery have joined the Colonization Society because they think that it may be rendered subservient to the perpetuation of Slavery in the United States, or if it could even be shewn that some of the Founders of the Society had this object in view and beguiled well-meaning men to join them; yet it should be remembered that the Society itself entirely disavows this object, and denies the tendency of its plans to promote it.

It appears to us self-evident, that the establishment of civilized and well-principled Settlers of the African Race on the shores of their forefathers cannot, in its own nature, under the Blessing of Almighty God, have any other than a most favourable influence on the present and eternal happiness of all concerned. If, as it regards the United States, there

should be any attempt to render the voluntary removal of such men to Africa subservient to any sinister purpose, let such attempt be exposed and counteracted.

The Fathers of the Anti-Slavery Cause—Wilberforce and Clarkson—both think highly of this plan of Colonization; and we cannot but say that the leaning of our minds is strongly in favour of the sentiments and expectations expressed at the Colonization Meeting.

Siberia.

LONDON MISSIONARY SOCIETY.

THE Directors have published the following

Summary View of the Buriat-Mongolian Mission.

Country and People—The Buriats and Mongolians, who are subjects of the Emperor of Russia, inhabit a country lying between N. Lat. 40° and 50°, and E. Long. 118° to 137°; but, from the scattered condition and migratory character of the people, no census or calculation of their number could be easily made: they dwell in tents, of which seldom more than four or five, and on an average not more than two or three, are found in one place. The country, wherein the Missionaries labour, is about 960 miles in length, and about 260 miles in breadth. The people originally received their religion from Thibet, and worship "Dalai Lama" or the Grand Lama, whom they believe to be a heavenly, if not a divine, being; but, like Heathens in all ages, they have numerous other objects of religious homage. Their worship is associated with no sanguinary rites; but abounds with external observances, many of them very absurd, which the people themselves acknowledge to be burthensome and disagreeable; but these ceremonies are considered, on this account, as being the more meritorious. A portion of the people still profess Shamanism, which is supposed to be the most ancient religion of the country, and consists chiefly in the worship of fire and in reliance on amulets: it also differs from Lamaism, inasmuch as it derives no support from an order of priests, from books, or from any regular outward observances. Many of the Lamaists, especially the priests, are zealous, and have been very successful, in making converts from among the Shamans.

Stations and Labourers—The Mission was commenced in the year 1818. Soon after the Annual Meeting of the Society, in the preceding year, Mr. Edward Stallybrass and Mrs. Stallybrass embarked for St. Petersburg; where they were joined by the Rev. Cornelius Rahmn, a Swedish Clergyman, and Mrs. Rahmn, in October of that year; Mr. Rahmn having acceded to the proposal of his friend Dr. Paterson, to devote himself to the service of the Society among the Buriats. Mr. and Mrs. Stallybrass and Mr. and Mrs. Rahmn left St. Petersburg for Siberia on the 3d of January 1818; and arrived on the 26th of the following March at Irkutsk, the place originally selected as the head-quarters of the Mission. Here Mr. Stallybrass and Mr. Rahmn immediately applied themselves to the study of Mongolian, through the medium of the Russian Language, in which both of them had previously made considerable attainments.

Shortly after the Annual Meeting of 1818, the Rev. William Swan embarked, as a Missionary of the Society, for St. Petersburg; where he assiduously applied himself to the study of the Russ, with the view of proceeding eventually to Selinginsk, to which Station he had been appointed by the Directors.

The climate of Siberia proving too severe for the health of Mrs. Rahmn, it became necessary that she should remove to a more temperate region. On the recommendation, therefore, of Dr. Paterson, which was approved by the Directors, Mr. Rahmn, in the summer of 1819, removed to Sarepta, in Russian Tartary, for the purpose of labouring, as a Missionary of the Society, among the Calmucks. Mr. and Mrs. Rahmn arrived at Sarepta on the 27th of August in that year. On his arrival, Mr. Rahmn diligently applied himself to the study of Calmuck. In the following year, 1820, he removed to Astrachan; having previously ascertained, by a visit to that city, that it afforded advantages superior to those of Sarepta for the effective prosecution of his object. The health of Mrs. Rahmn, however, having also suffered here, from the unhealthiness of the place, he was compelled to return to Sarepta, where he laboured for two years among the Derbet Horde, which nomadized in a district situated between the Rivers Sarpa and Don. Mr. Rahmn made several attempts to establish Schools; but his design was frustrated by the migratory habits of the

people, and the influence of an inveterately-prejudiced and numerous heathen priesthood. Unavoidable circumstances having occurred which rendered it expedient that he should relinquish the Mission at Sarepta, he, in July 1823, repaired to St. Petersburg; whence, in 1825, on the invitation of the Directors, he proceeded to England; where he arrived, on the 20th of September 1825, and where he has since resided, assisting, since October in the following year, in the Foreign Department of the Society's Office, in Austin Friars.

Not long after the departure of Mr. Rahmn to Sarepta, Mr. Stallybrass removed from Irkutsk to Selenginsk, as a preferable Station. Mr. Stallybrass and Mr. Rahmn had previously visited Selenginsk for the purpose of ascertaining its comparative eligibility. Selenginsk is a small town, situated in N. lat. 51° 6' and E. Long. 106° 10', and in the Government of Irkutsk; at the confluence of the Selenga, a river which runs into the Lake Balkal, and the Chilok, about 160 miles S. E. of the city of Irkutsk.

In consequence of the loss sustained by the Mission from Mr. Rahmn's removal to Sarepta, the Rev. Robert Yuille was appointed by the Directors to the Siberian Station, and instructed to join Mr. Swan at St. Petersburg. Mr. and Mrs. Yuille embarked for that capital on the 8th of August 1819, and arrived there on the 27th of the same month. On the 9th of the following December they left St. Petersburg, with Mr. Swan, and Nomtu, one of the "Saisangs," or Buriat Noblemen, who assisted Mr. Schmidt, at St. Petersburg, in a Translation of the Gospels into Mongolian: they arrived at Selenginsk on the 17th of February following.

In 1829, Mr. Swan took up his permanent residence at a Station on the River Ona; while Mr. Stallybrass removed to a place called Khodon, in the territory of the Chorin-Buriats.

Mr. Swan, with the approbation of the Directors, left his Station on the 17th of January 1831, for the purpose of visiting his native country. He arrived in England on the 29th of June; and, during his stay here, rendered valuable services to the Society by advocating its claims in various parts of the United Kingdom. On the 1st of August 1832, he embarked, with Mrs. Swan, for St. Petersburg, in the expectation of shortly proceeding thence to Siberia. Providential occur-

July, 1833.

rences, apparently auspicious to the Siberian Mission, which have transpired since his arrival in that city, have induced him to prolong his visit there beyond the time he originally contemplated. Since the arrival of Mr. and Mrs. Swan at St. Petersburg, on their way to Siberia, intelligence has reached the Directors of the death of Mrs. Stallybrass: this mournful event happened on the 10th of February last.

Translation and Printing—The labours of the Missionaries in Siberia, like those of their Brethren in the Mediterranean, have been chiefly of a preparatory kind; but, among the objects, bearing this character, accomplished by them, we have the satisfaction to record the Translation of the whole Scriptures into Mongolian: this work has undergone repeated revisions, and is now in a state of preparation for the Press: the importance of this translation will be more fully appreciated, when it is considered, that the language is not only that of the Buriats, but also of the Mongols of Chinese as well as Russian Tartary. The Brethren have also prepared several philological and scientific works, among which is a Mongolian Dictionary; also several Tracts in Mongolian.

Education—Endeavours have been made to promote the establishment of Schools; but they have failed, in consequence of the insensibility of the people to the value of education, their religious prejudices, their poverty, and their migratory habits. The work of Education, however, has not been wholly prevented by the operation of these causes. A Seminary, designed to afford a liberal education to Buriat Youths of good natural abilities and promising character, was commenced at Selenginsk in 1825: since which time, a number of Young Men have been trained in the knowledge of Christianity, instructed in Latin, Russ, and English (some of them in the original languages of the Scriptures), and in useful arts and sciences, under the direction of one or other of the Missionaries, but chiefly under the tuition of Mr. Stallybrass, at Khodon, and Mr. Yuille, at Selenginsk. Several Buriat Females have also received the benefit of Christian and other useful instruction, under the late Mrs. Stallybrass. From the improved character of the Youths educated in the Seminary and otherwise, it is hoped that the more respectable portions of the Buriat People will gradually become convinced

of the importance of Education ; and that they will employ their influence, and also a portion of their wealth, in diffusing its advantages.

Journeys and Ministry—Besides these means of informing the minds of the Buriat People, the Missionaries have expended much of their time and strength in numerous and extensive Missionary Tours, performed for the purpose of circulating copies of the Gospels and Tracts in Mongolian, and of conversing with the people, and also with their Lamas or Priests ; with a view to draw their attention to the Divine Authority of the Christian Religion, its all-important doctrines, and the advantages, present and future, attendant on its cordial reception. The Gospel has been also stately preached to the Natives connected with the Mission Stations at Selenginsk and Khodon.

Favour of Government—The Society has been placed under great obligations to the Russian Government for the favour shewn toward this Mission, from its commencement to the present time : we have already noticed the departure of the several Missionaries from St. Petersburg on their journeys to Siberia : on those occasions, nothing could exceed the demonstrations of its favourable sentiments toward the Missionaries. Messrs. Stallybrass and Rahmn, when on their way to Irkutsk, had the honour of an interview with the Emperor Alexander, at Moscow, by His Imperial Majesty's express desire ; on which occasion he assured them that every possible facility would be afforded them on their journey, and that his prayers should ascend to God on their behalf : accordingly, every thing that human kindness could suggest was done, by order of His Imperial Majesty, to render their journey both agreeable and expeditious ; and, through their whole route, they were received and treated, by persons in authority, with the utmost respect and attention. Similar orders were subsequently issued, by the command of the Emperor, on behalf of Messrs. Swan and Yuille, and similar kindness and attention shewn to them on their journey from St. Petersburg to Selenginsk. The Emperor also ordered an Imperial Ukase to be issued, assigning the land granted by him for the use of the Missionaries ; and granted a handsome sum for defraying the expense of the Mission Buildings at Selenginsk. His Imperial Majesty was also pleased to grant to the Missionaries a

special permission to teach the people to whom they had been designated, and to prepare a translation of the Scriptures in their language. This work being now completed, the Emperor Nicholas has lately granted permission to print the same at the Society's Mission-Press at Selenginsk. His Imperial Majesty has also, in other important respects, manifested his favour toward the Mission in Siberia.

India within the Ganges.

Instance of Human Sacrifice to Kalee.

A CASE was lately brought for decision before the Court of Nizamut Adawlut at Calcutta, which may serve to shew that nothing but the strong arm of the law prevents human sacrifices from being still offered, as in former times, to the sanguinary idols of the Hindoos. The prisoner, Chooramony Malo, was charged with the wilful murder of Vodye Seel, under the following extraordinary circumstances :—

Within the precincts of the prisoner's residence there is kept an image of Kalee, to whom the prisoner had been in the habit of sacrificing goats for several years past. On the 6th of August 1831, the prisoner was preparing to sacrifice a goat as heretofore. The deceased, at his request, held the hind legs of the animal ; and, to do so, was obliged to stoop down, bending his head toward the ground. In this position Chooramony Malo instantly, and at one blow, severed the deceased's head from his body.

The scene was witnessed by three women, two of whom were so frightened, that they instantly ran away, and saw no more. The third, Mussumat Kooramony, however, did not do so : she stated, in addition to the fact of the decapitation, that the prisoner afterward took the head up, carried it into the house, and placed it before the idol. The Magistrate questioned this witness minutely as to the prisoner's conduct and manner at the moment. She declared that she perceived not the slightest alteration of his general demeanour—no appearance of surprise and agitation ; and that he took up the man's head and placed it before the idol with as much composure and deliberation as he had been accustomed to do when sacrificing a goat.

The prisoner admitted that he had

struck off the head of the deceased, and that he had taken it up and presented it to the idol; but that he did it altogether by mistake, and had no idea but that he had sacrificed a goat! On his return to fetch some of the blood, he perceived the headless body of Vodye Seel, and the goat alive and unhurt. He then went back, and found that the head which he had offered to the idol was that of a man, not that of a goat; on which, he added, he began to cry with loud lamentations, and told the people to take him to the Police-office, that others might not be charged with the fact instead of himself.

Although the whole of this defence was so absurd, that it appears strange that the prisoner could imagine for a moment that it would gain belief, and the latter part of his statement was expressly contradicted by the evidence, the Native Law-Officers of the Court convicted him of "Homicide by Misadventure" only, and adjudged him to be fined. But when this sentence was revised by the British Members of the Court, they agreed in setting it aside. It was impossible, they justly said, that the prisoner could have mistaken the head of the man for the head of the goat; and the subsequent act of presenting it to the idol shews the design with which the bloody deed was committed: the facts of the case rendered it impossible to regard the act as otherwise than wilful, and therefore no reason existed for exempting the prisoner from the penalty of the law, to which he was amenable as a murderer.

In conformity with these opinions, sentence of death was passed on the prisoner on the 11th of February 1832; and he was executed at Furreedpore, where the murder was committed, on the 13th of March.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

At pp. 149—153, extracts were given from the Journal of the Rev. John Dixon, which closed the account of the Society's Western-India Mission as it had been carried on at Bandora. The three Missionaries, the Rev. Messrs. Mitchell, Farrar, with their families, and the Rev. J. Dixon, having arrived at Nassuck, we shall now give some account of their proceedings while travelling thither, and subsequently to their establishment in that city.

Proceedings in Journey to Nassuck.

Concerning his journey Mr. Dixon gives the following statements, having endeavoured to scatter some of the good seed by the way-side, as he was on the road from Bandora to Nassuck.

July 10, 1832—According to the desire of the Corresponding Committee, I to-day broke up all our Schools in this quarter, with the design of proceeding soon to Nassuck in the Deccan, to try how our cause will prosper there. Went to Paparee this afternoon; and in the Bazaar addressed the people, who assembled in considerable numbers. Many scoffed and cavilled as usual, while others shewed some degree of seriousness and attention.

July 25—Went into the bazaar of Ba-jeepore to-day, and spoke to the people. Experienced much rudeness and insult. Men do not perceive nor feel their situation to be such as that from which the Gospel proposes deliverance: they do not feel themselves as labouring under that malady for which the Gospel furnishes a remedy. Some of these people to-day, when I asked them if they knew how their sins must be forgiven, replied, that they had no sin at all. No wonder, then, that to such persons the doctrine of Christ should be a very unwelcome subject.

July 27—It was truly lamentable to-day, to hear the absurd and atheistical questions asked by some individuals. One remarkable feature in the character of this people is, that they are very acute and subtle at starting objections, and in proposing puzzling questions; but almost idiotically stupid as to the perception of the most evident truths of religion.

Aug. 1—In speaking to the people concerning the way of salvation by Christ, some appeared previously to have received some information on the subject, from the Portuguese Catholics in the neighbourhood; but it was very imperfect, relating only to the facts of the history, without any knowledge of their import and design.

Aug. 9—Landed this morning at Bhundee, and put up in a shed for travellers and others, called a Dhurmshah (Dhurrumsala or inn) or free house. There I had for fellow lodgers, some sanyassies or mendicant devotees. They were from the Upper Provinces, and spoke the Hindoostanee Language. Their distinguishing characteristic appeared to me to be indo-

lence. They appeared remarkable for nothing else, either virtuous or vicious.

Aug. 10, 1832—Set out this morning from Bhundee on the way to Nassuck, and halted at a village called Purgah. There I spent the remainder of the day, and the night.

Aug. 11—Went out this morning into the village of Purgah, and spoke to the people. It is a very small village; but few as the people were, only a small portion of them came to hear me. Those who did hear, I found to be altogether strangers to the subject of my message; but they were not so much disposed to cavil as those who have heard it oftener. Set out afterward another stage, to a village called Shahpore.

Aug. 12: *Sunday*—Addressed the people employed in conveying my luggage. They heard me with great apparent attention; but on examining them as to their understanding of what I had spoken, I found that little or nothing was understood.

Aug. 13—Set forward this morning from Shahpore, another stage to Khurdee, a small village on the way to Nassuck. Went out in the afternoon, to speak to the people. I addressed the Brahmins resident in the village, declaring to them the leading truths of our Religion, as well as exposing the errors of their own. They were not much disposed to cavil; but rather assented to the truth of what I said. From the little interest which they felt for the truths declared, I perceived that their assent was more from inference than conviction.

Aug. 14—Set forward this afternoon from Khurdee: arrived in the evening at a hamlet at the foot of the Ghauts, called Kasara, where I spent the night.

Aug. 15—Addressed some people of the hamlet Kasara, and others, travellers who were halting there: this was a very complaisant audience; they assented very readily to all I said: such characters are much more hopeless than those who make the most bitter opposition. Set forward afterward, and ascended the Ghaut; and, having reached the travellers' lodge at the head of it, lodged there.

Aug. 16—Set forward from the head of the Ghauts, another stage, to another travellers' lodge, where I lodged for the night.

Aug. 17—Set forward again another stage; and reached Nassuck, where I put up in the travellers' lodge. Here I met Mr. Mitchell and his family, who are re-

siding in a part of one of the ex-Peishwa's deserted palaces. I visited him in his abode, and waited his Evening Worship.

Settling of the Missionaries at Nassuck.

The residence alluded to, and which, through the kindness of the Collector, had been provided for the Missionaries, is thus described at a subsequent period by Mr. Farrar, in his Letter, dated Oct. 24, 1832:—

Brother Mitchell was residing in what is termed the Old Palace or Compound. After ascending a steep, narrow, and winding staircase, I was ushered into a gallery, and through the "dim obscure" I could at last discern my friends Mitchell and family at breakfast. It is the custom in the Deccan to shut in the night air, and to exclude as much as possible of the heated atmosphere of the day. Having no glass windows, in shutting out heat Brother Mitchell had been obliged to shut out light, and had only allowed sufficient to enter to render darkness visible. After breakfast, he shewed me the apartments which he was fitting up for himself in another part of the building; and I began to weigh the merits of the spare dark dirty holes and corners, in order to make myself a home among them. We have reserved the Council Hall for a Chapel, and the Gallery above it for a Library.

Notice of the Difficulties of the Mission.

The minds of our Readers have become so familiarized with the two ideas of India and Christian Missions as combined, that it may be requisite to remind them how very much of the territory of that immense Empire remains as yet utterly destitute of the knowledge of Christianity; having never been hitherto blessed with the labours of those who go forth to *preach among the Gentiles the unsearchable riches of Christ*. Such is the situation of those natives, among whom our Missionaries at Nassuck are now commencing their labours. We drew the attention of our Readers, in our Volume for this year, p. 152, to the difficulties attending Missions on the Western Coast of India, as contrasted with the condition of our Missionary Stations in Northern and Southern

India; but these difficulties will be found to be of yet greater magnitude at Nassuck, where all is entirely new ground. The anxiety, and the spirit of cautious deliberation and earnest prayer with which such labours should be begun, have not been lost sight of by our Missionaries. Mr. Farrar relates of their proceedings in this respect, as follows:—

We have appointed two Meetings in the month for united prayer and deliberation; when we may consider the circumstances of the past, and arrange what may be the best mode of proceeding for the future.

Details of Proceedings at Nassuck.

From the Journals of the Missionaries we have selected, and arranged in chronological order, a variety of particulars, describing their earliest intercourse with the inhabitants of this great city. May their labours find acceptance there, *through the supply of the Spirit*, in answer to the prayers of God's people! and may this, *the day of small things*, be followed by an abundant harvest of souls converted to Christ!

Aug. 13, 1832—Going on as usual, but with fewer native visits than I expected. Still I do not think it expedient to preach in the streets. Called to-day on a Brahmin, whose frequent visits I thought demanded it. Sitting in his verandah, I was recognised by a Devotee, who saw me some days since at the banks of the Ganges. He told me I had then promised him money. I had not opened my lips to the man; so that I had a proof that a Hindoo Devotee can tell the grossest falsehood without compunction. I seldom speak to the Devotees. They are amongst the most ignorant, and either cannot or will not understand; and any notice of them seems too often to be construed into an admiration of their appearance; which is remarkable enough, truly, but in our eyes it is disgustingly so. I took occasion to make the Devotee understand, with the help of a Brahmin, that I should be sinning against better knowledge if I gave him money.

[*Rev. F. Mitchell.*]

Aug. 20—Went out to-day with Mr. Mitchell, to the bank of the Godavery river, which runs by Nassuck, where

many people resort to perform ablation. Mr. Mitchell addressed them on various topics, and especially on the inefficacy of ablation, and other rites of Hindooism to cleanse away the guilt or pollution of sin. These things, obvious as they are to a mind enlightened by the Gospel, were but very imperfectly understood by these poor benighted idolaters.

Aug. 23 — Removed from the travellers' lodge, to a house which I had rented in the town. But when I arrived there, and had been at the expense of removing my luggage thither, I found that the owner would not stand to the engagement which he had made, but began proposing other terms, to which I could not accede. I was therefore obliged to take up my lodging in a common shed, where mendicants and others put up. So difficult is it to procure a residence even for money, among a people so unfavourably disposed toward us, and toward the cause in which we are engaged!

Aug. 25 — Went with Mr. Mitchell to-day to the river-side, where the temples are situated. The temples here are covered with abominable images, and are striking emblems of their religion. Like that monstrous system, a Hindoo temple is a fabric without order, symmetry, design, or use. There being no windows, all within is darkness; and the further in, the darker. A Hindoo temple is divided into three parts; the first, a portico; the second, a square or circular room in which the worshippers stand; and the third, a dark recess in which the idol is set up. The people appear to pay more attention to the river, than to the temples and idols. They may have a very good reason for that: one they find useful for cleaning their persons and garments; the other they must experience to be useless for any thing. I could observe, as we passed, that the people beheld us with very unfriendly eyes. [Rev. J. Dixon.]

Aug. 26 — I had an hour's conversation with a Brahmin, whom I think to be an idle and captious disputant. I feel interested in him. He never before heard of Christianity, nor had he supposed that access to an European here would be attainable; but passing our door, and seeing the assemblage, he thought some Shastrees (men learned in the Shasters) were having a discussion. He walked in, and waited till the last was gone, that he might inquire and argue for himself.

Aug. 27, 1832—I had another long visit from the Brahmin mentioned yesterday. It is wonderful to consider how few correct ideas of the truth are received, even in close conversation, by those Natives that are the most inquisitive, patient, and intelligent. I thought I had yesterday given him a very fair outline of our Religion, and he had previously heard Brother Dixon; but to-day he had to learn that the object of the death of Christ was to bestow righteousness on His people. The fact is, that we have much of an erroneous system to undo, before we can touch intelligibly on any point of Religion.

Aug. 28 — There are some extravagancies of their religion which the Brahmins seldom venture to broach before us, though they insist upon them with the ignorant. But to-day a Brahmin, sitting here with others, was hardy and blasphemous enough to say: "I am God" Purnameswar (the Supreme Being—the Lord of the Universe). He said it with the utmost seriousness, and apparent sense of dignity. I told him, "I could weep to hear a man speak so;—though other Brahmins hold the system which involves this blasphemy, they do not dare to arrogate to themselves Deity, except among the ignorant." When I reminded him that he had not that attribute of Deity, omnipotence, he said it was because he had not yet rid himself of the six sinful qualities. "There is proof sufficient," said I, "that you are not like the God of our Shaster, for He and sin have no connexion." I talked for a quarter of an hour with him; but could not avoid making him angry, and therefore left him.

Sept. 5—One of the most intelligent Brahmins that I have seen here called to-night, at about 9 o'clock. He is a person who has often visited me, but nearly always at a time when he expected to meet none others. He comes very early or very late, or at that time when he knows that, because I am studying, I do not allow every one to come that pleases. I have asked him to come on Sunday afternoons, but he will not. Yet he is no Nicodemus. I know not what he wants. Many come, like him, apparently only to puzzle us. We take much interest in them, and intermit our studies for the sake of talking with them; but after a while they grow tired of us, and are seen no more. The man spoken of above I said was intelligent—a shrewd fellow, who, to be consistent, ought, as a religious mendicant,

to beg his bread from house to house; but sensible enough to procure respect and comfort in his own house: his mind is as dark as possible with regard to God.

[*Rev. W. Mitchell.*]

Sept. 7—Went into one of the bazaars, and spoke to the people. Here I soon had a good number of hearers, who gazed with apparent attention; excited, no doubt, more from the novelty of the scene, than from any interest they felt in what was said. Some Brahmins came forward, and made some remarks upon what I was saying. They were more civil, however, than many of the same class generally are. One of them was a Shastree of the Nyayu class. When I was asserting the universal depravity of human nature, he observed, that there must be some holy men on earth, else it would perish; but God preserves the earth for their merit. I replied to this, that on the earth there are many holy men, but there are none such except true believers in Christ; but though the earth is preserved for their sakes, it is not preserved for their merits, but by the mercy of God; for if God were to deal with mankind according to their deserts, the earth would perish in a moment. [*Rev. J. Dixon.*]

Sept. 8—Went with Mr. Dixon to seek the Mussulmans. On our way, we got into a part of the town which we had not seen before: on inquiry, found it to be inhabited by Pariars (a very low caste). We both addressed them; and, to my mind at least, the reception of the Word among these poor people was more satisfactory than when addressed to Brahmins or to Mahomedans. They laughed at it a great deal, to be sure: there was a necessity for telling them every thing two or three times; and, after all, we left with them but very little information about true religion. But they understood as much as, under the Divine blessing, might save the souls of some of them. They were left in a serious mood; and several of them promised to obey the exhortation that was given to them to pray to God for the knowledge of His truth.

Sept. 11—A young Brahmin, who studies near our house, was here this evening: he has been here nearly every day for perhaps a fortnight, generally manifesting a disposition to cavil; but, on the whole, not a hopeless character. I read part of Matthew's Gospel to-night to him and his companions, and he says that he will continue to come and hear it.

[*Rev. W. Mitchell.*]

Sept. 16, 1832: *Sunday*—Attended Mr. Mitchell's English service. Afterward explained a portion of St. Matthew's Gospel to a company of Natives, who were also addressed by Messrs. Mitchell and Farrar. An old man, a Shastree, came in: he appeared to be more humble, candid, and serious in his inquiries than the most of those with whom we come in contact. These people, in all their conversations and discussions, have a wonderful command of their temper. It appears to me, however, that their want of irascibility originates in the same cause with their want of energy—their apathy.

Oct. 4—Went this afternoon into one of the bazaars, and addressed the people. Crowds were passing in procession, in imitation and celebration of Ram's march against the Demon Rawunu, of which this is the anniversary, being the tenth day of the Hindoo lunar month Ashwina. I took occasion to point out the vanity and absurdity of such childish and fabulous things; and desired them to consider the true avatar or incarnation, which was made for a far nobler purpose than that of killing giants—that of saving fallen sinful men from guilt and pollution and misery, both here and hereafter. These things sounded strangely in their ears: it seemed altogether new information to them, that all men are sinners, and on account of sin are obnoxious to the severe infliction of the Divine displeasure.

[*Rev. J. Dixon.*]

Oct. 4 — In our early measures we deemed it expedient to exercise much circumspection and forbearance; and in pursuance of this determination, we engaged a verandah opening on a well-frequented thoroughfare, and sat there daily in the afternoon. There was a usual attendance of between 20 and 30 Natives, who came for the purposes of discussion and inquiry; and we were much gratified with the quietness and sobriety and success of our plans. This course of things was permitted for a short time; until a large Brahminical dinner took place, when there was a general combination of all castes that no one should go near us on pain of being excluded from caste. This is a dinner given annually to two or three thousand Brahmins, from the revenues of Baloojee's Temple. Baloojee is an incarnation of Krishna. Notwithstanding this combination, we continued to pursue our course for a few days; but as the people were afraid to come to us at our usual place

of rendezvous, we felt bound to go to them. We now speak to the people whenever we find them; and though amongst the Brahmins there is a disposition to insult and annoy us to the full extent of their power, yet amongst the common people we generally find quiet and respectful hearers. [*Rev. C. P. Farrar.*]

Nov. 5—While I was addressing my audience, a Brahmin came forward with a fallacy; saying to the people that I was telling them not to worship God. I replied, that I was teaching no such thing, but was telling them that man ought not to worship false and fictitious gods. I pointed out to this man the folly and sin and ruin of such practices. He could not stand this, and slunk away, leaving me to go on with my address.

[*Rev. J. Dixon.*]

Ceylon.

CHURCH MISSIONARY SOCIETY.

VERY full communications from this Mission have reached the Society, which will enable us to lay before our Readers a detailed statement of proceedings.

Prevalence of Brotherly Love in the Mission.

Upon occasion of the Annual Meeting of the Society's Missionaries in Ceylon, it is very delightful to read the testimony thus borne by the Rev. S. Lambrick, in a Letter dated Oct. 10, 1832:—

We have renewed calls upon our gratitude to our gracious Lord, in that He has again given us to be of one heart and of one mind on the subjects which came before us, and that He has maintained brotherly love among us.

Where such a spirit subsists, we have reason to believe that our Great Master is present in the midst of His servants; and that although He may try their faith and patience, He will, in the end, abundantly crown their labours.

COTTA.

Course and Effect of the Ministry.

On this subject it is stated by the Missionaries:—

There are every Sunday ten different Religious Services; three in the morning at 8 o'clock, at some of the Schools; two in the forenoon at Cotta at half-past

11 o'clock; the one in English conducted by Br. Lambrick, and the other in Cingalese by the Brethren Bailey and Selkirk, one preaching, and the other reading prayers; four Services at half-past 2 o'clock in the afternoon, at the Schools in different villages from those in which we preach in the morning; and one in English, in the evening at half-past 6 o'clock, part of which is always taken by Br. Lambrick, and the other part by the two other Brethren alternately. There are no week-day Services at any of the Schools, but the one conducted by Br. Selkirk at Pagoda School once a fortnight. Exclusive of the Children belonging to the different Schools, very few persons attend. Though invited again and again both by ourselves and our assistants, they refuse to come. We endeavour to preach the Gospel to them plainly and affectionately. We shew kindness to them in various ways; and though they acknowledge that we are their friends, they are still unwilling to come and hear our message.

During the temporary absence of Mr. Lambrick, upon a special visit to the Society's Mission in Travancore, it is stated:—

Our Sunday Services are conducted as before, except now that one is required to be given up, on account of the temporary absence of Br. Lambrick at Cottayam. None of the School Children, however, are on this account deprived of the opportunity of attending Divine Service; as they either come to Cotta, or we so arrange the Services that they go to some of the other Schools. The adults yet attend in very small numbers; and it is only by continually going ourselves to their houses, or sending others, that we keep up our numbers as well as we do. I am glad, however, to be enabled to state, that the number of persons who hear the Gospel preached at this Station, every Sunday, all of them once, and some twice, is, on an average, between 480 and 490. This includes the Schoolmasters, and Children, and Adults, both at Cotta and the adjoining villages.

The Rev. J. Selkirk, in a Letter of Feb. 2, 1832, describes the effect of his preaching on one occasion, as follows; adding a report of his method of employing the agency of others:—

A few days ago, when I had just con-

cluded a Sermon at one of the Schools, from the text, *What shall I do to be saved?* an old man came up to me, and with much earnestness said, "Sir, I shall be very glad to come to hear you for ever. I delight to come." I exhorted him to imitate the jailer of whom I had been speaking, and I had little doubt but he would obtain the blessing of salvation. I have employed a young man, who some time since went to the English School, to distribute Tracts in the neighbouring villages, particularly the "Lying Prophecy." He has already distributed about 200 of these, and about 100 of another small one. He tells me that he has everywhere been kindly received by the people.

We add the two following accounts from the communications of the same Missionary:—

I have been out lately visiting the people at their houses. I have visited two old women this week, both of whom possess more knowledge of Christianity than any that I have met with. One is blind, and the other is so old as not to be able to rise from her mat or to walk. I was glad to find that a boy from one of the Schools takes his Testament and goes and reads to her different parts of the Gospel. She also recollects what she hears, as she told me the history of the leper whom Christ cured, mentioned in Matt. viii. I had a long conversation with her on Christianity, and promised to go again.

In going to a School to preach last Sunday, I suddenly heard, from behind a hedge, a man calling out to a boy: "Why don't you go to the School to attend Divine Service, as the Gentleman is going? Don't you know that it is wrong to work on Sundays?" The boy was helping the man to dig his own garden, and came along with me; but the man went on with his work.

State of the Schools.

Upon this subject, Mr. Selkirk, under date of July 23, 1832, reports—

The Monthly Examinations continue as usual. The Children of those Schools where the Masters attend regularly always say their lessons well, and generally answer correctly all or most of the questions that are proposed to them out of their lessons. I sometimes propose to them questions on Religion in general, to which something in the course of the lesson may lead; and though the notions of many of them are very limited, there

is always a desire to answer; much attention is paid by them to what is said; and they recollect afterward what they learn on these occasions. I have sometimes proposed rewards to some of the head boys in the Schools, for getting by heart a Tract or a portion of Scripture, to be ready to repeat it at a time that I have appointed them; and they have always said it correctly, and obtained the promised reward.

In order, too, to interest the children more in our Services at the Schools on Sundays, and at other times when I go to preach, I have lately begun to ask more questions upon the portion of Scripture explained than before. This plan keeps alive their attention, and also appears to be interesting to the adults who are present.

Similar duties devolve also upon the Catechists. Their occupation is thus described by Mr. Selkirk:—

The Catechist spends the former part of every day in visiting the Schools, where he always hears one or more of the classes read, and asks them questions. He is able also to explain any difficulty that the Schoolmasters meet with in their daily labours, and to point out to them any errors in their manner of teaching, asking questions, &c. He is fully employed on the Sundays; as he reads prayers, and a Sermon of mine, at two Schools; one of which he attends in the morning, and the other in the afternoon.

Concerning one of these, Harmanis Weerisooriya, a Probationary Catechist from the Institution, it is stated that he is pretty thoroughly employed in visiting the Schools and the people of the different villages. He finds his acquaintance with Buddhism of service to him in conversing with Buddhists. A great part of his leisure time is occupied in translating Sermons. The other, Abraham Goonasaikra, also from the Institution, acts in various subordinate ways as an Assistant.

Great evil arises from the influence which still continues to be exercised upon the rising generation by the votaries of idolatry. The Catechist above named, Harmanis Weerisooriya, describing one of his visits to the Schools, remarks—

On inquiring why so few boys were
July, 1833.]

present, the Master at first gave me no answer; but a man in the School said they had gone to a Buddhist Temple near, and they were all there the night before. The Master now said, he thought it might be so. This temple is very near the School; and as this is the time of the Buddhist festivals, the Master says he cannot restrain them from going.

Of the Schools generally the following particulars are abstracted from the communications of the Missionaries:—

The English School is taught by the First Class of the Institution Youths, who take it in weekly turns, under the superintendence of the Teacher.

In the Boys' Sunday School, Mr. W. Ridsdale, the Printer, takes the First Class; the others, eight in number, are taught in Cingalese by some of the Institution Youths and the Schoolmasters. Those who can read, learn the Collects, Hymns, and Tracts on the Principles of Christianity: the rest learn, by dictation, the Church Catechism and other Elementary Books.

A School at Gangoda was given up about two years ago, on account of the parents neglecting to send their children: they have, however, since expressed a wish for a School; and a School-room has, in consequence, been built in a central part of the village by the road side, where there are good opportunities of distributing Tracts. Divine Service is performed every Sunday Morning.

State of the Christian Institution.

The Youths of the Christian Institution, with one exception, have continued to cheer and encourage the Missionaries. Two have been raised to the office of Probationary Catechists: one only admitted on Probation.

Notice of some Themes by the Students.

We shall here present our Readers with a concise view of a few of the Examination Papers or Themes received from the Cotta Institution; somewhat more full, however, than that given in our Volume for 1832,

pp. 271, 272. The total number sent is sixteen; all of them on subjects of importance in Theology and Morals.

—*On Qualifications for the Ministry.*

One of the Probationary Catechists, to the important question, **WHAT ARE THE SCRIPTURAL QUALIFICATIONS FOR THE CHRISTIAN MINISTRY?** after pointing out some of the negative qualifications, thus replies concerning some of the positive:—

He should have a thorough knowledge of the Word of God; because he should preach the Word, as St. Paul commands in his Second Epistle to Timothy iv. 2. Now how can a person preach the Word of God, if he himself does not understand what he says? And also he should have a right understanding of the different connexions of one passage of Scripture with another, and be able to make a proper application thereof in treating upon serious subjects; and also have a capability of instructing the sinner in the Word of God, with self-experience of its power and truth. He should be a man of prayer and meditation, and teach himself what he teaches others.

The four which follow are from the Seminarists.

—*On the Evidences of true Conversion.*

The following is the chief part of the answer to the question, **WHAT ARE THE EVIDENCES OF TRUE CONVERSION?**

There are many evidences of true conversion. A converted man will do what he does to please God. He will try to keep the Commandments of God, and love His Holy Name with all his soul and with all his mind. He will worship Him, give Him thanks, and put his whole trust in God; call upon Him, honour and serve Him all the days of his life; and he will daily pray to God. A converted man has a new heart, new sorrows, new thoughts, and new speeches, new company, new conversation, and a new desire to love his neighbour as he loves himself. He has not a heart that leads him to do all kinds of evil actions; that is, to tell lies, to quarrel with one another, to go about with the drunkards, and to rob other people's property or goods, but to live with brotherly love toward all people. Now we must consider what leads him to do all these things.

Who gives him power to do these things? According to our nature, we all have sinned against God, as it is said in Rom. iii. 23. It is the Spirit of God that leads us to do right things. We cannot do any good thing without the Spirit of God. The Lord Jesus Christ himself has promised to give His Holy Spirit to them that ask it, as it is said in Matt. vii. 7.

—*On the Consequences of rejecting Christianity.*

Upon the subject, so interesting in reference to Missionary Undertakings—**THE CONSEQUENCES OF THE NON-RECEPTION OF CHRISTIANITY BY THE HEATHEN, WHEN FULLY PROPOSED TO THEM**—the answer describes the present and the eternal consequences. From this Paper we extract the following remarks:—

Whenever a faithful Minister of Christ fully declares the Gospel, he begins, first, by humbling the pride of man in general, and reproving and condemning his evil deeds. He proves, by the Word of God, the sinfulness of his works of darkness; then he tells him the great danger to which he is exposed; and when the minds of his hearers are painfully affected with this severe reproof, which is generally the consequence of faithful preaching, some of them who duly consider it, and are conscious in themselves of the truth of what has been said, and receive the Word with gladness, with contrition of heart humbly and earnestly seek a way to escape. But those who were unwilling to receive the Word, and to examine their own hearts, lest they should see the truth of what was said of themselves, harden their hearts; and thus acting contrary to light and knowledge, they begin to hate that doctrine and that religion which has so manifestly declared unto the world their inward and secret sins, which they were able and willing to hide from men by the religion which they had before professed. Then they begin to hate every thing that is connected with Christianity, and consequently every thing that is good. They hate its preachers, and take counsel to persecute, to injure, and sometimes even to kill them. They look for an opportunity of contradicting and despising the Word of God: they are restless until they think that they have done something to lessen and to degrade Christianity.

—*On the Consequences of Apostacy.*

On the subject, the **CONSEQUENCES**

OF APOSTATIZING FROM CHRISTIANITY, one thus replies:—

The consequences of apostatizing from Christianity are, the miseries which happen to an apostate, both in this world and in the next. The miseries which happen to him in this world are these:—he has no real joy, peace, and comfort in Christ and true believers; he has no forgiveness of his sins by the blood of Jesus Christ; and, at the point of his death, he will die most fearfully, without any hope of future happiness, because he has forsaken Jesus Christ, in order to follow his own inclinations. He is liable to fall into the temptations of Satan, because he has put away all the Christian duties, such as prayer, reading the Word of God, and meditating upon His works of Creation and Redemption. He has no person to lead him into the right path, because he has forsaken Jesus Christ, the true Leader. He has not that *Good Shepherd*, who protects His sheep most carefully from the wolves; because he strayed from the flock of Jesus Christ, as it is written in John x. 11.

The miseries which happen to him in the next world are—he shall be entirely left under the power of Satan and his angels, and they shall take him to hell, to torment him with everlasting fire. He shall never inherit the kingdom of God, because he did not believe in the Lord Jesus to the end of his life, for the remission of his sins.

—On the Absurdity of a Buddhist Doctrine.

In the course of his reply, exposing THE ABSURDITY OF THE DOCTRINE OF BUDDHU, THAT THE WORLD IS ETERNAL, one of the Seminarists thus brings to light the extravagant statements of the followers of this superstition. He says—

Goutama Buddha, who appeared last, and who is the fourth of the five Buddhas that were to make their appearance in the present period of the existence of the world, says, that when one Buddha comes into the world, the twentieth power of ten millions of beings multiplied by twenty-four are annihilated by his own preaching, beside those who are annihilated by means of the innumerable numbers of his disciples: and there had been 513,024 Buddhas from the first setting on to the accomplishment of the Buddhism of Goutama Buddha. It is strange to think how many beings must have been annihilated during that time. According to this no-

tion, which is absurd and improbable even to think, all the beings of the world would be annihilated, and the world would be destitute of any being whatever.

Printing and Circulation of Tracts.

Upon this branch of their labours the Missionaries report as follows:—

We have not kept account of the exact number of Religious Tracts that have been put into circulation during the year; but we think they amount at least to 8000 or 9000. We have embraced every favourable opportunity of disseminating them. During the commotion that, toward the end of last year, was raised among the Buddhists by the Mahratta Paper, which we have called the "Lying Prophecy," besides distributing as many Tracts on that subject as possible ourselves, we employed the Schoolmasters in the work; and by means of them and of others, these little messengers were sent into every village for several miles around us, and were in general willingly received by the people.

Works printed at the Cotta Press during the Year ending September 1833.

<i>For the Society—</i>	Copies
Different portions of the Holy Scriptures...	21,000
Tracts	50,000
<i>For the Christian-Knowledge Society—</i>	
Charity-School Spelling-Book, Part I. 18mo.	1000
Church Catechism, broken into Questions, 18mo.	500
<i>For the Pettah Bible Association—</i>	
Posting Bills, Circular, and Report	400
<i>For the Tract Society—</i>	
Tracts	15,000
<i>For the Friend-to-Need Society—</i>	
Receipts	1500
<i>For the American Mission, Jaffna—</i>	
Bills of Exchange	500

Works printing in September 1833.

<i>For the Society—</i>	
Cingalese Old Testament	1800
Cingalese Arithmetic, 8vo	1000
Greek Grammar, 12mo.	250
Key to Rev. S. Lambick's Arithmetic, 12mo.	125
Appendix to Geography, 12mo.	500
Collects in English, 18mo	1000
— Cingalese 12mo	9000
<i>For the Christian-Knowledge Society—</i>	
Blomfield's Manual of Prayers, 12mo	500
Church Catechism, 12mo	1000

In addition to the above, Mr. Ridsdale reports that copy was prepared for a Cingalese Vocabulary, a Cingalese Spelling-Book, Stories from Scripture, intended to be printed in Parts, and headed "Children's Series," and an English Reading-made-easy.

Of the 30,000 Tracts reported above, the greater part have been put into circulation. In numerous instances, these little messengers of

truth find their way to places where the Christian Missionary cannot enter. An opening for the distribution of Tracts has also presented itself in the Children attending the Sunday School, who each receive a Tract about once a month.

Mr. Selkirk thus remarks upon the *Advantage of the Press in contrast with Manuscript Copying.*

I sent, to-day, 150 Tracts against Buddhism to one of our Schoolmasters, who lives in a village in which the inhabitants are now erecting a Bana Maduwa, to read Buddha's Discourses in. It is one of the largest villages near Cotta, and the people are all devoted Buddhists: this they have proved themselves to be, not only by erecting the Maduwa, but by entertaining and supporting a great number of Buddhist Priests for a long time, and by building for them houses to dwell in. The Schoolmaster has been requested to go to as many houses in the village as he can, and give the books to all who are willing to receive them. I often think what a blessing it is to us that we have the Press, and what advantage it gives us over those who have no such instrument to prepare and disseminate books throughout the country. What a long and tedious process it is to make even one copy of a book on the Olla or Talipot-leaf, as the Buddhists do! A man is occupied several months in writing even one copy.

Translation of the Scriptures.

Upon this subject it is stated by the Missionaries—

We have given up more of our time this year to the translation of the Divine Word into Cingalese than we have done in any year since it was undertaken. Up to June last, we had completed the Version of the New Testament ready for the Press, and had proceeded forward from the Book of Psalms to the end of Isaiah.

Under the date of October 26th, 1832, it is stated, that the translation of the Prophecy of Jeremiah was finished. The Book of Proverbs having been completed some time previously, it had been introduced into the Schools, and the Masters of the first classes had all been furnished with copies.

Speaking of the decline of the former universal passion for idola-

try, Mr. Selkirk still makes the following remarks on the

Self-denial of Idolaters.

I have little doubt that their attachment to Buddhism is much less cordial than it was some years ago. We still meet with persons, however, who come from the distance of 100 or 120 miles to make their offerings at some celebrated temple; yet this is much less frequent than formerly: and as the Christian Missionaries are always desirous, on such occasions, of putting into circulation as many Tracts as possible, many of those who now come to celebrate the Festivals receive Tracts and books of various kinds. It is lamentable, on occasion of a Festival at Calany, or even at Cotta, to meet with groups of persons who have come from the most southerly part of this island, bringing with them offerings of flowers and oil and rice; and to see them with their children tied on their backs, or dragging them by their hands, all of whom are so weary with their journey as to be hardly able to proceed another mile: and it is equally lamentable to see such persons, a few days after, when the Festival is ended, returning to their villages light-hearted and singing. They have presented their offerings, and acquired to themselves, as they are told to think, merit by the act; and they will now go home, and perhaps think no more of Buddha, or his temples, or his services, till the revolution of another year, when they will engage again in the same round of senseless and wicked services; unless, in the mean time, the contents of some of the Tracts, which they perchance may have received, shall have, by God's blessing, become fixed in their minds, and prevent them.

The same Missionary also gives the following striking evidence of

Cruelty augmented by Superstitious Tenets.

It is a fact which I would not commit to writing, were I not assured of its truth, that when persons have become, either by the death of those on whom they depended, or by any misfortune, reduced to great misery and wretchedness, and have been a few times relieved by their neighbours, they are completely deserted by them afterward: their bowels of compassion become shut up, and they leave them to pine away in poverty, or to live and die in the jungle. They think that their wretchedness is brought upon them by some bad actions in a former birth,

and that their continuance in poverty and pain is a proof of it; and that, therefore, it would not only be no merit to themselves to relieve such, but that their doing so would be trying to derange and alter the course of things as established by the Buddhist system of religion, viz. that a good action brings a good reward, and a bad action a bad reward. All events, according to this system, are determined by the good or bad conduct that has been pursued in a former birth. Pain, disease, sickness, poverty, are sure signs that the person suffering any of them has before been wicked; and therefore those who suffer these are neglected. Does not this prove that *the tender mercies of the wicked are cruel*; and that those who have no love to God will have little real disinterested love to their neighbours?

Summary of Colta Station.

Average Attendance on Public Worship.....	483
Schools.....	15
Scholars: Boys.....	354
Girls.....	82
—————	436
Average Attendance.....	286

KANDY.

The Rev. T. Browning, who is labouring at this Station, has forwarded to us various communications, from which it appears that his work in this ancient capital of Ceylon is gradually advancing: he has also frequently the opportunity of religious conversation with the Heathen Priests. We shall lay before our Readers, from these communications, a general

View of the Progress of Ministerial Work.

The attendance of the Cingalese Congregation on Sunday is generally good; but this is greatly owing to the exertion of the Catechist and the Reader, who frequently go to the houses of the people to invite them to come to Church. Three persons have been admitted to the Lord's Table during the year, two of whom gave pleasing evidences of having heard the Word of God to profit, and of possessing those humble and consistent views which form the best recommendation to that Sacred Ordinance. One of the Communicants has been called away by death. I lament that his death-bed experience did not exhibit that true humility and lively faith in the Saviour which are characteristic of the real believer in Jesus. The present number of Communicants is 19. No adult has been bap-

tized during the year. Four persons are at present receiving preparatory instruction for that Ordinance.

At the close of the year 1832, Mr. Browning makes the following remarks, tending to shew that his preaching is not without influence, although not fully crowned with success.

We are, through mercy, brought near the close of another year. Our expectations this year have not been fully realized; yet we have cause for thankfulness that God has not left us without evidence of His presence and blessing. Some of the Kandians have an idea that the Buddhist Religion is about to come to nought, and that the Christian Religion is to be set up in its stead. Happy would it be for this ignorant people, if such a change took place! The Lord is able to effect it, if it please Him so to do. A powerful stand has been made for the Truth, by the faithful declaration of the Gospel in many places—by the translation of the Holy Scriptures and the Book of Common Prayer into the vernacular language of the people—and by the circulation of numerous Tracts upon the chief doctrines and precepts of Christianity. It is a well-known fact, that many of the Kandians are relaxing in their zeal for Buddhism, and that the influence of the Priests is declining; but there is reason to fear, that it is rather a wish to live without the restraints of any religion, than a wish to embrace the Gospel of Christ, that leads them to adopt this line of conduct.

The Rev. Joseph Knight having, on account of Mrs. Knight's ill health, visited his Missionary Brother at Kandy, gives his testimony to the same effect. He mentions that the Lord's-day Congregation on the premises is very attentive, and comprises some of the most respectable Natives of the place. He adds—

I have also had one opportunity of attending an assembly convened by lamp-light at one of the Village Schools; and though, from my own want of acquaintance with the language, I was obliged to communicate with them by interpretation—as I have also been with the Lord's-day Congregation—yet the numbers that came, and the great attention they appeared to give to the word spoken, were such as to afford me very great satisfaction, and to

cause me to hope and believe that much has already been done; that they are, to a great extent, prepared for the blessing; and that, among such a people, it needs only that the Lord should pour out the influences of His Spirit, to accomplish a great work.

Besides the numerous Heathen Population, there are many Native Christians here; but many who bear the Christian name are living in sin, and encouraging Heathenism. Mr. Browning has had to officiate occasionally in the English Congregation, where he met with some encouragement. Some of the soldiers hold an Evening Prayer-Meeting in the School-room, and an increasing number attend the Exposition of Scripture on Wednesday Evening; of which Service some Natives, who understand English, avail themselves.

Better order is maintained than formerly among the prisoners in the Jail, during the time that Divine Service is performed there by Mr. Browning; and some of them appear to pay great attention.

The numerous engagements of the Missionary have prevented his going into the neighbouring villages so much as could be wished: he has, however, in various ways, been assisted by a Catechist from Cotta.

Mr. Browning thus reports concerning his

Pastoral Intercourse with Native Christians.

Feb. 13, 1832—A woman, one of the Communicants, called to speak to me to-day. She said she did not like to address me yesterday. She stated that she felt distressed at the conduct of the people with whom she lived, who were her friends, and who were kind to her, but whose manner of life was very contrary to their profession. She said they were, nominally, Christians; sometimes read the Scriptures, and at other times read the books of Buddha's religion, and gave alms and offerings to the Priests. She said she frequently invited them to accompany her to Church, but could not prevail upon them to do so. They assigned as their reason for attending Buddha's religion, that their forefathers had done so, and that they thought it safe to

attend to both religions in some degree. I spoke to her of the evil of such conduct, and advised her to pray for her friends, that God would open their eyes. I gave her also a Tract on Idolatry and the Principles of Religion, to take home, for her friends to read.

April 18—Visited a woman who wishes to be a partaker of the Sacrament. Was much pleased with the penitent frame of her mind, and the ingenious confession of sin which she made. It was her own particular wish to open her grief to me, and to tell me the sin that lay grievously on her heart. I assured her of the Lord's gracious promise to pardon the penitent, and encouraged her to come to the Table of the Lord with a full trust in the merits of the Saviour. She seemed to consider it a merciful answer to her prayers, that she had found the opportunity of opening her mind to me, and that she was permitted to enter into the fellowship of the Church.

In reference to sustaining and animating the spirit of the Catechists, Mr. Browning has given the following instance of the

Necessity of being able to endure scorn.

May 27: Sunday—After Service this Evening, Joseph Fernando came to have some conversation with me. He complained of the difficulty which he found in speaking of Religion, and in recommending it to the notice of his neighbours, on account of the unholy lives of professed Christians, and especially those of rank and influence. He noticed a circumstance which occurred a few days ago. He said he went to a bathing-place, and there he met two Modeliars (Native Magistrates), and many other persons with them. The Modeliars began to talk with him, and asked him to recite some Cingalese poetry: he told them he could not. They then asked him to give them a song: he said he could not. They then wished him to mention some passage of Scripture, or some religious sentiment: he repeated to them that verse from St. Matthew's Gospel—*Every idle word that men shall speak they shall give account thereof in the day of judgment.* He said they then began to mock, deride, and speak much against the Christian Religion, in the hearing of many Heathens who were present. I assured him he was not alone in such feelings; that among Europeans we had the very same spirit to mourn over that he complained of among respectable Natives.

It is no matter of surprise that, with such a relaxation of attachment to Buddhism, as is noticed by Mr. Browning, there should be a spirit of curiosity excited concerning Christianity. From various conversations which he has consequently held, we extract the following accounts of his

Religious Discussions with the Priests of Buddha.

Jan. 14, 1832—We went to see the Gadaladenia Wehara. [The Rev. J. Bailey was his companion.] It is a structure on a rock, superior to many of the temples. The Priest was very civil in shewing us the temple, and told us it was built 500 years ago, and that it was 30 years in building. I gave the Priest some Tracts, which he readily received. Mr. Bailey took out his watch, to see the hour: the Priest appeared much interested with the sight of the works, and was anxious to know whether it gave the time correctly, and measured his shadow in the sun, to ascertain. When he found that the watch agreed with his calculation, his admiration increased. He wished that some women who were standing at a distance might be called to see it. They were greatly astonished, and one man pronounced it to be alive; but Mr. Bailey proved the contrary to him, by stopping the works for a short time. We thought it a good opportunity to speak of the Buddhist notion, that there is no Creator; and had a pretty long argument on the subject. The Priest did not like to allow that it was said in their books, "There is no Creator." He declared that Buddha was greater than all; but he would not venture to say how he became so.

Feb. 8—This morning, three Priests came to my house, from the Malwatta Wehara, two of whom were respectable and intelligent-looking men. They said they had seen several small books in different places respecting the Christian Religion; but they wanted to see the chief book which gave an account of the Religion, as they were desirous of inquiring into it. I was glad to find them so disposed, and gave them a copy of the Cingalese Scriptures—Old and New Testament—and told them that that book contained the whole of our Religion; that though we had many books explaining and illustrating a variety of subjects, the Bible was the only book in which we placed implicit faith, that being the Word of God.

Feb. 9—Four Priests came to me

this morning—the three who were here yesterday and another: they said they had read several chapters of the Bible, and asked me many questions out of the small Tract which I gave them, containing the principles of our Religion; such as—When was God born?—How long after the creation of the world was it before Christ came?—What is meant by God making all things, seen and unseen?—What is meant by the Three Persons in the Godhead?—Has God no body? &c. I endeavoured to answer these questions in the plainest and most concise manner possible; and advised them, if they wished to become acquainted with the truth, to read the Scriptures. They requested a Tract containing the Ten Commandments, which I gave them; and I put into their hands another Tract, entitled, "Is it true?" which I wished them to compare with the texts of Scripture therein referred to.

Feb. 15—Three Priests came to me this morning—two of those who came before, and another elderly one. They said they had read the Ten Commandments, and approved them. I asked how they could approve them, while they believed and acted quite contrary to them. I then pointed out the Second Commandment. One of the Priests asked if I had no regard whatever to the worship of idols? I said I could not have, as it was contrary to God's express command. He then asked why I looked in a glass. I answered, for the advantage of dressing, shaving, &c. He then wished to shew, that, as the glass represented the face of the person looking in it, so the image of Buddha brought him, who was not now visible on earth, to their view. I answered, "The glass represents the figure of a real face; but there is nothing in this world equal to reflect or represent the Deity." He then asked if God could not be seen. I answered, "We are not able to look stedfastly upon one of His works—the sun; how then could we bear to look upon God?" I also pointed out to him our Saviour's Word, *Blessed are the pure in heart, for they shall see God*; and told him, that was the happiness to which we looked forward. He wished to know whether the length and breadth of the earth were mentioned in the Bible. I told him the Bible did not treat minutely upon those things which men were able by their own wisdom to learn: it chiefly revealed those things which are above our comprehension. I shewed them the terrestrial globe, and had much conversa-

tion upon it; pointing out that the earth is spherical; and not plane with a great rock in the middle, as their books affirm is the case. He said the length and breadth of the earth were all in their books. "Yes," I said, "but what is the use of description founded on falsehood? If you were to go to Colombo, the common sailors could shew the falsehood of your books, by what their eyes have seen." He said I must not be angry with them; they were asking for information.

Feb. 16, 1832—The Priests came in the evening. I had a long conversation with them: four were present. They made many inquiries, which I endeavoured to answer to the best of my ability. They conducted themselves with very great propriety. Among the questions which they asked, I may notice the following:—Did God know, before He created man, that man would sin?—Who made the Devil?—If one God made all things, why is there so much diversity of rich and poor, black and white, sick and well, &c.?—What is the Holy Spirit?—Why have men divers languages, if all came from one family?

Feb. 21—Three Priests came to me this evening, to enter into conversation on the subject of Religion. I talked with them for two or three hours. They manifested a good deal of shrewdness, and more disposition to argue than I have generally found in the Priests with whom I have conversed. On leaving, they proposed that I should read some of the books of their religion. I told them I had so little spare time, I could not read any long book; but if they could give me a compendium of their religious tenets, I should be most happy to read it, and converse with them upon it. One of them promised to write me out such an abridgment of their religion.

March 1—Five Priests came to visit me this evening, with whom I had a good deal of conversation. They started many objections against the things that they had read in the Bible which I lent them; and said it was very difficult to understand. One of them said, "If God breathed into Adam, He must have a body." Another said, "Why did God distress the man whom He had made, by robbing him of one of his rib-bones?" The same Priest asked, "How many miles from this world must we go, to have a full view of the stars?" The eldest of the Priests said, that in their religion there were several ways of salvation. I told

him, that in ours there is only one. He said that every thing was plainly made known in their religion. I told him that if any man made up a system of religion, other persons might fully understand it; but that our religion, coming from the all-wise God, was very difficult to be understood, and could not be fully known by any human being. I told him we did not deny that there are mysteries in the Bible, and that faith is necessary to credit the Word of God. One of them said, "If God gave us power to kill beasts, He could not be a merciful God." They did not bring me the book which they promised me, viz. a brief exhibition of the tenets of their religion. I imagine their system is too complicated to be easily expressed in a short statement.

March 8—Four Priests came to me to-day, the same Priests who have visited me before. We had a long conversation; but they seem so bigoted in favour of their system, and have such infidel views, denying the existence of a Creator, that it is next to impossible to make any impression at all on their minds. They said, that if worshipping an image was unprofitable, worshipping a Being whom we cannot see at all is still more unprofitable. I put into their hands a Tract written by the Rev. S. Lambrick, in answer to a Letter addressed to him by a Buddhist Priest; and trust God will bless the reading of his clear and plain arguments to their good. I endeavoured to point out to them the simplicity of our Scriptures; but they seem to regard with contempt the idea of a God who cannot be seen. How prone is man to seek a God like himself!

May 21—A Priest came to me to-day, to have some conversation. He has repeatedly called on me before, and expressed a wish to have some talk with me privately. He stated, that he had understood my object in residing here, and learning the language, was to make known the Christian Religion. I told him that was certainly the case; that I had left my native land for the express purpose; and that it was my wish and desire to diffuse as widely as possible the Religion of Jesus Christ. He made many inquiries upon a variety of subjects; and said that he had thought much of the Christian Religion; had conversed with several Missionaries; and had read with attention a copy of the New Testament, which was given him in Colombo. He said that both himself and several other Priests had a wish to embrace Christianity; but in

case they did, what was to become of them? how were they to be supported? I told them they should examine well what Christianity is, before they think of embracing it; and then, if they discover that it is the true Religion, and that their souls must perish unless they believe it, they will be ready to give up every thing for the sake of Christ. I told him that Christ required His followers to renounce all for His sake; and that the Apostles and first Christians were exposed to persecution, distress, and death, on account of their love to Christ and His Holy Religion. I know not as yet what is the real object of this Priest; but at present he appears like an inquirer; and while he continues to manifest such a disposition, I shall feel most happy to converse with him. I gave him the Book of Genesis, which he said he had not before had an opportunity of perusing. I have so often seen the character of this class of men developed, that I am not very sanguine in my expectations regarding him; but it becomes us to be ready at all seasons to communicate the knowledge of the Truth.

June 26, 1832—Many Priests throw off their robes, or renounce their profession; not through a dislike of Buddhism, but merely for secular purposes—to get married, or to procure a better subsistence.

State of the Schools.

Upon this subject Mr. Browning, in his Report, mentions the difficulty of securing a regular attendance of the Children, and of keeping up in them an anxious desire for improvement—on account both of the character of the Parents, and the small number of suitable Masters. The English School was improving.

The School at Hapooogoda has been much retarded by the protracted illness of the Master: one of the best Scholars continued it; but it was found almost impossible to secure the attendance of the Children.

A Cingalese School has been opened at Gatambe, a village about three miles from Kandy. The Master is one of the Communicants.

The Rev. Joseph Knight, who visited Kandy a short time since, considered that Mr. Browning had good prospects in his English School. He states that a good number of Cingalese Children are also taught under

July, 1833.

the same roof; and expresses his regret that this is at present the only Cingalese School, the mixed language and character of the people of Kandy forming a considerable difficulty.

Mr. Browning, in a Letter of July 20, 1832, reports—

Little or no variation has occurred in the circumstances of the Station, since my last; except that a School has been opened at Napana, a village in Doombara, about a mile from Peelawella. The number of Children is greater at present than that which attended Peelawella; and as the village is populous, we hope the School will succeed.

In the beginning of April 1832, the Kandian Mistress was dismissed. The Children have attended so irregularly, that it has not been considered advisable to continue her School. The Kandian Females appear so far sunk in ignorance, vice, and filthiness, that it is next to impossible to raise them.

Some judicious remarks are added by Mr. Browning, on the subject of the

Difficulties attending Female Schools.

The difficulties in the way of bringing a Girls' School to any degree of perfection in the town are almost insurmountable; for in addition to the indifference or dislike manifested by most of the parents to the instruction of females, so many examples of licentiousness and vice are exhibited to their view, that persons of any decency of character are afraid to send their Girls through the streets, without some one to protect them, when they come to an age capable of making much improvement either in reading or needlework. Besides this, the young females of the lower class, who are taught from infancy to do the most laborious services of the household, are generally more needed to assist their mothers than the males; which occasions their frequent absence from School, and their entire detention at home as soon as they are able to be of any considerable service in domestic affairs.

In a Letter of the date of Dec. 28, 1832, he also notices a kind of method for

Mutual-Instruction of the Schoolmasters.

The Instruction of the Schoolmasters on Saturdays is become more interesting of

late than it formerly was ; as two or three of them seem anxious to improve in Scripture Knowledge. The Book of Proverbs, which they are reading at present, seems to interest them much. They made a proposal to Joseph, the other day, to meet together half an hour before the time of my meeting them, to ask each other's views of the chapters to be read, that they might be prepared to refer to me any thing too difficult for their own comprehension. It is very desirable to see those who are employed in teaching others, anxious to obtain instruction for themselves.

Benefits received through the Medium of the Schools.

Mr. Browning relates—

A few Youths in this School shew a very promising disposition ; especially one, the son of a Kandian Chief of high rank, who has been a long time in the School. I have often been pleased with the questions which he has asked, and by his marked attention to my instructions, both in the daily exercises of the First Class, and also when attending Public Worship. Soon after Mills took charge of the School, he asked this Youth if he prayed to God. The young man stated that he was a heathen : still Mills wished him to pray to God. He said he was afraid to offer up prayers to God in Cingalese, lest his servants, remarking it, should report him to his father. His father for the most part resides in the country ; but the young man lives in town, in order to attend the School. At that time he asked me for a Prayer-Book in English, that he might pray every day. I gave him the Tract, "Prayers for every day in the week." Soon after this, the young man went to Joseph's room, and told him that he was convinced the Christian Religion was the true Religion ; for he had prayed to God when in some difficulty, and God had heard and answered him, by directing him in the difficulty that lay before him. "But," he said, "what shall I do ? If I declare my sentiments, and receive baptism, my father will disinherit me, and turn me out of doors." I have invited this Youth, and another promising Lad of the First Class, to attend the Theological Lecture which I have established for the instruction of Mills and Joseph Fernando. These Lectures are given twice a week, on Tuesday and Friday mornings, at 6 o'clock. This forms an addition to my own labours ; yet the exercise is one that affords me great pleasure ; for in giving instruction to those who are to communicate it to others, an important field of usefulness is opened. I lament that this

method was not adopted earlier, as it might under God have been made the means of checking that spirit of pride, ignorance, and want of piety, which has led to the dismissal of some of the Schoolmasters.

Mr. Knight's visit to Kandy has been already noticed. In his account of it, dated Sept. 14, 1832, he has borne very pleasing testimony to the labours of his Missionary Brother there ; followed up by a

Comparative Sketch of two of the Ceylon Stations.

The Rev. T. Browning has, I believe, lived down much prejudice ; and finds it easier to get access to the Kandian Villagers, and to bring their Children under Christian Instruction, than he formerly did. Still, however, he has difficulties to contend with, which at Nellore we know nothing of. People with us are not only willing to have their Children taught ; but the general estimate of learning is so high, that in villages where they have not the privilege of a Mission School they establish Schools for themselves, and support Masters to teach them ; and even the poorest and lowest castes are commonly glad to have their Children taught. But here, in villages where Schools are not established by the Mission, most of the Children are brought up in ignorance ; the few exceptions being those of Children taught by Buddhist Priests out of charity.

The inhabitants of the town of Kandy are composed of a variety of people, languages, and religions ; and were there not some redeeming circumstances, it would appear a most ungenial soil for Missionary labour. Here are found, English, Country-born, Dutch, and Portuguese, who all speak, or are ambitious to speak, the English Language ; also Cingalese, Tamulians, Moors, Malays, Africans, the last two in the army ; Christians—Protestant and Roman-Catholic—Buddhists, Mahomedans, worshippers of Siva, and worshippers of Vishnu. Amidst such a medley, the views and opinions must be almost as varied as the countenance, while the greater part have probably far less of virtuous principle than is to be found in the mass of a European town ; and the influence and example of the libertine soldier, with far fewer restraints than he has at home, must tend to increase the corruption more and more. The efforts of the Missionary to propagate the pure

principles of the Gospel of the Blessed Jesus, amidst such opposing and conflicting scenes, must often be very trying and disheartening indeed.

The Rev. T. Browning's chief efforts, I believe, have been among the Cingalese, who have settled about the town from the Maritime Provinces; and with this class he has witnessed the greatest success. Though many of these are probably very dissolute characters, who, having come for the purposes of trade, make it their only object to get money, being altogether regardless of religion; others—Modellers, Interpreters of Government Offices, &c. &c.—are persons of much respectability, and of good character; and they, their families, relatives, and dependants, are, for the most part, I think, Protestants, and form a most hopeful class of Missionary Labour. In addition to these, there are many from the Low Countries—as the Maritime Districts are called—who call themselves Protestants, and consider Mr. Browning their Minister, though they have little knowledge of, or love for, Christianity; and many of them being mixed in the different villages with Papists and Buddhists, appear to be fast amalgamating with them. Some special effort, therefore, seems called for, to prevent them, if possible, from totally lapsing into other religious systems, to restore them to consistency of character, and to bring them to a saving knowledge of the truth as it is in Jesus. The utmost laxity and indifference seem to characterize this class, as to their religious principles and practice; and labour among them probably meets with little encouragement; yet it must be very important to search them out, and, if possible, to adopt such means as may be calculated to increase their knowledge of the Word of God; and while they acknowledge the Missionary, and apply to him for their baptisms, marriages, and burials, he must be supposed to have some hold upon them, which he may be capable of improving to the promotion of their best interests, by rousing them to a consideration of the claims of Christianity, and of the duties and obligations which bind them to conform to its holy precepts.

Mr. Browning has a few sincerely attached to him—several of whom have no secular connexion with the Mission—who give him pleasing evidence that they know and love the Saviour, and delight to practise His divine injunctions; and it cannot but be regarded as an interest-

ing and hopeful circumstance, that so many others around the Station acknowledge him as their Pastor, and are willing to receive his instructions.

Summary of Kandy Station.

Average Attendance on Public Worship:	
Cingalese Service: Sunday.....	109
Thursday.....	50
at Kandy Jail.....	30
at Katagalle.....	30
English Service: Wednesday.....	30
Native Communicants.....	19
Baptisms.....	22
Candidates for Baptism.....	4
Schools.....	6
Scholars.....	214
Average Attendance.....	141

BADDAGAME.

The Rev. G. C. Trimmell and the Rev. G. S. Faught continue at this Station, and have forwarded various communications, from which we make the following extracts:—

Exercise of the Ministry.

The Gospel is preached every Sunday, in the Morning in the Church, and in the Evening at one of the Mission Houses, alternately; at some one of the Schools in rotation twice or three times in the week; and at the houses of such of the Natives as can gather a Congregation, as often as circumstances will admit. The Congregation at Church is good—upon an average between 300 and 400, generally nearer 400. But of this number, we regret to say, there are but few who are not brought, we fear, by a regard to their worldly interests, to the House of God. The Congregation consists chiefly of the School Children and Masters, beggars, and our servants. The Modellar, when in the village, regularly comes to Church, with some of his servants; and a few individuals from the neighbourhood—though not often the same persons—are to be seen in the Congregation. We have not to complain of want of order or decent behaviour in the Church, nor of apparent want of attention in many who hear the Word; but we have to lament an apparent hardness of heart, for the sword of the Spirit does not seem to enter. There are no bleeding hearts, no weeping eyes, to manifest the life-giving wounds of the Spirit; yet we cannot but hope and believe that some receive good by the Word of God; which, gradually entering deeper and deeper, will operate savingly. In the Schools we sometimes meet a tolerably good Congregation; at other times very few persons can be assembled. What has been said of the Congregation at Church

applies to those in the Schools; with this exception, that quite so good order cannot be maintained in the Schools. The Service at our houses on the Sunday Evenings is attended by the Youths of the Seminary, our servants, one or both of the School Visitors, the Baddagame Schoolmaster, and Edward Bickersteth.

[Report of Baddagame.]

Mr. Trimnell mentions that he has Service in the Church on alternate Wednesdays, when the Congregation consists of the Girls' School, the Boarding-boys, the servants, and about thirty beggars.

We have selected from the Journals and Letters of the Missionaries a variety of

Conversations with the Natives.

Mr. Trimnell relates as follows:—

Aug. 10, 1831.—In my visits to the Natives, I had long conversations with some women. Having spoken much on the things of the world to come, and having said something on the nature of the only two states of existence after death, I proceeded to shew how admission to a state of happiness was to be obtained; and after saying that we were all offenders against God, I asked them whether they did not feel inwardly conscious that they had done many things which they knew were wrong. They immediately replied, "Never."—I said, "Though you may never have been guilty of gross sin, such as murder, adultery, drunkenness, and the like; if you look into your hearts, and reflect on your past lives, you must be conscious that you have given way to pride and anger, wrong tempers, and impure thoughts?" "No," they said, "we have never been guilty of any fault."—"Suppose," said I, "you had a servant, who, instead of doing your work, employed himself only about his own business; even if he were guilty neither of theft, dishonesty, drunkenness, nor of any other crime, but that of serving himself, and doing his own business, instead of doing yours, would you not think him guilty of a fault? would you not consider him to be a bad servant?" "To be sure we should," was the reply.—"Of this very fault you are guilty. Even supposing you have lived as free from every other evil as you say you have, you are guilty of having lived to yourselves, when you should have lived to God." "O no, Sir! We love and serve God constantly, and pray to Him every

day."—It is not an uncommon thing with the Natives, when retiring to rest at night, to mention first the name of Buddha, and then the name of God. This is what the woman who gave this answer probably meant by prayer.

Oct. 11.—In my walk this evening, I met with a respectable-looking man from Maplegam, whom I asked if he could read. On his replying in the affirmative, I offered him some Tracts, and asked whether he were a Christian or a Buddhist. "A Buddhist," was his reply.—"Do you know any thing of Christianity?" "A little."—"What do you know?" "Only some Catechisms, which I learned in the School, when I was a child."—"Do you know who Christ is?" "No."—"According to Buddhism, how do you expect to be saved?" "If I have not done demerits, and do merits, I shall go to heaven."—"But have you not done evil?" "No, never willingly."—"The evil we do, we do willingly: no one compels us to do wrong contrary to our will."—"That is true; but I never did any thing wrong."—"Did you never, in the course of your life, tell an untruth?" "Never a lie of my own inventing."—"If you should commit murder at my suggestion, would you not be as guilty as if you had done it on your own account?" "Yes."—"What, then, is the difference between telling a lie of your own invention, and one the invention of another?" "None; but I never told any lie which injured any one; never bore false witness; have only lied about little and common things."—"Every lie, in the sight of God, is a great sin, whatever be the occasion on which it is told."—"Those who are best informed in religion, and strive most to practise it, cannot keep themselves from lying at all times, and from lies of all kinds."—"I cannot admit that: but since you allow that you have lied, and that lying is an evil, tell me how, according to your religion, can you be saved?" "If I do good works I shall go to heaven."—"But how can you escape the punishment which the evil you acknowledge you have done deserves?" "If I do no more, and do good from this time, I shall be saved."—"Impossible, whilst your past sins remain unatoned for. If you owed any one a large sum of money, would he be satisfied merely by your not running further in debt? would he not demand payment of the debt already incurred?" "Certainly."—"Now, how can the debt of your sins be paid? How can you be released from punishment? According

to Buddhism, you cannot be saved." "That is true, I cannot."—"According to Christianity, you can; for that reveals a Saviour. To pay our debt of sin, the Son of God, Jesus Christ, came down from heaven, took our nature upon him, suffered, and died. The debt which we could not pay, He paid for us. Now, are you willing to continue in a religion by which, according to your own confession, you cannot be saved?" "Yes."—"What! are you willing to go to hell?" "Yes; because after I have suffered for my sins there, I shall enjoy the reward of my merits in heaven."—"It cannot be so; for those who go to hell will be there for ever; they can never escape from that place of torment." "Hell is like a prison; and when those who go there have suffered their proper time of punishment, they are let out."—"But do you not know, that some persons are imprisoned for life; and all who are cast into the prison of hell are confined there for eternity?"

After a little more conversation, he wished to go. I walked with him, and asked if he ever prayed to any being. He said he did.—"To whom do you pray?" "To Buddha."—"What, are you so well acquainted with Buddhism, and yet do not know that Buddha is far beyond the hearing of your prayers? Is he not annihilated? Is he not unconscious of every thing?" "That is true, he is annihilated; but it is to the name of Buddha that I pray. It is said there is merit in praying to his name."—"Can you not see the folly and absurdity of praying to a name? A name is nothing: it is only a sound, used to distinguish one thing from another: and can a reasonable man say that he prays to a name? Only consider how vain and foolish this is. There is a Living and True God, who made and ruleth all things: pray to Him, and He will hear: pray to Him to enlighten your darkened mind, and He will give you an understanding heart, and will enable you to discern which is the true and which is the false way."—Much more was said, which I cannot, in order, remember.

Oct. 28, 1831.—In walking out to converse with the Natives, I stopped to talk with the first man whom I met in the way, a man of the village, a Baptized Christian; but one who never enters the House of God. He however was civil, and not unwilling to hear. In reply to the question, why did he not come to church, he said he stayed at home be-

cause of his grief, for he had lately lost a child. I replied, "That is a very good reason why you should come to church. By merely remaining in the house, your heart is not comforted; but should you come to church, and diligently attend to the things there declared, you might obtain something which would afford you comfort in every time of sorrow and trouble. You say your child is dead: soon it will be said of you, that you are dead. You should come to church to learn how you may be happy after death."

I next met with a washerman; and having learned that he lived near, asked why he did not come to church. His reply was, that he was obliged to get his living. "But have you not a soul to be saved, as well as a body to be provided for?" "Yes, to be sure."—"Why, then, are you not striving for salvation, and anxious to know the way by which it can be obtained? Do you not know that your soul will live for ever in happiness or misery?" He replied in the affirmative; yet also shewed his belief in transmigration, and his expectation that he should in a variety of states suffer for his faults, and be rewarded for his merits. I endeavoured to shew him that he held a very erroneous opinion; and pointed out to him the danger of it, inasmuch as it encourages men to be careless and unconcerned about their souls and the world to come, and that it leads them to think, that if they have sinned, they shall only be born in some state a little more fraught with sorrow than their present; and that they shall then have an opportunity of doing merits, to obtain happiness in a succeeding state.

Nov. 2.—Walking out this afternoon to visit the Natives, I saw two men conversing together: went and joined them, and asked one of them, who was a washerman with a bundle of clothes on his back, why he never let me see his face in church. He said it was through the greatness of his sins, that would not allow him to come.—"Your sins being great is the very reason why you should come, that you may hear how they can be pardoned. If you had a servant who, when you reproved him for constantly neglecting his duty, should tell you that it was because of the greatness of his sins that he was so negligent, or faulty, or idle, would you take that as a good excuse? would you think his fault excusable on that account?" "No, I could not think so."—"The case is the same between you and God. But do you really

think that your sins are great?" "I do not know; but I suppose so, because I am obliged to labour so to get my living, having no leisure night or day."—"That your sins are great in the sight of God, there can be no doubt. Do you think it is possible that they can be forgiven?" "I suppose it is; but I do not know how."—"God has, in infinite compassion, provided a way of salvation for us. He has given his own Son to be our Saviour." Having pressed on the three—for another man had joined us—to pray to God to remove the darkness from their minds, and to give them an understanding heart, and no longer to neglect coming to hear the Word of God, I left them.

Mr. Faught, under date of Jan. 12, 1833, gives as follows some account of the

Hopful Death of an Aged Convert.

The poor old woman whom I had under my care for several months, and whom I baptized on Feb. 20, 1831, has entered, I hope and trust, into that *rest which remaineth for the people of God*. I mentioned, in a former Letter, that she was obliged immediately after her baptism to re-enter her service; and, as her master resided at some considerable distance from Baddagame, that I had not an opportunity of seeing her, although I greatly desired it. On the 7th of last August, I went to the village where she lived, to pass a day or two for the purpose of preaching and distributing Tracts. I called on the poor old woman's master, and made particular inquiries about her. He stated to me, that since her return home, after her Baptism, she was incessantly speaking to her sons about Jesus, and frequently reproving them for not having gone with her to Baddagame to be instructed in the way of salvation; that she would not partake of idolatrous feasts, or attend devils' ceremonies, or go to a Buddhist Temple; and that although she had lingered out for several months under the distressing and, to her, fatal malady of dysentery, yet that she could not be prevailed on to have devils' or any other ceremonies performed for her. "I believe," he added, "that she was a true Christian; and I know that she was a faithful servant."—It may be necessary to mention, that the temptation to have ceremonies performed, when death appears at hand, must be very great to those who have been in the habit of beholding them from their infancy; and who have been taught to look

upon them as efficacious to restore to health, and to keep all those for whom they are performed from all kinds of sickness or disease. Indeed the temptation is far greater than we can form any idea of: and that she has not permitted her friends, yea her own sons, to have recourse to such lying vanities for her recovery, encourages me to trust that she is now beholding, without a veil between, Him for whose pardoning mercy she shed many and many a tear.

On the following day, Mr. Faught states that, accompanied by the family of an Officer, themselves in affliction from domestic bereavement, he proceeded to preach at the poor old woman's master's house, at his request. He had assembled about 220 adults, besides many children, all of whom seated themselves under the shade of lofty cocoa-nut trees. After the reading of the Morning Service, Mr. Faught preached from Isai. liii. 1—3. The family that accompanied him expressed themselves highly interested, having never before seen so large and so attentive a Cingalese Congregation.

State of the Schools.

Mr. Trimnell reports on this subject, as follows:—

The Seminarists learn English and Cingalese, Geography, and Arithmetic, besides Scriptural and Catechetical Exercises.

The Girls' School goes on very well. The number in attendance has increased very considerably, and much improvement in order and behaviour has been effected; but we cannot speak of any having received the truth in the love of it. Very few have been absent on Sundays to work.

The order of studies in the Girls' School is more minutely detailed, as follows:—

The School, consisting of 87 Girls, is divided into Seven Classes. The First Class have, during the year, read through the Gospel of St. John and the Book of Psalms two or three times, and the Tract called the "Lying Prophecy." They commit to memory about ten verses of the Psalms during the week, which they repeat on Sundays. The Second Class have read, during the year, the Gospel of St. John and the Acts, and

are now reading the Psalms. They commit to memory portions of the Gospel of St. Matthew. The Third Class are reading the Gospel of St. Matthew, and an easy Lesson-book, and commit to memory the Catechism of the New Testament. The Fourth Class read an easy Lesson-book; have repeated the "First Principles," and the Catechism of the Old Testament; and are now learning the Catechism in verse. The Fifth, Sixth, and Seventh Classes are learning letters. The Fifth have repeated the Ten Commandments and the "First Principles," and are now learning the Catechism of the Old Testament. The Sixth and Seventh Classes repeat the Catechism entitled "First Principles."

Mr. Faught, speaking of his labours in this department, states—

The progress of the Children under my care is most satisfactory. O that I could say that a heartfelt love of the Truth kept pace in any degree with their head knowledge! The acting Pulse Judge of this island honoured me with a visit on the 8th of last February. I think it right that our countrymen, who generally occupy high stations in this island, should be made acquainted with our proceedings. I assembled 309 of the School Children on his arrival, and requested him to examine them; which he kindly did, in reading, writing, and in the explanation of the chapters read. After his very close examination, he expressed himself highly pleased and gratified with their answers, &c.

From various causes, the number of Children in the Boys' Schools is less than last year; but it is satisfactory to know that 146 have left, as having completed their studies, to enter on their various avocations in life. Several of the Schoolmasters have been dismissed, and others appointed in their places. They attend every Saturday at Mr. Faught's house, to be examined on a portion of the Scriptures, &c.

Unsettled Opinions of the Buddhist Priests.

We have already noticed, in the communications of the other Missionaries, that various individuals among the Buddhist Priesthood appear to be perfectly sceptical about their professed faith, and indifferent to every thing except their temporal interest. Yet, among these, it may

be hoped that, in time, some may arise in whom a sincere religious spirit may be united with free inquiry. We here present, in a very abridged form, the account given by Mr. Faught of his conversations with one of these unsettled inquirers; earnestly commending such to the prayers of all our Readers, that, after so many opportunities of hearing the truth faithfully declared, they may embrace it with sincere affection and obedience.

Mr. Faught reports—

On the 22d of September 1832, a Buddhist High-Priest sent me a message requesting me to call on him. I accordingly rode off to the Bana Maduwa, where he was, which was about two miles from Baddagame. A Bana Maduwa is a large, square, low roof, covered with cajans or cocoa-nut leaves plaited together, resting upon rough pillars, generally the trunks of cocoa-nut trees. Here the Buddhists assemble, to hear Bana, or the sacred discourses of Buddha, read. The Maduwa or temporary shed was very tastefully ornamented with fresh cocoa-nut leaves, and very well lighted up. The inside of the roof was covered with different-coloured cloths. In the centre of the Bana Maduwa was a sacred inclosure, the walls of which, being about four feet high, were built of mud; on which were drawn many representations of birds, snakes, &c. Within the sacred inclosure were two pulpits, one for the Priest who was to read Bana, or Buddha's sacred discourses, and the other for the Priest who has to read the Commentary on it. Within it I also observed two Priests, sitting before a table, rehearsing the portion that was to be chanted that night. The Cingalese, and perhaps all Orientals, do not read their books as we do ours, but chaunt them. These two Priests just held up their heads to look at me; but immediately resumed their, to my ear, very inharmonious chaunt.

The High Priest, who invited me to call on him, came forward, and, after having introduced himself, ordered two chairs, covered with white cloths, to be brought, one for himself and the other for me. Behind his chair stood one of his Devotees, as a sort of page of honour, to fan him; which was done for the mere purpose of display; as it was by no means necessary, for a refreshing breeze was, at the time, gently fanning all present. I

saked him for what purpose he had requested me to come. He replied, "I wish to be instructed by you."—I then said to him, "If that be your real intention, you ought to have come to me, and not I to you." "True," he answered; "but I have heard of you, and greatly desired to see you, and I believed that you would not refuse to come, and I thank you very much for having come." After some desultory conversation, he came at length to the point, by telling me that he had read many Christian Books, and that he really wanted to have his doubts, respecting several parts of them, removed, and their meaning explained. He then began to interrogate me thus: "Were Adam and Eve born blind?" "No, we have no reason to suppose that they were created blind."—"What, then, is the meaning of these words, *Then were their eyes opened, and they knew that they were naked?*" "Their eyes were opened to see the consequent misery of their not resisting the devil's temptation, and their loss of the garment of innocence."—"If God be, as your books state, an infinitely wise, good, and powerful Being, why permit the devil to tempt them, and why suffer them to yield?" "I do not know why; but of this I feel assured, that it tends to His glory; proud man should not presume to explore the sacred counsels of the Most High." This appeared to please him very much, and also to satisfy him.

About this time a shout was raised. I knew not, at first, the cause; but on looking around me, I soon observed some of the Heathen, in their blindness, proceeding to a temple of Buddhu which was about two furlongs from the Bana Maduwa, bearing over their heads a canopy of white cloth, whilst others of the poor deluded heathen were jumping, tumbling, clapping their hands, and shouting out what answers to our word "Praise." I inquired what were those—who were marching slowly at the sound of the tom-toms (a sort of drum)—carrying under the canopy; and was told by the High Priest that they were carrying flowers to offer to Buddhu. I then asked him whether Buddhu knew any thing of what they were going to do. He replied, "Buddhu knows all things, past, present, and to come." "But I read," I answered, "in your books, that he does not; for he is in 'Newana,' where he feels neither happiness nor misery, as that state is the end of all transmigrations. But might not these flowers as well be thrown before my rod?" "It would

make no difference," he said, "as it regards the image itself; but those who are to become Buddhus will reward all who honour Buddhu's image."—He then resumed his interrogatories; viz. "Is God omniscient?" "Yes, He knoweth all things, for *all things are naked and opened unto the eyes of Him with whom we have to do.*"—"Is He omnipresent?" "Yes."—"Is He omnipotent?" "Yes."—"Why not save all, if He be omnipotent?" "It seemeth good in His sight to have mercy upon whom He will have mercy; and all, who reject not the offer of salvation made to them through Christ Jesus, shall be saved."—"If God be the Creator of all mankind, why are men of different colours?" Without waiting to hear what I had to say in reply, he asked, "What colour was Adam?" "May be, yours, for aught I know to the contrary." With this answer he appeared quite delighted. "But let me tell you," I said, "that his disobedience brought on white, black, and brown, yea, on men of every hue, death with all our woes; but we gained more in Christ Jesus, than we lost in Adam."

Several Priests stood on the right of the High Priest, and listened attentively to all that was said. I, in my turn, proposed several questions to him, which somewhat startled him; and my Pundit overheard the multitude, who were assembled to hear Bana read, whispering to each other, "The High Priest will not be able to answer." In order to evade answering, he asked, "Who is the Creator of the world?" "You ought to answer my questions first; but it is evident you cannot, and therefore, although I have repeatedly told you, I shall tell you again that *Jehovah made heaven and earth, the sea, and all that in them is*: there must be a First Cause." I proved this to him by the simple process of going from children to parents, until we arrive at the first parents, who, of necessity, must have a Creator; which, to my no small surprise, he admitted: for although Buddhists, particularly Priests, may be convinced of the truth of what is stated, yet, though conquered, they will argue still, and endeavour to turn into ridicule whatever militates against their system. The other Priests, especially one, became almost frantic with rage against the High Priest, for his having so frankly and openly acknowledged that there must be a First Cause; and told him that he came to read Bana; but instead of doing so, it evidently appeared that he came to receive

Christian Instructions. The clamorous enraged Priest clapped his hands, and raised a deafening shout, in which the multitude joined. After the uproar subsided, my Pundit pointed out to all present, from their own books, the impropriety and inconsistency of the noisy Priest's conduct, and told them that he really appeared like a man maddened by drinking arrack to excess. The Priests and people agreed with the remarks of my Pundit, and the infuriated Priest felt somewhat ashamed and confounded. The High Priest, thinking, I imagine, that his craft was in danger, said, as though recollecting himself, "Your Christian books state that God made all things." "Yes," I replied, "the Bible, the Word of God, states that God is the Creator, and I believe your conscience tells you that He must be the Creator." He made no reply; but I could read in his countenance the struggles of a mind more enlightened than those of the surrounding Priests and people. I then briefly addressed the crowd, who were congregated to hear Bana read, on the importance of seeking the salvation of their immortal souls through our Jesus, in whose name the Gentiles shall trust; and plainly declared to them the danger they were in of perishing everlastingly, if they would not forsake their sins, and believe in the Lord Jesus, whose precious blood was shed for sinners. To the few brief sentences spoken all of them paid great attention.

The High Priest was actually dragged away from me by the obstreperous Priest, and again accused of neglecting his duty; but having extricated himself from the grasp of this mad priest, he again stood near me. I then presented him with Mr. Lambriek's Tract, "The Christian's Reply to a Buddhist Objector," which he very willingly accepted; but it was pulled out of his hand, and returned to me. During the whole time that I passed with them, they offered me no personal affront; but I felt truly grieved for the High Priest, whom I exhorted to look unto Jesus for salvation.

He then said, "I shall not speak disrespectfully of your God." "I hope and trust that you will know Him," I added, "as your Creator and reconciled Father in Christ Jesus."—"I wish," he said, "to be saved: it matters not what happens to me in this life, so my soul be saved." At this the other Priest took fire again; openly accused the High Priest of neglecting his duty; and again

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gave the signal to the deluded heathen to clap their hands, and to shout out what answers to our word "Amen."

When the noise ceased, I left the Bana Maduwa, accompanied by the High Priest, who himself brought some torches made of bamboo, which he gave to a bystander to light me home, as the night was dark, and it was 11 o'clock. The bamboo torches are only for the use of the temple and Priests; the torches generally used are dried cocoa-nut leaves, tied up in a bundle. I have been given to understand, that his having brought these torches himself was considered a mark of great kindness and respect for me, and also of his condescension. On taking leave of him, he shook my hand in a most warm affectionate manner, and I must acknowledge that I heartily shook hands with him. His manners were irresistibly pleasing, and I felt no ordinary degree of affection for him.

Nov. 24, 1832 — The Buddhist High Priest, mentioned Sept. 22, called on me, and begged me to excuse him for not having done so before then; alleging, that he had so much business on hand, he could not come sooner. Having accepted of his excuse, I asked him to take a chair and sit down; which having done, I told him I was going to expound a portion of the Word of God to my schoolmasters, my servants, and to as many as wished to attend, as I do on every Saturday. I requested him to tell me whether he had any objection to hear it. He replied he had not, as he knew that my exhortation would be to discountenance vice, and to promote virtue, which, said he, must be good to hear. After having read John iii., I took for my text the 16th and 17th verses of it; and during the whole time he conducted himself with the strictest propriety, and paid the greatest attention, particularly when I dwelt on the love of our Heavenly Father in sending His only-begotten Son to die for rebellious sinful man. After the Service was concluded, I asked whether he understood what was said. He replied in the affirmative. I then asked him if he had any objections to make. He said he had; but that it would be neither right nor proper for him to do so in the presence of my schoolmasters, who were my disciples—a name which they generally give to all hearers. I urged him to tell me what were his objections; and that I should be glad to hear them in the presence of my Schoolmasters, so that they might

judge for themselves; and particularly as I endeavour to impress on their minds that salvation cannot be obtained but by faith in the Lord Jesus Christ.

He then began to say how hard it was that I should have said that there was *no other name under heaven given among men whereby we must be saved*, but the name of Christ; and that it was not kind in me to assert that none but believers in Jesus could be saved. I then pointed out to him several texts of Scripture, to shew him that what I said was not the word of man, but what the only True, Living, and Omniscient God declared.

"How many states," he asked, "are there in this world?" "Only two," I replied: "we are either in a state of reconciliation with God, or we are in a state of alienation from Him."—"Have you no mixed state?" he said. "No; we are either righteous or unrighteous: righteous, if we simply trust in Christ Jesus for salvation; unrighteous, if we do not."—"Why," he asked, "have no Europeans become Buddhists?" "Their understandings are too much enlightened to embrace a system so contrary to common sense; although, alas! they are not all true Christians, as many of their actions lamentably prove."—Perceiving that he was willing to admit of the wickedness of man in general, but always excepted himself from the number, I said to him, "I beg of you not to deceive yourself; but examine your heart, search and try it; and I know, that if you will faithfully do so, you cannot but feel that you have sinned, by thought, word, and deed: and Oh let me beseech you to pray to the only True and Living God so to convince you of sin by His Holy Spirit, that you may feel your need of an Almighty Saviour!"—"I do pray," he replied, "to the only True and Living God, if there be an only God, to enable me to worship Him aright."

After he had passed a considerable part of the day with me, he requested me to tell him what we considered the figure of the earth to be, and to explain to him why our system differed from theirs. I brought my globes, and placed them on the table before him. After he had looked at them for a few minutes, I told him that the figure of the earth must be like the globe, as several sea captains set out at different times to sail round the world, and steered their course continually westward, and at length ar-

rived at the place from which they departed, which could not be the case if the earth were not of a spherical figure. "Certainly, they could not," he said, "return to the same place if the earth be as we thipk; but if the earth moves, and that with such velocity as you state, why do I not perceive its motion?"—"Do you perceive a great motion in a small boat when crossing a river?" "No," he replied, "I can scarcely perceive any motion."—"If you can," I said, "scarcely feel the motion of a small boat when crossing a river, infinitely less can you feel the motion of the earth." He appeared rather staggered, and said no more about his own system, but asked me for some books. I gave him "The Christian's Reply to a Buddhist Objector," and the Gospel of St. John. On taking leave of me, he said, "I hope our friendship will continue." "I trust," I replied, "that you will become a true believer in the Lord Jesus Christ; that we may be one in Him here, and, when removed by death from this world of sin and sorrow, that you may, for His sake, whose blood was shed as a ransom for many, be received into that *rest which remaineth for the people of God*." He made no reply, but appeared absorbed in deep reflection, and promised that he would come as often as he possibly could.

On the 17th of December I had another visit from the High Priest: we had a good deal of conversation, much of the same tenor as that which I have already mentioned. I spoke to him about the Tract; which he told me he had read, but preferred to give me his opinion of it at some future period. He told me, in the presence of my Pundit, that he had his doubts respecting the truth of Buddhism, but that he was not sufficiently acquainted with the doctrines of Christianity to embrace them. After I had exhorted him to entreat God the Holy Ghost to enlighten his understanding, not only to convince him of sin but to convert him, and after he had promised to do so, he again took leave of me. He, I have since heard, is gone to his temple which is in the Matura district.

Summary of Baddagame Station.

Average Attendance on Public Worship.....	350
Seminarians.....	18
Scholars: Boys.....	476
Girls.....	87
	— 563
Average Attendance:	
Boys.....	241
Girls.....	58
	— 299

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Philip Hansen King, son of Mr. King, in New Zealand, Mr. Henry Pilley, a Carpenter, and Mr. John Edmonds, a Stonemason, with his wife and four children, embarked at Gravesend, in the "Persian," Capt. Mallard, on the 25th of June: on the 8th of July they sailed from Portsmouth for New Zealand.—The Instructions of the Committee were delivered, on the 8th of July, to the Rev. C. L. F. Haensel (p. 202), on occasion of his departure for Western Africa, to enter on a Mission among the Timmanees; who occupy a large extent of country in the interior, within fifty miles of Sierra Leone. Mr. Haensel, having replied, was commended in prayer, by the Rev. Thomas Clowes, to the favour and protection of Almighty God. He embarked at Gravesend on the 17th inst., on board the "Crescent," Capt. Sargeant; and sailed from thence on the 19th.—The Rev. H. Baker and family, having embarked at Quilon, on board the "Upton Castle," Capt. Daggun, arrived off Portsmouth on the 4th of July, and reached London on the 9th.—The Rev. Samuel Gobat (p. 295), accompanied by the Rev. Theophilus Blumhardt from Basle, arrived in London, by the Rotterdam Steam Packet, on the 14th of July.—On the 29th of May, the "Lady M'Naughton," see p. 202, was crossing the Line: the Rev. John Tucker and his companion were well.—On occasion of a late Sermon in behalf of the Society, an excellent illustration was given, in a PAYMENT FOR PAST YEARS, of the admonition to *redeem the time*: an individual put 23l. into the plate, as payment of a debt due to the Society for not having subscribed 23 years ago.

General Bapt. Miss. Soc.—The Rev. John Goadby and Mrs. Goadby have sailed for India, in the "Alexander."

London Miss. Soc.—The Rev. Charles Miller, appointed to Neyoor, in the Travancore Mission, sailed for Madras, on June 6th, from Portsmouth, in the "Fergusson," Capt. Young.

Effects of Monopoly on the Price of the Scriptures—Under this head, at p. 295 of our last Number, an extract was given from the evidence of Mr. Child, of Bungay, before a Committee of the House of Commons, which we find, on inquiry, does not truly represent the facts of the case as it respects the British and Foreign Bible Society; the prices stated in the evidence being TWENTY PER CENT. HIGHER than those which the Society pays, and which it charges to its Auxiliaries. The question remains, we are assured, to be determined, if the monopoly were removed, whether the

Scriptures could be produced at a cheaper rate than they now are, with equal accuracy, beauty, and durability.

MEDITERRANEAN.

The Rev. Jonas King writes on the 8th of April from Athens—

The Bavarian Troops, about 360 in number, have arrived at Athens; and we now feel much relieved from the fears which we have had for a long time from the disorderly Greek Soldiers, and from thieves and robbers. It is pretty generally believed that Athens will be the seat of Government.

I have now an associate in my labours, the Rev. Elias Riggs. I have five Schools established—three Lancasterian—one for Girls—and one Hellenic; that is, for instruction in Ancient Greek, Grammar, Geography, Mathematics, English, and French. This Hellenic School contains about 70 scholars, from 7 or 8 to 35 years of age: in it is one priest 29 years of age, and one Deacon 35 years old. Every Saturday I expound in it a portion of the Scriptures; and on Sundays I have an exposition, in Greek, in one of the Lancasterian Schools, which the Scholars of all the Schools are invited to attend. It is a regular Service, with prayers and singing. In the afternoon I preach in Greek at my own house, to a small audience of from 15 or 20 to 35 or 40. I have also a catechetical class twice a week.

Mr. King adds, on the 12th—

This day the Bavarian Troops have taken possession of the Acropolis, and Greece may now be said to be free.

AUSTRALASIA.

Church Miss. Soc.—Mr. J. A. Wilson and Family (p. 98) arrived at Sydney on the 18th of February.

WEST INDIES, GUIANA, AND BOURBON.

Statistics of French Slave Colonies—The "Annales Maritimes" for 1831 furnish the following Returns for the preceding Year:—

	Free.		Slaves.		Imports.	Exports.
	Male	Fem.	Male	Fem.		
Martinique	21628	11789	41825	44474	13,554,447	12,421,365
Gusdaloupe	10555	11709	47259	5008	11,855,997	16,844,171
Fr. Guiana	3786		19851		1,715,100	1,635,294
Is. Bourbon	14059	15566	46383	25484	7,355,755	9,910,980

UNITED STATES.

Fearful Growth of Lotteries—Great efforts are making in Philadelphia to put an end, after the example of Britain, to the curse of Lotteries; which prevail to such an extent as to be accounted little inferior to Intemperance in demoralizing the community. No city in the Union has been so much injured by them as Philadelphia: in 1809, there were but 3 Lottery Offices in that city—there are now more than 200: during last year, Tickets of Four-Hundred-and-Twenty different Schemes were sold there, the Prizes of which amounted to 53,136,930 Dollars! On these sales the absolute loss to the purchasers is stated at 30,000 Dollars weekly.

Miscellanies.

PARLIAMENTARY RESOLUTIONS FOR THE EXTINCTION OF COLONIAL SLAVERY.

The following Resolutions were adopted by both Houses of Parliament:—

1. That immediate and effectual Measures be taken for the entire Abolition of Slavery throughout the Colonies, under such Provisions for regulating the Condition of the Negroes as may combine their welfare with the interests of the Proprietors.

2. That it is expedient that all Children born after the passing of any Act, or who shall be under the age of Six Years at the time of passing any Act of Parlia-

ment for this purpose, be declared free; subject nevertheless to such temporary restrictions as may be deemed necessary for their support and maintenance.

3. That all persons now Slaves shall be registered as Apprenticed Labourers, and acquire thereby all Rights and Privileges of Freemen; subject to the restriction of labouring, under conditions and for a time to be limited by Parliament, for their present Owners.

4. That toward the Compensation of the Proprietors and Owners, His Majesty be enabled to grant them a sum not exceeding 20,000,000*l.* sterling, to be appropriated as Parliament shall direct.

5. That His Majesty shall be enabled to defray any such expense as He may incur in establishing an efficient Stipendiary Magistracy in the Colonies; and in aiding the Local Legislatures in providing, upon liberal and comprehensive principles, for the Religious and Moral Education of the Negro Population to be emancipated.

**RESOLUTIONS OF THE ANTI-SLAVERY SOCIETY,
IN REFERENCE TO THE BILL NOW IN PARLIAMENT, FOUNDED ON THE
PRECEDING RESOLUTIONS.**

At a Meeting of the Anti-Slavery Society, held in Exeter Hall, on July 20th, Lord Suffield in the Chair, the following Resolutions were passed in reference to the Bill brought into Parliament for the Extinction of Colonial Slavery, which is founded on the preceding Parliamentary Resolutions:—

1. That this Meeting has heard with great grief and astonishment, that, in the Bill for the Abolition of Colonial Slavery, it is proposed to compel the Slaves to become Apprentices for twelve years, and some of the Children for even a longer period; during which time they are not allowed the choice of their Master, nor are they to be requited for their labour; which is, in fact, only a state of Modified Slavery under another name, and which we have reason exceedingly to dread will cause insurrection and bloodshed in the Colonies.

2. That, by the plainest principles of religion and justice, the Slave has an undoubted right to his freedom, without delay and without price: this Meeting, therefore, deprecates any plan, by which he is made to pay, by his labour or otherwise, either in whole or in part, the Price of his Emancipation.

3. That to entrust to the Colonial Assemblies the power of legislating in any way in reference to the labouring population, or leaving at their disposal or discretion the framing of any regulations respecting religious liberty, independently of the British Parliament, after the experience which we have had of the nature of their proceedings toward their bondmen, would be in the highest degree preposterous.

4. That this Meeting cannot, under the circumstances, consent to the grant of 20,000,000*l.*: but when that debt of justice which is due to the Negro shall have been fully paid by immediate Emancipation, this Meeting will cheerfully consent to promote such fair measures of relief to the West-India Planters as may be deemed needful by Parliament; leaving to the discretion of His Majesty's Government the consideration of such cases of distress as shall be proved to result from the measure.

5. That the Bounties and Protecting Duties imposed in favour of West-Indian Produce are a grievous pecuniary-burden on the country; and are partial and oppressive in restricting our commerce, and cruel and unjust in lessening the employment of the people: that if this Nation had not thus paid for the support of West-Indian Slavery, a system so cruelly oppressive and fearfully destructive of human life could not have been continued; and had not the natural increase of the Slaves been thus prevented, they would long since have become too numerous to have been profitably held in bondage: that, therefore, these Bounties and Protecting Duties ought forthwith to be abolished.

6. That the character of the proposed Bill for the Abolition of Colonial Slavery being, in its most important particulars, essentially at variance with the principles of the Memorial presented to His Majesty's Ministers on the 19th of April last, by 339 Delegates from all parts of Great Britain and Ireland, it is the opinion of this Meeting that those Gentlemen should be forthwith summoned to London, to support, by every effort in their power, the great principles to which they have, in that document, so solemnly pledged themselves.

We are happy to state that an important modification of the Bill has been obtained. On the Order of the Day being read, in the House of Commons, on the 24th of July, for going into a Committee on the Bill, Mr. Buxton moved, as an Instruction to the Committee, "That they shall

not, for the sake of the pecuniary interest of the Masters, impose any restraint or obligation on the Negro which shall not be necessary for his own welfare and for the general peace and order of society; and that they shall limit the duration of any temporary restrictions, which may be imposed on the freedom of the Negroes, to the shortest period that may be necessary to establish, on just principles, the System of Free Labour and adequate Wages." This Motion having been lost by a majority of SEVEN only in a House of 309 Members, the Colonial Secretary stated, in the Committee on the 25th, that, while Government felt it essential, not only by way of compensation to the Master, but also to the welfare of the Slaves, that they should be prepared for perfect freedom by the intermediate state of an effective Apprenticeship, it would be conceded to the strong feeling manifested by the House, that the period of Apprenticeship should be shortened—that of the class of Slaves denominated in the Bill "prædial," or Field Negroes, from twelve years to seven—and that of the "non-prædial," or Mechanics and Domestic Slaves, from seven to five years; and, as these periods would date from the present year, the Apprenticeships would wholly expire in the year 1840. A Motion by Mr. Buxton, that they should expire in 1836 instead of 1840, was lost by a majority of 117, there being 206 against the Motion and 89 for it; when the term proposed by Government was adopted.

TERRIFIC INCIDENT ON A MISSIONARY VOYAGE IN THE SUNDERBUNDS.

(With an Engraving.)

A VISIT by Messrs. Gogerly and Lacroix, of the London Missionary Society, to a Mela, or Religious Fair, on Saugor Island, in the beginning of 1831, was noticed at p. 85. In January of last year, they repeated their visit; and, after the close of the Festival, pursued their course through the Sunderbunds, in order to convey the tidings of the Gospel to the villagers who inhabit those dreary regions.

The Sunderbunds is an extensive tract of country to the south-east of Calcutta, and stretching along the coast of the Bay of Bengal. It is composed of a labyrinth of creeks, all of which are salt, except those which communicate with the principal arm of the Ganges: these natural canals form a complete inland navigation. The passages through the Sunderbunds for large vessels, Major Rennel observes, present a grand and curious spectacle:—

—a navigation of more than 200 miles through a thick forest, divided into numberless islands, by a multitude of channels so various in width, that a vessel has at one time her masts entangled among the branches of trees, and at another sails on a capacious river, beautifully skirted with woods, and affording in each direction a vista of several miles extent. The waters (with the exception above mentioned) are everywhere salt; and the whole extent of forest is abandoned to wild beasts; so that they are seldom visited but in cases of necessity, except by wood-cutters and salt-makers, whose "dreadful trade" is exercised at the peril of their lives; for the tigers not only appear on the margin in quest of prey, but often in the night-time swim to the boats that lie at anchor in the middle of the river.

Of these dangers the Missionaries witnessed a fearful instance on occasion of their last visit, above mentioned: we quote their own lively narrative; and, by permission of the Society, accompany it by the original Engraving.

About eleven o'clock in the forenoon, we cast anchor in the Barchurra Nuddee, with an extensive forest on both sides. An hour had just elapsed, when, at about a hundred yards from us, an alligator came up out of the river, to enjoy his noon-tide sleep in the rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerging from the jungle, and bending his steps toward the place where the alligator lay. In size the tiger exceeded the largest which we had ever seen; and his broad round face, when turned toward us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board to tremble at the

thought of encountering such a dreadful foe. With the most cautious pace imaginable, the tiger approached the alligator: his raised foot remained some seconds before he replaced it on the ground; and so he proceeded till he came within the power of his leap, when, exerting all his strength and bounding from the earth, he descended immediately upon the alligator's back, and seized it by its throat. The monster of the deep, roused from its slumber, opened its tremendous jaws, and slashed its terrific tail; and, while the conflict lasted, each seemed to exert its utmost strength. The tiger, however, had the advantage, for he had grasped the alligator in a part of the neck, which entirely prevented him from turning his head sufficiently round to seize his antagonist; and though many severe blows were inflicted on the body of the tiger by its saw-like tail, the noble beast of the forest, when the battle was concluded, shook his brawny sides, and seemed unconscious of any pain. Having overcome the alligator, he dragged it a little farther on the shore, and sat over it exactly in the attitude of a cat sitting over a captive mouse. He then took the creature in his mouth, and gently walked off with it into the jungles. About ten minutes afterward, we saw the tiger emerge from the forest; and, after gazing at us for a few minutes, and perhaps imagining that we were almost too far from the shore to allow him to add us to the number of his trophies of victory and blood, he slowly pursued his course in a different direction to where he had left his prey, and we saw him no more. In less than an hour afterward, the alligator, who had been stunned but not killed, crept out of the jungle, and though evidently much injured, yet with some difficulty reached the river, and escaped the power of his sanguinary foe: he, however, was too much lacerated to remain long in the water, and soon came again to land; but took the precaution of exposing but a part of his body, and keeping his face toward the shore: he continued but a very short time, and again launched into the deep, repeating his visits to the beach almost every quarter of an hour whilst we remained. The sight was certainly dreadfully magnificent, and one we believe which is very seldom witnessed. It taught us and our people a very important lesson, viz. not to go needlessly on shore in such a place. Immediately before this circumstance occurred, one of our Native Christians had expressed a wish to his friends, as he had hitherto seen nothing to alarm him, to go and examine the nature of the country. What followed, completely satisfied his curiosity.

The next day we passed the Thakooran, and arrived at night at the Mutwal, both immense rivers, about five miles broad. During the whole of this day we did not see a single human being; nor hear a sound, except the howling of the winds through the forest trees, the splashing of the waters, and the occasional screaming of the seagull. At night we passed through very a narrow channel, and the boat frequently was brushed by the leaves and branches of the trees on shore: the moon was at its full, and enabled the boatmen to perceive a huge tiger stealing from behind the bushes and following the boat, waiting an opportunity of springing on board, and seizing one of us as his prey: the poor people, dreadfully alarmed, pulled with all their might; and, with the blessing of God, after some considerable time, we entered the large river, and thus escaped the danger with which we were threatened.

Having come to anchor, the following evening, in a place so exceedingly wild that we imagined no human being, in his right senses, would attempt to put his foot on shore, we were astonished at perceiving two men running with all their might along the beach—occasionally entering the jungles for a few minutes—then emerging again, and pursuing their course with the greatest possible speed. They were armed merely with thick sticks. We were afterward informed that they were going to present the evening sacrifice of their party; and, in order to prevent being seized by a tiger, they kept constantly on the run—the habits of that animal, as they supposed, not allowing him to seize on his prey while it continues in rapid motion. There is no doubt, however, but that several of these poor infatuated creatures in this way are destroyed. The conduct of these people, when compared with that of thousands of Professing Christians, afforded us matter for painful reflection: they, to obtain the favour and protection of the god of their tribe, consider no danger or fatigue too great; but, boldly traversing paths untrod by human feet, except their own, every evening, with their lives in their hands, go forth to present their sacrifices and offer up their prayers—while thousands of those called by the Name of Christ, living under a Dispensation where mercy and not sacrifice is required, who are called to enjoy, sabbath after sabbath and time after time, the ordinances of Religion, remain indifferent to its concerns; and, rather than go to the House of God, continue in idleness at home, or spend their time in the service of Satan abroad.

TERRIFIC INCIDENT ON A MISSIONARY VOYAGE IN THE SUNDERBUNDS.



Missionary Register.

AUGUST, 1833.

Biography.

MEMOIR OF RABENOHAJA,

A CONVERTED SLAVE OF MADAGASCAR.

THIS Memoir was drawn up by Mr. Edward Baker, of the London Missionary Society, and in charge of its Printing-office in Madagascar.

The Natives of Madagascar place greater confidence in those Domestic Slaves who are born in their Master's family, than in those obtained by purchase or war: because the latter class, ever mourning after their native country and original freedom, disregard their Master's interests, and are prone to run away whenever they can; while those born in the family, having no home but their Master's house, naturally look on themselves as a part of his family, and are, in fact, in conversation, often termed "Children." It was hence that Rabenohaja, though rather deficient in activity and intelligence, was appointed to follow and wait upon his Master's son, during his attendance at school as a learner, and afterward when he became a teacher.

Many Slaves of this description daily attending their young Masters to school, the Missionary Brethren, Griffiths and Johns, occupied a room in a house adjoining the Chapel for the instruction of all such Attendant Slaves as chose to learn; and here Rabenohaja became a pupil, in the year 1828.

At first he seemed rather dull, and his progress was very slow: but, after a few months, he began to understand the nature and feel the value of Christianity; and his progress in learning became immediately so rapid, that he could soon read with ease any thing printed in his native language. He was enabled to receive the Gospel of Christ like a little child: he felt himself to be a lost sinner; and he found in Jesus Christ a Saviour just suited to him; and he believed on Him, rejoicing that He had died to save sinners, and was able to save unto the uttermost all that come unto God by Him.

While religion thus wonderfully improved his intellectual and moral character, it imparted new vigour to all his habits: he became increasingly active and diligent as a servant. His mind seemed

August, 1833.

to expand, and his imagination to be enlivened, by the new views which Christianity gave of the relation in which even he, as one of the human race, stood toward the Great Creator and Preserver of the Universe. Indeed, it might be truly affirmed of Rabenohaja, that he was not like the same person he formerly was.

There was in his character a union of the utmost humility and self-abasement, with a certain degree of manly sentiment and aspiring hope. He knew that he was among the lowest in the ranks of his own countrymen, of whom the highest were greatly inferior to the White European People: yet he felt, that, as a Christian, he could, equally with the highest, know and adore his Creator. He was at once meek, yet aspiring; abased, yet elevated. He often used to say, "I am only a poor slave; but, nevertheless, I trust I love the Lord Jesus."

Though he was a stranger to that refined sensibility which is found in polished society, he possessed a sensibility of infinitely more value—a constant fear of offending his Creator, and a quick perception of the sinfulness of actions. He would never shrink from eating his humble meal of simple rice or manioc-root from a leaf of the banana-tree or a piece of rush matting; but he shuddered at the thought of uniting with his countrymen in their licentious, impious, and cruel practices: he beheld without emotion their half-naked persons, wretched houses, and miserable outward-condition, for with these he had always been familiar; but he was horror-struck at the contemplation of their utter ignorance, and stupid, idolatrous, and ungoverned sensuality. This sensibility was to him a sort of spiritual eye-sight and new-created faculty, which warned his soul of whatever was offensive to God, as our outward senses discover to us what is agreeable or repugnant to our appetites.

During part of the years 1829 and

2 Y

1830, he used to repair to the Printing-office very often, and sometimes daily, to read over any Tract or Portion of the Testament which might happen to be in the press; and afterward he would assist us, of his own accord, in any work that we might have on hand. So desirous was he to read faster than we could possibly print, that he often desired me to teach him English, that he might read such Tracts as "The Poor Negro,"* without waiting until they were printed in his own language; but I always dissuaded him from the attempt, thinking it too difficult for him.

About the middle of the year 1830, greatly increased attention to Christianity was manifested by the Natives of Madagascar: greater numbers pressed eagerly to us for instruction than the Chapels could hold; and Houses of Prayer multiplied, both within and out of our Station—the Capital. Rabenohaja was among the earliest and most zealous of the "Believers," as the Christians were termed in derision. He was ever active, in teaching some to read, in persuading others to attend Divine Service, and in assisting at the Prayer Meetings established by the Natives among themselves.

His Young Master had, in the mean time, been appointed to superintend a school at a village 60 or 70 miles to the west of the Mission Station; and, in September 1830, Rabenohaja was ordered to join him at that village.

On the evening preceding his departure, a special Prayer Meeting was held for the purpose of commending him to the Divine Guidance and Protection. He wept on taking leave; saying, "I am but as an infant in the knowledge of God's Word, and I must leave the fountain from whence I have drawn all my little knowledge." However, he cheered himself with the hope of being made useful in a new sphere of labour; and, as it will be seen, God suffered not that pious hope to be frustrated.

He departed, carrying on his back a small bundle; containing his highly-prized New Testament, detached portions of the Old Testament, Catechisms, Tracts, Hymn-books, and Spelling-books, all in his native language.

He felt some anxiety while on the road, as he afterward told me, lest his Young Master, who was still an idolater, should deal harshly with him on account

of his religion. On a previous occasion he had commanded Rabenohaja to worship his charms and idols, on pain of the severest punishment; but the poor Slave, by pleading the fidelity of his conduct since professing Christianity, and expressing his determination to suffer death rather than perform an act of idolatrous worship, escaped without compliance: but now Rabenohaja felt like Jacob, in the prospect of meeting his brother Esau, *afraid and distressed*; and, like Jacob, he prayed that Jehovah would give him favour in the eyes of his superior and his petition was granted; for his Young Master was so gratified at his skill in reading, that, on the second day after his arrival, he appointed him to assist in teaching, and ever afterward treated him with kindness and respect.

Rabenohaja was now placed in a situation which his pious zeal rendered a sphere of extensive usefulness. While engaged in imparting the elements of knowledge to the scholars, he habitually sought to communicate some portion of the life-giving truths of the Gospel; and when disengaged, especially in the evenings, he endeavoured, by conversation and Prayer-Meetings, to make the adults acquainted with the same eternal truths.

Rabenohaja had long desired to speak with his Master on the excellency of Christianity; and a favourable opportunity at length occurred: his Master was confined to his bed by a severe sickness, when Rabenohaja ventured to reason with him on the folly of trusting in idols and charms, which manifestly availed us nothing either in sickness or health. The Master, humbled by sickness, listened to the admonition of his Slave, and confessed that his belief in the idolatry of his country had been shaken many years before by the following singular circumstance:—"I was," said he, "in the court-yard with Radama, the King, and many Officers; when, suddenly, in rushed the Keeper of the great National Idol, carrying a pole with red velvet at the end of it—the ordinary symbol of the Idol. On arriving within the palace-yard, he ran round and about like one frantic: on being asked by the King, he said that the Idol made him act in so frantic a manner, which he himself could not avoid. 'It is surprising,' said the King, 'that the God should affect you so powerfully: let me try if it will be the same with me.' On which the King took the pole, and walked

* "The Negro Servant," by the late Rev. Legh Richmond.

gravely round the court, without the slightest emotion. He then," continued the Master, "turned round to me, and said, 'Perhaps I am too heavy for the god to move: do you try, you are light enough.' Accordingly, I took the pole in my hands, and walked about, but without experiencing any ecstasy; and then restored it to the poor keeper, who slunk off, not a little mortified at the result of the King's experiment. Since this affair, I have always had a lurking disbelief in the idols."

After this conversation, Rabenhaja was increasingly bold in giving religious instruction to all who were willing to receive it: a few were willing; and all agreed that Rabenhaja, though a Slave, was certainly the wisest young man whom they had ever known.

At length an enlarged field of usefulness was opened to him, in the following way.

A Chieftain of a neighbouring village came to him one day, and said, "You have learned the books, and all the people think you know every thing. Now I come to tell you, that for three years I have been ill of a large abscess in my stomach; and although I have been continually spending my money for charms and medicines to cure it, yet I only get worse and worse; so pray try if you can do any thing for me." Rabenhaja replied, "I have learned from the books, that all these diseases which afflict us on earth come originally from the hand of God, as a punishment to us, because we have forgotten Him, and trusted in charms and idols; and therefore, the first thing which we learn should be, what will bring us again into friendship with God." "That may be true," rejoined the sick Chieftain; "but here am I, on the point of dying by this disease: will God send me any medicine?" "I do not say He will directly," said the Slave; "but God, if trusted in, may cause His blessing to follow the means which we shall employ, and so a cure may follow." He then promised to employ such means as he had seen used in like cases; only, however, on condition that the chieftain would take off all beads, amulets, or other charms from his wrists, neck, and feet; and remove all idols from his house. These terms being agreed to, he repaired to the Chieftain's house, and there commenced the cure by prayer. He then prepared a poultice of manioc-root, just as he had often made paste for us (to use his own comparison) in the book-binding. This, in two days' time,

brought the abscess to a suppuration; and, in a fortnight, the Chieftain was comparatively well. He came to express his gratitude to the Slave, and said that he wished himself and all his family to begin learning the books, for he was assured the instruction which they gave was true and good. The family, consisting of about thirty persons, at once began to learn: their village was about two miles distant, and Rabenhaja went over frequently to teach them, and, every Sunday, to read the Scriptures and pray with them. The people of the village were amazed: "Is this," said they, "by the Sovereign's orders, that these adult people, young and old, learn the book in their own houses?" "No," replied the Chieftain, "but because I am convinced that the book is good for us all." When we first heard of this, in April 1831, some of the young people could read a little, and the old folks were plodding their way.

Rabenhaja had been among the first of the Natives who expressed a wish to be baptized; and would gladly have joined the first baptisms in May 1831, but his Master had not then granted his consent, nor allowed him to spend a fortnight or three weeks in town as he wished to do on that occasion: afterward, however, permission was given, and he immediately repaired to town for that purpose. There needed very little examination before baptism, as his conduct had long been, not merely irreproachable, but truly ornamental to his Christian Profession: he was therefore admitted, by the Rev. Mr. Griffiths, to the ordinances of Baptism and the Lord's Supper, on November 5, 1831.

We had never encouraged, but rather discouraged the Natives in changing their proper and original names; both to prevent any appearance of affectation in the choice of Scripture names, and to avoid the appearance of singularity which the change would occasion in the eyes of the unbelieving multitude. The converts, therefore, pronounced their names immediately before the administration of baptism, no previous inquiry being made. It was then that Rabenhaja first pronounced for his name the singular word "Ra-poor-negro." Mr. Griffiths was surprised, and inquired again, "Ra-poor-negro, do you say?" "Yes," said he, "that is the name, which I wish to take;" and so he was forthwith baptized, "Ra-poor-negro." The monosyllable "Ra" has no meaning in itself, but is merely a

prefix, shewing the word that follows to be a proper name. The word is therefore simply equivalent to, THE POOR NEGRO. I afterward asked him how he came to think of so singular a name. "Oh," said he, "I had seen in your Printing-office the Tract of The Poor Negro, with a wood-cut representing him with his knees bended and his eyes lifted up to heaven; and I thought, being a Slave like him, there was nothing which I so much desired as to become like him in disposition; and therefore I took his name." I explained to him that the words, "Poor Negro," were not a proper name, but pointed out the state and character: "Well," said he, "I wish it may prove a true description of my character, as it certainly is of my condition in life."

Immediately after this, he prepared to return to his Master, in the village 60 or 70 miles to the westward. He had been twice sick of the endemic fever of Madagascar, which prevails at that distance from the capital; and he entertained some apprehension that a third attack might prove fatal; and even went so far as to say to some of his most intimate believing friends, "I think we shall not see each other's faces again on earth—Jesus will soon fetch me."

He passed the evening prior to his departure at my house. I exhorted him not to entertain any undue apprehensions, but to trust in God; giving him, at the same time, medicine to use in case of taking the fever. He expressed, repeatedly, his total freedom from any fear of the disease or of death itself; but said that it was well to be "always ready." I read a chapter in the New Testament, and he prayed with much fervour and copiousness. On the morrow, after bidding us all an affectionate farewell, he set out on his journey.

A few weeks afterward, he wrote to me for a new supply of spelling and reading books; and, for some weeks longer, we continued to hear of his increased activity and zeal, in teaching and exhorting all persons who would listen to him.

After a while, however, the melancholy news suddenly reached us that Ra-poor-negro was dead. An attack of the fever had suddenly terminated his earthly course. Two of his adult scholars came to town expressly to announce to us this sad intelligence. He was ill only three days; and, during that period, repeatedly ex-

claimed, "I am going to Jehovah Jesus! Jesus is fetching me: I do not fear!" This expression, "Jehovah Jesus," is one which the Natives have of themselves adopted, without any suggestion of ours: I do not think that any of the Missionary Brethren have ever used it: yet, on my leaving Madagascar, several of the Native Christians used as their farewell benediction, "May you be blessed of Jehovah Jesus!"

The last expression which Ra-poor-negro used—and he uttered it repeatedly—was, "I do not fear! I do not fear!" These brief and simple words, uttered in the hour of death, by the lips of one who had been once a Heathen, bear as strong an emphasis as human language can admit. And whence the peculiar emphasis? It arises hence—that the simple and artless minds of the Heathen do not attempt to conceal their dread of death. The stoniest-hearted men will, as I have had occasion to observe in Madagascar, when stretched on a death-bed, exclaim, with all the feebleness of children and the anguish of despair, "I die! I die! O mother! O father! I die!" while the big tears will trickle down their olive cheeks in abundance. In accordance with such feelings, the Natives shun all conversation on death, as most repugnant to their feelings; and account it the height of cruelty to speak of the probability of a sick friend's death, even to his relatives. The infidels of Christendom, indeed, affect to scoff at death, and pretend to face it boldly; but the language of nature, like that which I have been describing, will always prove that there is a *bitterness of death*, which no mere human strength of mind or heart can overcome. It is an affecting sight to see a Heathen die. I think such a sight, if seriously contemplated by the most hardened infidel, would either constrain him to seek an eternal arm to lean on in the last hour, or it would leave a dagger in his conscience which no mortal efforts would be able to pluck out. How inestimable, then, is that Gospel, which can enable a poor Slave to say with his last breath, "I do not fear!"

The Native Christians were much affected with this expression; and the more so, as Ra-poor-negro was the first of the Baptized Christians in Madagascar whom the providence of God removed from the present scene.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

TWENTY-NINTH REPORT.

Remarks on the Funds.

A COMPARISON of the Funds with those of the preceding year shews a diminution of more than 6000*l.*; which is chiefly found under the head of Legacies, Annual Subscriptions, and Free Contributions. In adverting to this diminution, your Committee are so deeply sensible that many causes have contributed to it, beyond the reach of human controul, that they would not for a single moment be understood as reflecting on the contributors for a want of their accustomed zeal. It may be said, they conceive, with entire truth, that it is a matter of gratitude and astonishment that the diminution is not far greater, than that it has amounted to the sum specified.

The total Expenditure of the Society, in its Twenty-nine Years, has been 1,967,058*l.* 18*s.*

Issues of the Scriptures.

The Issues of the Scriptures from the Society's Depository at home have amounted to 308,657, and from Depositories abroad to 228,184. Of the issues at home, 6077 have been of those provided for the Cholera Loan-Stock.

The Issues of the Year at home consisted of 140,295 Bibles and 168,362 Testaments, and those on the Continent of 28,977 Bibles and 199,207 Testaments; forming a total of 536,841, and making a grand Total from the beginning of 3,120,183 Bibles and 8,025,273 Testaments.

Summary of Languages and Dialects,

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	44
Re-translations	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society, 72	
New Translations commenced or completed	36

Total 157

Auxiliaries and Associations.

The Auxiliaries and Associations

in Great Britain have increased from 2614 to 2721: no Returns have been lately received of the number connected with the Colonies and with Ireland; but the last being, respectively, 93 and 623, the total may be stated at 3437. The total of the Twenty-eighth Year should have been stated at p. 330 of our last Volume, as 3330, instead of 3300.

Exertions of the Auxiliaries and Associations in supplying the Scriptures.

Of the great bulk of the supplies purchased by the Auxiliaries and Branch Societies and Associations, your Committee do not, of course, attempt to furnish the particulars; but they cannot content themselves without expressing their gratitude for those unwearied efforts, continued, with almost unvarying sameness, from year to year, by the Committees, the Officers, and, above all, the Collectors, in furnishing the Poor in their respective neighbourhoods with copies of the Sacred Volume. The object of the Society varies not, and the means for its accomplishment admit but of little variation: but the importance of the object will bear reflection in the calmest moments of retirement; and it is owing to this, your Committee are persuaded, that this amount of continued labour is to be attributed. Without tracing the ulterior consequences, it is believed to be an exceedingly important thing to place in every family, and in the hands of every member of a family who can use it, a copy of the Sacred Volume; and wherever it can be reported, in a given neighbourhood, that this is done, a great work, it may be fairly said, is accomplished.

Suggestion of Measures for a still more efficient Supply of the Scriptures at Home.

Your Committee have had innumerable proofs that the work of the Society—supplying the demand for the Scriptures—is greatly increased; and that, in our own country, there are many districts where the Scriptures are still wanted, It has behoved them, therefore, seriously to consider whether the period be not arrived for making new efforts. The Domestic Agents have, in consequence, been requested to prepare a Report on the state of the Auxiliaries, and to suggest such measures as may promise a revival and an increase of interest in the

Society's object. This has been done, and a few particulars taken in connexion with the Report will suitably close the detail of the proceedings of your Committee. The attention of Committees and Officers of Auxiliary and other Societies is particularly requested to this subject; as much will depend, as it regards the future prosperity of the Society, on their kind concurrence and active exertions.

The Agents have stated, in their Report, that there are Two Thousand Societies which ought to hold Annual Meetings: of these, not more than Eight Hundred did so in the last year; and the Agents likewise express their fears that Committee Meetings are by no means regularly held; and they observe—

We have found, in every part of the kingdom, the clearest evidence that Bible Societies flourish or decay, in direct proportion to their adherence to, or neglect of, the Rules adopted for their regulation. These Rules provide for regular Committee and Anniversary Meetings; and while fully sensible of the importance of Committee Meetings, we know, from painful experience, the injurious effects resulting from an omission of the Anniversaries.

The Agents have also stated, in their Report, that there is not a single County in England in which they can say that the object of the Society is fully attained.

Among the methods suggested of introducing the requisite improvements as it respects the Anniversary Meetings, the following received the sanction of your Committee, as at once practical and promising good results—increasing the number of Visitors; or of those Ministers, and other Gentlemen, who afford occasional assistance by attending Anniversary Meetings.

Many Gentlemen have, accordingly, been written to; and favourable replies have been received from several.

The necessity of some such plan being adopted, is too plain to be questioned. With all their zeal, and all their willingness to labour in the cause of the Society, it is physically impossible for the Secretaries, the Agents, and the other few friends who have hitherto kindly assisted in the work, to attend all the Anniversaries at which assistance may be required. Another plan might indeed be proposed—that of adding to the number of the Agents employed by the Society; but, while sufficient has been said to prove to demonstration the desirableness of making the addition already noticed, your Committee felt unwilling to advance another

step without at least a previous trial of the measure now recommended.

Many evidences have also been afforded, that much benefit is derived to the Cause of the Society, when the Agents, who are thoroughly acquainted with all its plans, can devote a due proportion of time to the internal affairs of the Auxiliaries, Branches, and Associations, and not limit themselves merely to an attendance at Public Meetings: and your Committee have, in consequence, been desirous of providing for every County, in succession, the advantages of an extended visit by one of the Agents of the Society.

Grants of Money and Books.

	£.	s.	d.
Domestic.....	14,633	16	7
Europe	19,142	18	11
Asia	2,833	3	6
Africa	235	14	5
America and West Indies	455	5	6
Total.....	£.37,300	18	11

Grounds for Gratitude and Calls for Enlarged Exertions.

In concluding their Report, how shall the Committee sufficiently express their gratitude that they have not, as the two preceding Committees had, to advert to the painful subject of divisions existing in the bosom of the Institution; but to record, that they have been allowed to conduct the affairs of the Society with entire tranquillity? Conscious, however, that the great Spiritual Adversary is ever desirous of dividing those who are unitedly labouring to destroy his power, they would venture to express their earnest desire that brotherly love may continue—that all the Members of the Society may watch over their own spirit—that occasions of offence may be avoided—and that the tendency of the collisions of the day in which we live may thus be happily counteracted. The same reasons remain in full force for the Members of the Society continuing to implore the gracious help of the Eternal Spirit—to guide, controul, and sanctify their own minds, while engaged in promoting the circulation of the Scriptures—and to make those Scriptures a blessing, a savour of life unto life, wherever the Society, in the good providence of God, is permitted to convey them.

Leaving, however, this train of reflection, there are a variety of points suggested by a review of the year; the consideration of which, while it promotes the liveliest gratitude for the past, will bid the

Members of the Society *forget the things which are behind*, and inscribe on their banner, as the watchword for the coming year, *Reach forth unto the things which are before*. What shall be said, for example, to the statement given as the recorded and deliberate judgment of the Domestic Agents, that there is not a single County in England in which the Society's object can be at all considered as perfectly attained? Given neighbourhoods may be found where every family is in possession of the Sacred Volume; but many are the districts in which, notwithstanding the efficient labours of Kindred Institutions, as well as those of your own, families on families remain unsupplied. What have been the discoveries in other parts of Christendom which have been made during the year? Let but the Ten Thousand Families in the Swedish Diocese of Westerås be summoned as witnesses—let them attest the fact, that much yet remains to be done!

The seed of former years is evidently beginning to spring up in various directions; and what are the results, as it respects the labours of the Society?—a desire to possess more and more of the Scriptures. Portions have been circulated, and the Whole Volume begins to be wanted; and there appear as suppliants before the Society, Christians gathered from among the Heathen—those who are still Heathen, but in whom the day seems to be dawning—and those who have long been called Christians, but who have had little beyond the name. And what is their entreaty, but that, having begun, you would not draw back; but continue your benevolent aid, and still freely impart of your abundance to supply their necessities? Surely it is not too much to say, that, in many a hitherto-barren spot, there is an evident preparedness to receive the good seed of the kingdom. Familiar to every ear as is the similitude—it is as true as it is familiar—*the fields are white already unto the harvest*. The fallow-ground has been broken up, and the sowers are engaged in scattering the seed; and those who are to receive, and those who are to distribute that seed, have alike their eye fixed upon the Society; and seem as though, in their very looks, they anxiously inquired, "Are the supplies to be cut off?—are we to be favoured no more?—are you wearied in well-doing?—will you withdraw from the work to which you have set your hand?"

Who can recount the innumerable

claims of gratitude, which press with so much urgency upon the inhabitants of our own highly-favoured land? Mercies of every kind lie thick around us—mercies, bestowed not for our righteousness' sake: for the heart sickens at the too-manifold proofs which are given of the awful aboundings of Iniquity in the midst of our land, iniquities the greater in proportion to that light in despite of which they are committed—mercies, which ought to appear the greater as we thus call to mind their wholly-undeserved character; and which ought again to rise still higher in our esteem, when we compare our lot with that of many other nations—and mercies, the remembrance of which should make us feel as an Apostle felt, when he confessed himself a debtor unto all, and willing, therefore, to spend and to be spent in preaching unto all the Gospel of Christ. Oh let not our Lord's reproach, conveyed in the question *Where are the nine?* be again applicable! Or, if too many will not *praise the Lord for His goodness, and for the wonders that He doeth for the Children of men*, let the members of this and kindred institutions testify their gratitude, by faithfully and diligently occupying that post to which they have been called; and if they record the mildness with which the pestilence executed its commission in this our land, as compared with what befel other countries—if they record its gracious removal, let them labour with renewed effort to spread abroad the knowledge of that Tree of Life whose leaves are designed for the healing of nations—for the staying of the moral pestilence. If they have heard of harvests failing in other countries, while in their own land no such failure occurred, and no famine—the frequent and aggravating accompaniment of pestilence—let their efforts be renewed to convey, through the Scriptures, the knowledge of Him who is the Bread of Life, of which whosoever partaketh shall hunger no more. If they have heard of many and well-attested cases in which the Scriptures have either promoted a religious inquiry, which has issued in the soul's conversion to God, or greatly tended to the edification of others who had before experienced their saving benefit, let them go on, remembering that the Spirit of the Lord is not straitened, and that His Word *doeth good unto them that walk uprightly*.

UNITED BRETHREN.

A SEPARATE Fund has been in operation for some years, applicable especially to the futherance of the Brethren's Missions in the West Indies; and another appropriated to the Christian Instruction of Negro Children. Nearly 7000*l.* appears to have been contributed to these Funds; but as they are both considerably in arrear, while circumstances call for increased expenditure, the London Association in aid of the Brethren's efforts has issued an

Appeal in behalf of the West-Indies' Missions.

Of this Appeal we here extract the substance.

At this period, so momentous to the Negro Population in the British West-Indies, the Christian Mind must be more than ever anxious that the mild and transforming influence of the Gospel of Christ may be extensively in operation, to prepare that people for freedom, and teach them how to improve the blessing. Those who know the character of the Moravian Missions, and that they are widely established in the West-Indies, will, under these circumstances, naturally inquire, Where and to what extent are they already employed there?—and, What prospect exists of the further extension of their invaluable labours?

The Brethren now occupy 25 Stations among the Negroes; and 112 of their Missionaries, male and female, are constantly instructing about 39,000 of that race, of whom more than 13,500 are Communicants, and a large number are Children receiving a Christian Education.

In Jamaica—where, since the late unhappy insurrection, the Brethren's Missionaries are left almost alone, but are still permitted to labour, and even to extend their exertions—18 Missionaries occupy 6 Stations, superintend 8 detached School-rooms (besides those in the Settlements), in which they also preach, and they have above 5000 souls in their Congregations: but the call for further aid is loud and general: in various quarters of the Island there is reason to believe that the Brethren's labours would be very acceptable and beneficial.

The number of Evening Schools on Estates in all the Islands has been augmented: in St. Kitt's, there were, some time ago, 17: in Antigua, there are 40

connected with St. John's Congregation alone. They might be increased, if the scanty salaries required for teachers—about 3*l.* sterling for each—could be supplied.

Invitations to other Islands and Stations are not wanting; but, as the "West-India Fund" was, by the last account, 248*l.* and the "Negro-School Fund" 289*l.* in arrear, the Brethren can comply with none of these calls, unless the friends of the Gospel in this country will kindly add, to the limited contributions on the spot, the means for constructing and permanently maintaining the required Stations. A considerable sum might now be placed at the disposal of the Brethren with the prospect of most extensive advantage. Multitudes of Negroes are thirsting for the Gospel, and are inviting the Missionaries. Thousands are, in every year, passing into eternity, without even hearing its sound. Hence the vast importance of PROMPT and EFFICIENT efforts to spread the Gospel among them. To the compassionate and Christian feeling of the friends of the Gospel and of the Negro the Committee look with confidence, under the Divine Blessing, for an encouraging result of the present Appeal.

Continent.

Germany.

UNITED BRETHREN.

FROM the document quoted at pp. 229—232 of the Number for May, we now extract

Notices of various Events, Proceedings, and Experiences, during the First Century of the Missions.

Best Methods of awakening the Heathen, and of treating Converts.

Experience has furnished us, under the guidance of the Spirit of God, with the best method of instructing the Heathen; shewing us how they ought first to be taught, and how, after having received with meekness the engrafted word, they ought to be treated. The directions given to our earliest Missionaries were necessarily of a very general nature, because those who sent them were totally unacquainted with the character and habits of the people to whom their benevolent attention was directed. The chief points inculcated were, that they should continue in the pure doctrine of the Bible—implore the influences of the Holy Spirit to lead them into all truth—and

walk in Christian love, simplicity, and meekness. Further instructions could not, at that time, be given.

A considerable period elapsed before the Brethren in Greenland discovered the true method of reaching the hearts of the Heathen. The remarkable experience which they then made, in the conversion of Kayarnak*, in the year 1733, clearly shewed that the Word of the Cross is alone *the power of God unto salvation*; and that, by the preaching thereof, the dead are raised to life, and sinners are brought to the knowledge of their lost estate, and of the truth, which sets them free from the guilt and power of sin. Again, it was a matter of no small difficulty to find out, in the treatment of the Converts from among the Heathen, the due medium between too much strictness, and too great a degree of forbearance. A period of nearly ten years had elapsed since the commencement of the Missions, when the late Count Zinzendorf found it needful to admonish the Missionaries, neither to enter into other men's labours, nor exclusively to adhere to the particular statutes and regulations of the Congregations at home, as the rule in all their proceedings with the Converted Heathen. Thus a considerable period of time elapsed previous to the developement and adoption of those excellent principles, which are set forth in the Treatise published by Bishop Spangenberg, concerning the labours of the Brethren among the Heathen, and which are now explained and enforced in the Instructions given to our Missionary Brethren and Sisters. In the application of these principles, proper regard must, however, be had to the circumstances of the people among whom our Brethren have to labour: for the MANNER of proclaiming the truths of the Gospel must assuredly vary, according to the different conditions of those to whom that proclamation is addressed, whether they be West-Indian Slaves or Indian Freemen. The plan of appointing National Assistants, or Helpers as they are often called, has been attended with very great success: these Assistants are employed in visiting the sick and infirm—speaking a word in season to their countrymen in private—and, in some instances (principally in the Danish West-India-Islands and Greenland), in the delivery of public discourses, while they are themselves expected to be examples to the flock in word and conversation.

* See p. 397 of our Volume for 1821. — *Editors.*
Aug. 1833.

Dangers. Casualties. State of Health, and lengthened Services, among the Labourers.

Notwithstanding the innumerable and frequently tedious and perilous journeys of our Missionaries by land and sea, the number of those who have lost their lives by shipwreck or otherwise is but small—not exceeding ten persons; but ten others have finished their course in consequence of illness, either while on the way to the place of their destination, or on their passage home. A somewhat greater number have obtained the crown of martyrdom; falling victims to the murderous rage of the Heathen, to whom they were desirous of bringing the glad tidings of peace and salvation.

The climate of the polar and tropical regions, in which many of our Missionaries are called to labour, proves, as might be expected, very injurious to their health: the long and stormy winter, which prevails during the greater part of the year on the inhospitable and barren shore of Greenland, occasions frequent catarrhal diseases. In earlier times, our Brethren on this station had often to suffer hunger, owing to the failure of the usual supplies of provisions from Europe; and, during the wars succeeding the French Revolution, they would, on more than one occasion, have been exposed to similar distress, had not an unexpected supply been sent them from England. The extremes of heat and cold are much more considerable in Labrador than in Greenland; and the sudden changes of the temperature frequently produce pleuretic affections, which though in general more fatal to the Natives than to the Europeans, have, in single instances, endangered the lives of the Europeans also. The yellow-fever, and other disorders of a similar nature, are often very fatal in the West Indies and Surinam. The mortality among the inhabitants of the Danish West Indies seems in general, from the earliest times, to have been greater than among those in the English Colonies: in the Danish, 190 Brethren and Sisters have departed this life within the century. The hurricanes, to which the West Indies are exposed, have caused frequent and severe injury to the premises in our various Settlements; but our Missionaries have hitherto been graciously preserved from all bodily harm, though, in some instances, their health has been seriously affected by these visitations. The climate at the Cape is justly considered temperate: in Ennon, however, the heat is at times oppressive, the thermo-

meter rising above the 100th degree of Fahrenheit's scale; and, on the other hand, in the hilly district of Shiloh, frost and snow are no unusual phenomena during the winter—a circumstance unfavourable to the health of those who are liable to acute rheumatic affections.

Yet, notwithstanding the various hardships and hazards incident to the Missionary Calling, the Annals of the Brethren's Missions present not a few instances of long-protracted service. Not to mention the very considerable number of Brethren who have laboured from thirty to forty years in this arduous field, it may be sufficient to give the names of a few who have been spared during a yet-longer period. In Greenland, Br. John Beck was employed forty-three years, and his son, Jacob Beck, fifty-two; John Soerensen, forty-seven; J. Fliegel, forty-one; John G. Gorke, forty-four; and J. G. Grillich (still in service), forty-six years. In Labrador, Br. G. Schmidtman laboured forty-three, and Suen Anderson forty years. In the Danish Islands, Br. Matth. Wied completed a forty-one years' service. Among the North-American Indians, Br. Heckenwälder was engaged as a Missionary for about forty years; and Br. David Zeisberger, the son of one of the first emigrants out of Moravia, for the unexampled period of sixty-two years; justly earning, as Dr. Brown remarks, in his History of Protestant Missions, the honourable title of the "Apostle of the Indians."

Publications by the Brethren in Heathen Languages.

The acquisition of the various foreign languages, which are required to be known on our several Stations, constitutes no small difficulty connected with the Missionary Service: the more so, as by far the greater number of our Brethren and Sisters engaged in it belong to the class of the unlearned; though generally possessed of the rudiments of useful knowledge, afforded by a common school-education.

The language of the Greenlanders and Esquimaux is one of a peculiarly-complicated character, and years must elapse before a Missionary can acquire even a tolerable knowledge of it. The Grammar compiled by Königseer, with the help of Egede's earlier publication, and which has been gradually rendered more and more complete, together with the Dictionary prepared by our Missionary Brethren, greatly facilitates the study of that language at the present day: besides the Harmony of the Four Evangelists, the

New Testament has been published in the respective dialects of these two nations; and, in that of the Esquimaux, a Hymn-Book, a Collection of Liturgies, and a Translation of the Psalms. Br. David Zeisberger translated the Harmony of the Gospels into Delaware, which translation is still made use of at New Fairfield: the Gospel of St. John was printed in the same language at New York, in 1812. The intercourse between the Missionaries and the Cherokees, as well as with the Tambookies, is still carried on by means of interpreters. The Creole Language, a mixture of Dutch and Danish, is easily learned, but imperfect in its nature: in that language, the Harmony and a Hymn-Book have been published. The Negro-English, spoken in Surinam, is no less imperfect than the Creole: our Brethren have translated the New Testament, the Harmony, and a Hymn-Book, into that singular dialect. In earlier days, Br. Theophilus Schuman employed much time and labour in learning the Arawak, and translated several portions of the Scriptures into it. The English Language has spread from the English West-India-Islands to St. Croix and St. Jan; and it seems probable that it will ere long supersede the Dutch in South Africa.

In the course of the last twenty years, editions of the Greenlandic and Negro-English New Testament, and of the Epistles, the Book of Revelation, and the Psalms, in Esquimaux, have been kindly published for the use of the Brethren's Missions, by the British and Foreign Bible Society—a service which we gladly take this opportunity of gratefully acknowledging.

Publications relative to the Brethren's Missions.

We would briefly advert to the principal publications which have issued from the press on subjects connected with our Missionary Labours.

The Brn. Crantz, Oldendorp, and Loskiel, have respectively written the Histories of our Missions in Greenland, the Danish West-India-Islands, and North America; and Br. Fr. Lewis Kölbing has, in the course of the year, published an account of the origin and progress of the Missions in Greenland and Labrador; and in the Select Narratives from the History of the Brethren's Church, a most interesting work of Bishop Jer. Rislér, a short account of the Mission in Surinam is inserted. Various particulars, relative to the commencement and early progress

of all our Missions, are to be found in Crantz's History of the Brethren, and its Continuation by Hegner to the year 1801: the more recent occurrences are recorded in a periodical work, of which a number is published every two months in Germany.

In English, Br. John Heckenwälder published, in 1820, "Observations on the Mission among the Delawares." About the year 1812, Letters on the Nicobar Islands, and an Account of the Voyage of the Brn. Kohlmeister and Kmoch to Ungava Bay, were published by Br. C. I. La Trobe; and, in 1818, a Journal of his Visit to South Africa, which has been translated into German. In 1790, he commenced the publication of the "Periodical Accounts relating to the Missions of the Brethren;" which he has continued since 1821, with the help of his son Br. P. La Trobe: this work has met with very great acceptance, and is extensively circulated in the British Islands. Br. John Holmes, a Bishop of the Brethren's Church in England, has published a Compendious History of the Brethren's Missions up to the year 1817, in one volume 8vo.

Means of Support, both from within and from without the Church of the Brethren.

The more widely our Missionary Work is extended, the greater, of course, must be the amount of the expense connected with it. Our first Missionaries cheerfully endured great poverty, and submitted to many deprivations, both on their journeys, and in the places where they had to labour. Every Member of our Church, indeed, contributed his mite for the support of a Cause, in which all felt so lively an interest; but these contributions amounted to no very large sum, in consequence of the small number of the contributors and their very limited means.

As early as the year 1742, a "Society for the Furtherance of the Gospel among the Heathen" was formed among the Brethren in London, which was renewed and enlarged in 1768. A similar Institution took its rise at Bethlehem, in Pennsylvania, in 1787; and a Branch Society, in connexion with it, at Salem in Wachovia, in 1823. Similar Associations were established at Zeyst, near Utrecht, in 1792; and at Fulneck, in Yorkshire, in 1827. All these Societies have contributed, according to their ability, toward defraying the expense of our Missionary Cause. The Society for the Furtherance of the Gospel has undertaken the

charge of the Labrador Mission, ever since its regular establishment in 1770: in the absence of every other means of intercourse, the Society has employed a small vessel, for the purpose of making an annual visit to the Stations on that coast; and it is to be recorded with peculiar thankfulness to God, that this dangerous voyage has been performed, for upward of sixty years, without any serious accident, or the interruption, in a single instance, of the needful communication: the formation of a Fourth Settlement, at Hebron, to the northward of Okkak, has been latterly undertaken, at an expense which the means of the Society are still but ill prepared to meet.

The businesses carried on in the Danish West-Indies and Surinam have, under the Divine Blessing, largely contributed toward the maintenance of the Missions in those Colonies. The Society for the Furtherance of the Gospel has, in like manner, been enabled, by means of the trade carried on with the Esquimaux on that coast, to provide for the greater part of the expenditure connected with that Station.

It has also pleased the Lord to raise up, from without the pale of our Church, friends, who have proved their cordial participation in the work committed to us, by annual donations and legacies. The Missionary Contributions, thus derived from friends on the Continent of Europe and in the United States of North America, have increased in amount, in proportion as the interest taken in Missionary Exertions has become more extended and influential.

The Association formed in London in 1817, by friends to our Missions of various Christian Communions, has contributed, in a wonderful and most unlooked-for manner, toward their external support: Societies subsequently established in Edinburgh and Glasgow, on similar principles, have exerted themselves in our behalf with equally successful zeal: without the aid of these Institutions, it would have been utterly out of our power to meet the disbursements of the last few years, amounting to the annual sum of nearly 10,000*l.* since the year 1825. The Pennsylvanian Society has been enabled, by the receipt of a very considerable legacy for the support of the Indian Mission, bequeathed by the late Br. Gottfried Haga, of Philadelphia, to afford effectual help to our general Mission-Fund. In aid of our Mission in Surinam,

Associations have been established, as late as the year 1830, both in that Colony and in Holland.

May the praiseworthy zeal of our own Members, and of those esteemed Friends and Benefactors to whom we are so deeply indebted, continue unabated! and may we be enabled, by Divine Grace, to demean ourselves as faithful and wise stewards of the earthly treasure, entrusted to our hands for so holy and important a purpose!

Appeal for Prayer in Behalf of the Brethren's Missionary Labours.

At the conclusion of this brief Retrospect, we would affectionately call on our Brethren and Sisters faithfully to persevere in their intercessions in behalf of our Missionary Work; commending it earnestly and continually to Him, "on whose supreme commands all the Universe depends:" for, in truth, the present times are of so peculiar a complexion, that we cannot but occasionally feel anxious in reference to futurity.

The more systematic attempt, to bring about the dispersion of the Greenlanders belonging to our Four Missionary Stations, which has been authorised by the Danish Government, with a view to the promotion of trade, will render it more difficult than heretofore to watch over the spiritual well-being of the Greenland Converts, and, it is to be feared, disturb the inward course of the Congregations in general. The Station lately formed among the Tambookies in South Africa continues to be exposed to no small hazard, owing to the proximity of the various predatory Caffre Tribes. Our feelings of anxiety and sympathy are also excited by the present precarious state of the Cherokee Nation, which threatens the very existence of the Mission in Georgia. But the posture of affairs in the West-India Islands is, more than any other circumstance, calculated to fill our minds with concern and apprehension: the impoverishment of the planters, the obstacles which in many instances are laid in the way of the instruction and melioration of the Negroes, the restlessness on the one hand and the worldly spirit on the other which are too plainly discernible among the black and coloured population both bond and free—all these give us cause to apprehend the occurrence of events, which may easily endanger the prosperity of our Missionary Cause in those parts.

Meanwhile, Dear Brethren and Sisters, let us cast all our care on the Lord our God; who causes even the wrath of man to praise Him, and renders every thing in nature subservient to the fulfilment of His purposes of grace; and who brings to nought the counsels of the adversaries, and has promised that the gates of hell shall not prevail against His Church. *Hitherto hath the Lord helped us*; and, in the times of greatest peril, His help has ever been most conspicuous. How many an *Ebenezer* have we not been permitted to raise to Him, for what He has done for the furtherance of His Missionary Cause during the period now concluded!

Let us then dismiss our fears—resign ourselves to His most holy will—and beseech Him to increase our faith, to confirm our hope, and to renew within us, by the operation of His Holy Spirit, the constraining and abiding principle of Heavenly Love: then may we confidently trust that the Second Century of Missionary Labour, into which we are about to enter, will, like that which is gone by, display the wonders of His grace, His mercy, and His power.

Thou seeest our weakness, Lord,
Our hearts are known to Thee;
O, lift Thou up the sinking hand,
Confirm the feeble knee!
Let us, in life and death,
Boldly Thy truth declare,
And publish, with our latest breath,
Thy love and guardian care!

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

OWING to various circumstances, this Mission has recently had less to report of success than formerly; yet, on the whole, it is not without evidence of the Divine Favour still vouchsafed to it. From the latest communications of the Missionaries we continue the account of it, resuming from p. 234, and chiefly giving the substance of the Reports to the March Quarterly Meeting.

Christian Institution at Fourah Bay.

On the return to this country of the Rev. Charles Lewis Frederic Haensel, the Rev. John Raban has had the charge of this Institution. He reports concerning it—

Much as we desire that the Youths placed under our care for a time should

make progress in Christian Knowledge, and understand better what is required of them, ere they can be fitted to labour under the Society's direction in the vineyard of the Lord, our efforts have yet been chiefly directed toward keeping them in the same state of discipline in which we found them, and filling up the plan of instruction already laid down, with much care, by Mr. Haensel. We lament to discover, particularly in some of the more-advanced Students, a degree of self-will, and occasionally of stubbornness, which renders correction necessary.

There is, certainly, nothing, in the retrospect of the Quarter, which can, in the slightest degree, minister to self-complacency; but much which ought to have a contrary tendency, and much to remind us of the absolute necessity of a gracious influence from above, to render our endeavours effectual. We would not, however, have it understood that nothing of a cheering nature has taken place. The conduct of the Assistant has been such as to give much satisfaction: that of five or six others has generally afforded pleasure, particularly as it regards their attention to the religious advantages which they enjoy in common with the rest.

Report of Colonial Boys' School.

Of the Colonial Boys' School it is stated, that there have been admitted 58 Scholars. During the Quarter, 42 have left, including the 12 who were transferred to the Subscription School. There are now remaining on the School Books 429 Scholars. Of this number, 237 read the Old and New Testaments, and other books, pretty well; 140 read in, and spell, monosyllables; and 50 are learning the Alphabet. The average number of those who have attended during the Quarter is 380.

State of the Congregations.

GIBRALTAR CHAPEL—Of this Congregation the Rev. John Godfrey Wilhelm has nothing material to report this Quarter. Nothing discouraging has occurred in the conduct of the Communicants; and the Sunday and Week-day Services have been continued, and attended as usual.

KISSEY—The Rev. James Frederick Schön reports of this Station—

I cannot but acknowledge the goodness of our God and Saviour for all the mercies which I have been permitted to enjoy, from the first day of my arrival in this trying climate to this very hour; and though I have not been exempt from attacks of the common enemy of all Europeans—the country fever—yet I have reason to be thankful for the mildness of those attacks, and for my speedy recovery from them.

In endeavouring to give a Report of my labours, and of the state of the Congregation and people in general, as well as of the observations which I have been able to make, during the Quarter now past, I must say, that I have been frequently reminded of one of the expressions of the venerated Principal of the Basle Institution, the Rev. T. Blumhardt, in his "Practical Introduction" to the Missionary Work; viz. that the Soldier of the Cross, or the Missionary, had first of all to endeavour to get acquainted with the intentions and purposes of his Master, and to robe himself in the armour which He offers unto him; and then not to be too hasty in entering into the battle, but prudently to look about and inquire after the strength and hostile attitude of his enemy.

It was a trying time for me, when engaged, previously to administering the Lord's Supper, in examining into the state of the Communicants, and hearing the charges which were made against some of them.

A few of the Candidates for Baptism are in a promising state: others are exceedingly ignorant, and scarcely able to answer the most simple question: and for this reason I find it very difficult to become acquainted with the state of their hearts, and the motives which excite them to apply for Baptism. One of them, who was laid up by sickness for a considerable time, was encouraged by his country people to forsake God, and to play again country-fashion—that is, to sacrifice to idols; and they induced him to believe that, by doing so, his health would be restored. He listened to them, and told one of the Communicants who visited him, that he intended to forsake God, and no longer to pray to Him, till his idols had made him well; and after that to serve God again. The Communicants admonished him not to do so, but to believe in God, and to continue praying to Him; and that He would certainly relieve him of his pains, and restore his health, if

He thought it to be for his good; and should He not do that, He could save his soul. But, as they said, he paid no attention to their admonitions; and died, a few days afterward, in this doubtful state of mind.

The Rev. George Adam Kissling makes the following report:—

GLOUCESTER and LEICESTER have been but for a short time under my ministerial charge; yet I am greatly attached to the people of this Station, having had an opportunity, during the illness of the Rev. W. K. Betts, of getting more particularly acquainted with them. I believe that many of the Communicants, now 85 in number, are seriously concerned for their souls' salvation, and that they have found that great fountain of life which is opened in Christ Jesus. I am sorry to state, that one of them has been suspended for joining an ungodly club: another has been excluded for improper conduct, and persisting in his sinful ways.

Mr. Kissling further states, that the Candidates for Baptism are advanced in Christian Knowledge; and that he trusts they also feel a concern about their souls. He adds—

The Church is well attended on Sunday Services, and tolerably so on Thursday Evening. The Rev. J. Raban has greatly assisted us, in taking one Service almost regularly every Sunday.

REGENT—The Missionaries have been under the painful necessity of suspending 9 of the Communicants for improper conduct. The Communicants, Candidates, and Backsliders are met, during the week, by John Attarra and several other Natives, who instruct them.

A Report of Regent has been this Quarter received from John Attarra, a Native Catechist, who is stationed here. He says the attendance of the people at the House of God is encouraging. At the Morning Prayers he is in the habit of reading a chapter in the Bible, making a few observations on it, and then concluding with prayer. He meets the Communicants and Candidates in the week.

Mr. Kissling reports:—

BATHURST AND CHARLOTTE have been

under my immediate care. The people have enjoyed the Means of Grace; and although they do not attend the Church so numerously as I could wish, yet I humbly trust that the Lord is prospering my feeble endeavours to convey the truths of the Gospel to their minds, to enlighten their darkness, and to remove their erroneous notions.

Mr. J. Weeks has assisted me, by attending to the Service, on Sundays, at Charlotte.

Mr. Kissling meets the Candidates for Baptism, part on Monday, and the rest on Tuesday Mornings, to read and explain the Parables to them, which he finds to be an exercise well suited to their capacities.

State of the Schools.

Mr. John Warburton, who has removed to Freetown, reports as follows concerning the

GIBRALTAR-CHAPEL SUNDAY SCHOOL—The number on the School List at the beginning of the Quarter was 93. Since then 30 have been admitted, 21 have left, and 1 has been dismissed for irreverent and disobedient conduct in his class whilst reading the Holy Scriptures; making the present number on the List 103. The average attendance has been 78. The First, Second, and Third Classes, containing 28, are reading the New Testament. The Fourth Class are reading the "Juvenile Reader." Some of the other classes are reading Simpson's Primer; and others are learning the Alphabet.

The School is opened at 2 o'clock with singing and prayer, and is closed, in the same manner, at 4 o'clock.

This School is but small; yet when we reflect on its situation in Freetown, and consider that the Bible, and that only when accompanied with the enlightening influences of the Holy Spirit, can root out superstition and banish ungodliness, we desire, in the humble use of the means which God has given us, to seek His blessing on our feeble endeavours to promote the knowledge of His Holy Word.

KISSEY—Mr. William Young has had charge of the Schools at this village. He states, that, in the Day School, the Infant System is pursued for an hour and a half after the opening of the School; but, for want of a proper School-House, he

does not consider the system as likely to be of much benefit to the Children. The Evening School is improving. The Sunday School, which consists of men, women, and apprentices, Mr. Young considers a very encouraging sphere of labour. He says, "While many of them are making rapid progress in reading, a few, it is hoped, are making a steady advance in the saving knowledge of Divine Truth." A few have offered themselves as Teachers of their countrymen.

GLoucester and LEICESTER.—The Schools at these villages have been placed under the care of Mr. Edward Gillespie. He reports that the attendance of the Children in the Day School at Gloucester has somewhat improved, and he thinks the children are growing in knowledge. In the Adult Evening School, and the Sunday School at the same place, the number in attendance has also increased. "Our Schools at Leicester Mountain," Mr. Gillespie states, "though small, are promising." He adds—

It is my firm hope that the Lord is reviving His work amongst us; at least it is the case in Gloucester; for, during the last week, three persons came to us, in deep distress of mind, desiring to be instructed in the good way.

REGENT — John Attarra, in his Report, above mentioned, speaks of the Day School as in a satisfactory state. During a part of the Quarter the School was kept in the Market, on account of the Church being under repair. This was found to be a considerable inconvenience.

*Instance of the Continuance of Idol-
Worship.*

The fearful hold which Idolatry continues to have over the minds of the Africans is, from time to time, painfully exhibited to our Missionaries. Mr. Schön has, in his Journal, related an instance of this, which may well stir up our Readers to be earnest in prayer that God would

remember His covenant on behalf of these *dark places of the earth.*

As it regards those who are still addicted to Idolatry, and are *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world*, and living under the delusions of Satan, and serving their idols, I had no opportunity of becoming acquainted with them and their manner of worshipping for a considerable time, though I was assured that multitudes of them were living in the town. A few days ago, however, an opportunity offered itself, by which I at once saw the detestable character of Idolatry. A number of people, from 30 to 60, of both sexes, assembled in and near a house situated on a hill opposite to the house in which I am living. I considered their drumming and shouting as a challenge, and did not hesitate to face them. When approaching the house, they said to each other, "Minister come! Minister come!" and all drumming and shouting abated. Coming nearer to the place where they were sitting, one of them took hold of the bridle of my horse, saying, "Tabu Massa! tabu Massa!" He probably thought my horse would die if he should touch the ground which was tabued. I asked what they were doing. They replied, "Nothing, nothing; we only have dinner here." I said that their crying "Tabu, tabu," gave me to understand that they were worshipping idols; and that I had come to tell them of the only true God, whom alone they ought to worship. After I had spoken to them a little while on the folly and abomination of Idolatry, a woman cried, "One person sick." From this I learnt that all these things were intended to make the person well; and therefore told them that their idols could not restore health; that it was only in the power of God to do it. I begged them to allow me to look into the house, but they would not; and when I attempted to look in without permission, they were enraged; so that I did not persist, but left them. Several persons followed me, saying, "Minister say true; Minister say true;" and a woman, laughing, cried, "Minister say, country-fashion nothing, country-fashion nothing;" but I do not know whether she approved of what I said, or accused me of irreligion. As soon as I had reached my house they began their work anew, and their number

was increased. Toward evening the Rev. G.W. F. Metzger and I went to them, and entered the first room without much ceremony; but they would not allow us to look into the second room, which caused us to try another method. The house standing on the side of a hill, the back part of it was sufficiently low to look into the room; and by uncovering a little of the roof, which was done by putting aside a handful of grass, we had a full view into their temple. About ten or twelve women had prostrated themselves before the Idol, which stood in a corner of the room. When they observed that they were discovered, they were in the greatest confusion; and the door, which they said could not be opened, was then immediately opened, and we could walk in without resistance: the mere view was enough to fill the mind with horror. The large Idol actually represented the Devil, with a blood-stained face and two horns: before him stood a water-pot, half filled with the blood of animals that were sacrificed to him. In another corner of the room were smaller idols and gree-grees (charms), lying and hanging, in great number; and fowls which were sacrificed to them were lying in their blood on the floor of the room. When the people saw that their gods were disgraced, they became very calm, and listened attentively while Mr. Metzger read and explained Psalm cxv.; but would not have him pray in their house.

You see, by this single instance, that darkness still covers the place where the Gospel has been preached for a great length of time, and that your servants are still in conflict with the actual worshippers of Satan; not to mention the troubles they have to sustain, from time to time, from those who are, indeed, no worshippers of Satan, but are, notwithstanding, employed in his service. Assist us with your prayers, that we may stand, and may have strength to conquer by the sword of the Spirit, which is the Word of God. I must beg your kind indulgence for dwelling so largely upon the last subject. Being the first scene of the kind which I have witnessed, it could not fail to engage all my attention.

The following extract from John Attarra's Report of Regent relates the *Mournful Death of a Doubtful Character.*

Tomboquay was neither a Communicant nor a Candidate. On the 28th Feb.

1833 he went to get some plantains and other things from his farm, when a tree, which had fire on it, fell upon him and killed him. After School I went to see him. I asked his wife, who was once a Communicant, and is now on the list of Backsliders, respecting his past life. She told me that she had often spoken to him about going to the House of God; but he never listened to her. I then turned to the people present, and addressed them from the words of our Saviour, Matt. xxiv. 44: *Therefore be ye also ready &c.* It is to be feared that the poor man entered into an unknown world without being prepared for it. May this solemn event warn all of us to *prepare to meet our God!*

Mission of Research in the Timmanee Country.

The return of the Rev. Charles L. F. Haensel to Western Africa, which took place July 19th last (p. 339), was with the intention of commencing a Mission of Research in the Timmanee Country, a region lying to the Interior, due East of Sierra Leone. It is proposed that he should, as soon as practicable, visit the Timmanee Country, with the view of making himself acquainted with some of the more influential and friendly Chiefs of the different Tribes; for which purpose he will be furnished with Letters of Introduction from Sierra Leone. To fix, if practicable, the language, will be a primary object; and thence to proceed to the work of Scriptural Translation. Mr. Haensel will be continually in communication with the Missionaries in West Africa, as his course up the River, at the mouth of which the Colony of Sierra Leone is established, will not probably extend more than 60 or 70 miles: and, in process of time, as it shall please God to give success and maturity to the Society's plans, his communications may open the way for effecting an object, which the Committee have ever had at heart; namely, the carrying of the tidings of the Blessed Gospel more directly into the interior of that benighted Continent.

Summary of the Mission.

Gibraltar Chapel—
 Communicants:
 Males 21
 Females 11 — 32
 Baptisms 6
 Sund.-Sch. Scholars, 103
 Av. Attendance, 78

Colonial Boys' School—
 Scholars 429
 Av. Attendance . . . 38.)

Christian Institution—
 Students, including
 Probationers and
 Initiatory Scholars, 15

Katech—
 Average Attendance on
 Public Worship:
 Sunday Morning 640
 Evening 400
 Week-day Evening 200
 Communicants:
 Males 48
 Females 57
 —105
 Candidates:
 Males 35
 Females 31
 —56
 Baptisms 12
 Day Scholars:
 Boys 166
 Girls 132
 —298
 Av. Attendance, 259
 Evening Sch. Boys, 24
 Sunday Scholars:
 Males 172
 Females 108
 —277

*** Wellington—**
 Average Attendance on
 Public Worship:
 Sunday Morning 560
 Evening 250
 Week day 200
 Communicants:
 Males 94
 Females 115
 —209
 Candidates 83
 Baptisms 17
 Day Scholars 91
 Evening ditto 31
 Sunday ditto 150

Gloucester—
 Average Attendance on
 Public Worship:
 Sunday Morning 496
 Evening 400
 Week-day 260
 Communicants 70
 Candidates 7
 Day Scholars 226
 Av. Attendance . . . 205
 Evening Scholars . . . 103
 Av. Attendance . . . 52
 Sunday Scholars . . . 155
 Av. Attendance . . . 105

Leicester—
 Average Attendance on
 Public Worship:
 Sunday Evening . . . 50
 Week-day 40
 Communicants 14
 Day Scholars 12
 Av. Attendance . . . 40
 Evening Scholars . . . 43
 Av. Attendance . . . 23

Regent—
 Average Attendance on
 Public Worship:
 Sunday Morning 579
 Evening 302
 Week-day 115
 Prayers 70
 Early Morning
 Communicants 196
 Candidates 119
 Baptisms 16
 Day Scholars 290
 Av. Attendance . . . 239
 Evening Scholars . . . 42
 Av. Attendance . . . 30
 Sunday Scholars . . . 137
 Av. Attendance . . . 90

Rathurst—
 Average Attendance on
 Public Worship:
 Sunday Morning 400
 Evening 250
 Week-day 220
 Communicants 23
 Candidates 28
 Baptisms 10
 Day Scholars 251
 Evening ditto 41
 Sunday ditto 157

Charlotte—
 Average Attendance on
 Public Worship:
 Sunday Evening . . . 150
 Communicants 10
 Candidates 25
 Baptisms 2

General Statement.
 Average Attendance on
 Public Worship:
 (No return from Gibraltar
 Chapel.)
 Sunday Morning, 2675
 Evening, 1802
 Week day 1155
 Early Morning
 Prayers 70
 Communicants 669
 Candidates 318
 Baptisms 63
 Students in the In-
 stitution 15
 Day Scholars 1715
 Evening ditto 284
 Sunday ditto 979

the House of Commons, on the 25th of July, on the Slave Emancipation Bill, Mr. Buxton, in urging the advantages of immediate Emancipation, referred to the

Flourishing State of the Settlement.

This Settlement was formed on occasion of liberating the Hottentots from the Slavery in which they had been held by the Farmers. Out of 30,000 thus liberated, 25,000 settled down, in six months, as steady labourers in the Colony, and worked better than they had ever worked before. The remaining 5000 were established in a Settlement on the Kat River; and now form a community not surpassed in industry in any part of the British Dominions. A Correspondent of Mr. Buxton's writes—

The Kat-River Settlement furnishes one of the most splendid illustrations of the absurdity of all the hackneyed objections to the freedom of Slaves, from the necessity of making them fit for freedom. There is no class of men on earth more fit to be made free, than those who have been all their life in chains.

The "South-African Commercial Advertiser" furnishes the following report of the

Speeches of Natives at a Temperance Meeting.

—I am a Ghona, and I can bear witness that a Ghona is a man who gets drunk. I went to Grahamstown, and the drink took away my victuals. It made me so blind, that if I had set a house on fire I could not have seen it. It made me quarrel. I do not think the Ghonaquas could quarrel now; for they have thrown every thing away, even their bows and arrows: they have nothing to quarrel with. When I first drank brandy, the ground turned round, and I got sick. The ground was above me, and I held fast. The brandy put me under the ground. We ought to thank God for having shewn the Teachers the way to set us free from such a state. Like the Samaritan Girl who told the people of her kraal where to find Jesus, so have they told us about God, who knows all the things that ever we did. And where did the Teachers get that knowledge from? If you ask them, they will tell you.

South Africa.

KAT-RIVER SETTLEMENT.

THE successful exertions of Mr. Fowell Buxton, in furtherance of Dr. Philip's appeals for the emancipation of the Hottentots, are recorded at pp. 371, 372 of our Volume for 1828, and at pp. 251, 252 of that for 1829. In the Debate in

* The return from Wellington has been inserted from Mr. Metzger's Report of that Station, given in to the March Quarterly Meeting with the others. This closes the Returns of Wellington, which is, for the present, given up as a Missionary Station. (See p. 251.)

Aug. 1833.

The writer must put every thing down. He must not get tired till the Meeting is over.

Andries Stoffles—Why do you speak so much against brandy? It never hurt our fathers: my grandfather did not know what it was: he never saw a vinestock in his life. But we speak too much about it: let us talk of something else. When I was a slim little boy, I have seen four or five hundred men ordered out by a law of the Governor or the King, to go after people who stole cattle: sometimes a sheep had been stolen, and a commando was sent out to shoot the thieves; but now these commandoes are off. Who ever heard of a Bushman Commando now? But look out! look out! have you not a commando after your heels? Have you not a Governor at home? have you not a King on the place? is not brandy a Governor? is he not King? Take care! take care! Who dare speak against him? He can make you pay double taxes: he can destroy lands, and make nations go backward. Yes! the Bushman Commandoes are done away with, but there is a commando that destroys hundreds of our people—not in the field—not with five hundred men—but at home, and with a bottle. But there is a new kind of men now, called Judges. If you do wrong, take care! take care of the Judges! They do not send into the mountains, as in the old time, to shoot people: they come to their houses, and hang them in the road. But what is it that brings the Judge round? What puts fresh horses to his waggon? And what fills the Tronk at Grahamstown for him? what is it, I ask? It is what our fathers never knew. If any man say it was a fault of our fathers, I could argue with him for a week. But I will say no more. I have spoken only of Kings and Commandoes—who dare speak against Brandy?

Marthinus Uppels—Before I belonged to this Society, when I went to Beaufort to buy necessaries, I used commonly to spend a dollar or two in brandy; and, after my return, I was always sick, and used to send for more to make me well again. When I came home, I used to quarrel with my wife: if the victuals were not well cooked, I would fly into a great passion; and when there was no bread, I would say, "How is this? why is there no bread?" though I knew that there was no flour in the house. I used to call to my wife to bring out the meat; when, instead of killing a sheep, I had

been to the canteen. But since I signed, I have drank nothing but water; and I, thank God! am both cheerful and healthy; and when I go to Beaufort, I come back with money in my pocket. One thing more I have to say. When I signed at Balfour, I told Mr. Thomson that I was doubtful if I could live without brandy, but I wished very much to try: Mr. Thomson then told me, that if ever I wanted to drink again, I must come and tell him, and he would blot my name out of the book: but I have never once wished to taste brandy since that day. I am very thankful for what the Society has done, and I hope it may conquer more and more.

Hans Jan—What have I got by brandy? I have got this (pointing to a bald spot on his head). Every person should confess his faults; and I tell you I have lost part of my head through the brandy. I was riding on a horse, drunk, and I fell on a stone: when I got up, I saw a great deal of hair and a piece of my head upon the stone. I have to thank Mr. Read and Mr. Thomson for the Society which they have made, and I hope God will keep me from being as before. When you drink brandy, it makes you think of every thing that is bad: it makes you wish for things which do not belong to you; and, after you have drunk, it makes you thirsty again. But this riyer is very sweet, and you may drink the water in peace.

Gert Samson—I have never drunk brandy, but I have seen many spectacles from it. I was three years store-keeper to Mr. Hart. I had then to give out the brandy, and I have seen its bad effects. We ought not to come here to laugh. Those who drink are poor lost people, and we should pity them. We should search our own hearts, and see if we are not like them in too many things. I think we may all say, with the prodigal son in the 15th chapter of St. Luke, v. 18—*Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.* These are my words. I am not come here, Children, to preach to you, but I have seen many spectacles. I have known men break open large houses to get brandy; and what did they profit?—what did they get?—condemnation, and death, and hell! I am not one born in a Hottentot Kraal: my mother was a Hottentot, and I was born among the Dutch; but we should all live as one people, for we have one Maker.

The Meeting was held on the 11th of December. It is stated—

About 700 persons attended, most of whom had travelled several miles from the surrounding locations, notwithstanding the unfavourable state of the weather. Among these, besides the resident Hottentots, were many Caffres, Mantatees, Umfinquas, Ghonaquas, and parties of other broken Frontier Tribes. A volunteer detachment of the Hottentot Corps from the Military Post were also present. These, having obtained permission from the Commanding-officer, had set out before sun-rise, and walked into Philipton, a distance of 18 miles, in order to assemble with their countrymen on the occasion.

The Place of Meeting could not, at the utmost, contain more than 500 individuals; so that great numbers were compelled to remain without: and although it rained nearly the whole time, the open doors and windows were constantly crowded with dark countenances, bent eagerly forward to catch the words of the speakers. When I inform you, further, that the Meeting lasted nearly six hours, during which time no less than twenty-three Native Speakers addressed the Chair, you may form some idea of the importance of our proceedings in the opinion of the public at Kat River.

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LONDON MISSIONARY SOCIETY.

FROM a statement published by the Directors, we extract the following

Summary View of the South-African Mission.

In December 1798, the Society first sent out Missionaries to South Africa: these were, the Rev. Dr. Vanderkemp, the Rev. Mr. Kicherer, Mr. Edmonds, and Mr. Edwards. In this country, it has since established a number of Missionary Stations; some of them situated within, and some of them beyond, the Colony of the Cape of Good Hope. These Stations amount at present to twenty.

South Africa has been the scene of some of the most remarkable displays of Divine Power, in connexion with the Preaching of the Gospel, to be found in the records of the Society's Missions. Numerous individuals, of the Hottentot and various other tribes, have accepted the mercy and bowed to the authority of the Redeemer. Congregations have been collected, Christian Churches formed, and Sabbath and Day-Schools esta-

blished, at the different Stations; and the blessings of Christianity and the benefits of Education thus imparted to a considerable portion of the African Race. As a natural consequence of the possession of these advantages, the Hottentot Population have advanced in the scale of civilization; and are now enjoying (we speak particularly of the Aborigines of the colonies) both the privileges of Christians and the rights of Britons.

Properly speaking, Cape Town is not a Missionary Station of the Society: but some of its operations for the benefit of South Africa have been more or less identified with that place; and, since the year 1820, a Representative of the Society, regularly sent out from England, has been stationed there.

Cape Town, the principal town of the Colony, is situated near the southern extremity of the promontory. According to a census taken in 1818, it contained about 18,000 inhabitants; of whom about 7500 were Whites, about the same number Slaves, 2000 Free Blacks, and the rest Hottentots. The White Inhabitants are chiefly Dutch; some of them belonging to the Calvinistic, and others to the Lutheran Communion. The Slaves are principally proselytes to Mahomedanism.

The decease of Dr. Vanderkemp, in December 1811, and other circumstances affecting the state of the Missions in South Africa, determined the Directors to send one of their own body, for the purpose of regulating the affairs of the Society in that part of the world; and they fixed on the Rev. John Campbell, of Kinguland, as a suitable individual for that purpose. Mr. Campbell sailed on the 8th of July 1812 for the Cape of Good Hope, where he arrived on the 24th of October in the same year. He was accompanied by the Rev. George Thom, of Aberdeen; who had been designated, by the Directors, as a Missionary of the Society, to India: on the arrival, however, of Mr. Thom at the Cape, circumstances transpired which rendered it desirable that he should remain there for a time. This temporary stay eventually led to his residence at Cape Town, as a Missionary of the Society, for several following years. Mr. Campbell, having been kindly furnished by the Governor with passports, left Cape Town on his journey into the interior of South Africa on the 13th of February 1813; and, after visiting the several Missionary Stations of the Society

within the Colony, proceeded northward to Lattakoo—thence as far eastward as the Coranna town, Malapeetze—and thence, in a south-westerly direction, to Little Namaqualand, whence he returned to Cape Town. Mr. Campbell sailed on the 13th of February 1814 for England, where he arrived on the 3d of the following May.

Mr. Thom's labours proved very useful among the British Soldiery stationed at Cape Town; but they were not confined to them: having obtained a knowledge of Dutch, he preached also to the Hottentots, Slaves, and others, both in Cape Town and in various parts of the interior. In 1816, he performed a Missionary Tour of about 1100 miles in the interior of the Colony; and, in 1817, another of about 1800 miles: during which tours he preached to some thousands of Colonists and Slaves. Mr. Thom, when at Cape Town, was enabled to render various useful services for the Missionaries in the interior—those on their way thither—and others, who, from time to time, touched at the Cape, while on their voyage to India. In 1818, he was appointed, by the Colonial Government, to the office of Dutch Minister at Caledon; shortly after which his connexion with the Society ceased.

In 1818, the Rev. Mr. Campbell was again deputed by the Directors to visit the Society's Missionary Stations in South Africa. He embarked for that country on the 18th of November in that year; having for his associate the Rev. John (now Dr.) Philip, formerly of Aberdeen, who had been appointed by the Directors the Representative of the Society at Cape Town, and Superintendent of its Missions in South Africa. They arrived at the Cape on the 26th of February 1819, and immediately commenced preparations for their proposed journey into the interior. Accompanied by Messrs. Moffat and Evan Evans, Missionaries of the Society in Africa, Messrs. Campbell and Philip left Cape Town in May 1819, and visited the several Missionary Stations of the Society within the Colony; but were unable to penetrate beyond it, in consequence of the war then carrying on between the Colonial Government and the Caffres. Mr. Campbell afterward accompanied Mr. Moffat to Griquatown and Lattakoo: from Lattakoo, Mr. Campbell penetrated between 200 and 300 miles into the Bechuana Country; and, in every place which he visited during this part of

his journey, found the inhabitants willing to receive Missionaries. Mr. Campbell returned to Cape Town on the 10th of November 1820; and after performing, in concert with Mr. Philip, various other important services affecting the interests of the Society in South Africa, embarked at Cape Town, on his return to England, on the 15th of February 1821, and arrived in London on the 10th of May.

On the 27th of September, in the same year, Dr. Philip again left Cape Town, to visit the Stations within the Colony, and returned on the 24th of December. In the early part of 1824, he a third time visited the principal Missionary Stations within the Colony; and, in the course of the following year, both those within and those beyond its boundaries: during the last journey he travelled about 2500 miles.

Shortly after Dr. Philip's arrival in Africa, he obtained permission to build a Chapel at Cape Town. It was opened on the 1st of December 1822: the congregation attending Dr. Philip's Ministry, which was at first about 25, soon afterward increased to 150: it has since still further increased. A church was also formed, to which new members have from time to time been added; with a Sabbath School, which, in 1824, consisted of 150. A Week-day School had been previously opened for Heathen Children, of whom from 120 to 140 attended: this School was for some time superintended by the Rev. Mr. Beck, who has rendered various gratuitous services of a missionary character, not only among the English and Dutch Inhabitants, but among the Hottentot and Slave Population; of whom about 500 voluntarily placed themselves under Christian Instruction, and from among whom several, who had afforded the most decided evidence of real piety, were selected and formed into a Christian Church.

The Directors, having stated Dr. Philip's proceedings, from his embarkation on a visit home in January 1826 till his return in October 1829, and the services of the Rev. Mr. Miles and others in the Mission during his absence, add, in conclusion—

The moral and spiritual benefits communicated to individuals by the Public Ministry, and by other means employed for disseminating the knowledge of Christianity in connexion with the Mission, at

Cape Town, have been considerable; but, in order justly to appreciate them, it is necessary to take into view, besides the benefits imparted to persons resident at the Cape, that which has been received by individuals who have visited it from the interior of the Colony—or, for their health from India—or who have stopped there, for a time, on their passage out to, or on their return from, that part of the world.

As the Capital of a Colony, and as a Sea-port much and constantly frequented, Cape Town, it is evident, has advantages which the Missionary Stations in the Interior do not possess. As the Capital, it is capable of diffusing, more or less, a beneficial influence throughout the colony—as a Sea-port, throughout the world. In proportion as it becomes the seat of active operations for disseminating the Gospel, in its purity and efficacy, among the body of its own population—in proportion as the practical benefits of Christianity are felt and enjoyed by its different colours and classes—in proportion as it abounds with beneficent, literary, and scientific Institutions (and these, also, we are happy to say, are increasing there), conducted on the principles, and made subservient to the interests, of True Religion—may we expect the influence of Cape Town on the different parts of the Colony, and on the numerous Foreigners who visit it to become more and more extensively useful.

Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.

Circulation of the Scriptures in Armenia.

THE German Missionaries at Shusha are actively engaged in making the Scriptures known. They write from Shusha, in February—

Mahomedans manifest increased willingness to receive the Holy Scriptures, occasionally making personal applications for them; and begin to take more interest in the perusal of them: nevertheless, the number of those is small who suffer themselves, by the perusal, to be led to reflect on the salvation of their souls: their hearts are, upon the whole, still filled with darkness and indifference; and they stand greatly in need of the prayers of faithful Christians, that the Lord may be pleased to send down His Spirit of Grace upon them. The New Testament continues to be much inquired after by Armenian Christians; and one principal

cause of this is, the increasing use which is made of it in the Schools, which are becoming more and more numerous: at all events, more benefit will be derived for the readers, when the New Testament, together with the Modern East-Armenian Translation, shall have left the Press at Moscow, by means of which the glorious truths of the Gospel will be laid open to the understanding of all who can read. The Greeks who have been sent from Turkey as colonists to Grusia were hitherto left without any supplies of the Scriptures from hence: we, therefore, rejoice that we shall soon be enabled to furnish them with the New Testament: all our fear is, however, that they perhaps understand no other language than Turkish, and that they may be only able to read the Word of God in Turkish with Greek Characters. The Jews in these parts also receive readily the Old Testament in Hebrew; on which account we shall be glad to obtain 100 or more copies of it.

But, however delightful it may be to us to be privileged to assist in circulating the Word of God, we cannot refrain from expressing our regret that the expenses attending the carriage of the Scriptures sent to us always greatly exceed the proceeds obtained by the sale of the books. In general, we cannot expect to receive any thing for Bibles given to Mahomedans; and as to such Christians as are able to read Arabic, Syriac, and Chaldee, they are too heavily oppressed in Persia and Curdistan to be able to purchase the Word of God with money. If a regular Agent for the disposal of the Scriptures were to travel among them, some little more might perhaps be occasionally obtained; but then, again, his own expenses would far exceed what would so be gained. For these reasons, it is principally copies of the Scriptures in Armenian and Hebrew which we have opportunities of selling at reduced prices.

It is our earnest and constant prayer to the Lord, who has Himself in grace established the great work of Bible Societies, that He may be pleased, through His Holy Spirit, to maintain, yea, to increase, an interest in its success among our Christian Brethren in Great Britain; and so enable them, in the strength of faith on Him, to continue with cheerfulness to circulate His Word among the nations of the earth, and, among the rest, abundantly also among the Armenian Inhabitants of these countries.

India within the Ganges.

SERAMPORE MISSION.

Tenth Report of the College.

It was stated in the Ninth Report of the College, that the Charter granted by the King of Denmark had been received and duly recognised by the Danish Authorities at Serampore. In the Tenth Report, the Council thus speak of the Students and their progress:—

The Council have thrown open the College to European Students who may be desirous of attending its Lectures at their own expense. They have affixed certain fees for the attendance on the various Courses of Lectures, leaving it to these Students to board at the house of any friend in Serampore or its neighbourhood.

The resident Christian Students of Hindoo origin, in number Thirty-seven, are divided into Four classes. The First Class contains Six, now engaged in studying the elementary classical poems in Sanscrit; which studies they have pursued with great diligence, and their progress has been highly satisfactory: considering the indispensable necessity, in a Christian College established in a Heathen Land, of separating the learned language of the country from that religious system of which it has hitherto been both the vehicle and the grand support, that in the knowledge of it the most eminent among the Native Christians may stand on an equality with the ablest Pundits in the ranks of Idolatry, the Council have from the beginning bent their attention to this object, and have pursued it in the face of many difficulties: success, at length, appears to dawn upon the efforts made: of the six students who comprise the first class, there is not one who does not appear likely to pass a strict examination in Sanscrit with high credit, when the period shall arrive for taking his degree. The Second Sanscrit Class consists of Seven, who are employed in construing the Grammar. The Third Class contains those who are engaged in committing the Grammar to memory: it includes Sixteen Youths, whose progress has been very satisfactory. The Youngest Class comprises those who are in the Preparatory School, and are waiting for admission: these, at present, are Six: other Native Christian-Youths, however, are ready to be admitted into

this class; which must continue to be the case when the number of Heathen Families who forsake Idolatry and embrace Christianity is constantly increasing.

Mr. Joshua Rowe, who had, himself, studied six years in the College, has been appointed English Tutor. It is said of the First Class of English Students, consisting of Ten Youths, that, at the end of their first year,

They repeated readily the whole of the English Grammar, and appeared to understand its meaning. They daily read and translate into Bengalee a Chapter of the English New Testament.

Of the Students generally, and of the management of the Funds, it is reported—

The spirit of exertion which animates the Students affords the highest encouragement to their Instructors; while it holds out the hope, that, in some future time, the country at large will derive solid benefit from the system of education steadily pursued in the College. To this, as connected with its highest interests, both temporal and spiritual, the Council and the Teachers look forward, as to the grand recompence of all their labour.

The Council entreat the friends of the Institution to accept their most grateful thanks for the generous encouragement which another year has elicited. The economy with which these sums have been applied, will be evident; Forty-five Students having been boarded and Instructed for less than 1000 Rupees monthly; including salaries to all the Teachers, European and Native.

In Languages, besides the English under Mr. Rowe, Lectures are given, by Mr. Mack, four times weekly in Latin and Greek, and twice in Hebrew: Dr. Carey instructs privately in Bengalee, unless there is a class sufficiently numerous to require Lectures. In Literature and the Sciences, Dr. Carey gives two Lectures weekly on Divinity and one on Natural History; Dr. Marshman one weekly on Ancient History and another on Ecclesiastical; and Mr. Mack two weekly on Natural Philosophy. It is stated—

AN INDIAN LIBRARY is now in progress, which it is the intention of the Council to introduce as class-books into the College.

It will comprise most, if not all those branches of science and knowledge which are held in estimation in Europe, and will be published both in English and Bengalee. It has received, through the recommendation of the Education Committee in Calcutta, the sanction of the British Government, by a subscription for 100 copies of the English and an equal number of the Bengalee Version.

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CHURCH MISSIONARY SOCIETY.

WE continue the proceedings of the Society in its North-India Mission from pp. 135—138 of our present Volume. From a very few of the Stations no reports have been recently received; and from some others they are somewhat shorter than usual, in consequence of the indisposition of some of the Missionaries. Their general state is, however, satisfactory.

CALCUTTA.

Communicants and Baptisms.

Concerning his labours among the Native Christians, the Rev. Timothy Sandys reports, that on the 22d of April, 1832, he administered the Sacrament to 35 Native Christians. Some of the Communicants had, at that time, been suspended for misconduct. On the 17th of June, 1832, he administered the same Ordinance to 41 Communicants, 37 of whom were Natives.

Among other instances of the baptism of Natives, Mr. Sandys records, that on the 10th of June, 1832, six were admitted into the Church by that Ordinance—1. A man formerly of the Writer Caste, who had long had some knowledge of the truth, and had given up caste—2. A youth about 14 years old, who had been receiving instruction in the Mirzapore Seminary, and who came forward as a Candidate entirely of his own accord—3. An adult, who had received kind treatment in the Eye Infirmary; where not only had his sight been restored, but, having had the opportunity of Christian Instruction, he was led to embrace the Gospel: he received the appropriate name of Bar-

timeus—4. A young man, who was formerly servant to Mr. Alexander of Culna, and subsequently employed in the Central School—5. A widow, whose little daughter was baptized on the 26th of December previous—6. A boy about five years of age.

In a Letter, dated August 27, 1832, Mr. Sandys states, that, according to their Report, during the past year 30 persons were received into the Church in Calcutta, 4 at Dumdum, and 4 at Rasputge, in connexion with the Society; and that since the drawing up of that Report, 10 had been baptized in the Mission Chapel. A very respectable and intelligent young Hindoo also was baptized on the 26th of August. He was formerly a Student in the Hindoo College, and long ago renounced idolatry: great hopes are entertained of him. Among the persons present to witness his baptism was Baboo Krishna Mohana Bauerjea, the Editor of the "Inquirer" Newspaper, who appeared greatly interested. At the date of the above Letter, Mr. Sandys had 10 Candidates for Baptism under daily preparation.

Mr. Sandys holds an early Service, on Sunday Mornings, for the Portuguese.

Discussions with the Natives.

The Journals of the Rev. T. Sandys, besides relating his other engagements of a Ministerial nature, give frequent accounts of the familiar discussions which he holds with the Natives. The Missionaries, generally speaking, adopt this practice, as being the best suited to the state of society around them. From these communications it will be seen that the progress of Christian Knowledge in India is considerable, and may, under existing circumstances, be expected continually to increase: that which is yet to be desired is, a spirit in those who understand the Gospel, willing for its sake to take up the Cross, deny self, leave father, mother, brethren, sisters, houses and lands, and follow Christ.

April 6, 1832—Went to a Bazaar, and fell into conversation with a shopkeeper upon the necessity of forsaking the worship of such gods as Krishna, Ram, Shib, &c., and of worshipping the only True God. After I had spoken on the necessity of repentance for sin, and faith in the Lord Jesus Christ, several persons replied, that their opinion was, that money was the principal thing to be sought for. In the evening went to Potuldunga Chapel: the assembly was large. Several young men, who call themselves liberal Hindoos, were present. I had previously given Tracts to one of them; and asked him if he had read them. He said, "Yes."—"What do you think about the contents of the Tracts?" "Oh," said he, "all is very good; all is about Jesus Christ."—"Do you believe what you read to be true?" "Yes, I believe it is all quite true."—"Then I suppose you believe that Christ is the only Saviour." "Yes, I believe that Jesus Christ is the Saviour of Sinners: He gave His life for them."—"Then you believe that Christ is the true Saviour: why do you not embrace Christianity?" He replied, "I do follow the Christian Way: I do not honour idols; they are nothing at all. I am a Christian in heart; but because of the people—my father and mother—I do not profess Christianity: they do not believe these things; and, if I become a Christian, how shall I live, for they would look upon me no more?" I endeavoured to convince him, that if he believed our religion to be true, he ought to embrace it, and put his trust in God for every thing that might be necessary for his body in future; as God would doubtless bless his honest endeavours to procure his own livelihood. On parting, he promised to call upon me. I had conversation with several others; one of whom had read our Scriptures with some attention, but stated that he did not yet understand the true way. "When I understand the true way," said he, "I shall be very glad."

May 1, 1832—On our way up the river we called at Rajunge, a village on the western bank, where we delivered the Gospel Message, making known the way of salvation through Jesus Christ. At first, the people appeared careless, and would not receive Tracts. At length a young man took one; when great numbers gradually became more and more anxious to obtain a book. We then spoke of the redemption which is in Christ Jesus. Several asked what advantage

they would reap by forsaking their own religion, and becoming Christians. I told them, that if they repented of sin, forsook Idolatry, and believed in the Lord Jesus Christ, they would be delivered from eternal misery in hell, and obtain everlasting happiness in heaven. There is, at Budgebudge, a young man who expresses a wish to become a Christian. He says he heard preaching at Mirzapore and Potuldunga, when he lived in Calcutta. He has not mentioned the subject, for fear of persecution, and seems desirous to leave Budgebudge for a while.

May 7—Went to China Bazaar, and conversed with three young men, proprietors of a book shop. They appeared to yield to the arguments adduced against Idolatry and the Hindoo Mythology; and at length said that they did not put their trust in idols, nor even regard them. Having brought them to make this acknowledgment, I made known to them the Gospel of Christ, and desired them to put their trust in Him alone; who, being the Son of God in human nature, had suffered as our surety, and made a full atonement for our sins. They expressed their desire to know more of the Christian Religion, and requested me to supply them with Tracts. In another shop, where I had formerly introduced the subject of Religion, a young man pleaded the long-established customs of the country—the evils of becoming an outcast, attendant on a change of sentiment—and the sufficiency of the instruction received from their spiritual guides—as so many arguments for remaining a Hindoo. In opposition to all this, I shewed that the whole world lieth in wickedness; that no man can be saved without faith in Christ, and being renewed in the spirit of his mind.

May 21—Went to Simliah School; afterward to Hautkolah, where, by the river-side, I fell into conversation with several persons. I asked one, "How do you expect to obtain salvation?" He answered, "I bathe in the Ganges."—"Do you think that your mind will be pure by washing your body with water?" "Yes, I suppose so; we bathe for that purpose." I shewed him the absurdity of this assertion, and declared to him, and the people around, salvation from the power and guilt and punishment of sin, by the blood of Christ. I then turned to a Brahmin, and asked how he thought eternal happiness could be obtained. He said, "By worshipping the Debtas."—"Do you know

what is written in your own Shasters respecting your gods?" "Yes."—"Did they not do many wicked actions?" "Yes; it is in the nature of man, in whose form they were, to do such actions."—"If they committed sin, how then can they save you?" No answer.—"You take bamboos, straw, and string, and when you have made these materials into the form you desire, you cover them with clay, and worship them. Do you think they can hear your prayers?" "Oh, we do not worship the bamboos: the divinity comes into the image."—"How?"—"By the Brahmin's repeating the proper Muntras."—"Then are the Debtas subject to Brahmins?" "When a Brahmin repeats a Muntra, then the Debta must come." This reminds me of a Sanscrit verse—

The universe is under the power of the Debtas;
The Debtas are under the power of the Muntras;
The Muntras are under the power of the Brahmins;
Consequently, the Brahmins are gods.

I then endeavoured to convince him and all around, that Idolatry was expressly forbidden in the Law of God; and that they must, if they would obtain salvation, forsake that, and their other sins—pray to God to pardon them for the sake of Christ, who had made an atonement for their sins—and that, forsaking every refuge of lies, they must in future conform to the True Religion. This led to a discussion as to the person of Christ, the attributes of the Divinity, the depravity of man, and the need in which all equally stand of the pardon of sins through the Atonement.

Near Nimtollah Ghaut, I went into a shop, and asked a man who sat down if he knew the way of salvation. "No; how should I know?"—"Cannot you make me understand how you expect to be saved by your own religion?" "No; I cannot tell how people are saved."—"Then I will tell you how you and all these people may obtain pardon of sin and eternal happiness. Repent of your sins; forsake the worship of vain idols; believe in the Lord Jesus Christ: then you will obtain the grace and blessing of God here, and the salvation of your souls hereafter. You know not how soon your body must die: your soul, being immortal, will never die, but be eternally happy or miserable. The money you are now so anxious to obtain will not go with you into the next world. Think, therefore, of the way of salvation: and pray to God to give you His grace, to deliver you from hell, which your sins deserve, and to prepare you for the happiness of heaven."

August, 1833.

Progress of Education.

On the 1st May, 1832, Mr. Sandys visited the School at Budgebudge, which he found in good order. That at Punjali was rather in an unsettled state, for want of a suitable School-room to accommodate the Boys, who were about 100 in number. Mr. Sandys had recently opened a School, in which there were, at the above date, 40 Boys.

On the progress of Female Education Mr. Sandys writes as follows:—

June 27, 1832—A Meeting of the Ladies' Society for Female Education was held this morning at the Episcopal Residence. The Report was very interesting, and showed a much greater extension of the work in the Upper Provinces than in any preceding year. Another striking feature in it was the increasing interest which is manifested by the Residents at the Up-country Stations, by means of which the expenses of several Schools have been defrayed, without application to the Parent Society.

The subject of Native Seminaries is of the greatest importance; and a little, in this department, well done, may be expected, in due season, to produce very important results. In reference to this point Mr. Sandys writes:—

My attention has lately been directed to the formation of a Seminary for Christian Boys. Ten are now receiving instruction and support in it. The advantages of collecting the young members of the flock, and paying particular attention to them, must be evident to every one. On them our hopes rest for the future supply of well-qualified Christian Teachers, who shall go forth among their countrymen, and make known to them, in their own language, the unsearchable riches of Christ.

Distribution of Tracts.

Mr. Sandys reports on this subject, May 15, 1832:—

On getting into my buggy (a kind of chaise), after leaving the School, it was discovered by several that I had Tracts on my seat, and several immediately requested to be supplied. One elderly intelligent man asked me what advantage would be obtained by reading our books. I told him that they informed us of the Lord Jesus Christ, the Son of God, who

came into the world, and, after preaching the way of salvation, died upon the cross to make an atonement for sinners; and all who repent of sin, and believe in Him, obtain pardon and everlasting happiness through His atonement. I further said, "Do you read this book with seriousness and attention; pray to God to help you to understand which is the right way, and to give you grace to walk in it when you know it." Many others came near, whom I exhorted to repent and believe in Christ, and then gave them Tracts.

Society for the Christian Instruction of Native Domestics.

We observe that the mere distribution of Religious Tracts, however numerous and well adapted they may be, does not satisfy the zealous spirit of pious friends in Calcutta. The duty of true servants of God to care for their households is surely not less clear to us than it was to Abraham, of whom it is expressly said (Gen. xviii. 19), *I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.* He was called of God, while surrounded by idolaters: and British Christians in India, when awakened to the sense of their high obligations, will regard themselves as living in circumstances very similar to his. A Society, denominated the Christian-Instruction Society, was formed, with this view, on the 28th of May of last year; and the manner in which this subject has been taken up, will appear from the following communications of Mr. Sandys.

June 18, 1832—Spoke to several Gentlemen to-day, requesting them to take an interest in our Christian-Instruction Society. A Clergyman, and another Gentleman, desired the attendance of a Reader for their servants; and an Officer requested three copies of the Hindoostanee New Testament, for the use of his servants. The last-mentioned Gentleman states, that he has observed an inquiring temper among his people, which is manifested by their getting round the Reader, and proposing questions with eagerness; seeking for solution of their doubts.

June 25 — The Committee of the

Christian-Instruction Society met at the Mission House; when it appeared that, during the month, 79 Heathen Servants, attached to 7 Christian Families, had heard the Word of God read and explained: 4 Native-Christian Females were learning to read the Hindoostanee New Testament, 2 the Hindoostanee Prayer-Book, and 5 the elements of these languages: 4 copies of Martyn's Hindoostanee Testament, 5 copies of parts of the Liturgy in Hindoostanee and Hinduwee, 5 Spelling-books, 6 Catechisms, and 9 Tracts, had been brought into use by the Reader during the month.

Under date of Oct. 16, 1832, Mr. Sandys further relates:—

The Christian-Instruction Society is becoming more extensive in its operations; and promises, under the Divine Blessing, to be the means of doing much good. We engaged an additional Reader at the commencement of the present month, and purpose doing the same next Committee. During the last month, nearly 300 servants and others heard the Word of God stately at their own or their masters' houses. By means of this Society the word of salvation is carried to the houses of those persons, who, in all probability, would never have given themselves the trouble to inquire what they must do to be saved.

The Rules by which this Society is governed are similar to those of a Society in Madras, which had been previously formed for a like purpose. We add the following brief extract from the

Report of the Society, for August 1832.

There are now 19 Members of the Society, three having been added during the month. Of these, thirteen avail themselves of the stated services of the Christian Readers. The number of servants attached to the families of these Members, who have heard the Word of God read and explained, is 202, making an increase of 33 above the number of last month.

Of the adults who were learning to read, two have discontinued; but this deficiency is made up by three additional persons having commenced: so that the number of learners of this description is now 12; of whom 4 are reading Martyn's Hindoostanee Testament, Persian Character, and 1 the same, in Deb Nagree; 4 the Liturgy in Persian Character, and 1

the same, in Deb Nagree. One female, included in the above, commenced with the Alphabet in Deb Nagree, and has since read a Compendium of the Liturgy, and the whole of the New Testament, and learned a Catechism in that Character, and is now beginning to learn the Persian Character. One Hindoostanee Prayer-Book, Persian Character, and one in the Deb Nagree, have been brought into use during the month; making a total of 4 Martyr's Hindoostanee Testaments, 8 Prayer-Books in Persian and Deb Nagree, 5 Spelling-Books, 6 Catechisms, and 59 Tracts, in Persian, Nagree, and Bengalee Characters, brought into use since the formation of the Society.

Native Superstitions.

On this painfully fruitful subject Mr. Sandys reports as follows:—

April 9, 1832—All our Schools are now closed, in consequence of the Churruck Poojah (Hook-swinging worship). For several days past, people have been going about with tomtoms (a kind of drum) and other instruments, making a most horrid din, seeking for persons to perform the Churruck, and parading the streets in company with Sanyassies (Devotees of Shih).

April 10—To-day the concourse of persons going to and from the noted temple at Kalee Ghant was immense. Some persons think that there were not less than 150,000. How painful, to witness so large a concourse of idolaters, mad upon their idols, many of them tormenting themselves with the points of iron-rods pierced into their sides, others with rods and knives run through their tongues, carrying a small portion of fire before them, into which powdered rosin is thrown at intervals, thereby causing sudden flame and smoke!

April 11—To-day the ceremony of swinging is performed. In all parts of Calcutta are stages erected, from which devotees fall upon spikes; which, however, are fixed transversely, and seldom do much injury. Accidents sometimes occur, and the devotee falls a victim to his folly. But the most favourite sport—for such it seems to be—is the swinging. A piece of timber is fixed in the ground, and several bamboos tied together are so placed as easily to swing round by means of a rope. The iron-hooks are inserted in the backs of the persons who intend to swing, and, being connected with the bamboos by ropes, the whole of the man's

weight falls upon the hooks, and he is then swung round with great rapidity. Accidents have been known to occur, though, I believe, not very often, when, either the flesh or the ropes giving way, the devotee is dashed with great violence to a considerable distance. I went out amongst the people in Shobha Bazaar, where were three swinging-machines before the houses of three different Rajabs. I gave away many Tracts.

June 29—Went with a Gentleman to Kidderpore, to see a devotee who has lately attracted much notice in Calcutta. The ignorant people suppose that he has so given himself to meditation and the contemplation of the Divinity, that he is now absorbed into the Deity, and reached the highest pitch of happiness to which it is possible to attain—a state of perfect insensibility to all worldly and external objects. The house where the devotee is entertained was easily discovered by the numerous groupes of persons, of all castes, pressing onward toward the scene. When we arrived, we found a multitude of people assembled in the square. On one side is the Baboo's house; on the second floor of which is a verandah, on which was placed a table, the seat prepared for the devotee, who had not yet been brought out. Opposite the house was a large tank, surrounded by a grove; and on the other two sides of the square, opposite each other, were two large and substantial temples devoted to the worship of Shih: it appeared, in short, as though we were in one of the strongholds of idolatry. On our going toward a gate which leads to the entrance of the dwelling-house, we found, from a notice fixed upon the wall, that Europeans and East-Indians were not admitted. This regulation is supposed to have arisen from several Medical and Missionary Gentlemen having expressed a desire, and even made the attempt, to perform some experiments, by which the imposture might be detected: we, however, began to converse with part of the assembled multitude, speaking of the vanity of worshipping idols, and regarding men with divine honours, and making known the leading doctrines of our own religion. One young Brahmin, a student in the Sanscrit College, declared openly, before several other Brahmins, that he believed that the Joga was an impostor, since he considered it impossible for any man to live without food, as in this case was pretended. A Brahmin then asked

him, with a significant menace, what religion he believed; when the youth, to our surprise, pointed to a Tract which I had given him, and said boldly, "I am a believer in this Religion." At ten, the devotee was carried out, and placed upon a tiger-skin upon the table: a cloth was held up while this took place. No sooner was the cloth taken away, than a loud and frantic shout was given by the deluded multitude: flowers, some tied in the form of garlands, and others wrapped in plantain-leaves, were thrown up in rapid succession, while seven or eight Brahmins were employed in touching his feet with them, and throwing them about among the people. We distributed 200 Tracts on this occasion.

BURDWAN AND CULNA.

The Rev. William James Deerr, though in much weakness of body, has continued to travel and labour at this Station.* He has been assisted by the Rev. John James Weitbrecht; and the Rev. Henry Christian Krückeberg has also recently been attached to this Station. From Mr. Deerr's Journals we present the following extracts.

Visits and Religious Discussions.

Aug. 10, 1832—I went to see a man of great respectability, who had asked of me, as a particular favour, to call at his house when I went over to Kiddeah; and, as a recompence, he promised that he would call together the Sanscrit Teachers in his neighbourhood, to meet with me. The distance was greater than I was aware of; and the sun so powerful, it being nearly noon, that I began to faint, and took shelter in the house of a Brahmin near another School, till they brought me a palanquin. Soon after I reached the house, four Teachers of Sanscrit Schools came in, with their Students. Our meeting was cheering and affectionate. The master of the house introduced us to one another: on either side names and titles were all rehearsed. I found, as in the other divisions, Students from all parts of India. The principal man in that place has the title Turkalumca: he sat down near a very rich Talookdar (Landholder), without observing him. As soon as he noticed him, he rose, and exclaimed, "Complete destruction!

complete destruction!" i. e. for sitting down without making compliments. They then touched one another with their breasts—this custom is equivalent to our custom of kissing: then he bowed his head, and patted the Talookdar, exclaiming, "Highness! highness!" I suppose this is the most polite way of reception in this country, for here are the most cultivated people.

Aug. 15—I had a visit of one of the great men of Nuddea, accompanied by two others. He is Teacher of a Sanscrit School, and Priest to the Rajah of Krishnaghur. He is reported to be exceedingly shrewd, and very quick in reasoning. In our conversation, stroke upon stroke was briskly exchanged. He is a Teacher of the Law; and therefore I inquired what good there could be, in order to obtain salvation, in abstaining from his common diet, going into the woods, and living upon the leaves of the trees, and after that living only upon the wind? He felt the drift of my question, and said, "What good can arise from eating leaves? It is the grace of God." I said, "This is just what our Scriptures say;" and then enlarged upon the mercy of God, and the love which He displayed, when our Saviour died for sinners.—Pundit. "Why should God love us thus? Does He require us, to increase His happiness? He is happy within Himself, without us." "Did he require to increase His happiness by the creation of the world? and yet He has done it. By the Creation, He has revealed the grandeur of His power; and in the Redemption of the world, the grandeur of His love. The grandeur of His love thus displayed is equal to that of His power."—Pundit. "How do you prove that *God was in Christ*?" Ans. "By the Divine Attributes and Virtues which He manifested."—Pundit. "How do you know that He gave the blind eyes, &c.; and that He was so divinely holy, &c.?" Ans. "Just as we know, from the liberality a man exercises, that he is a liberal man. What Jesus Christ did, He did openly, in the face of the world."—Pundit. "But that is a long time past." Ans. "His influence is still the same. Sinners are converted unto this day by believing on Him. I know, myself, the alteration which has taken place in my heart from the time I began to call with sincerity upon His Name."—Pundit. "But we become converted without calling upon His Name: we do it from austerities;

* For an account of Mr. Deerr's arrival in this country, see "Recent Intelligence" of this month.

which actions form our fate." Ans. "Then please to state what actions you did before you existed, to form your fate."—Pundit. "We are from eternity:" proving it from Geeta (one of their books). Ans. "I know your Shasters say so; but please to demonstrate it."—Pundit. "Every thing existed in pre-existence, just as a tree has imperceptible pre-existence in its seed." Ans. "But who produced that pre-existence?"—Pundit. "God." Ans. "Therefore your proposition is wrong: it is by pure mercy we are saved, and not by austerities, by which you mean to form your fate."

Aug. 19, 1832 — Had a visit from two Sanscrit Teachers of Nuddea: one has the title "Chief," in decision of arguments; and the other, "Ornament of Philosophy." I asked their opinion of our Saviour's Sermon on the Mount: I had given them Dr. Mill's Sanscrit Translation. They replied: "It is represented as the Word of God: it contains chiefly morals, which are excellent; but no dogmas in it." I told them that that copy was only a part of our Scriptures, and that the dogmas follow in the succeeding portions. These men have their passion so much under discipline, that it would be hard to put them out of temper. Their conversation was so mild and sweet, and their chaunting in Sanscrit so harmonious and pleasing, that if the whole substance were not summed up, and set in one clear point, and put into comparison, they would certainly get the advantage, with their plausible systems, over their opponent, though the opponent had the truth on his side. After I had related the dogmas to them, which they inquired after, they said that their word of God has appointed devotion or austerities; and after that, the fire-like knowledge of God is obtained, which will procure salvation, and is bliss itself. Allowing that the knowledge of God is bliss, I inquired whether the justice of God would not be infringed if sins were forgiven without atonement. They replied, that the atonement was made by enduring the punishment of sin in the many bodies which they have to pass through. On this transmigration, the exercise of virtue and the suffering for sin form the "copal" or fate; and when thus fully justified, that knowledge will be obtained. On inquiry into the origin of fate, they stated, that the body only has been created:—in their language, 'created' means also 'born,'—it comes and

goes, just as trees, &c.; but that the spirit of man is from eternity: just as God is for ever, so is the spirit of man.

In conclusion, I begged them to consider the tendency of the two religions, ours and theirs. "In the first instance," I said, "you deny God to be the Creator: you deny Him the glory of His creating power, and cut off even the relation which exists between the Creator and His creatures, so that you have no more the comfort of calling him your Maker. In the second instance, you deny Him to be your Redeemer, when you lose all hope of obtaining bliss without suffering endless misery. You deny every thing to God, and ascribe all to yourself; and thus are in no connexion with God. We Christians praise Him for our creation, and bless Him for our redemption. They replied: "The system of ascribing every thing to Him is that of the persons who have the knowledge of the Supreme Being: that system we also have; and that knowledge is only to be obtained after the systems of error have worn away by devotion: that system is the last." Ans. "Then you confess that the systems you follow at present are wrong, and that of the Christians right."

*Religious Inquiry and Opposition at
Krishnaghur.*

August 19 — In the course of this day we had the pleasure of laying the foundation-stone of a Congregation in Krishnaghur, the first-fruits of this place. Five Adults were baptized.

We have much reason to praise the Lord for the opening He has given us. The small Congregation stands in relation with three large Heathen Families. The publicity of the performance was the reason that it spread immediately over the town. The rage is great. I hear, that on the very next day the condition of the Converts and the parents was decided by the principal men. A Brahmin of high standing, who often came to me, has been suspected of having received baptism privately, and that he assisted in persuading the people to embrace Christianity. He had to appear there, and, accordingly, showed his string, to prove that he was not baptized; but his neighbours are in such a rage against him at present, that he is not acknowledged as having caste. He told me this when I went to the School, before all the people. I certified that he was not baptized; but nothing would satisfy them: they told him, in my presence,

that he should no more make his appearance in the School.

The decision of the parents and relations of the Converts, as I am told, is this—that if parents or relations, or others, allow the Converts to come into their house, the barber, the washerman, and the hookah (smoking machine), shall be refused, *i.e.* that their caste shall be lost. I believe this to be true; because the first day after their baptism, the Pundits and relations enticed away two of the Converts to come home to see them, and had them confined, telling them to deny being Christians. They returned during that night, and the following day they were no more permitted to go home. John Anundo's father wished to see his son, having been absent during this time: they accordingly appointed a place in the Market, where they met each other. How the case will turn out with the Brahmin I cannot as yet say.

August 23, 1832—A Zemindar came to me, and asked not to have the Gospel read in his house. I merely said, "This noise will soon be over." This is the only visit I have had since the ceremony of Baptism took place, 6 Mahomedans excepted, who came only out of curiosity. Before this, I was visited from morning till evening, and every body courted my friendship: now, nobody comes near us: the Teachers in the School come to me only in the night; so much is our house dreaded. Even the Boys refuse to come for their remuneration on account of the Examination made by the Rev. A. Macpherson; and say, that if I am pleased to give them any thing, I should distribute it at the School; to which I agreed.

Such circumstances are attended with good, and I am happy it is so: it stirs up a spirit of inquiry. Yesterday, Ramhan, together with the new Converts, went to buy some articles in the Market, and they were surrounded by an immense crowd, all of whom demanded to know what induced them to embrace Christianity. The Christians showed them the necessity of repentance, &c.; at which the mob, to ridicule them, raised the shout, "*Repent, Brethren, repent! the kingdom of heaven is at hand!*" Repentance, faith, and the Word of the Cross, are our chief themes; and, indeed, I find that no other argument comes home so well as the simple statement of these truths: however, necessity obliges us continually to engage in debating points which are non-essential, in order to get

an opportunity to bring home the essential ones.

Alternate Friendliness and Hostility toward the Missionaries.

From a Letter of Mr. Weitbrecht, dated October 24, 1832, it will be seen that there are times in which the Heathen appear almost to repent of their idolatries, when calmly dealt with; while, at other times, they shew themselves quite exasperated against the Gospel. He relates—

By Divine assistance, I have now so far succeeded in the study of Bengalee, that I can preach the Gospel with tolerable ease before the Heathens and our Native-Christian Congregation. The early hours in the morning, and in the evening before sunset, are generally devoted to preaching in Burdwan or the neighbouring villages.

My Catechists appear more diligent and zealous since I have commenced going out with them, to testify of the Name of Christ. What the apostolic Schwartz, in the South, said concerning Native Helpers, I find truly verified here: "The Heathen are often very uncivil, and repulse the Catechists sternly, which greatly discourages the poor people." It is indeed most desirable that we comfort them, and confess the Lord Jesus with them before the Heathen: when left alone, their endeavours appear to be of little effect.

The readiness of the Hindoos to hear the Gospel preached is a great encouragement to me: in this respect they have, in latter years, entirely changed. When I come into a village with the Catechist, and place myself before a house to address the people, the owner of the cottage not seldom proves to be so generous and hospitable as to bring a mat and a chair, while the wife or children sweep the verandah, that I may sit down in the shade.

Our reading from the Bible, and our addresses, are listened to with attention. When we have done, they state their objections, ask questions, and permit us to refute their statements. Often they appear deeply convinced, and confess that their idol-worship is useless; that, in defiance of it, people remain as they were, wicked and deceived, slaves of sin: they also allow that our Religion is far superior to theirs, more worthy of God's

attributes, more adapted to our wants: so far many go. Their last refuge then is—"We shall believe, by degrees;" or, "Our children will receive these new doctrines: we are too old." Others also say—"If I perish, I perish. I shall, at any rate, not be alone, if God is pleased to punish people for their sin:"—just what I heard from an Infidel, on my way to India!

Lately I have observed, that when we come to the Hindoos, with the Bible, on their festival-days, while they are engaged in the follies of their poojahs or idol-worship, they are much more ferocious and incensed against us than on other days. A few days ago we addressed a crowd in a village, just in front of the horrible image of the goddess Kalee, while the carpenter was besmearing it with black and red paint. The Brahmin who was the chief priest became quite enraged: there was no argument to convince him: he supplied the use of reason by the power of his voice, the wildness of his countenance, and the wielding of his fist.

Mr. Weitbrecht adds—

During the last six months I baptized seven individuals from among the Heathen; and I have every reason to be satisfied with their exemplary conduct.

The same variety of feelings among the Natives will be seen to attend the exercise of his Ministry by Mr. Weitbrecht, as more at large described in the following portions of his Journal.

April 4, 1832—Many Hindoos call on me almost every day: some wish to be instructed, others to be baptized instantly; but, alas! most of these inquirers seem to labour only for the meat that perisheth: they know that the Civilians here are my friends; so there is a general opinion, that if they get my favour they will succeed in obtaining good employment. I generally send the poor people away with a few words of exhortation, first to *seek the Kingdom of God*, in which alone the wants of their immortal souls can be satisfied.

April 10—During my absence at Bancorah, three families of our Hindoo Christians had fallen out with each other: their animosities lasted for a considerable time; and with much difficulty I restored outward peace, but not till I had excommunicated a woman, who had lately given rise to many dissensions.

April 19—Had a meeting with the Native Congregation, preparatory to the administration of the Lord's Supper. The hearts of my people seemed deeply impressed, and a general reconciliation took place. The Lord grant that this occasion may tend toward the renewing of their hearts!

April 20—Good-Friday. Preached in the English Chapel, on the words, *Behold the Lamb of God, &c.* I was deeply affected with the greatness of the subject: my hearers apparently shared a blessing with me. My English Congregation is small, but consists almost exclusively of such as *love the Lord Jesus Christ in sincerity of heart.* This is a great comfort to me, that I have in them brethren in Christ.

April 24—Ten miles from hence, across the Dammulah River, there is a village called Dendul, from which, a few months ago, a Hindoo Family was baptized in our Bengalee Chapel. The sound of the Gospel attracted some others, who, for several Sundays, continued to hear the Word of God preached within our premises. After two months, the father of a family desired to be baptized. I accordingly instructed him in the leading doctrines of Christianity. I was much pleased to find, in this individual, a certain simplicity and honesty, which, among Hindoos, is rarely met with. I fixed a day for his baptism; and in order to render the ceremony more impressive, I purposed to perform it in the midst of his own village.

April 25—This morning, at day-break, I went to the above-mentioned village, accompanied by twelve of my Native Christians. At a conspicuous place, just in front of a Temple, the Baptism took place. I commenced with singing a Bengalee Hymn. Many of our Christian Friends in England would rejoice, could they but once hear an English tune resound amidst a crowd of Heathens. Our hearers increased in number every minute: not only the large space around us, but the trees and the walls of the cottages, were occupied. The whole mass listened with silence when I read the *Baptismal Service* of our Church. The new Member received the name of Peter at his baptism. Afterward, my Catechist, Paul, read 1 Pet. 1; and I addressed the multitude, shewing them the great privilege of a true Believer in Christ, together with the misery of those who, without faith in a True God, fade away like grass, and perish

in their sins. Having taken some refreshment in the cottage of Robert (a Native, baptized about four months ago), I returned home, praying the Lord to raise up many more from darkness, and to give them the light of life. It was a very hot day.

The Natives dispersed quietly, and I expected nothing unpleasant on the following day; but Satan was enraged, and stirred up some bigoted folks to take revenge on our defenceless Christians. Passing through a village called Hizolna, they sat down to rest under a mango-tree, and sang a Bengalee Hymn. The rumour of the Baptism had already reached this village, where some of Robert's relations lived. A number of people assembled, and some of them commenced reproaching the Christians, saying, "You destroy our castes, and will bring us into misery." Their answers, which, as I was afterward informed, could not provoke them, were replied to by threatenings. Some then came forward with sticks. Part of the Christians escaped; but four of them were dreadfully beaten, and thrown into the village prison: policemen were compelled to watch them in the night. About 4 o'clock A. M. two of the fugitives came and informed me of the treatment of the Christians at Hizolna. An hour afterward, two others arrived, telling me that two men had fainted from the stripes; that all four were shut up; and that the whole village was in a state of high excitement.

Had the villagers allowed my people to go away after the beating, I should not have taken any measures against them; yea, I should have rejoiced with them, that they were counted worthy to suffer reproach for Christ's sake; but as they kept them in confinement, I was obliged to give notice of the occurrence to the Magistrate of the District. He very kindly promised immediate assistance, and sent a detachment of police. They surrounded the village after midnight, delivered the innocent, and bound the guilty. The following day, our Christians, who were beaten, were brought in upon open carts; and thirty of the aggressors, tied together with ropes, were committed for trial to the jail. Five days afterward I visited the prisoners. I stated to them the cruelty and wickedness of their offence. They felt much remorse. Convinced that pardon would make a more favourable impression on them than punishment, I promised to intercede for them with the Magistrate: "for," said I, "our Religion

commands us to *forgive* our enemies, to *bless them that curse.*"—The following day the whole of them were free.

June 19, 1832—To-day, on my way to a School, I passed a car of Juggernaut. The carpenters and painters were just engaged in repairing the carved images by which it is adorned: some of them are extremely disgusting and offensive. I pointed out to the bystanders the abominable nature of their worship. Some of the Hindoos smiled; others looked rather ashamed. They acknowledged that such exhibitions, which can only excite the evil desires of human-nature, must be highly displeasing to a pure and holy God. They could not deny that such a worship had a tendency to draw their poor souls deeper into corruption and darkness.

June 20—To-day a young Hindoo called on me: he speaks English tolerably well: the Rev. J. A. Jetter was his instructor. He is a sensible intelligent man. The Gospel appears to have taken hold of his heart. I could discover in his countenance that a conflict was going on within. He occasionally pays me a visit. At this time he requested me to read a chapter to him: I read and explained to him Rom. i. He seemed much surprised at the faithful description which St. Paul there gives of the origin of idolatry, and of the state of his heathenish countrymen. He was particularly struck with the sentence, that neglect and ingratitude against God, arising from the vanity of the human heart, was the main road of leading to the worship of created things.

June 25—Went to Belna. Here we have our finest Bengalee Schools. On account of the bad roads, I am obliged to walk a mile to reach the village, and the same back again. To preserve my health, I generally choose a cloudy day; but this morning the clouds dispersed, and walking two miles under a scorching sun made me somewhat apprehensive. After the Examination, I conversed with a number of Natives. I asked them: "Have you a hope of eternal life, after this life is past—such a glorious hope as you have heard the Gospel gives to the Christian?" They simply answered, "No, we have not." These poor people could not believe that such glorious blessings as I pointed out to them were ready for their acceptance. I was moved with compassion at their degraded, ignorant condition; and wished that I could have gathered all my hearers, who felt

something of the truths, into the arms of our Good Shepherd, Jesus Christ.

June 30, 1832—To-day the Hindoos celebrate the Feast of Jaggernaut. I went to a neighbouring village, where a car of this dreadful Idol is triumphantly drawn out by the people. I placed myself on an elevated spot, and began to distribute Tracts to all who were able to read. I had a great number of them with me, but by no means adequate to the demand; for the greater part of the crowd turned away from the car, and tried to get something to read. It was pleasing to see the people here and there forming a little circle, and one in the midst reading out to the others the Tracts. What surprised me most was, that a young Brahmin, on the top of the towering car, at the very side of the adored Idol, was reading a Tract called "The True Refuge"—a clear proof how much the prejudices of the Hindoos have lately vanished away.

July 22—I have at present an interesting Candidate for Baptism, Golam Ashkuree, a young Mussulman of Burdwan. He is well versed in the Persian, Hindoostanee, and Bengalee languages. He is a man of respectable family. His relatives were quite enraged at hearing of his resolution to become a Christian. To-day he came with fear and trembling, saying, that they threatened not only to expel him, but to cut his throat, if he persisted in his resolution. The fanaticism of the Mussulman, in such a case, rises to the height of fury. I comforted him under his first trial, with the promises our Saviour held out to those who faithfully confess Him before the world; and he took new courage.

Aug. 5—To-day, after Divine Service in the Bengalee Chapel, I baptized Golam Ashkuree, the above-mentioned Mussulman. The Magistrate of the District was present, with his family. His embracing Christianity caused a great emotion among the Mahomedans at Burdwan. He is the first Convert from the town of Burdwan. May the Lord open the hearts of many more at this benighted place! His Christian name is Theophilus.

The Schools—Use of the Scriptures in them.

From various communications of the Rev. Messrs. Deerr and Weitbrecht, we shall present our Readers with a view of the progress of Scriptural Education among different

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classes of the community in India—a measure indispensable in its nature, and very difficult, yet not to be despaired of, in its application.

Aug. 2—To-day I was favoured with a visit from a Brahmin, a very rich Zemindar (Landholder), a near relation of the Rajah: here he has given the lower story of his own dwelling-house for a School, in which 80 Boys attend. He quietly told me that I had better shut up the School which is kept in his house, as he has not confidence enough to be able to persuade the people to let their children read the Gospel. I assured him, that people look up to him; and that it is proper that superiors should set the example to their inferiors; adding, that it would lower the estimation of him, if he were to follow others. Among many other points, I brought Nuddea as an example: to which he replied; "Yes, but they do not, as yet, read the Gospel; for I have made inquiries." He stood to his point, as firm as a rock. I then brought a copy of the Gospel, and read the Beatitudes, and several other passages, to him; and asked him whether he could produce any thing equally sublime and pure; adding, that if he should find any thing wrong in it, then he was in the right. In the course of conversation, he had nothing more to say against its utility, but still refused it.

Aug. 17—Went to see the Boys' School in the house of the Zemindar above mentioned. He has now agreed to the Gospel being read: nothing more can be objected, because it is done in Nuddea. When we reached the house, chairs were offered for our seats. On the left side, they were moulding the image of Doorga. A piece of wood is fastened on a board, which forms the stand: straw is twisted round about the wood, and then filled up with clay, to form the body. The image was finished up to the neck—a strange sort of a goddess; and the occurrence curious altogether—the Gospel read on one side, the image forming on the other, and the Missionary among them:—but Dagon will not stand long.

Aug. 10—I had asked the son of a Baboo (Gentleman) to lend me his Budgerow (barge), to go to Nuddea; which he gladly did, and offered to accompany me thither. He came with several of his servants; and I took Ramdhurn and Peter with me. On passing into Nuddea, a number of Brahmins joined our company. I found 135 Boys present in the School: 150 are

on the list. All were busily employed in writing; and when I reached the end of the school-room, where the two first classes sat, I was so agreeably surprised, that I could not speak for joy;—for they read the Gospel! I hope our friends will praise and bless the Lord with us. The banner of the Cross is now raised in the midst of the head-quarters of Brahminism. My Pundits kept it privately from me that they had succeeded, in order to surprise me the more; for when I gave them the Gospel, and desired them to introduce it, they greatly doubted, and asked me to let them choose the time which would suit them best. Happily I had received, about that time, 2 copies of Dr. Mill's (Principal of Bishop's College) Sanscrit Translation of our Saviour's Sermon on the Mount; which I gave them, to shew to the Pundits of the neighbouring Colleges. The Pundits said, "This is an excellent plan; for whatever is in Sanscrit, though it were against us, still the Sanscrit pleases us."

The party then stepped over to the Female School, which is exactly opposite the road: 45 girls were present: 50 were on the list. All the countenances looked cheerful, as if confident of the pleasure that I should feel in finding so many together. I did not disappoint them, and expressed my full satisfaction that every thing was exceedingly good.

[Rev. W. J. Doerr.

May 18, 1832—Went to Bancoorah. The Schools are vastly improving. I found 350 Boys, and 36 Girls, in attendance.

June 19—Examined 70 Boys in the School: many people listened. In conclusion, I addressed them with much freedom on their lost estate, requesting them to be reconciled to God. A young man, who in his childhood had become acquainted with the Gospel, said, "We feel it: all you say is true. Your Shasters are given by God; but we are drowned in sin, and there is no desire for salvation in our hearts."

[Rev. J. J. Weitbrecht.

In August, 1832, Mr. Weitbrecht commenced a School, with 100 Hindoo Boys, at Rangram, a large village two miles from Bancoorah. The chief men of the village had, some months previously, sent a petition, requesting Mr. Weitbrecht to instruct their children.

Oct. 24—Besides the care of our work here, I regularly visit our two

Missionary Stations—Culna, in the East, and Bancoorah, in the West. Under the care of Mr. Alexander, our Catechist at Culna, the work of the Lord is prospering at that place. He has done much for the temporal and spiritual good of our Converts there; and they are advancing in knowledge, and, I trust, also in Christian principles. Some family fathers, who can neither read nor write, spend an hour or two every evening in learning, and will be shortly able to read the Word of God in their own families. An English School was commenced eight months ago, in the newly-erected Chapel on the Mission Premises. It is superintended by a Native Teacher, who was educated in the English School here, and seems a well-qualified man for the office. The School, at my last visit, numbered 34 Scholars. The first two Classes read the New Testament fluently; and their correct answers to my questions shewed that they were well acquainted with what they had formerly read. Every Scholar pays eight annas (about a shilling) a month.

Our English School here at Burdwan was for some time in a very flourishing state, and numbered about 50 Scholars: but in the month of May, our able Superintendent, Mr. Reynolds, became ill, suffering from a liver complaint, which obliged him to give up his work; and some time afterward he left the Station altogether. In consequence of his removal, the School was shut up for nearly two months, till, at the end of July, another Teacher arrived. We have not, however, succeeded in raising the number of Scholars to the former amount. We have 40 now. Every one of them, with the exception of eight Native-Christian Lads, pay one rupee monthly. Could the Natives have gratuitous instruction in English, as in Calcutta, and did we agree with their wishes to remove the Holy Scriptures from the list of the School-books, they would flock together in crowds: the use of the Bible deters many of the richer classes, while the small contribution of one rupee disables the poor from coming.

Several of the residents visit the Schools regularly every week. The Teachers, being thus kept in order, and obliged to attend to their duties during my absence, the Schools are in a flourishing state; and when visiting them, I am always delighted with the progress of the Children. At a late public Examination,

held in the presence of the Civil and Military Officers, I found that 230 Children, out of 400, were reading the Gospels in Bengalee. [The Same.]

Mr. Krickeberg relates of his employments on entering upon this Station—

August 22 — My chief work now is, to study Bengalee; and as I much desire to have close intercourse with the Natives, I wish to get the language within my power. In the mean while, I accompany Mr. Weitbrecht in his work, and take an active part in the English Service. As, however, we have got a Christian who understands English, I shall sometimes go with him in the villages attached to this Station, and use him as an Interpreter. This morning, I addressed a crowd of people in front of a School lately established, and supported by a Gentleman of this Station. On distributing Tracts among them, they expressed their wish to hear again of the things which I told them. The Schools, which have been there for a long time, have, in a great measure, prepared the people to understand spiritual things; so that now is the time for preaching.

Ceylon.

CHURCH MISSIONARY SOCIETY.

To the account of proceedings at Cotta, Kandy, and Baddagame, given in the last Number, we now add those of the Fourth Station of

NELLORE.

Attention to the Revival of Religion.

The Report of the Station of Nellore draws our observation particularly to this subject, as being connected with the labours of the Ministry in a very essential degree. In this Report it is stated—

Soon after the commencement of the year, our attention was excited by observing a more than ordinary degree of diligence, in many at the Station, in religious duties—an increased attention being at the same time manifest in some of the Masters of the Free Schools; and our hopes were also much encouraged by many pleasing indications of the Lord's being near at hand, to sanction by His presence, and crown with His blessing, the appointed Means of Grace. Though our expectations thus excited have not

been realized to the full extent, by the in-gathering of many from among the Heathen into the ark of Christ's Church; yet several have, we trust, been awakened to a more diligent attention to spiritual things.

It has been found convenient to dispense with the attendance of the Free Schools at Church, for the Thursday-Afternoon Service. The other Services are continued nearly as in former years. The number of Communicants has not increased. Several of those attending the Meeting for religious inquiry have repeatedly expressed the desire to be admitted to a participation of the Sacraments; but it is the wish of the Missionaries to see marks of decided conversion in those who apply previous to admission. Experience has led to caution on this point. The number of those attending the Meeting for religious inquiry is about 20.

The Rev. W. Adley, in a Letter of Dec. 12, 1832, relates more circumstantially the causes and nature of this reviving spirit among the Missionaries, and in the circle by which they are surrounded. Mr. Adley writes—

Soon after my last communication, a succession of events, in connexion with some unusually encouraging news of the progress of Religion in America, produced among us a feeling of enlarged desire to strike a more decisive blow at the follies and superstitions which we are daily obliged to witness; and a series of meetings, held for four days in succession, was entered upon and continued monthly, till nearly the whole of the several Missionary Stations had been passed through. The Meeting at Nellore was of a nature the most promising and encouraging. An open house, if we may so speak, was kept at the Station for the four days; a free invitation was given to all the Missionary friends; and the attendance of a sufficient number was secured for each day and evening, to render the meeting interesting and profitable. The early part of the morning was usually passed by the Brethren and Sisters in united prayer for a blessing upon the efforts and duties of the day. After breakfast, the

Youth of the several Schools were collected in the Church, and addressed generally by the Missionaries, and by as many of the Native Preachers and Catechists as time would permit; each meeting commencing and closing with prayer. The Youth were then divided into classes, according as they had manifested a knowledge of the Scriptures, with desires and a good disposition toward Christianity; namely, those who daily prayed, read the Scriptures, &c. &c. These classes were taken by one or other of the Missionaries, and conversed and prayed with separately. The Youths in the Seminary were then especially addressed; and after them the Schoolmasters and Writers, &c. were assembled, and affectionately warned and exhorted to *flee from the wrath to come*, and embrace and *lay hold* on the blessed *hope set before* them in the Gospel. These exercises occupied the time from the breakfast hour till about 3 o'clock P.M., when we took our places at the dinner-table. After dinner, the servants were assembled, prayed with, and exhorted in a similar way as at the meeting of the Schoolmasters. At 6 o'clock; coffee was prepared for those who desired to partake of it; and at half-past six, we proceeded to a bungalow temporarily erected for the occasion, where a Congregation of the villagers, of from 200 to 300, composed of goldsmiths, silversmiths, braziers, turners, dyers, husbandmen, &c. &c., was assembled and addressed in turn by the Missionaries and Native Helpers on the chief and important truths of the Gospel; the subject or portion of Scripture being previously selected and read. This meeting, like the others, was opened and closed by prayer, and continued from 7 o'clock till about 9. On returning to the Station, tea was prepared; and the day closed by family reading and prayer. The same order was followed through the four days; and the Evening Congregation continued equally good, composed of about the same number, and nearly of the same persons. By this union and perseverance of effort, a grand point has, I conceive, been gained, which I cannot but hope will be followed with happy results. Most of those who met were our neighbours, whom we cannot prevail upon to attend Church, and who were thus brought under the Means of Grace four evenings in succession, hearing the truth as it is in Jesus from the mouths of many witnesses—the number of speakers, including the Native Preachers

and Catechists, being 20—all testifying to the same blessed truth, that Jesus is the *Son of God* and *Saviour of the World*; all directing to the Messiah, as the only *hope of glory*.

State of Education.

In the Seminary, in addition to their religious studies, the Youths are taught Algebra, Astronomy, Geography, English Composition, &c. The English Day-School, conducted by the elder Seminarists, has been continued, though not with much encouragement.

Plans have been adopted for the improvement of the Free Schools, which have been encouraging. Two Schools have been discontinued, and two others opened. One of the new Schools is under the care of a respectable young man who has frequently attended the Sunday Services, and evinced more attachment to the Missionaries, and more regard to the important truths taught by them, than is witnessed among the people in general. He was a good deal, in his youth, with a pious Dutch lady in Jaffna, from whom he learnt much of Christianity; which may be useful to him, by the blessing of the Spirit, in days to come. The efforts of the Missionaries to induce the masters to bring their wives to church, have, for the most part, proved ineffectual.

Attachment of the Females to their Superstitions.

This circumstance tends much to retard the benefits of education. In the Report of this Station, consequently, it is stated—

Our prospects of gaining access to, and of benefitting the female part of the adult population, do not brighten. Enslaved by cruel custom, they are the rigid votaries of prejudice and superstition. They attend their temples, at stated times, much more regularly than the other sex, and doubtless instil into the tender minds of their offspring principles, which years of better instruction are insufficient fully to eradicate. We trust, however, that some good may be done; dark as the prospect appears; especially to the Girls taught in our Day-Schools; though, with many even

of them, our efforts often seem to be lost.

Distribution of Scriptures and Tracts.

Upon this subject, it is stated in the Report of this Station—

To this department of Missionary labour our minds have, through the year, been specially directed. We have been more than usually impressed with the importance of distributing among the Heathen the pure Word of God, the entrance of which *giveth light and understanding unto the simple*. But we are necessitated to refrain from a too general distribution.

Of Tracts, many thousands have been given away within a few miles around the Station. Besides distributions made by ourselves individually, Mathew Philip, the Catechist, goes out more or less, almost every day, to the different villages at a greater or less distance around the Station; and one of his chief duties in these visits is, to read, explain, and distribute Tracts, and portions, of the Holy Scriptures; and he often has opportunities, as appears from his Journal, and from conversations with him, of giving them to persons from the more distant parishes of the District. Joseph Mark, the Superintendent of Schools, is frequently employed in the same good work. Much has also been done during the year, in distributing Tracts among the more forward Youths of the Schools.

It is further stated—

We have printed, on account of the Society, a new edition, somewhat abridged, of Brother Adley's Sketch of the Life of Samuel, 1410 copies. The whole number printed on account of the Society is about 13,335. Other little works are passing through the Press, for the use of the Day Schools; but as they are not completed, their numbers are not taken into the account.

And under date of December 12, 1832, Mr. Adley further reports—

Soon after my return to the Station, I put the Printing Establishment in motion, and it has been since fully occupied. We have just got through it a Tract on the Cholera Morbus, which is, of course, peculiarly seasonable, and will, I trust, be useful.

Heathenish Infatuations.

I left Colombo on the evening of Monday, Sept. 3, 1832; and reached home at Jaffna on the afternoon of Friday the 7th. The annual Heathen Festival had taken place in my absence. Extraordinary

efforts were made by the Brahmias, and parties interested, to carry the ceremonies through with *éclat*, and retain their hold upon the minds of the weak and credulous. Beside the usual extra pandals (*sheds*), two new resting-places had been built of brick and chunam (a kind of stucco made of lime); one on each side, a little in advance of the temple. In one of these, mendicants were daily supplied with food; and the other was reserved for the Hatacotta chitties (the wealthier portion of the Native traders), who, at considerable expense, supplied tyre or batter-milk, both day and night, during the festival, to all that desired. An advance was also made on the tongue-cutting of the former year. On the tenth day, one of the great days of the festival, two persons, following the example that had been set them, attempted the destruction of the member especially given to man wherewith to praise his Maker. One was a youth, formerly in one of the Out-Schools of the Mission; the other, a man now residing here, but who came some time before from the coast. Much was attempted to be made of these two feats; and the power of Kadaraman (one of the names of Kantaswamy, to whom the temple is dedicated) to perform miracles was very loudly extolled by the Brahmias, females, and devotees. In addition to the tongue-cutting, another devotee pierced his cheeks through with a wire, which remained in this position, crossing his mouth, for several days. In this manner he went from house to house, asking alms, not only for himself, but for the other mendicants. The same man went in procession from temple to temple, walking in spiked slippers, the sharp points to his feet; bearing offerings of milk, ghee (boiled butter), &c. &c. The effect of these vain performances, upon the weak, the credulous, and the superstitious, surpasses any description that we can possibly give. They cannot separate the idea of great merit from self-torture; and they suppose that the performers of such things must be highly favoured of the gods, who alone are able to give strength necessary to undertake them.

The consequences of their evening exploits within the temple were of a mere serious nature. A usual accompaniment to their ceremonies are fire-works and loud explosions of gunpowder. In addition to these, some one had procured a

shell filled with combustible matter, which was placed in a small hole within the temple enclosure, and, being ignited, burst with a tremendous explosion: one man was killed on the spot, a second died while being carried to a doctor's, &c.; and thirdly, an old Brahmin, the only man in the district able to perform certain of the ceremonies, was obliged to have a leg amputated, and died soon after the operation: several others were more or less severely wounded. Two Tracts were prepared with special reference to the festival; one on Astronomy, in confutation of the Tamul system; and the other entitled "The good, or accepted time:" 5000 of this, and 3000 of the one on Astronomy, were set apart for distribution at the close of the feast. That out of so many messengers, sent forth with prayer for the divine favour, none would reach their destination—none safely make their way to the heart—we are unwilling to believe: we must hope that some shall be attended with the divine energy and blessing. [Rev. W. Adley.]

Quick Travelling in the East.

Neglect of the comforts and advantages of civilization is to be expected under the tyranny of such debasing superstitions, as those above mentioned. But the progress of useful arts has begun to be manifest under our Government. An instance of this may be given from the account which Mr. Adley has sent of the ease with which he had performed a journey in Ceylon.

The journey from Colombo to Kandy is an anomaly in Indian travelling. A fine road, and a mail coach; the distance, 72 miles, performed in a day. You ascend the coach in Fort Colombo, at gun-fire or five in the morning, and reach Kandy about sun-set; an hour being allowed about mid-day for breakfast on the road. Thus are combined the three most important things to a traveller in India, viz. rapidity, the advantage of seeing the country, and the absence of the annoyance and incumbrance of servants, coolies (porters), &c. &c. which are absolutely necessary even for a short journey. I left Colombo on Friday morning; spent Saturday, Sunday, and Monday, with Mr. and Mrs. Browning; and on Tuesday evening again reached Cotta.

I had the privilege of preaching on the Sunday to the English Congregation in the audience-hall of the late King of Kandy, which is used by the present Government for the double purpose of a Church and a place of audience. I could not but think it a happy exchange, that in the room which the late Kandian tyrant had frequently caused his subjects to measure with their prostrate lengths, and made the scene of other torturing degradations, the Gospel is now proclaimed; and I also had the happy privilege of calling upon the sleeping and the dead to awake from sleep, and arise from the dead, that Christ might give them life and light. I very much enjoyed my journey to and from Kandy.

During the Dutch possession of the island, the journey from Colombo to Kandy was, I am credibly informed, a trip of nearly a month's duration, and no one would undertake it without having first settled all his earthly affairs. It is now a twelve hours' ride. We pray, we wait, we hope for the happy period when the progress of Christianity shall far exceed that of science, and the tasks of months and years be accomplished in hours and days.

Summary of Nellore Station.

Schools	15
Seminariets	30
Scholars—Boys	494
Girls	55
	— 549
Average Attendance	452

BADDAGAME.

Particulars relative to this Station were given at pp. 331—338. We subjoin some notices of the

Ceremonies used in the Worship of the God of Corn.

Mr. Faught has given the following account of these heathenish ceremonies, in a manner which exhibits at once the infatuation of the worshippers, and the selfishness of their Heathen Priests. It is dated October 1, 1832:—

I went out at nine o'clock, P. M., to speak a word to the poor Heathen who were performing a ceremony to the god of corn. On entering the Maduwa, where the ceremony was performing, I found a great number of capuwas or diviners, and a large assemblage of men, women, and children, collected together. As

soon as they saw me, the dancing and tomtom-beating ceased, and many of the people skulked away, and endeavoured to conceal themselves in the jungle. After I had briefly addressed the multitude which remained, four of the capuwas or diviners began to dance with all their might and main before an altar, on which were laid flowers, a small bag of money, &c., as offerings to the god of corn, and also three boxes of rings made of the gold of the altar, as the capuwas state.

The four capuwas danced or rather capered about to the sound of the tomtom, keeping time with their hands and feet. At certain intervals, three suddenly desisted for about a minute, and then all the four danced in a circle and changed sides. The rapidity with which they turned about on one foot astonished me; and the poor infatuated Heathen told me—I suppose in order to enhance the merits of their capuwas—that they could continue thus to dance and whirl about for hours together, without ceasing. The sacred rings are always kept by the capuwas, to whom they belong.

The quantity of paddy (rice in the

husk) offered was 20 bags, worth about 2l. 15s. The money they offer is generally treasured up for several years previous to the ceremony being performed; and so sacred do they consider it, that they will not appropriate a chally (a small coin, the eighth of a penny) of it to any other use; and though their distress and poverty may be extreme, they will not touch it. However, the artful capuwas purse all; and they have frequently told me, that they believed that the persons for whom such ceremonies are performed could not derive any benefit from them. On my pointing out to them how aggravated their condemnation must be, unless they renounced their evil practices, their reply invariably was, "O Sir, we must perform ceremonies for our support. Support us, and we shall not perform ceremonies, but shall become Christians."

The followers of these false gods, as the Buddhists term them, are sworn on these sacred rings in our courts of justice, &c. The capuwa who administers the oath receives a fixed salary. The Buddhists are sworn on the book containing an account of the 550 incarnations of Buddha.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Death of Mr. Wilberforce—This distinguished Servant of God departed to his eternal rest on the 29th of July, having nearly completed the 74th year of his age. His remains were interred, on the 3d of August, in Westminster Abbey, at the special request, addressed to the family, of a great number of the Members of both Houses of Parliament, who attended to the tomb the body of him, whom men of all parties had loved and honoured while living. Among the Tributes paid to his Memory, we copy a *Resolution of the Committee of the Church Missionary Society*, passed on the 12th of August:—

Resolved—That in recording the death of Mr. Wilberforce, a Governor and Vice-President of the Society from its formation, the Committee cannot but testify their strong sense of the valuable services rendered by him, on numerous occasions, to this Institution; and, while they bow with submission to the will of our Heavenly Father in removing him, they would offer up unfeigned thanksgiving, in acknowledgment of the benefits which it has pleased God to bestow on their country and on mankind, by the rare endowments which He granted to that distinguished man—by the singular opportunities of wide and commanding influence opened to him—and especially by that gracious power of the Holy Spirit on his heart, which enabled him, for a long course of years, under the constraining influence of the love of Christ, to direct his talents, with sincere aim and unblemished character, to the glory of God, in labouring for the

present and eternal good of his fellow-men: and the Committee unfeignedly rejoice that this eminent Servant of Christ was allowed to witness, before his eyes were closed on this world, the near consummation, so far as this country is concerned, of that object to which, with unwearied perseverance and unsubdued fortitude, he had devoted all the best years of his life—the Liberation of Africa and her Children from their bonds.

Church Miss. Soc.—On Trinity Sunday last, June 2, the Lord Bishop of London admitted the Rev. William John Woodcock to Priest's Orders; and Messrs. Charles May and Henry Bernau, to Deacon's Orders.—The Rev. Frederic Hildner arrived at Liverpool on the 12th of August, on a visit for his health, after a passage of 51 days from Syra, in the "Hellas," Capt. Smale.—The health of the Rev. W. J. Deerr, of Burdwan, obliging him to return to Europe for a season, he left Calcutta, with his family, on the 20th of December, on board the "James Sibbald;" the loss of which vessel was stated at p. 203: this took place, a week after sailing, at the mouth of the Godavery River, near Coringa: they embarked at Madras, on the 25th of March, on board the "James Pattison," Captain Boldon, and landed at Margate on the 23d of August. Mrs. Corrie who was on board (see p. 203) the "James Sibbald," had previously arrived in this country.—The Instructions of

the Committee were delivered, on the 13th of August, to the Rev. Samuel Gobat (see p. 339) and the Rev. Charles William Isenberg, on occasion of Mr. Gobat's leaving this country on his return to Abyssinia. Mr. Gobat, having replied to the Instructions, the Rev. E. Bickersteth addressed to him a few words of counsel and encouragement, and the Rev. Professor Scholefield commended him in prayer to the favour and protection of Almighty God. Mr. Gobat left London on the 19th, to spend some time among his friends in France and Switzerland, previously to his return to Abyssinia.

London Miss. Soc.—The Rev. Robert Cotton Mather and the Rev. John Adam Schürman, with their Wives, sailed from Portsmouth, on the 9th of July, in the "Alexander," Captain G. Waugh, for Calcutta, on their way to join the Mission in Benares: on the day after they sailed, the Directors received the following Letter, with its enclosure.—

Observing in the Evangelical Magazine for this month that God is opening a door for his truth to enter at Benares, East Indies, and believing that, if truth enters, by the teaching of the Holy Spirit, darkness must (though reluctantly) retire—and wishing all possible success to your efforts in sending Missionaries to such dark regions—enclosed you will receive 400*l* in aid of the same, from a well-wisher to the universal spread of Divine Truth.

Extent and Dire Effects of Intemperance—The quantity of spirits which pay duty for home consumption in this kingdom has more than doubled within a few past years. According to Parliamentary Returns, made in 1831, it amounted to 27,719,999 gallons at proof, which, with the addition of one-sixth for the reduction of strength by retailers, amounted to 16,736,712*l* 10*s*. 8*d*.; and this sum does not include any part of the many millions of gallons known to be illicitly distilled, or imported without paying duty.

The *POORS' RATES* and *COUNTY RATES*, for England and Wales only, amount annually to 8,000,000*l*. The proportion of this expenditure occasioned by drinking may be most safely estimated at two-thirds, say 5,333,333*l*.; which, added to the cost of spirits alone, 16,736,712*l*., gives the sum expended by this nation, in the last five years, on these two objects only, at 110,350,225*l*.; amounting, in only twenty years, to more than Four Hundred and Forty Million Pounds Sterling; without including any computation for the enormous sums consumed in the *ABUSE* of wine and beer, the expenses of prosecutions, the injury done to our foreign trade, the loss of shipping, and the notorious destruction of property in various other ways.

It has been estimated that four-fifths of all the *CRIMES* in our country have been committed under the excitement of liquor. During the past year, 32,636 persons were taken into custody by the Metropolitan Police for drunkenness alone; not including any of the numerous cases in which assaults or more serious offences have been committed under the influence of drinking: and it should be observed, that this statement relates only to the suburbs of London, without

any calculation for the thousands of cases which occurred in the city itself.

Excessive drinking is the principal cause of our *PAROCHIAL EXPENSES*. Of 143 inmates of a London Parish-Workhouse, 105 had been reduced to that state by intemperance; and the small remainder comprises all the blind, epileptic, and idiotic, as well as all the aged poor, some of whom would also drink to intoxication if opportunity afforded.

More than one-half of the *MADNESS* in our country is occasioned by drinking. Of 495 patients admitted in four years into a lunatic asylum at Liverpool, 257 were known to have lost their reason by this vice.

Bridgewater Treatises—The late Earl of Bridgewater left by his Will the sum of Eight Thousand Pounds to the President of the Royal Society, to be given to such person or persons as he might appoint for writing a Work "On the Power, Wisdom, and Goodness of God as manifested in the Creation." The late President, Davies Gilbert, Esq., acting by the advice of the Archbishop of Canterbury and the Bishop of London and with the concurrence of the Earl's Executors, appointed Eight Gentlemen to write Eight separate Treatises on different branches of the subject, as it was felt to be beyond the reach of the attainments of any individual to do justice to such a subject in one Work. The following Treatises have, in consequence, been prepared; and most of them have already left the press:—1. "The Adaptation of External Nature to the Moral and Intellectual Constitution of Man;" by the Rev. Dr. Chalmers.—2. "The Adaptation of External Nature to the Physical Condition of Man;" by John Kidd, M.D.—3. "Astronomy and General Physics considered with reference to Natural Theology;" by the Rev. W. Whewell, M.A.—4. "The Hand; its Mechanism and Vital Endowments as evincing Design;" by Sir Charles Bell.—5. "Animal and Vegetable Physiology;" by Peter Mark Roget, M.D.—6. "Geology and Mineralogy;" by Professor Buckland.—7. "The History, Habits, and Instincts of Animals;" by the Rev. W. Kirby, M.A.—8. "Chemistry, Meteorology, and the Function of Digestion;" by W. Froude, M.D.

INDIA BEYOND THE GANGES.

London Miss. Soc.—The Rev. Thomas Kitchin Higgs, of Chinsurah, died, on the 8th of December, on board the ship "Will Watch," on his passage from Malacca to Calcutta; after little more than two years' service in India, having arrived at Calcutta, on his way to Chinsurah, in October 1830. He had left Calcutta on the 25th of July on a voyage to Malacca for the recovery of his health, and was on his return; but, before the voyage was completed, his mortal course was run—his work was finished, and his Divine Master called him to his rest and his reward.

AUSTRALASIA.

Church Miss. Soc.—Mr. John Morgan (p. 495 of our last Volume) arrived at Sydney on the 21st of March. Mr. and Mrs. Wilson (see p. 456 of the same Volume) had left on the 18th of that month for New Zealand.

Missionary Register.

SEPTEMBER, 1833.

Biography.

BRIEF MEMOIR AND OBITUARY OF MRS. ELIZ. R. HERVEY,
WIFE OF THE REV. W. HERVEY, AMERICAN MISSIONARY AT BOMBAY.

THE death of Mrs. Hervey was mentioned at p. 199. We have collected the following Notices from the Missionary Herald of the Board of Missions.

Mrs. Hervey was born in Hadley, Massachusetts, Jan. 26, 1798. Her ancestors, in the line of both her parents, were all professors of religion, as far back as her information concerning them extended: most of them were distinguished for their intellectual and moral worth. Her paternal grandmother was a woman of superior intellect and extraordinary piety—was a devoted member of the Church for seventy years—and died, in the full possession of her mental faculties and of a lively faith in Christ, in the 102d year of her age. Besides one Son, more than TWENTY of her descendants were Ministers of the Gospel. Mrs. Hervey was the fifth of her descendants, who had devoted their lives to the service of Christ among the Heathen. Mrs. Hervey was the subject of frequent serious impressions in her earlier years, and habitually maintained the practice of secret prayer: but, though her education was strictly religious and her character irreproachable in the view of those who look only on the outward appearance, she was far from the righteousness of God, till it pleased the Lord to convince her of the native enmity of her heart against Himself, and to bring her off from all reliance on her own works to a simple trust in the merits of Christ for justification. Soon after, she began to be disciplined in the school of affliction. For about a year and a half she was deprived of health; and more than once was brought so low, that all hope of her recovery was given up both by herself and her friends. From this sickness she never entirely recovered; and it probably ended in a chronic disease which terminated her life.

The subject of this Memoir was deeply sensible of the exceeding sinfulness of her heart: but though she condemned herself severely, and abased herself low before the Lord, she was still by no means

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destitute of high religious enjoyment. While absent from home employed in teaching a School, she writes—

June 30, 1824—Arose early, and walked some distance to enjoy the freshness of the air. Never did I look abroad on the face of nature with such intense delight as now. Every leaf and every flower beamed with its Maker's glory. Wherever I turned, I saw the impress of Jehovah's hand. I felt surrounded by God. During the day I found it extremely difficult to confine my attention, even so far as appeared necessary, to the concerns of the School: my mind would rise, and that spontaneously, above earth and all its concerns. I would gladly sacrifice strength and life for such views of the glorious God.

Mrs. Hervey's standard of religious character was obviously very high; and though she seems to have been uncommonly circumspect in her deportment and active in doing good, yet, in these respects, and especially in the tone of her religious feeling, she fell far below the mark which she found set for her in the Scriptures. This often filled her with great distress. About the time that a revival of religion commenced in her native place, she writes—

Oct. 8, 1826—Arose this morning, unrefreshed, after a night of distress and agony. My feelings have quite overcome me. Unfit for business or society, I have retired to mourn in secret. I cannot live so. If I cannot have the blessing of the Holy Spirit, I want nothing. If the kingdom of Christ cannot be advanced and souls saved, I want no peace nor joy on earth.

Evening—My mind has now settled into a calm. This has been a day of anguish and distress, such as I never experienced before. The agony of my breast was truly unutterable. I wept and prayed till my strength was literally exhausted, and I was obliged to repair to bed. But the Saviour has smiled upon me, and hushed my soul to peace. Now I can give my friends, and the cause of Zion, into His hands.

During the course of this revival she writes—

Nov. 19—The past week has been a week of wonders. My heart is full, and I hardly know what to say or think. I rejoice, and yet I tremble. Within four or five days, three in our house hope they have submitted to the Saviour: I tremble lest they are deceived: if they are indeed subjects of grace, the work is marvellous in our eyes. I am now surrounded by Seven Young Converts, all pertaining to our family. I am now more thoroughly convinced than ever, that God is a hearer of prayer. I never more can doubt this. Within a few weeks, I have learned many lessons, which, I hope, I never shall forget. I long to hide myself in the dust for ever, and adore that grace which stoops so low as to save rebellious worms.

To one whose joy at the conversion of sinners in her own family was so great, the state of the Heathen could not be a subject of small interest. She sighed over them long before she thought of consecrating herself to Missionary Service. In October 1829, she was invited to go in person and assist in diffusing the knowledge of Christ among the Heathen. She was then employed in teaching a school in a neighbouring town. A record made in her Journal the day of her return home shews how she viewed this subject:—

Dec. 10, 1829—Many affecting thoughts rushed into my mind, as I entered this dwelling, made dear to me by ten thousand interesting associations. I now feel more than ever satisfied with the decision which I have made: I did not make it without severe struggles, many tears, and much prayer. My mind has since been tranquil, and, at times, filled with heavenly joy and peace. What if life be shortened in consequence of this decision!—Be it so. The shorter is the step to my Father's house, my heavenly home.

On the 30th of June, 1830, she was married to the Rev. William Hervey; and, on the 2d of August, with her Husband and the Rev. Messrs. Read and Ramsey and their wives, embarked at Boston for Calcutta; where they arrived after a passage of 145 days, on the 25th of December. After remaining in Calcutta 27 days, and being 45 days on the passage from Calcutta, they reached Bombay March 7, 1831. Mrs. Hervey lived less than two months after arriving at the scene of her anticipated labours; and, during much of this time, she was afflicted with sickness. She died in a most peaceful and triumphant manner, on the 3d of May.

Some Notices of her last hours are here extracted from a Letter of Mr. Hervey:—

In all her sufferings, she was never heard to utter a single murmur, but

was continually magnifying the goodness of the Lord. "I did hope," said she, "that I should be permitted to do something toward elevating the degraded and miserable females of India; but since God decides otherwise, His will be done! In this great conflict, some must fall as soon as they enter the field . . . Tell my friends that I never have for a moment regretted that I came hither. No! had I foreseen this hour, and all that I have endured since I left America, I should have decided just as I did, if the path of duty had been as plain as it appeared to be."

During her sickness she often spoke of the love which she felt toward the people of God. She was affected to tears at the kindness of her physicians, and others who attended her. She addressed the Members of the Mission, who called to see her, on the importance of living to God, and of being faithful in His service. She expressed an earnest desire that God would make her death the means of a revival of religion in all the Members of the Mission; and said, if such should be the case, she should consider her early removal a greater blessing to the Mission and to India, than many years of her poor service could be.

The day before she died, she requested me to read to her the Twelfth Chapter of Isaiah. "Yes," said she with emphasis, "*God is my salvation.*" As I read along, she repeated after me the third verse, emphatically marking the word "*wells*"—*With joy shall ye draw water out of the WELLS of salvation.* Some time afterward, she wished me to read the Fourteenth Chapter of St. John, which she said afforded her much comfort. She repeated, from time to time, many striking texts of Scripture and parts of Hymns. Twice she repeated (and seemed to feel its full force) that beautiful and sublime stanza of Watts, "Jesus can make a dying bed," &c. One who stood near her said, *O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law.* With animation she exclaimed, *But thanks be to God, which giveth us the victory through our Lord Jesus Christ!* Br. Allen said he hoped the Saviour would be with her, as she walked through the dark valley of the shadow of death. "If this," said she, "is the dark valley, it has not a dark spot in it—all is light—light!" I said to her, "My Dear, your sufferings have been very great." —

"Don't," said she, "don't once name them: they have been nothing—nothing!" After a severe spasm, which seemed to convulse her whole frame, she exclaimed, "Oh the pains, the groans, the dying strife! The spirit seems to be struggling and fluttering to get free from this cumbersome body." She had, during most of her sickness, bright views of the perfections of God. "His awful holiness," she said, "appeared the most lovely of all His attributes." At one time she said she wanted words to express her views of the majesty and glory of Christ: "It seems," said she, "that if all other glory were annihilated, and nothing left but His bare self," as she expressed it, "it would be enough—it would be a Universe of Glory!"

The day before her death she was asked if she wished to see her child. "Not now," said she: "I am too much exhausted. I fear it would overcome me. I will see him by and by." After she had rested awhile, she said she would

see the babe. It was brought into the room. "Let my Husband," said she, "bring him to me." I carried the child to her. She took it in one arm, and with the other embraced my neck. After a moment, she looked up to the spectators with a smile, and said, "Here is my family—my treasure—my earthly all—I cheerfully resign them into the hands of God."

Mrs. Hervey became a subject of grace in the Revival of Religion which blessed the town of Hadley in the years 1815 and 1816. She made a profession of religion in June 1816. These facts are derived from the present pastor of the Church in Hadley, the Rev. Dr. Brown—who adds the following testimony of her department before leaving her native land:—

Doing good was her life and delight. The subject of Missions, years before her connection with Mr. Hervey, was the great theme of her soul. She was alive to it at every point, and her memory will long be cherished here.

OBITUARY OF THE REV. WILLIAM HERVEY,

AMERICAN MISSIONARY AT BOMBAY.

THE Missionary himself, whose devoted Wife is the subject of the preceding Memoir, soon followed her to their eternal rest; falling a victim, as stated at p. 533 of our last Volume, to the awful disease which has so lately spread havoc round the globe. The following account of his last moments is extracted from a Letter written to his Parents, from Ahmednuggur, by his Associate there in labour, the Rev. Hollis Read.

May 13, 1832—Yesterday he was, for aught we saw or heard to the contrary, as well as he who now writes to you. We saw him at two o'clock: he then appeared well. At half-past six in the evening, he came upon the verandah where Mrs. Read was sitting, with his little motherless boy. He appeared ill: as the cholera is prevailing to some extent, Mrs. Read immediately expressed fears that he might be attacked. She urged him to send for a physician; and, in the mean time, to take some cholera medicine. He said, no, he should be well soon. He then went to his own room, which is but a few yards from our house. Mr. Jackson, the Chaplain, called at this moment; and on being informed that Mr. Hervey was ill, he immediately went to him. He then appeared cheerful, and did not regard himself as much indisposed. As he grew worse, Mr. Jackson persuaded him, at seven o'clock, to have a physician, and accordingly sent

for Dr. Graham. I had gone into the village, and did not return till after seven o'clock. I found him so hoarse that he could scarcely speak loud, and deaf in one ear. The hoarseness and deafness came on him suddenly, when first attacked. His visage was already marked with death. Dr. Graham came about half-past seven; and, to our great alarm and astonishment, declared he had the spasmodic cholera. No time was lost. Medicine was immediately given, and all done which human skill could do to save his life. But it was too late. He was fast falling—exercised with severe spasms—his eyes sunk—his countenance fallen—and the cold sweat of death profusely upon him.

When I first saw him, he said he thought it very doubtful whether he should live. I asked him how death appeared to him. He replied, "I have been an unprofitable servant." He requested us to pray that God would have

mercy on him, a sinner. When I referred to his parents and friends in America, he said, "I wish you would write to them. Tell them all I love them, and hope to meet some of them in heaven:—but," added he feelingly, "*I fear I shall not meet them ALL there.*" To Mrs. Read, who was sitting near him, he said, "My little boy I commit to you. Take him, and the little which I leave, and take care of him till you can send him to America." About ten o'clock he requested me to read the Twenty-sixth Chapter of Isaiah, and pray with him. I also read the Twelfth Chapter of the same book. This Chapter his dear Wife requested might be read at this time in the evening, just one year and ten days before, when she was about to enter her eternal rest. I well remember that she then said to her afflicted husband, "You will follow me soon." Whether she had a presentiment that it would be so soon, I know not: we did not understand it so.

Our dear friend and physician, Dr. Graham, to whose kindness we are daily indebted, scarcely left him a moment till he died. Medicine, a hot bath, and every means which was used to restore the heat of the body, were all unavailing. He seemed resigned to go at his Father's bidding. His mind was stayed on Jesus. Not a murmuring word escaped his lips. He did not communicate much for your consolation, nor did we ourselves enjoy his dying counsels: he said he wished to say much, but was not able. His reason appeared perfect till the last; and he could speak a single sentence in a low whisper till an hour before he breathed out his spirit. Mr. Graves, who at present lives more than a mile from us, was with him from nine in the evening till he died. He consoled him by the promises of God, and his own holy conversation. So often has Br. Graves been at the threshold of death, that he seems no stranger there. Br. Hervey requested him about twelve o'clock, to commend him again to the Father of Spirits. Once, after a paroxysm of pain, he asked Dr. Graham how long he thought he could live. He said to Mrs. Read, "It is an awful thing to die." On being asked what message he would send to our Brethren in Bombay, he said, "Give them my love—tell

them to love one another." To us who stood round his bed, on being asked what he would say to us, he replied, "Live near to God."

Nature was now fast giving way. The spirit struggled to be free. The pains, the "dying strife," was inexpressibly severe. I never had such a view of what the King of Terrors is, when sent to take away the spirit of man. About half-past three o'clock he was attacked with a spasm which continued, with short intervals of apparent quiet, for nearly half an hour. After this he sunk down in quiet. It was nature's last struggle. He spake no more; but fell asleep in Jesus. As *the light began to dawn, while it was yet dark*, his disembodied spirit rose from the prison of its clay, and began its everlasting song. Favoured Brother! who could have chosen a more desirable hour to bid farewell to earth! At this hour the Lord of Life arose and triumphed over death.

Here, dear afflicted friends, ends the story of your beloved William—cut off in the morning of life—snatched away just as he had begun to tell the dying *Heathen of Jesus and the Resurrection*. He had been in the country fourteen months; and had become acquainted with the Mahratta Language, so far as to be able to converse with the people in private, and preach to some extent in a more public way. He lived for the most part of the time, after the death of his wife, with us. We did what we could to make him happy: but the hand of the Lord seemed heavy upon him: life seemed a burden to him. With you, the silver cords which bind parents and child are now severed, and you are left to mourn: with us, the tender and strong ties which cement the hearts of long-trying and long-beloved friends, of fellow-Christians, but more than all of fellow-Missionaries in a strange land, are now broken. We pray that God whom we serve may comfort you, and make you love the Cause of Missions more for the great sacrifice which you have now been called to make in this best of all Causes. Although God try His people, and cut off those who in obedience to His commands go forth to preach Christ to the Heathen, we are still sure that the Cause of Missions is the Cause of God.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Testimony to the late Mr. Wilberforce.

THE Committee cannot record upon their Minutes the loss of their late Vice-President, WILLIAM WILBERFORCE, without claiming their share in the general expression of mourning occasioned by his decease. No individual, not called upon to conduct the councils of nations, has, perhaps, for centuries past, so much impressed his own views on public opinion, or exercised so great an influence on the destinies of mankind: no man ever consecrated eminent talents with more disinterested zeal and more unremitting perseverance to the glory of God and the welfare of his fellow-creatures. For nearly half a century, from his first entrance on public life, amidst increasing bodily infirmities, which yet never subdued the vigour of his mind nor damped the cheerfulness of his spirit, he was preserved as a central point, to which a great body of the friends of religion turned their eyes; and he was at last called away, when that great object to which his life had been more especially devoted—the EXTINCTION OF SLAVERY—was on the eve of its accomplishment.

His religion was eminently the religion of the heart, and diffused its influence over all the details of his domestic as well as public life; and the extent of his munificence not only reached the full bounds of his fortune, but was scarcely restrained within the limits of prudence.

It is not, however, for the Committee to review his general career of piety and usefulness, or to hold up his example to posterity: it behoves them rather to bear him in affectionate remembrance, as one of the earliest, most constant, and active friends of the British and Foreign Bible Society. He saw from the first the simplicity and importance of its object; for no man more warmly entered into the spirit of the Bible: he approved its comprehensive principles; for no man more readily embraced all whom he believed to love the Lord Jesus Christ in sincerity: he delighted in its extended operations; for he was, in the largest sense, the friend of mankind: and he seized every opportunity of pleading its cause, with that persuasive eloquence to which none could listen without delight. The Committee

can rarely hope for so powerful and so popular an advocate of the Society: but they trust that his comprehensive views, his conciliatory spirit, and a like genuine and unaffected attachment to its great design, will long prevail among its Members; and produce that union of heart and purpose to which, under the Divine Blessing, it must ultimately look for its usefulness and success.

BAPTIST MISSIONARY SOCIETY.

ANNIVERSARY.

THE usual introductory Meeting of the Committee with Ministers from the Country was held on Tuesday Morning, the 18th of June, at the Society's House, John Broadley Wilson, Esq. in the Chair: between 50 and 60 were present.

On Wednesday Morning, the Rev. W. Knibb, from Jamaica, preached at the Poultry Chapel, from Psalm lxxvii. 1, 2.

The usual Meeting for Prayer having been held, on Thursday Morning, at Eagle-Street Meeting-House, the Annual Meeting took place, at eleven o'clock, in Spafields Chapel; J. C. Gotch, Esq. of Kettering, in the Chair.

Movers and Secondors.

Rev. Thomas Price; and Mr. James Penney, from Calcutta—Rev. Dr. Cox; and James Cropper, Esq. of Liverpool—Rev. Eustace Cary; and Rev. C. Thompson, of Coseley—W. B. Gurney, Esq.; and Rev. W. Knibb—and Rev. John Dyer; and Rev. C. Stovel.

Resolutions.

—That, while this Meeting cannot but deplore the continued oppressions exercised on the Missionaries in Jamaica, and the impediments which still prevent the assembling of their people for Divine Worship, it humbly blesses God for the patience and fortitude granted to His much-injured servants; and heartily rejoices in the hope, that these evils will soon be effectually removed by the extinction of Colonial Slavery.

—That this Meeting contemplates, with much satisfaction, the kind interest taken by Christians of other Denominations, in the sufferings which our Mission has lately been called to endure; especially as manifested by the observance of a Day of Public Prayer on that account; and gratefully recognises

another proof of the same spirit, in the obliging promptitude with which the use of the several Chapels, occupied on this occasion, has been granted by the respective Ministers and Managers.

—That the most cordial thanks of this Meeting be presented to Messrs. Deleon, of Savanna-la-Mar, to Mr. J. L. Lewin, of Montego Bay, and other friends in Jamaica; whose fearless and disinterested advocacy and protection of our injured Missionaries have been so honourably conspicuous during the late arduous struggle.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-FIRST REPORT.

Issues of Books.

THE number of Bound Books—of Prayer-Books and Homilies in the Volume or in Selections—issued by the Society during the year, is 14,461; and that of Homilies and Prayers as Tracts, 66,176; making the entire issue, in Twenty-one Years, of Bound Books, 266,977; and of Tracts, 1,660,082.

The Committee notice indications, in some quarters, of the continued.

Beneficial Effect of Exertions among Seamen.

—Progressive improvement—Increased Intelligence in Religion—Real value set on the Means of Spiritual Instruction—Attachment to the Devotional Forms of the Church of England—Strenuous co-operation on the part of Ship-owners.

Facts are adduced in proof of these several points, from which we select a few:—

In the ships of the Hon. East-India Company are frequently heard such remarks as the following, made by seamen: "I have but one shilling, but I cannot spend it better than in buying a Prayer-Book;" or, when the Book has been purchased, "This is the best shilling's worth that I ever got"—The Commander of a Coasting Vessel being asked whether the habit of public prayer was maintained on board his ship, replied, "Sir, we daily NEED fresh supplies of grace, and therefore we daily SEEK them." Another, in reply to the same question, said, "We have prayers twice every day, whether at sea or in harbour: if a man can find time to sail, he can usually find time to pray"—The Captain of a Scotch Vessel shewed the Society's Agent, in June last, a copy of the Book of Select Homilies which he had, in some former year, left for the use of the crew; and said, "Twice, when my ship has been cast away, has this,

with some other things, been preserved in my boat. I will keep this book as long as it will hold together; not only because it has been saved with my life, but for the excellent truths which it contains." This Captain had not a Prayer-Book, being a Presbyterian, and preferring the mode of worship adopted in his own Church: still he valued the Homilies, as full of Scripture Doctrine and Exhortation; or, as one seaman called them, "an Index to the Holy Scriptures."

IN THE PORT OF LONDON, 2539 vessels have been visited or revisited, by the Society's Agents, during the year; on board of which, 1810 Prayer-Books have been sold, and 1344 books of Select Homilies left gratuitously, under proper care, for the use of the crew. At OUT-PORTS, and RIVER and CANAL STATIONS, the number of trading vessels or smaller craft visited or revisited, in the last twelve months, has been considerable.

Prayer-Books and Homilies have been placed by the Society, at the charge of the Trinity House, at the various Light-House Stations on the coast.

In some ships carrying out Emigrants to Foreign parts, the Society's Agent formed Classes for Sunday Reading, and for the Instruction of the Young.

Seasonable Distributions of Homilies.

Occasions have been taken, with great advantage, by Local Committees, of circulating Homilies suited to particular seasons or circumstances. In one parish, 1000 copies of the Homily on Fasting, and the same number in another, were distributed previous to the General Fast: the near approach of the Races led, in one place, to the distribution very largely of the Homilies "Against the Fear of Death" and on "The Danger of falling from God;" these subjects appearing to the Local Committee to be particularly appropriate, at a season of more than usual excitement to evil, and of special temptation to forgetfulness of a better world.

Some notices relative to the Society's Foreign Proceedings will appear in the next Survey.

UNITED BRETHREN.

Daily Words and Doctrinal Tests for the Year 1834.

JANUARY.

Day.	Daily Words.	Doct. Tests.
1	1 Sam. 3. 16.	Rev. 22. 13.
2	Pa. 23. 9.	1 Pet. 6. 14.
3	Lam. 3. 25.	1 Mat. 5. 11.
4	Gal. 45. 1.	2 Tim. 3. 12.
5	Mal. 3. 16.	Phil. 2. 12, 14.
6	Is. 42. 11.	Acts 10. 35.
7	Is. 42. 21.	Gal. 1. 8.
8	Exod. 26. 17.	Phil. 4. 5, 6.
9	Deut. 3. 18.	Eph. 1. 6.
10	Habak. 2. 20.	Gal. 1. 10.
11	Pa. 81. 8.	Rev. 7. 13.
12	Pa. 119. 71.	Luke 18. 27.
13	Pa. 66. 10.	John 15. 8.
14	Jer. 60. 30.	Phil. 3. 14.
15	Jer. 31. 2.	1 Cor. 16. 14.
16	Zec. 1. 16.	John 15. 7.
17	Pa. 104. 20.	1 Cor. 5. 5.
18	2 Sam. 24. 23.	Luke 1. 53.
xix	Dan. 2. 44.	Mat. 24. 14.
20	Pa. 10. 17.	Rom. 8. 1.
21	Is. 52. 10.	Rom. 8. 18.
22	Gen. 18. 19.	Luke 10. 5.
23	Is. 63. 8.	2 Cor. 1. 30.
24	Zech. 10. 9.	Acts 21. 13.
25	Pa. 116. 15.	Phil. 3. 7.
xv	Micah 6. 9.	John 15. 4.
27	Deut. 29. 18.	2 Cor. 13. 14.
28	Deut. 32. 11.	Eph. 4. 15.
29	Pa. 106. 4.	Acts 14. 17.
30	Is. 36. 18.	Rom. 8. 2.
31	Pa. 9. 9, 10.	Gal. 2. 30.

FEBRUARY.

1	Is. 50. 4.	1 John 2. 25.
2	Pa. 9. 12.	2 Cor. 5. 7.
3	Pa. 16. 9.	1 Cor. 14. 33.
4	1 Chron. 29. 9.	Rom. 13. 1.
5	Pa. 86. 15.	2 Cor. 2. 14.
6	Pa. 38. 9.	2 Cor. 1. 4.
7	Is. 64. 14.	2 Tim. 1. 13.
8	Is. 61. 10.	Luke 10. 30.
9	Is. 66. 18.	Heb. 3. 1.
10	2 Sam. 7. 29.	Rom. 8. 31.
11	Jer. 31. 20.	Eph. 5. 1.
12	Deut. 4. 9.	Rom. 8. 28.
13	Is. 9. 6.	Rom. 1. 7.
14	Pa. 117. 2.	Gal. 1. 4.
15	Pa. 101. 2.	John 10. 10.
xvi	Pa. 116. 5.	Heb. 2. 18.
17	Dan. 6. 23.	Luke 3. 24.
18	Pa. 136. 3, 4.	Levit. 10. 18.
19	Job 36. 15.	Luke 24. 29.
20	Is. 53. 12.	2 Cor. 8. 9.
21	Is. 53. 12.	2 Cor. 4. 17, 18.
xxii	Exod. 15. 2.	Mat. 28. 20.
23	Is. 51. 4.	Heb. 12. 3.
24	Is. 1. 19.	Rom. 12. 3.
25	Exod. 28. 29.	1 Cor. 1. 10.
26	Zech. 12. 10.	Rom. 8. 14.
27	Pa. 84. 11.	Acts 30. 24.
28	Habak. 3. 3.	1 John 4. 17.

MARCH.

1	Is. 60. 2.	John 15. 16.
2	Sol. Song 5. 10.	Heb. 12. 1.
3	Pa. 86. 12.	Gal. 3. 26.
4	Pa. 106. 5.	Rom. 11. 36.
5	1 Kings 3. 9.	John 14. 23.
6	Pa. 64. 11.	Acts 17. 27, 28.
7	Is. 32. 4.	Eph. 1. 2.
8	2 Sam. 7. 18.	Job. 14. 15.
9	Is. 36. 8.	1 Pet. 2. 17.
10	Pa. 103. 22.	Rom. 4. 21.
11	Is. 64. 11, 12.	Eph. 4. 2.
12	Jer. 17. 7.	Gal. 6. 8.
13	Jer. 2. 12.	Rom. 8. 36, 37.
14	Hos. 6. 4.	Luke 12. 37.
15	Pa. 9. 11.	1 Cor. 11. 26.
xvi	Exod. 30. 18.	Eph. 1. 7.
17	Gen. 22. 3.	Luke 9. 62.
18	Deut. 30. 6.	Mat. 5. 10.
19	Exod. 19. 4.	Rev. 22. 12.
20	Is. 51. 1.	John 14. 27.
21	Pa. 2. 11.	Eph. 4. 32.
22	Is. 2. 8.	1 Thess. 5. 23.
xxiii	Is. 27. 3.	Luke 13. 49, 50.
24	Is. 59. 11.	1 Cor. 3. 11.
25	Exek. 48. 25.	Luke 1. 78.
26	Micah 7. 9.	1 Pet. 2. 24.

Day.	Daily Words.	Doct. Tests.
27	Pa. 50. 18.	Heb. 5. 7.
28	Prov. 16. 18.	John 3. 14, 15.
29	Pa. 93. 1.	John 12. 24.
xxx	Pa. 102. 25.	Acts 2. 31.
31	Pa. 45. 7.	Rom. 6. 4.

APRIL.

1	Pa. 23. 17.	Phil. 2. 8, 9.
2	Exod. 3. 7.	John 16. 27.
3	Pa. 51. 15.	Luke 18. 13.
4	Deut. 32. 3.	Rev. 2. 4.
5	Is. 42. 16.	Col. 1. 12, 13.
vi	Is. 45. 24.	Luke 1. 60.
7	Pa. 124. 6.	Luke 1. 68.
8	Is. 61. 6.	Eph. 2. 8.
9	Pa. 45. 1.	John 14. 14.
10	Is. 40. 3.	Rev. 3. 10.
11	Is. 58. 1.	Rom. 5. 4.
12	Zeph. 2. 13.	2 Cor. 12. 5.
xiii	Gen. 4. 2.	Rom. 8. 36, 39
14	Exod. 32. 12.	Gal. 6. 24.
15	Pa. 145. 9.	Eph. 6. 24.
16	Pa. 45. 2.	Col. 2. 18.
17	Numb. 26. 61.	Gal. 1. 4.
18	Nehem. 9. 5.	2 Cor. 3. 14.
19	Is. 12. 6.	Rev. 3. 6.
xx	Is. 33. 20.	Rev. 5. 12.
xxi	Pa. 87. 3.	Rev. 3. 13.
22	Is. 55. 4.	Heb. 12. 24.
23	2 Chron. 16. 2.	1 Thess. 5. 10.
24	Pa. 122. 7.	Heb. 4. 1.
25	Jer. 8. 24.	1 Cor. 16. 13.
26	Pa. 122. 2.	Luke 4. 28.
xvii	Pa. 48. 8.	Mat. 20. 41.
28	Is. 41. 13.	Rev. 2. 10.
29	Is. 41. 13.	Luke 18. 7.
30	1 Chron. 17. 2.	James 5. 8.

MAY.

1	1 Sam. 26. 24.	1 Cor. 15. 10.
2	1 Chron. 28. 9.	Luke 12. 40.
3	Heb. 10. 5.	2 Cor. 5. 14.
iv	Gen. 26. 22.	John 15. 10.
5	Is. 60. 19.	2 Cor. 10. 5.
6	1 Sam. 2. 10.	Mat. 7. 7.
7	Exod. 30. 2.	Rom. 16. 27.
8	Pa. 85. 7.	Heb. 6. 1, 2.
9	Pa. 23. 4.	John 15. 12.
10	Lament. 3. 24.	Phil. 3. 11.
xi	Is. 66. 13, 14.	John 15. 4.
12	Is. 26. 1.	Eph. 1. 17, 18.
13	Sol. Song 3. 4.	1 Pet. 5. 10.
14	Pa. 119. 133.	1 Pet. 2. 9.
15	Deut. 28. 12.	Rev. 16. 15.
16	Pa. 22. 15.	John 15. 2.
17	Deut. 4. 8.	Acts 16. 31.
xviii	Gen. 6. 22.	Gal. 4. 6.
19	Pa. 17. 15.	John 1. 12.
20	2 Kings 20. 5.	1 Cor. 1. 27.
21	Pa. 77. 13.	Jude v. 24, 25.
22	Pa. 23. 6.	1 Cor. 2. 12.
23	Exod. 2. 24, 25.	Acts 13. 38.
24	1 Kings 2. 13, 13.	Rev. 2. 20.
xv	Jer. 32. 39.	John 15. 26.
26	Pa. 128. 7.	Luke 12. 20.
27	Is. 42. 8.	1 Pet. 5. 7.
28	Jer. 16. 31.	Rev. 5. 18.
29	Dan. 4. 34, 35.	2 Tim. 4. 8.
30	Is. 9. 6.	John 16. 13.
31	Jer. 4. 2.	1 Thess. 2. 13.

JUNE.

1	Dan. 9. 24.	2 Cor. 5. 15.
2	2 Kings 6. 16.	John 15. 18.
3	Is. 44. 21.	John 13. 36.
4	Is. 62. 4.	2 Pet. 3. 18.
5	Pa. 89. 2.	John 15. 9.
6	Pa. 36. 23.	Phil. 1. 6.
7	Pa. 118. 23.	John 6. 54.
viii	Is. 53. 5.	Rev. 3. 9.
9	Deut. 1. 11.	Mat. 10. 27.
10	Is. 40. 2.	Rom. 14. 7, 8.
11	Pa. 113. 5, 6.	Luke 12. 48.
12	Is. 48. 23.	Phil. 3. 20.
13	Hos. 2. 1.	Acts 14. 22.
14	Pa. 32. 10.	Rom. 8. 15.
xv	Jer. 60. 4.	1 John 2. 17.
16	Jer. 44. 22.	Col. 2. 15.
17	Pa. 144. 3.	Rev. 5. 16.
18	Is. 45. 23.	Mat. 3. 11.
19	Is. 45. 10.	Mat. 10. 16.

Day.	Daily Words.	Doct. Tests.
20	Gen. 28. 15.	2 Cor. 4. 6.
21	Jer. 15. 11.	1 Cor. 12. 2.
xxii	Hos. 14. 2.	Mat. 9. 22.
23	Pa. 97. 9.	Rev. 2. 3.
24	Pa. 90. 4.	Mat. 18. 14.
25	Sol. Song 6. 2.	Acts 4. 39.
26	Ruth 1. 16, 17.	John 14. 16.
27	Is. 46. 13.	2 Cor. 1. 2.
28	Exod. 34. 30, 33.	Heb. 12. 8.
xxix	Pa. 107. 23, 24, 21.	Acts 15. 11.
30	Is. 40. 28.	Rom. 15. 16.

JULY.

1	Deut. 32. 42.	Mat. 10. 30.
2	Pa. 13. 6.	Heb. 2. 18.
3	Pa. 2. 7.	Rom. 10. 24, 25.
4	Job 27. 25, 26.	Acts 18. 10.
5	Pa. 59. 17.	1 Cor. 10. 16.
vi	Is. 43. 12.	Rev. 2. 10.
7	Is. 54. 17.	Heb. 6. 12.
8	Pa. 19. 9, 10.	Rom. 6. 11.
9	Gen. 2. 3.	Eph. 3. 16, 17.
10	Levit. 20. 24.	Heb. 10. 23.
11	Exod. 24. 7.	Rev. 2. 25.
12	Deut. 32. 25.	Phil. 1. 19.
xiii	Is. 9. 6.	Rom. 11. 23.
14	Pa. 130. 5.	John 17. 11.
15	Jer. 31. 31, 32.	2 Tim. 4. 18.
16	Gen. 32. 10.	Tit. 2. 13.
17	Is. 42. 2.	John 16. 20.
18	Is. 25. 5, 6.	John 5. 39.
19	Pa. 60. 11.	2 Cor. 12. 9.
xx	Pa. 65. 10.	1 Pet. 1. 25.
21	Exek. 30. 12.	1 Pet. 2. 56.
22	Pa. 147. 1.	2 Thess. 2. 16, 17.
23	Exod. 17. 11.	Rev. 2. 13.
24	Gen. 8. 21.	Phil. 1. 28.
25	Pa. 96. 7, 8.	1 John 2. 28.
26	Lament. 3. 40.	Heb. 10. 25.
xxvii	Prov. 16. 7.	Hos. 1. 2.
28	Is. 5. 4.	2 Cor. 9. 5.
29	Pa. 41. 1.	Acts 20. 32.
30	Is. 3. 4.	1 John 2. 16.
31	Gen. 13. 8.	Rev. 3. 8.

AUGUST.

1	Pa. 109. 4.	Mat. 14. 27.
2	Is. 42. 16.	Eph. 4. 15.
3	Pa. 46. 11.	1 Thess. 5. 9.
4	Is. 64. 8.	John 8. 12.
5	Pa. 6. 2.	2 Cor. 6. 2.
6	Is. 66. 14.	Mat. 7. 12.
7	Jer. 1. 8.	John 6. 68.
8	Pa. 39. 7.	Gal. 5. 24.
9	Pa. 119. 54.	Phil. 4. 7.
x	Exek. 37. 26.	2 Thess. 3. 10.
11	Prov. 7. 8.	1 John 4. 4.
12	Exod. 22. 31.	Gal. 8. 14.
13	Is. 64. 5.	1 Cor. 13. 8.
14	Is. 45. 1.	2 Pet. 2. 9.
15	Gen. 6. 8.	Phil. 4. 2.
16	Hosai. 1. 5.	Acts 15. 9.
xvii	Zech. 8. 9.	Luke 2. 40.
18	1 Sam. 2. 1.	John 14. 16.
19	Deut. 7. 9.	Rev. 1. 4.
20	Is. 44. 24, 26.	1 John 2. 1.
21	Exod. 34. 6, 7.	Rom. 15. 10.
22	Jer. 32. 12.	Rom. 11. 20.
23	Pa. 104. 31.	John 19. 20.
xxiv	Is. 33. 22.	2 Pet. 1. 2.
25	Job 9. 2, 2.	3 Tim. 2. 19.
26	Exek. 34. 11.	Mat. 16. 26.
27	Gen. 50. 24.	Mat. 18. 19.
28	2 Sam. 10. 12.	John 21. 17.
29	Is. 38. 15.	2 Thess. 1. 11, 12.
30	Pa. 116. 4.	Rom. 8. 37.
xxxi	Gen. 49. 22.	1 John 2. 13.

SEPTEMBER.

1	Deut. 4. 5, 6.	Luke 1. 79.
2	Pa. 132. 9.	Mat. 11. 20.
3	Pa. 146. 6.	2 Cor. 5. 4.
4	Pa. 81. 10.	Luke 18. 41.
5	Pa. 40. 18.	Hos. 6. 9.
6	Is. 40. 13.	Rom. 15. 23.
vii	Micah 7. 7.	Eph. 5. 37.
8	Is. 45. 6, 7.	1 Pet. 2. 3.
9	Zech. 8. 13.	John 20. 29.
10	Pa. 98. 3.	Phil. 1. 21.
11	Is. 41. 17.	Rom. 12. 2.

Day.	Daily Words.	Doct. Tests.	Day.	Daily Words.	Doct. Tests.	Day.	Daily Words.	Doct. Tests.			
13	Is. 26. 8.	Rom. 4. 21.	xix	Pa. 42. 2.	Rev. 2. 2, 3.	25	Hab. 2. 3.	Rev. 7. 17.			
12	Ezek. 36. 37.	John 15. 21.	20	Pa. 116. 1.	2 Cor. 12. 10.	26	Pa. 85. 9.	Acts 2. 47.			
xiv	Ps. 11. 7.	Acts 11. 31.	21	Is. 35. 4.	Rom. 10. 13.	27	Is. 58. 10.	Rev. 5. 9.			
15	Ps. 81. 12.	Matt. 18. 20.	22	Zech. 2. 8.	2 Cor. 4. 7.	28	Nehem. 13. 31.	Rev. 23. 14.			
16	Jer. 10. 23.	1 Cor. 10. 13.	23	Ps. 89. 19. 36.	John 17. 18.	29	Deut. 8. 3.	Acts 4. 31.			
17	2 Chron. 14. 11.	Luke 21. 19.	24	Is. 60. 14.	Matt. 11. 28.	xxx	Is. 47. 14.	1 John 1. 2.			
18	Gen. 5. 29.	Matt. 6. 24.	25	Is. 56. 1.	Rev. 21. 6.	DECEMBER.					
19	Ps. 73. 24.	Rev. 7. 14.	xxvi	3 Sam. 7. 11.	John 13. 16.	1	Pa. 69. 4.	John 10. 13.			
20	Ps. 102. 14.	1 Cor. 15. 56.	27	1 Kings 2. 2, 3.	1 Cor. 2. 2.	2	Is. 58. 12.	Matt. 7. 12, 14.			
xxi	Jer. 25. 10.	John 17. 20.	28	Ps. 74. 12.	Luke 12. 31.	3	Gen. 26. 3.	1 Cor. 2. 27.			
22	Ezek. 36. 37.	Eph. 1. 4.	29	Jer. 32. 19.	Rev. 22. 20.	4	Ezek. 12. 21.	Matt. 8. 19.			
23	Ps. 120. 3.	1 Pet. 2. 14.	30	Amos 9. 11, 12.	1 John 5. 4.	5	1 Sam. 26. 22.	Matt. 24. 42.			
24	Is. 66. 10.	1 Cor. 6. 20.	31	Ps. 119. 96.	Matt. 24. 14.	6	Ezek. 4. 12.	John 14. 26.			
25	Ezek. 37. 28.	Eph. 2. 17.	NOVEMBER.						7	1 Sam. 7. 12.	1 Thes. 5. 26.
26	Is. 60. 21.	John 11. 4.	1	Pa. 44. 21.	Rev. 5. 12.	8	1 Sam. 7. 12.	1 Thes. 5. 26.			
27	Is. 63. 4.	1 Cor. 4. 30.	11	Pa. 143. 8.	2 Cor. 4. 18.	9	Ps. 118. 16, 18.	John 10. 10.			
xxviii	Ps. 77. 3.	Acts 4. 12.	3	Pa. 111. 4.	Rev. 2. 2.	10	Is. 8. 14, 15.	Phil. 2. 13.			
29	Ezek. 24. 29.	Heb. 1. 6.	4	Pa. 45. 5.	Acts 9. 31.	11	Jer. 30. 7.	Heb. 12. 14.			
30	Eccles. 3. 11.	Act. 1. 8.	5	Hos. 6. 1.	Eph. 6. 23.	12	Ps. 119. 176.	2 Cor. 6. 4.			
OCTOBER.			6	Ps. 19. 1.	Phil. 4. 12.	13	Job 12. 13.	Rev. 12. 11.			
1	Ezek. 33. 18.	2 Cor. 5. 20.	7	1 Kings 8. 28.	Rev. 22. 17.	xxv	Ps. 23. 21.	Gal. 2. 20.			
2	Hos. 2. 20.	Luke 5. 21.	8	Is. 25. 4.	Matt. 7. 7.	15	Micah. 8. 2.	Gal. 5. 6.			
3	Zeph. 3. 17.	2 Cor. 1. 5.	1a	Is. 40. 4.	Luke 16. 10.	16	Gen. 6. 18.	Luke 10. 42.			
4	Is. 38. 30.	Rom. 15. 4.	1b	Is. 44. 8.	Rom. 5. 8.	17	Ps. 51. 12.	Mark 9. 24.			
5	Jer. 15. 16.	Rom. 1. 16.	11	Jer. 27. 5.	Matt. 11. 29.	18	Ps. 45. 3.	Rev. 12. 18.			
6	Is. 66. 19.	Rom. 5. 2.	12	Ps. 43. 3.	1 Cor. 1. 2, 3.	19	Gen. 12. 1, 4.	1 Cor. 12. 26.			
7	Ezek. 19. 22.	1 Cor. 4. 2.	13	Is. 52. 10.	Matt. 16. 18.	20	Is. 61. 9.	1 Cor. 10. 17.			
8	Is. 60. 6.	1 Cor. 3. 16.	14	Is. 52. 3.	Matt. 28. 18.	xxi	Ps. 118. 14.	1 Pet. 1. 8.			
9	Gen. 26. 24.	Matt. 16. 24.	15	Zeph. 3. 15.	Luke 9. 55.	22	Ps. 46. 1.	Mark 9. 22.			
10	Ezek. 37. 24.	Matt. 11. 6.	xvi	Jer. 23. 29.	John 18. 36.	23	Is. 26. 8.	Rev. 4. 11.			
11	Ps. 8. 5.	Luke 24. 32.	17	Ezek. 31. 18.	Heb. 12. 20, 21.	24	Zeph. 2. 14, 16.	Gal. 4. 4.			
xii	Job 19. 25.	1 Cor. 9. 28.	18	Numb. 10. 32.	2 Pet. 3. 12.	25	Gen. 49. 28.	2 Cor. 2. 14, 15.			
12	Is. 49. 22.	1 Cor. 15. 57.	19	Ps. 129. 9, 10.	2 Thess. 3. 5.	26	Dan. 4. 37.	Heb. 2. 11.			
13	Is. 25. 1.	1 Cor. 1. 9.	20	Numb. 6. 27.	John 11. 40.	27	Ps. 32. 20.	Rev. 21. 7.			
14	Ezek. 34. 26, 27.	Rev. 7. 17.	21	1 Chron. 29. 17.	1 John 3. 2.	xxviii	Ps. 72. 19.	Luke 24. 30.			
15	Lament. 5. 1.	2 Pet. 3. 9.	22	Dan. 10. 19.	Heb. 9. 14.	29	Ps. 119. 9.	Mark 7. 37.			
16	2 Kings 19. 15.	Rom. 12. 12.	xxiii	Josh. 1. 8.	Luke 1. 74, 75.	30	Is. 63. 16.	Rom. 16. 20.			
17	Ps. 68. 2.	Rom. 5. 2.	24	Dent. 32. 10.	John 8. 36.	31	2 Kings 13. 22.	Eph. 2. 20, 21.			

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE details subjoined are collected from the Twenty-ninth Report of the British and Foreign Bible Society.

France.

For the Dépôt under the care of the late Professor Kieffer there were provided, during the year, 10,000 De Sacy's Bibles and 175,000 Testaments, 3000 Ostervald's Bibles and 3000 Testaments, and 10,000 Martin's Bibles and 20,000 Testaments, making a total of 221,000 copies. From April 1, 1832, to Feb. 19, 1833, there were issued 164,990 copies; and there were received 25,177 francs. The disproportion between the outlay and the returns is very considerable, and was felt to be so by Professor Kieffer: he says, on one occasion—

In this respect France is in a situation so completely different from that of other countries, that it is only by dint of sacrifices that we can hope to accomplish the grand object of re-establishing religion in France—I mean that religion which is solely based upon the Gospel.

Since the death of Professor Kieffer, the Corresponding Committee have forwarded to different applicants 1299 Bibles and 8896 Testaments: they have

likewise submitted larger demands, accompanied by their recommendation, to your Committee: these demands have been complied with; and these issues, added to those already stated, bring the issues of the year to 175,185 copies.

We shall extract some notices relative to these issues.

Of an application for 20,000 copies of the New Testament it is said—

It was from a Member of the Royal Council, and Superintendent of Elementary Schools, for the Schools of sixteen departments, containing about 400,000 scholars. The benefits arising from introducing the Scriptures into the Schools have been forcibly pointed out by your late Agent: he says—

I am convinced that these grants are of the greatest importance to France: through them the knowledge of the Gospel is conveyed to the rising generation, who had, till now, never heard speak of the Gospel, and who had never seen the Sacred Volume. Such copies as I frequently add for the purpose of being given away as premiums, are carried by the children to their own houses, and read by them in their family circles during the long winter evenings.

Another benefit has been the displacing of works of an exceptional character. The Professor writes—

Formerly every scholar was accustomed to bring his particular book with him to school, which not unfrequently proved to be one of a

bad tendency, and full of superstitious absurdities; and the Teacher was compelled to let every child read separately, which opposed an invincible obstacle to the progress of the pupils.

The Messrs. Courtois, of Toulouse, received no fewer than 800 Bibles and 13,200 Testaments last year. The correspondence of these Gentlemen is singularly interesting: the following is an extract:—

To us, who are called upon to water a parched land, and to spread the Word of God where it has hardly been known, faith is often changed into sight. The distributions which have taken place have produced already a visible effect: the authority of the Bible, so long discarded, is assuming its due importance on the minds of many, and preparing abundant fruit for the time of the Lord. That Word is now finding its way into multitudes of families in almost every village and town: there it may remain hid for a while; but soon, when the spirit of inquiry shall be more universal, it will be referred to as the only infallible guide.

The Evangelical Society at Geneva has received considerable supplies, and is successfully employing persons to sell the Scriptures in France. Mr. Vaucher, late a Member of your Committee, has thus addressed your Committee in a Letter dated Geneva, March 12, 1833:—

Our Society, founded for more than two years, has prospered beyond our expectations, and has become a centre of great activity. The Bible Societies already in existence may suffice for the wants of our Cantons; and hence we have proposed, as the object of our labours, the East and South-east of France. These countries, covered with Infidelity and Romish Superstition, are almost wholly destitute of the Sacred Writings; and it might seem that the Christians of Switzerland, and especially of Geneva, which was once a Luminary of Christendom, have a special call to present the light of truth to those who are there sitting in darkness and the shadow of death.

It appears to us indispensable, in order that we may successfully disseminate the Word of God in these countries, to send thither Bible Missionaries, whose office is to SELL, and not to distribute GRATIS, the Sacred Writings: and, at the same time, to become the means, by God's grace, of causing men to feel the value of His Word; and thus to be, to these ignorant persons, what Philip was to the Ethiopian, who, holding in his hands the Inspired Volume, exclaimed, *How can I understand, unless some man guide me?*

This plan, begun at the end of the year 1831, has had a rapid success. Providence sent us many active Christians, well instructed in the Scriptures, who were prepared for the work; together with the means which were requisite for the support of these disinterested persons, and, by your hands, Gentlemen, the copies of the Bible which were to be sold.

Sept. 1833.]

The number of our Bible Missionaries, of the Departments which they traverse, and of the Books which they sell, has never failed to increase. Ten thousand copies of the Sacred Scriptures have been purchased in this year, to be read. We have, at present, Thirteen Bible Missionaries, appointed to four different stations. The reports of these agents are filled with facts, which excite in our hearts gratitude to God. Already has the living seed, which they have scattered in places hitherto desert, produced good fruits. Souls lost in slumber have been awakened by the Word of Divine Grace.

The example of Geneva has been followed at Lyons and other places in France: in Basle, also, the plans of the Geneva Society have been adopted for extending the circulation of the Sacred Scriptures in France.

The Annual Meeting of the Paris Protestant Bible Society was held April 17; and it appears, from the Report delivered, that, during the last two years, it issued 27,314 Bibles and Testaments.

Switzerland, Germany, and Prussia.

We connect these countries together, as the Agency of Dr. Pinkerton at Frankfort extends over them, and they are united in the following summary view which he gives of his proceedings for the year:—

During the year 1832, we issued to our correspondents in the different states of Germany, Prussia, Poland, Austria, Hungary, Bohemia, Switzerland, Bavaria, Württemberg, &c., 52,421 copies of the Sacred Scriptures: being 26,167 New Testaments for distribution among Roman Catholics—14,855 Protestant Testaments—8337 Lutheran Bibles, with 650 Bohemian Bibles—and 2412 Bibles and Testaments in Hebrew, Greek, and Latin, Italian, French, and other languages. During the year, we have had printed 46,525 copies of the Scriptures in German, Polish, and Hungarian, at the expense of the Society; and 48,121 copies were bound here. All these copies, with the 71,509 copies which we circulated in 1831, have been issued under the following express stipulations:—

1. Every person who applies for a copy of the Holy Scriptures, and is capable of purchasing it, must pay the full price.

2. Those persons who are not in circumstances to enable them to pay the full price, may be supplied with copies at reduced prices; in which case, every one must pay according to his ability.

3. Gratis distribution is only then permitted, when the applicants are known to be so poor as to be unable to make any returns for the copies which they receive.

After deducting the expenses, the amount received during the year is, 6697. 17s. 6d. Surely the simple mention of this fact, that the above sum has been contributed principally by the impoverished poor of the surrounding Nations, for the purpose of obtaining the Sacred Volume for themselves and offspring, is a striking proof of the value which they still set upon it, in these times of awful degeneracy.

Of the amount of good effected by such an extensive diffusion of the Divine Word, we are not permitted to form an adequate estimate. To be able to do this, we must follow these 52,421 Volumes of Divine Truth into the Schools where they are now read, and the Families where they are treated as guests, and prized and perused by young and old, amidst the infinite diversity of knowledge, circumstances, sentiments, sufferings, hopes, and fears, of those who now have access to them. Who but the Omniscient Jehovah can estimate the effects produced by Divine Truth, thus spread before the eyes of many tens of thousands of our fellow-creatures, many of them never having had it in their power to read it before? But when the seed is sown in spring, the husbandman commits it to the care of the Almighty to water and nourish it; not doubting, that in due time he shall reap the fruits of his labour. We also commit this Divine Seed, cast abroad upon the face of the Nations, to His care; and plead for the outpouring of His Spirit, that it may become powerful to dispel ignorance—convince men of sin—recommend the Saviour—comfort the distressed—support the weak—open the door of hope to him who is in despair, and the gates of glory to the dying believer.

Of Gossner's Version of the New Testament, first printed in 1816, Dr. Pinkerton says that 164,600 copies have been circulated, chiefly in the Roman-Catholic Families and Schools of Bavaria.

Some extracts from the Letters of Dr. Pinkerton's correspondents in different places speak strongly of the benefits resulting from the circulation of the Scriptures:—

—Persons who led before the most dissolute and wicked lives are rendered as meek and patient as lambs; and those who were hitherto the most ignorant, now declare with power, though in simplicity

and sincerity, the wonderful works of God, and extol the wonders of the inconceivable love of Christ: they rejoice as if they had come into a new and valuable inheritance. Such are the souls who are anxious to be saved, and who are hungry and thirsty after righteousness in Christ Jesus. Among them there are many poor and indigent; and how great is their delight when they obtain possession of the precious volume of God's Holy Word! which they are unable to purchase out of their own means.

—Unsatisfactory as the result of my labours may be in a pecuniary view, yet, in a higher spiritual point of view, they have generally proved most satisfactory. I cannot but indulge the hope, that the Directors of the Society will lose sight of the small amount of dollars and pence received for the Bibles so kindly granted by them; and feel recompensed by the tears of joy which are shed, and the everlasting songs of praise which are and will be uttered, by those who are saved with the everlasting salvation.

In addition to these notices of Dr. Pinkerton's proceedings, we extract some other passages relative to Switzerland and Prussia.

Professor Levaie, of Lausanne, writes—

In our Canton, containing 170,000 inhabitants, there is no house at present without a New Testament.

In another Letter, from the same individual, the following gratifying paragraph occurs:—

I have often remarked to others, and am myself fully convinced, that your Society, which called into action the Bible Societies of our Canton, was the origin of those abundant fruits of charity which have presented themselves in every form. Six Charitable Philanthropic Institutions have followed in the train of the Bible Society; namely, an Orphan House—a Hospital for Incurable Diseases—Country Asylums for Poor Children—Infant Schools—a Lying-in Hospital—and an Institution for providing Needle-work for Indigent Females. Besides this, assistance is rendered to tradesmen setting-up in business, and to apprentices; and Bibles are for the greater part given away, gratis, to young people attending their first communion. The glory of all, however, belongs to God: the success is the result of your labours, and is a necessary consequence of Bible Societies.

Your Society's own Auxiliary at Lausanne is addressing itself with activity to the circulation of the Scriptures in France by colporteurs.

In a communication from Professor Gautier, of Geneva, your Committee are informed of the steady progress of that

Society—that its issues have amounted to 20,590 copies—that two new Societies have been formed—and that, like other Swiss Societies, it is extending its sympathies and exertions to parts of France.

The following is an extract from the Eighteenth Report of the Central Prussian Bible Society:—

We have, during the last year, distributed 8247 Bibles and 680 Testaments: the total issues of the Society now amount to 120,803 Bibles and 87,796 Testaments; making, with those of the Auxiliaries, more than Half-a-Million copies of the Sacred Scriptures.

A desire for the Scriptures having been awakened among the Prussian Soldiers stationed at Cologne, one of the Chaplains of the Army sends the following gratifying intelligence to the Central Prussian Society:—

When the arrival of the new supply had got noised abroad, some hundreds of Soldiers presented themselves at my residence by break of day, and begged to be furnished with the Gospel; so that, in the course of a few hours, no less than 500 New Testaments, and as many Psalters, had been distributed. The Soldiers came in companies of six to my lodgings; and when presenting to them the Sacred Volume, I admonished them to be diligent in the perusal of it—instructed them in what manner they were to proceed with respect to difficult passages in the Scriptures—cautioned them against entering into unedifying conversations on religious subjects—and exhorted them to give evidence of their faith, by a punctual and faithful discharge of the duties of their situation. They cheerfully contributed their farthings and pence for copies given to them; although necessity required that by far the most should be supplied gratuitously. Emotions, not to be mistaken, frequently animated the grateful expressions with which they received the Sacred Volume; or accompanied the cordial shaking of hands, with which many promised to make a diligent use of the invaluable treasure. I cannot reconcile it with my feelings to quote here the expressions of joy and gratitude, as well as the assurances of an unshaken faith in the Redeemer, which proceeded from many individuals; as I consider them to have been the warm effusions of an unaffected confidence reposed in me as a Clergyman.

The distribution of New Testaments was continued for several weeks together, at my lodgings: and, so numerous and

pressing were the applications for them, that the hall, the staircase, the landing-place, yea, the whole breadth of the street, were filled with Soldiers; who, however, maintained the greatest regularity, and were each in turn supplied with copies. It not unfrequently happened, that my bell was rung at four o'clock in the morning; and Soldiers, who were sallying forth with their arms to the place of exercise, seized that early opportunity of supplying themselves with New Testaments, fearful lest, on their return, they might be disappointed. I was often obliged to restrain my feelings, on witnessing the deep interest with which a kind word on my part was received, and the great value which the Soldiers attached to the gift of the Divine Word.

That good use is made of the Testaments thus put into circulation, both in the barracks and the houses in which the troops are billeted, as also in the guard-room itself, has been often reported to me; and it has afforded me the sincerest delight, when I have occasionally met with a Soldier busily employed in reading the Sacred Volume in his walks. The serious attention manifested by the troops during Divine Service, as also the uncommonly large number of those who have, during this year, partaken of the Holy Sacrament, warrant me in indulging the cheering hope, that the object aimed at by the Society, in distributing the Word of God, will be more and more attained in this place.

Denmark.

The Rev. Dr. Möller states—

Now, every parish in Denmark may be supplied with copies of the Sacred Scriptures as soon as it pleases: the Minister has nothing else to do but to make application to his Diocesan. If the funds in the provinces are not sufficient, they then apply to the Central Society at Copenhagen; and hitherto assistance has not been refused.

Sweden and Norway.

Of Dr. Paterson's Journey in these countries, mentioned in the last Report, in which he was mercifully preserved from various dangers while travelling more than 4500 miles, the Committee say—

The details of his visit will prove in some respects different to what might have been expected, from the manner in which his proposed mission was spoken of in the last Report. But the facts, which have been brought to light, have

added another to the already-*numerous* proofs, that close investigation is necessary before it can be said that a country is well supplied with the Scriptures; and your Committee are reminded of an incident in the early history of the Society, in connexion with Sweden, to which they may be allowed to advert. It was stated, as Mr. Owen (*History*, vol. i. pp. 114, 115) observes, on the authority of

—The Society “*pro Fide et Christianismo*” at Stockholm, that, owing to the gracious and paternal care of the Government of their country, as well as from the Gospel Light and Zeal which had generally spread among individuals, no want existed of that Holy Book, which contains in it the fountain of all knowledge; bringing salvation, and producing good-will among men: and, moreover, that Bibles in the Finnish and Laponese Languages were currently printed at Stockholm; and distributed, either gratis or at very reduced prices, by Societies formed for that benevolent purpose.

The account was derived from the best means of information which existed, previously to that development of the popular wants which the persevering inquiries of the British and Foreign Bible Society produced: and it is but right to state, that, from the time when its incorrectness was discovered, both Dr. Brunnmark and his countrymen displayed a zeal and activity, increasing progressively from year to year, in disseminating through Sweden and Lapland those Sacred Treasures, of which they had been erroneously supposed to be so completely possessed.

Since that period the Swedish Society has distributed 345,493 copies; but the want of the Sacred Volume is still found to be inconceivably great.

Your Committee were not wholly without their fears, when Dr. Paterson was requested to undertake the journey, that a misconstruction might be put, both in Sweden and Norway, upon their intentions; and that it might be supposed that the exertions, both past and present, of existing institutions were undervalued, and that they wished to intrude into the sphere of the labours of others. The known determination, also, on the part of the Society, to give no countenance whatever to the union of the Apocrypha with the Sacred Volume, it was imagined, might have occasioned some uncomfortable feelings on Dr. Paterson's presenting himself to the friends and supporters of the Swedish and Norwegian Bible Societies. In both countries, however, their fears have been most agreeably and completely disappointed, and Dr. Paterson was most cordially welcomed in every place that he visited.

After detailing at large the proceedings of Dr. Paterson, the Committee quote his general view of the state of Sweden:—

I hope a door is now wide open for your exertions to any extent you choose. I do think that there is more encouragement at present to labour in this part of the Lord's vineyard, than at any former period. There is a better spirit existing. They are willing to help themselves to the utmost of their power, and they are willing to receive whatever help their friends in England are pleased to afford them.

Of the Swedish Bible Society, and its inability to supply the want of the Scriptures, Dr. Paterson says—

It deserves the highest praise, for its persevering activity, extensive circulation of the Scriptures, and economical management of the means placed at its disposal; no Continental Society having done nearly so much, considering the smallness of the population, the poverty of the people, the extent of territory over which it has had to carry on its operations, and the scantiness of its resources. It is a pleasing fact, that this Society has already printed not fewer than 350,000 copies of the Sacred Scriptures, nearly all of which are already in circulation. The wants of the people, however, are so far from being satisfied, or the demands for copies decreasing, that they are greatly increasing every year. The demands last year exceeded those of the previous year by 8159 copies. Nor is this much to be wondered at, when it is known that not above half the families in Sweden are yet in possession of a copy of the New Testament, and not one-sixth of the families in possession of the whole Bible, while all who are of age are capable of reading, and are nearly all anxious to possess it. The Swedish Society is, no doubt, capable of supplying all the demands which may be made for copies of the Scriptures, provided they are paid for in full; but totally unable to supply them to the poorer classes at reduced prices, or to the very poor gratuitously: last year, they were only able to issue 999 copies gratuitously. When it is taken into consideration, that the number of poor families, who are never in possession of so much money as would suffice to purchase a copy, is perhaps greater than in any other country, and greater now than at any former period, 1000

copies in a whole year for gratuitous distribution must appear a small number indeed. Here is a field, therefore, for the most extended liberality of British Christians, in supplying the wants of perhaps not fewer than 100,000 poor families, who but for their liberality must remain destitute of the Word of Life; inasmuch as the Swedish Societies, with the best will, have not the means to enable them to meet so large an expenditure.

The Agents at Stockholm of the British and Foreign Bible Society have in the press 5000 Bibles and 15,000 Testaments. It appears from a document furnished by these Gentlemen,

—that there are, on the largest calculation, about 459,338 copies of the Sacred Scriptures in Sweden now, while the increase in the population, since the year 1815, amounts to 463,000; and it is also mentioned, that, on a very moderate calculation, in EVERY TEN YEARS there perishes, by use or by accident, ONE-TENTH part of the copies in existence.

It is added—

The details furnished by the Agency are accompanied by affecting appeals for continued aid. Your Committee can only indulge in one extract:—

From all these considerations, we are perfectly convinced, nor can we refrain from uttering our conviction, that the population of Sweden is in want of very many thousand copies of the Word of God; and many thousands would gladly receive, and, we are persuaded, diligently improve the precious gift: for, be it observed, the great mass of the people, we had almost said the inhabitants universally, can read, while, alas! great numbers reside several Swedish miles from the nearest Church, and can seldom have the privilege of oral instruction from their Pastor; and many, especially on a Sabbath, gladly read, when they have the means.

Russia.

The Secretary of the Protestant Bible Society in St. Petersburg has forwarded a Report, the contents of which are gratifying, as the following extract will shew:—

They found a total of 25,296 copies of the Scriptures at their disposal: they adopted such proceedings, that, in the course of four years from the period of the formation of the Society down to the 31st of March 1832, they have issued from the Depot 3015 Bibles and 8842 Testaments, or 11,857 copies of the Sacred Volume, in the following ten languages: viz. the German, the Finnish, the Revel-Esthonian, the Dorpat-Esthonian, the Livonian, the Swedish, the Dutch, the Danish, the Latin, and the French.

Spain.

In the course of the year, the printing of the Catalonian Testament has been completed. The population speaking this language are reported to amount to about four millions; and opportunities have offered to send small supplies to Gibraltar, Marseilles, Toulouse, and Genoa. The translator has completed the Version of the Psalms, but it has not been deemed advisable to proceed with the printing at present. He is now engaged on the Pentateuch.

From Gibraltar, 400 families have been supplied with the Scriptures. The Secretary of the Corresponding Committee writes—

There is a disposition among the people to read the Bible, and to think for themselves upon religious subjects.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

Testimonies to the Prosperity of the Colony.

—I sought out the most shrewd and intelligent of the Colonists, many of whom were personally known to me; and, by long and wary conversations, endeavoured to elicit from them any dissatisfaction with their situation, if such existed, or any latent desire to return to their native country. Neither of these did I observe. On the contrary, I thought I could perceive that they considered that they had started into a new existence—that, disencumbered of the mortifying relations in which they formerly stood in society, they seemed conscious, that, while they were the founders of a new empire, they were prosecuting the noble purpose of the generation of the land of their fathers.

[Capt. Kennedy, of the *Java*: June 1831.

—I here see many, who left the United States in straitened circumstances, living with all the comforts of life around them—enjoying a respectable and useful station in society—and wondering that their Brethren in the United States, who have it in their power, do not flee to this asylum of happiness and liberty. No friend to humanity can come hither and see the state of things, without being impressed with the immense benefits which the Society is conferring on the long-neglected Sons of Africa. Nothing, rest assured, but a want of knowledge of Liberia, prevents thousands of honest, industrious Free Blacks from rushing to this land,

where liberty and religion, with all their blessings, are enjoyed. All emigrants here are treated with the utmost kindness by the Officers of Government, who interest themselves personally in their behalf, and endeavour to make them as comfortable as possible. Land is purchased at 25 cents per acre, and every inducement held out to the farmer and mechanic. Coffee, sugar-cane, and cotton grow wild. I hear no dissatisfaction expressed by the emigrants, nor any desire to return to the United States.

[*Dr. Shane: Feb. 1832, at Monrovia.*

—With all the advantages which have been enumerated, it would be natural to expect to hear that the inhabitants are generally contented; which, as far as my observation has gone, I have found to be the case. There have been some exceptions, but they are found amongst characters who would be dissatisfied in any situation.

[*Lt. Page, of U. S. Navy: April 1832.*

—The appearance of all the Colonists, those of Monrovia as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessing of liberty, and appreciated the boon. Many of them had by trade acquired a competency.... The children born in the country are fine-looking, and I presume can be reared as easily as those of the Natives. All the Colonists with whom I had communication (and with nearly the whole of them did I communicate, in person or by my officers) expressed their decided wish to remain in their present situation, rather than return again to the United States.

[*Capt. Nicholson, of U. S. Navy.*

South Africa.

LONDON MISSIONARY SOCIETY.

FACALTSDORP.

THE Rev. W. Anderson communicates some notices of this Station, under date of the 14th of January, which we here extract.

Beneficial Effect of a Temperance Society.

The past year has been in many respects highly favoured. There is a general improvement among the people: the Temperance Society has been of great utility. What a Female Hottentot said, at the Meeting which I held in May last, to commence a Temperance Society, is, in a considerable degree, realized—"Sir! that is a very good thing; for if it does not reclaim those who are habituated, it

may prevent others from contracting the habit. I remember the time when I could not bear even a small quantity of brandy-wine; but by degrees, through enticement, I commenced, and now I am fond of it: therefore, Sir, I say it is a good thing." This woman and her husband, and many more, have since been reclaimed: and, in the last year, we have had few instances of intoxication; but, on the other hand, a more regular attendance at the Worship of God, and a more than usual concern about spiritual things. I have had the happiness to see some, who have been a cause of much trouble to me, now walking in the ways of truth and righteousness; one in particular, whose conduct had been such, that after the use of every means which I could devise to check him, I more than once considered it to be my duty to expel him the Institution. On this man God has been pleased to manifest the power of His grace. It was a pleasing sight to see the father, the daughter, and granddaughter, baptized together: this event had a pleasing effect on some others, whose conduct had been very bad. One of these exclaimed, when he left the Church, "I could scarcely believe my eyes when I saw Claas Slingen stand before the pulpit! I thought, 'Is it possible?'"

Prosperity and Influence of an Infant School.

In September last, Mr. Buchanan came lithier, from Cape Town, and introduced the Infant-School System; which has been carried on since by two of my daughters, who conduct it until my two daughters, who went to Cape Town to learn the system under Miss Lyndal, return; and the progress that many of the children make is wonderful. Some, who did not know a letter in the Alphabet three months ago, begin now to spell; and I do entertain the hope that it will be of very great service to the Institution.

I must here relate a very pleasing effect, which this School has had already, in the instance of a child two years of age. When the parents sat down to eat, this their only child, first putting her little hands before her eyes, said, "Papa must pray: in our school we pray: papa must pray—why don't papa pray?" I was also told that she puts her hand before her eyes when she goes to bed in the evening. Having mentioned this circumstance in the Church, without men-

tioning the names of the parties, it led to an inquiry among them who it might be: and afterward I heard that there were two more children, of nearly the same age, who had acted similarly; and that the father of one of these children has since commenced prayer in his family, and shews marks of concern about his soul.

Happy Death of a Christian Hottentot.

Among those who have departed this life, one was a most worthy character. When a child, he lost one hand, through the neglect of his mother; and twice in his life, while in the service of the farmers, he had a narrow escape with his life. Once a large beam of wood fell on him, which laid him by for a long time: at another time he fell from a waggon loaded with wheat-sheaves, and the wheel passed over his body, yet his life was spared. Though a weakly man, having only one hand, he was very industrious. He had been in the Institution fifteen years, and was never burdensome: his garden was cultivated in a manner far superior to any other in the place. He was a very pious man; and, in the closing days of his life, spoke sensibly of his faith in Jesus Christ. I attended him to his last hour. Some of his last words were—when asked, “Are you afraid of death?” “How can I, while my eye is fixed upon the Lamb of God, upon a Crucified Saviour?”—“Have you pain?” “I have pain in my body, but no pain in my mind. I am going to God, my Father, through Jesus Christ, my Redeemer.”

African Islands.

Mauritius.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission.

Sitc and Statistics—Mauritius is situated between 19° 58' and 20° 32' S. Lat., and 57° 17' and 57° 46' E. Long.; and distant about 120 miles from the Island of Bourbon, 500 from Madagascar, and 2850 from the Cape of Good Hope. It was discovered, in 1507, by the Portuguese, who called it Cerna; and, in 1644, was taken possession of by the Dutch, who gave it the name of Mauritius: the Dutch abandoned it in 1712; and, in 1715, it was taken possession of by the French, who named it the Isle of France: in 1810, it was captured by the English, by whom it is still retained.

Mauritius is about 36 miles in length, and 28 broad. It abounds with extensive forests, is well watered by rivers, and has much beautiful and some magnificent scenery. Its population is estimated at about 94,000; of which the Free People amount to about 23,500, and the Slaves to about 70,500.

Port Louis, the principal town in the island, is situated in a valley, bounded on the NNW by the sea, and on the SE by lofty and barren mountains, forming a natural amphitheatre: the houses are built with timber: some of them are, however, erected in a style of European beauty and elegance. According to a census taken in 1827, the population of Port Louis, including the district in which it is situated, amounts to between 25,000 and 26,000 souls. There are two small Chapels at Port Louis, one for Protestant Worship and the other for the use of the Romanists; exclusive of places which have been, or may at present be, occupied by Missionaries.

Objects and Commencement—The Mission was commenced in 1814. The Rev. John Le Brun, a native of Jersey, who had been some time in the Seminary at Gosport, was appointed, by the Directors, to this service. The immediate objects of his Mission were to open a field and to pursue a course of Missionary Labour in the Island of Mauritius, and to prepare the way for the introduction of the Gospel into that of Madagascar; the latter object having been for some time contemplated by the Directors, and which, with the Divine Blessing on the efforts of the Society, has been since effected.

Mr. Le Brun sailed on the 1st of January 1814; accompanied by the Rev. Messrs. Kam, Supper, and Bruckner, who had been appointed, by the Directors, Missionaries to Java: and arrived at Mauritius on the 1st of May following. Mr. Le Brun met with a very friendly reception from Governor Farquhar, to whom he was introduced by Charles Telfair, Esq., Chief Secretary to the Government; who has uniformly evinced great interest in the Mission, which he has kindly and variously aided.

History and Proceedings—Mr. Le Brun, on his first interview with Governor Farquhar, proposed to him the establishment of a Free School in Port Louis; which design met the approbation of His Excellency. At his request, Mr. Le Brun afterward prepared a plan of the

proposed School, which His Excellency also approved of, and directed to be inserted in the Government Gazette.

Mr. Le Brun forthwith applied himself to the work of the Mission. Having been, before he left England, plentifully stocked with Bibles, Testaments, and Tracts, he went through the streets of Port Louis distributing the same to the people; who, he was grieved to find, did not know what a Bible was! Some of the more intelligent inquired, "Do the English think we are Jews, that they send us the Law of Moses?" Others gave it as their grave opinion, that the British and Foreign Bible Society had destroyed their trade. Such is the darkness in which Popery envelopes its votaries!

Mr. Le Brun, however, principally exerted himself to collect children for the proposed Free School; and also a Congregation, to whom he might preach the pure Gospel of Jesus Christ. His efforts to effect these objects were prosecuted in the midst of contempt and persecution. The patience and forbearance evinced by him during this period, which comprehended the first three years of his labours, were highly creditable to his Christian Principles and Temper, and evinced the ardour of his zeal and his devotedness as a Missionary.

In about four months after his arrival in the island (September 1814), he commenced a School; containing, at first, only 4 children: but this number was, in a few weeks, increased to 30: he invited their parents to come and hear the Word of God; but few of them came. In 1815, however, after encountering much and violent opposition, he succeeded in establishing regular preaching, at a house rented by him for the purpose: the attendance was from 40 to 50: he also commenced a Sabbath School: before the end of the year, the children in the Free School amounted to nearly 100. In 1816, the Congregation increasing, a larger Place for Worship was procured. In 1817, the Congregation continuing to increase, a still more ample place was engaged, capable of accommodating 100 persons: three other places, two of them in other parts of Port Louis, and the third about nine miles off, were also occupied as preaching stations: the Word more and more increased among the poor misguided Romanists, and the name of the Lord was magnified by them: the progress of the pure Gospel, however, as

might be expected, served only more to exasperate its enemies; and, at length, a violent storm of persecution arose, the fury of which was chiefly directed against the Missionary: for a time, Mr. Le Brun's life was in imminent danger, but he providentially escaped. In 1818, a Church was formed, composed of 12 members; who soon afterward commenced a Weekly Meeting for Prayer, which tended greatly to promote the spirituality, affection, and harmony of this little Christian Society: in the same year, a Monthly Missionary-Prayer-Meeting was begun, and an Auxiliary Society formed in aid of the Madagascar Mission: this year, the children in the Free Schools amounted to 166—viz. 120 Boys and 46 Girls; those attending the Sabbath School to 80; all the schools being in a flourishing state. In 1819, ten members were added to the church; and, in 1820 and 1821, eight: in the latter of these years, the Boys' School increased to 140 and the Girls' to 60: in this year, Gov. Farquhar ordered an annual allowance to be made in aid of the Free Schools, which, during his absence in England, was conveyed through the medium of His Excellency, Governor Darling, who, with his Lady, warmly patronized the Schools. In 1822, the Congregation was in a flourishing state, and 8 members were added to the church: the number of Boys in the Free School was this year 130. In 1823 and 1824, twelve members were united in church-fellowship: in the latter year, an English Service was commenced, and the Girls' School taken under the patronage of the Government. In 1826, two young persons joined the church who had been instructed in the Sabbath School: in this year, a small Chapel was erected, by subscription, at Piton, in the district of Reviere du Rempart, on a piece of ground presented for the purpose by a Protestant Gentleman of the name of Menard: at this place a School was afterward formed, and successively superintended by the late M. Forgette and M. Aboard, which consisted of about 40 scholars: during this year, the Congregation did not exceed 50. In 1827, four members were added to the church: of these, also, two had been instructed in the Sabbath School. Up to November 1829, the aggregate number of persons who had been united in church-fellowship amounted to 54; and the number composing the church at the end of that year

was 49 : up to the same period, Mr. Le Brun had baptized 85 Free People of Colour and 14 Slaves. In 1831, four additions were made to Mr. Le Brun's church; and a considerable improvement was evident among his people, and in the proficiency of the children belonging to the schools.

Suspension of the Mission—For some years past Mr. Le Brun had earnestly desired to visit his friends in Europe, and the Directors had acquiesced in his request to that effect; but various circumstances concurred to prevent him from fulfilling his design. Last year, however, ill health, and the disturbed state of Mauritius, united with his desire again to see his native country, determined him to avail himself of the permission granted him by the Directors. He embarked at Port Louis on the 24th of September 1832, with Mrs. Le Brun and family, and arrived at Cape Town on the 23d of October, being accompanied by Mr. and Mrs. Atkinson, on their return thither from Madagascar. On the 4th of March last Mr. Le Brun and family left the Cape of Good Hope for England, where they arrived on the 22d of the following May. Shortly after, he proceeded, with his family, to visit his friends in Jersey.

Prior to Mr. Le Brun's departure from Mauritius, arrangements were made to provide, as far as the circumstances of the case would admit, for the continuance of the various Services of the Station.

[*Directors.*]

The Directors close these Summary Views of the Society's Missions, which are compiled for the use of its Monthly Prayer-Meetings throughout the kingdom, with some hints of the blessings which should be specially sought in prayer for each respective Mission. We usually omit these hints, as not falling so immediately within the scope of our Work, which is to condense within our limited compass as much general information as possible: we subjoin, however, on the present occasion, as an illustration of the manner in which Missionary Intelligence may be very profitably employed in giving direction and enlargement to the devout mind in prayer, a statement of the

Sept. 1833.

Special Blessings to be asked in Prayer for this Mission.

It must be the earnest desire of every Member of the Society that the Christian Church planted at Port Louis, through the instrumentality of Mr. Le Brun, may be abundantly watered by Divine Influence, and that it may flourish exceedingly—that the pure Gospel, which is now professed there by a goodly number, many of whom have been brought from under the deadly night-shade of Popish Superstition into the light of the Sun of Righteousness, may continue to spread more and more—that the pious individuals who, in the spirit of Christian Zeal and Devotedness, have engaged, gratuitously, to continue, as far as practicable, the Services formerly performed or superintended by Mr. Le Brun, may be enabled, through grace, to feed the Church and Congregation with knowledge and understanding, to promote the cause of Christian Education, and, themselves and the people associated in the bonds of Christian Affection, to adorn the Gospel of God our Saviour in all things—that the numerous Youths who have been instructed in the Schools, and numbers of whom are now creditably occupying useful stations in society, may all cherish the seed of Divine Truth sown in their hearts, and bring forth fruit continually to the praise and glory of God—and that the Mission in Madagascar, to which that at Mauritius was preparatory and has been subservient, may, under the blessing of the Almighty, be the means of permanently establishing Christianity throughout the whole of that large and populous island.

Mediterranean.

JEW'S SOCIETY.

Baptism of Three Jews at Smyrna.

SOME notices occur at pp. 133, 134 of the baptism of two Jews by the Rev. W. B. Lewis, at Smyrna: this took place on the 19th of August. On the 23d of December, he admitted a third into the Christian Church, a fourth on Christmas Day, and a fifth on Good Friday. Of these Converts Mr. Lewis thus speaks:—

Giuseppe Cantoni and Dr. Victor Marpurgho are Europeans, and natives of Trieste; so that we had nothing to fear on the part of the Rabbies or Turks of this place, which could prevent our

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admitting them into the body of the Christian Church in as public a manner as possible. I arranged, in consequence, that their baptism should take place at the Chapel of our much-esteemed and most-respectable Dutch Consul, Mr. Van Lennes; where, at his request, I have been officiating for the last six months in the Italian and French languages, alternately. Guiseppe Cantoni was accordingly baptized on Sunday, the 23d of December, and Dr. Victor Marpurgho on Christmas Day. The ceremony, on both occasions, was performed in the presence of the Consul, and of a very respectable congregation; and, as the Doctor has a very general acquaintance, the Chapel, on the evening of his baptism, was crowded to excess, and many, in fact, were unable to gain admittance.

Guiseppe Cantoni, besides declaring his faith in Christ, and giving the reasons which led him to embrace Christianity, read aloud a paper which he had previously addressed to me; and the Doctor, when called upon to make his confession of faith, read a brief but very interesting account of himself, from his birth down to the present moment. He also took this favourable opportunity, as various attempts had been made to induce him to become a Roman Catholic, to declare his reasons for not wishing to embrace the Religion of Rome. This, to some of us, was highly gratifying; as many Catholics, as also lukewarm professing Protestants, were present—brought together, at least a good number of them, not only from a feeling of respect to the Doctor, but from curiosity to witness the baptism of such a man. Opportunities do not often occur for preaching the truth to Catholics—I mean to say, in a public manner: such a public declaration, therefore, of his sentiments, coming from a person of no ordinary abilities, and from a Jew about to embrace the Christian Religion, was a circumstance of more than common interest in such a place as Smyrna, which may be considered as one of the strong-holds of Popery in this part of the world.

The last of these baptisms, which took place on Good Friday the 5th of April, was that of Guiseppe Tedesco, a native of Venice, who received, in baptism, the name of Peter: of him Mr. Lewis says:—

This young man is of a very ardent temperature and self-willed, so that he has had much to struggle with in himself:

and, indeed, his manner has been at times so violent and apparently so uncontrollable, that I have had no little trouble with him and trial of patience. I have more than once, in consequence of his conduct in this respect, been tempted to dismiss him altogether: but something always seemed to say to me, I must still bear with him; and we were all persuaded that, from the time he professed the least degree of faith in Christ Jesus, he was quite sincere. We were likewise much struck at the signs of penitence which he exhibited invariably, I may say, whenever he happened, more or less, to be carried away by his feelings and temptations to commit sin. This was particularly the case a few months ago, when, in an act of deep contrition, and to my surprise, he voluntarily came forward to make restitution of some dishonest gains which he had acquired in the purchasing of articles for the house. I was not in the least degree aware of his having done so; and, indeed, it is so common a practice in Smyrna, and in Turkey generally, among all classes, to charge you more than what is really paid for articles which you want, that the act is thought nothing of; and I should even say, that overcharging is considered as but a sort of brokerage, which the person whom you employ is fairly entitled to. But our young penitent Israelite now thought otherwise; and he wished to be relieved from the burthen of his guilt by thus offering, of his own accord, to restore to me what he had conceived he had improperly gained.

BRITISH AND FOREIGN BIBLE SOCIETY.

ONE of the German Missionaries connected with the Station at Shusha furnishes the following details of the *Circulation of the Scriptures at and from Tebris.*

Tebris: Oct. 19, 1832—My young Armenian, David, set out from hence with a supply of Syriac and Chaldee Scriptures, as also with some Persic New Testaments, for Urmia; and returned hither on the 31st. He succeeded in disposing of two cases of Syriac and Chaldee Scriptures, with the assistance of a Syrian from the vicinity of Urmia. As he found no opportunity, during his stay there, of forwarding a few cases of books to the Patriarch of the Chaldees at Dschulamerik, he delivered his remaining four cases to the Headman of the Chaldean Village, Dscherbaach, near Urmia: this person,

whose name is Giorgis, proved very useful to David in his circulation of the Scriptures: he proposes to send two or three cases to the Patriarch at Dschulamerik; and the remaining copies he will endeavour to dispose of in the district of Urmia and Selmas. The Chaldee Christians in Urmia are grievously oppressed by the Mahomedans; and, being exceedingly poor, they were unable to pay for a single copy.

Nov. 19, 1832—I received a Letter from the before-mentioned Syrian, Giorgis, to whom David had entrusted copies for distribution; stating, that he had received my Letter, and had followed my instructions in respect to the disposal of the books. He had forwarded two cases to the Archbishop of the Chaldees, Mar Simeon, at Dschulamerik; and the rest he had distributed in the Syrian Villages round Urmia and Selmas. The copies of the Four Gospels in Chaldee were particularly acceptable, and the people would have been glad to receive a greater number of them: Giorgis was, therefore, particular in requesting me, in his Letter, to send him, if possible, a fresh supply of Syriac and Chaldee Scriptures for distribution.

Feb. 15, 1833—I gave public notice that I had a stock of Persian Books for sale and distribution: accordingly, yesterday and to-day, several persons have applied for New Testaments. I made repeated attempts to sell copies at very reduced prices; but there was not a single person to be found who would give any money for a New Testament. They are willing enough to receive Testaments for nothing. Indeed, on previous occasions, I had caused copies of the Old Testament in Arabic and Turkish, and the New Testament in Persian, to be conveyed, by my servant and a Mahomedan of this place, to the market-place, and there to be offered for sale; but it was all in vain: not a single copy could be disposed of in this manner. In a similar manner, all our endeavours to effect sales at Shusha, and in various other places, have been fruitless. It is necessary, however, in distributing the Scriptures gratis, to take the precaution of not giving them to every applicant indiscriminately; and to let those who obtain them feel that it is a great favour bestowed upon them to put them in possession of the Sacred Volume.

Feb. 18—A German Watchmaker, who is resident here, and in whose house I usually celebrate Divine Service every

Sunday, with the few Germans of the place, requested me to-day to supply him with some Testaments for distribution among Persians; many of whom had, within the last days, applied to him for Persian Testaments: besides which, he has many acquaintances among the Mahomedans here. I cheerfully acquiesced in his wishes, knowing him to be well suited for carrying the distribution into effect.

Feb. 21—The Persian New Testaments which I have recently circulated have already attracted the notice of the Mollahs. Yesterday, one of them cautioned the people, publicly in his Meadsched, against them; observing, that "every one who received them rendered his fasting and praying of none effect, and drew down the curses of God on his family." Another, who is likewise a distinguished Mollah, expressed himself rather more favourably; and even exhorted his hearers to meet together for the purpose of reading the New Testament; "Because," as he said, "the Franks have, in the first instance, conveyed the Korân to their country, where they have read, translated, and printed it; and, in the second, they have translated the New Testament into the language of this country, and sent it out to us: from all which," he argued, "it is evident that their intention is to enter into a religious controversy with us, and at some future period to attack our religion. Hence," he proceeded to say, "it is of great importance that we should make ourselves acquainted with their books, in order to be able, by them, to refute them." The Muschdahid, on the other hand, gave it as his opinion, that the books were certainly good, and that it was the duty of Mahomedans to regard the Gospel as the Word of God; nevertheless, generally speaking, Mahomedans had no concern with it, inasmuch as it was the basis of religious instruction for Christians, and not for Mahomedans: it was, moreover, to be feared, that, if they received the Gospel and preserved it, although they themselves might not read it, their children would, and might thus be induced to abandon the faith of their forefathers; so that, under all considerations, he exhorted them not to receive or read the Gospel.

Feb. 26—For some days, the demand for books has abated a little. It would appear that the injunctions of the Mollahs had not been given in vain: still, a few make their appearance; and I am, therefore, in hopes that I shall be able to dis-

tribute my whole stock of Persian Scriptures among them.

Feb. 23, 1833—This morning I waited on the Governor of the town. He requested to be furnished with a copy of all the books which I had circulated here; and inquired what object I had in distributing them, and from whom the books came. I replied to all his interrogatories in a manner which satisfied him, and he treated me with much civility.

March 1—I was glad to perceive that, in general, there is a greater desire to obtain the Sacred Scriptures among the Mahomedans here than I had previously supposed; for I met with several, to whom I had given Testaments and Tracts, who had read them attentively, and were pleased with their contents. I am, therefore, led to express my belief that, notwithstanding manifold difficulties, Persia is a country which exhibits great encouragement for the dissemination of the Word of God.

India within the Ganges.

SERAMPORE MISSIONS.

Appeal in Behalf of Serampore College.

THAT the last command of our Lord to His Disciples, *Go ye and teach all nations*, is equally binding on those who love Him now, is evident from His gracious promise, *Lo! I am with you always, even to the end of the world*. We have, indeed, proof that this command extends to us, in the melancholy fact, that One of the Five Systems of Idolatry then destroying mankind still exists in all its force—the Hindoo System; which, in its two-fold form of Brahminism and Buddhism, extends throughout Eastern Asia; and, at the present moment, boasts a larger number of votaries than the Egyptian, the Babylonian, the Grecian, and European Systems of Idolatry ever contained at any given period—a number exceeding FOUR HUNDRED MILLIONS, and including the greatest part of the human race. But that this system will be permitted to destroy men for ever, now that the other four are annihilated, we cannot believe, since God has declared, *I will famish all the gods of the earth*; and, that *the idols He will utterly abolish*. The command, therefore, must be in full force as long as so great a part of the human race remain in precisely that state of *abominable idolatry*, in which they were when it was given; and the promise, blessed be His Name! remains for us also, if we desire to spread

His Gospel in the spirit of those who first began the work.

While the destruction of the Hindoo System of Idolatry, in its above-mentioned two-fold character, will complete the Redeemer's triumph over the gods of the earth, and set the nations free from the horrid chain of idolatry, the question is, "How can this be most effectually accomplished?" In other words, "What is the most effectual and yet economical method of establishing Missionary Stations throughout Hindoostan, where this system now reigns in all its power?" We say "most economical;" for as Missionaries must, for perhaps a long time to come, go forth for *His Name's sake, taking nothing of the Heathen*, but supported by the Friends of Christianity, the question of extending these Stations, even after fit men may be raised up of God, is chiefly a question of economy as to sending forth and supporting such Labourers among the Heathen. Now the experience of twenty or thirty years has convinced us, that the most economical and efficient method of filling India with Missionary Labourers, is that adopted in Apostolic Times—of employing those converted in a Heathen Country to publish the Word of Life to their perishing countrymen.

How difficult it is, indeed, to form a sufficient number of Stations in India by means of Missionaries sent from Europe, will appear from recurring to the efforts of the two Societies who have chiefly laboured in this field—the London and the Baptist Missionary Societies. Within the last eighteen years, the London Society has sent out no less than TWENTY-TWO Missionaries to Bengal alone: of these, nine have been removed by death, and nine been constrained to return to Europe in search of health: the consequence is, that the expense of sending out these Twenty-two Missionary Brethren has issued in forming FIVE Missionary Stations in Bengal and Hindoostan. The result has not been greatly different with the Society in our own Denomination: of TWENTY Brethren sent to India since 1804, six have been removed by death, and six have returned to Europe for their health; and, at the present time, only SIX of the NINE Stations on the Continent of India belonging to the Society are filled by Brethren sent from Europe, the other three being occupied by Labourers raised up among us in India: if we revert to the state of things

from the beginning of the Mission, we shall find that of the EIGHT Brethren sent from Europe previously to 1804, of whom only two are now living, FOUR died before the end of 1801; and that the expense of sending Twenty-eight Brethren to India has issued in forming only EIGHT Stations filled by these Brethren, on the whole of the Indian Continent.

Perceiving that the course pursued in Apostolic Times, and in every country since in which the Gospel has taken deep and permanent root, must be adopted in India, we began early to encourage such Brethren as God was pleased to raise up in India, and stationed them as opportunity offered, in different parts of the country. The result, through the Divine Blessing, has been, that, of the Seventeen Stations connected with us in Bengal, Hindoostan, and Assam, FIFTEEN are occupied by Brethren raised up in India itself. Thus, of these Twenty-six Stations belonging to the Baptist Denomination, EIGHT are occupied by Brethren sent from Europe, and EIGHTEEN by Brethren raised up in India.

The advantage of this course, which may be justly termed the primitive method, is great in point of economy, as well as in the number of Stations at which the Gospel is now preached in different parts of India. It is not too much to say of the Twenty-eight European Brethren who have formed the Eight Stations mentioned, and scarcely of the Twenty-two Brethren whose coming forth has issued in forming Five, that Ten Thousand Pounds sterling of Missionary Funds were absorbed in their previous instruction and the outfit and voyage of themselves and their families; to say nothing of the expense attending their return home in search of health: but relative to the Brethren raised up among us in India, who occupy these Eighteen Stations, it may be safely said, that their previous instruction, and the expense of sending them and their families to their respective stations, did not exceed Two Thousand Pounds sterling.

Such being the simple matter of fact, founded, not on theory, but on the experience of so many years, we beg leave to address the Friends of Missions on the duty of encouraging this course of forming Stations, so evidently grounded on the plan of primitive days. Relative to it, the only question is—" Shall Brethren thus raised up in India be sent forth to the work without receiving any

previous instruction?" or, " Shall they receive previously that instruction, without which it is deemed improper to send forth European Missionaries to propagate the Gospel in India?" On this subject we think that there can scarcely be two opinions, among those who recollect, that even the Apostle of the Gentiles, who laboured in the work *more abundantly than they all*, was previously prepared for that work, in the providence of God, by a greater acquaintance with literature, divine and human, than we can ever hope to impart to any of these Brethren.

It is with the view of affording aid of this nature that we intercede with you respecting Serampore College. We do not bring it before you as entirely a Missionary Object: indeed we know of few Seminaries of Learning which can be simply termed Missionary Objects: it seems to be the prevailing opinion, that Labourers among the Heathen are not to be trained up in Seminaries exclusively Missionary, but are to be sought among those in Religious Institutions, whom the Lord of the Harvest shall raise up and prepare for the work.

But, although Serampore College is not simply a Missionary Object, we have found it, by experience, to be a highly-efficient means of promoting and enlarging the Mission in India. Of the Forty-seven Brethren at the Seventeen Stations already mentioned, SEVENTEEN, sent forth within the last four years, had been previously connected with Serampore College, for a longer or a shorter period; and FIVE are now studying there with a view to Missionary Labour. In its Professors, we possess the most zealous and disinterested helpers in the work of the Mission. In educating the Sons of our Brethren who labour at the various Missionary Stations, the College performs the office of a School for the Sons of Ministers at home—freeing them both from expense and care; and encouraging them in their work by the reflection, that, while labouring for the Redeemer, their sons are trained up for usefulness in life, whether they ultimately choose a sacred or a secular calling. When to this it is added, that the Sons of our Native Christian Brethren are trained up there in the learning and the languages both of India and of Britain, while carefully instructed in the Doctrines of Christianity, we can scarcely conceive of an Institution which tends more effectually to aid the propagation of the Gospel in India.

It is also proper to mention, that the aid of this Institution in propagating the Gospel is not confined to our own Denomination: any young man of suitable piety and talent, who might wish to devote himself to this sacred employ, would not be rejected, though he belonged to any other Denomination among the followers of the Redeemer; nor would he be required to change his views as the condition of completing his studies there. While it is open to those of every Nation who love the Redeemer, whether European, East-Indian, or Native; it is no less open to every Denomination of Christians who may wish to avail themselves of it said. As a proof of this, it is only necessary to mention, that Frederick D'Levera, a pious Young Man belonging to the Church of England, sent from Ceylon five years ago, has completed his studies there; and that on the arrival of Dr. Wilson, the present Bishop of Calcutta, he was recommended by us to his notice, and is now waiting at College to be sent forth into Missionary Work under the Bishop's direction.

But although the expense of the Buildings has been taken off the College Funds, and the strictest economy has been observed in applying them, all having discharged the duties of the College gratuitously who have possessed other means of support, the Funds are greatly deficient. In December 1831, the balance against the Institution was 6507 Rupees; and, at the close of the last year, this deficiency was increased to 8917 Rupees, although the expense of the Institution during the year, including Professors, Teachers, Servants, and the board and clothing of Forty-two Students, namely Nine European or East Indian and Thirty-three Native Students, together with printing, postage, and 171 Rupees ground rent, was only 8880 Rupees. Of this sum, 1225 Rupees were furnished by the interest of the funds raised by Mr. Ward for the College in England; 1163 by the rent of three small houses belonging to it in Serampore; 555 by the fees of such as have studied in the College on their own account; and 3527 by the generosity of the Christian Public in India. The remainder, 2410, increases the balance against the Institution to 8917 Rupees.

We therefore entreat the Friends of Missions at home not to permit an Institution to sink, which has so materially contributed to the Propagation of Chris-

tianity in India already, and which, if duly encouraged, holds out such a prospect of farther extending it. The debt is less than a thousand pounds; and when the salary of Mr. Leechman is added, who promises to be a blessing both to the College and the Mission, the additional sum required to meet its annual expenses will be little more than Five Hundred Pounds annually.

But we mention with gratitude, that even this sum is likely to be needed only for a few years. Government having made Grants of Land in the Sunderbunds at a very low perpetual rent, on condition of their being cleared within a given time, the College Council thought that they could not better employ the sum of 6000 Rupees left by Mr. Arthur Bryant, and the legacy of 200*l.* left us by that steady friend to the Propagation of the Gospel in India, the late Charles Grant, Esq. and generously doubled by his Son, the Right Hon. Charles Grant, President of the Board of Control, than by vesting these sums in one of those Grants. They have, therefore, secured a Grant containing 31,000 bigahs, about 10,000 acres; and if these two Legacies, now amounting to about 11,000 Rupees, should enable them to clear it within the given period, they have reason to believe that the rent of this land will support the College with little additional aid from the Christian Public. All they now request, therefore, is, such a degree of aid as shall preserve the Institution in efficient operation, during the intermediate period of perhaps five or six years.

In thus entreating aid for Serampore College, however, we do not wish to withdraw the aid of the Friends of Religion from the Missionary Stations which it has contributed to form. But we humbly trust, that when Seventeen Missionary Stations, spread over such an extent of territory in this Heathen Land and containing Forty-seven Labourers of various nations, ask only 2000*l.* annually from Europe for their support; the sum of 500*l.* more, annually, may be furnished to preserve an Institution from sinking, the object of which is, to extend these Stations, and supply them constantly with Labourers. And when the Friends of Missions take into consideration the expense of preparing Missionary Labourers in Europe and sending them out to India, uncertain whether they can sustain the change of climate, and where they cannot even for years become equally

ready in its languages with those born there, an expense almost wholly saved to the Missionary Cause by this Institution, they must necessarily perceive, that no means of promoting the cause which they love can be found less expensive, or more likely to realize their warmest wishes for the Salvation of India.

(Signed) W. CAREY, } *Members*
 J. MARSHMAN, } *of the*
 J. C. MARSHMAN, } *College*
 } *Council.*

We cordially agree with the reasoning of this Appeal, on the necessity of Native Labourers for extending and perpetuating the knowledge of the Gospel; and have long felt a constantly-increasing conviction that our Societies should direct their efforts chiefly in that channel, which the Hand of God has evidently been opening before them. The European and American Missionaries to be henceforth sent among the more-civilized Heathen should be Trainers of Native Evangelists, rather than confine themselves to the personal labours of the Ministry.

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BAPTIST MISSIONARY SOCIETY.

FROM the Tenth Annual Report of the Calcutta Baptist Female School Society, we extract an

Affecting View of the Degradation and Misery of Hindoo Females.

To form correct ideas of the deplorable circumstances of Hindoo Females, it is necessary to consider them from their entrance on the stage of being. Stripped, as they are, of almost every amiable and valuable quality, it will easily be conceived, that they hold but a very low place in the esteem of the other, or even of their own sex.

It is no exaggeration to say, that they enter the world, for the most part, under the frowns of them who gave them birth: Hindoo Women, as well as their Husbands, wish for, hope for, make vows, and pray to be blessed with Sons; and receive the gift of a Daughter with disappointment, and too frequently with murmurs.

A reception of this nature augurs but little for their future treatment and happiness: it serves to explain, however, in some measure, how it is, that a whole tribe have consented, and continue so

long to consign to death, every infant daughter; and why numbers of others hastened, without remorse, to deliver to the grasp of the fierce tiger and rapacious alligator their own innocent female offspring. Thus, alas! through want of education, Mothers may, indeed, "monsters prove."

From the age of eight years, and not infrequently at an earlier period, Hindoo Girls are disposed of in marriage. In this important affair they have no choice; and if they had, it could, at this infant period, avail them nothing. Deeply as marriage must affect their condition for life, their happiness is not, in one instance in a hundred, at all considered. Honour and money are the objects chiefly sought in the marriage of daughters; and frequently, among the lower classes especially, relief only from the burden of supporting them.

After marriage, their condition undergoes little change for the better. Hindoo Women are rather the servants than the companions of their husbands. Their employments are altogether of a menial character. In various ways they are made to feel their inferiority in the most marked manner. Custom compels them to hold their husband's name sacred, and no consideration will induce them to mention it. At meals they are not permitted to eat with their husbands; their duty being to stand as servants behind their lords, and wait upon them: after the men have regaled themselves, the women partake of what remains. That rational intercourse, also, in which, in Christian Countries, the husband becomes the counselling, comforting, cheering, and endearing friend of his wife, is unknown among the Hindoos; and the man who should discover any decided preference for the society of his wife would assuredly expose himself to ridicule.

Equally destitute are they, for the most part, of respect from their children, and control over them. Youth, and the want of knowledge, incapacitate them for the instruction of their offspring; while universal practice teaches them, that this forms no part of their domestic duties: consequently, their children soon cease to regard and obey them; and, in many instances, go so far as to treat them with abuse and violence.

Polygamy, also, is a fruitful source of misery to Hindoo Females. Among Brahmins, particularly the Kooleen, it is

customary to marry several wives; sometimes as many as eight or ten. In such cases, the greater part of the females, thus married, never leave the parental roof; the only object in giving them in marriage, being to advance the honour of their family. In this way, numbers are deprived, for life, of that protection, nourishment, affection, and other blessings, which the institution of the conjugal union was designed to impart. It is by no means uncommon, however, to find two or more wives, of one husband, residing together under the same roof: such unhappy beings, with few exceptions, spend their ill-fated lives in mutual jealousy, hatred, the most bitter contentions, and in suffering a thousand other evils consequent on polygamy.

On the death of their husbands, widows are not allowed to enter the marriage-state again. The law, on this subject, is peculiarly cruel and oppressive, as it includes even those who have only been betrothed. Until the last year, when the enlightened and Christian policy of Lord William Bentinck put an end to the murderous rite of the *SUTTEE*, many were compelled to follow their departed husbands through the flames: but although this diabolical practice no longer exists in this part of the empire, it is evident that the condition of Hindoo Widows is yet pitiable and distressing in the extreme, and that many must inevitably be driven, by this unnatural and unjust law, into the paths of vice and ruin.

As to the morals of Hindoo Females, little can be expected in their favour. Prone as the human mind is to go astray when blessed with all possible advantages, how much more so must it be, when its moral cultivation is entirely neglected!—nay more, when it sees nothing, hears nothing, is conversant with nothing, but principles and conduct springing from the most abominable system of idolatry which the world ever witnessed! It cannot be supposed that the general character of the female population of India surpasses in excellence that of the men, which, alas! is sunk deep indeed in the depths of iniquity. But on this painful subject it would be improper to enlarge: suffice it to say, that the prison-like appearance of Hindoo Houses, and the restraint put on the liberty of Native Females, proclaim too loudly the opinion entertained of their general character.

CHURCH MISSIONARY SOCIETY.

GORRUCKPORE.

THE Rev. Michael Wilkinson is labouring at this Station. The Rev. William Smith was his co-adjutor till Mr. Smith's removal to Benares. From their Journals we present the following extracts, illustrative of

Religious Conversations with benighted Idolaters.

June 18, 1832—Saaring Koonde. A number of Fakeers, strangers, were at the Temple, on their way to Juggernaut; at least, so they said. None among them particularly intelligent. I go a great deal among these people; but such are their habits of life, that it is hard to conceive how they can ever become Christians. Wandering habits—a lawless life—drinking and smoking intoxicating herbs—are things not easily eradicated. But Divine Grace is omnipotent; and it must be pre-eminently displayed in behalf of these, if at all.

June 21—Held a conversation with a Mussulman.—“How do you expect to be saved?” “Through God and the Prophet.”—“What do you mean?” “I mean, by a confession of the true faith—that there is one God, or that God is one, and Mahomed is his Rusool.”—“Can you prove both these positions, to your own satisfaction?” Here he felt embarrassed. “How can you prove from reason, independent of Revelation, that there is but one God? Suppose me, as a Hindoo, to argue that there are many: prove the contrary.” The poor man stood astonished. This is a question I have often asked, and which none ever attempted to answer. The advantage of perplexing the Mahomedan on his own point is, that you bring him at once to Revelation. This was the case with my present opponent. The Korân does not fully reveal the character of God. It says many good things; but not more than had been previously revealed, but the contrary. The God of Mahomed is revealed in the Korân as an imperfect Deity.

The next subject was the prophetic character of Mahomed. “How do you prove Mahomed to be a prophet of God?” “The Korân asserts it.”—“If I bear witness of myself, my witness is not true. In the mouth of two or three witnesses shall every word be established.” “Mahomed does not bear witness of himself; God bears witness of him. The Korân is the word of Ullah.”—“Prove it; and I

admit it as sufficient evidence." These poor creatures have apparently no idea of proof, &c. Here my opponent was quite confused. "What proof do you require?" "Proof equal to that which establishes the Divine authority of former revelations." Here I mentioned Leslie's five marks. He now affirmed that Mahomed worked miracles. "If he did, he was a liar; for he affirmed that he did not." "That was his humility."—"An act that involves in it a crime cannot be a virtue. Humility is a virtue: but it is no humility for me to say, I cannot do what I can, and do; but a lie."—I have often been astonished at the coolness with which they hear hard speeches—inferentially such—against their Prophet. A real disciple of Christ, I am quite sure, feels very differently. This goes far to convince me that there is no sincerity in their profession of Islamism.

July 10, 1832—Had a short conversation with a merchant, who had been absent six months. He asked, "Have you any Thakoordwaras in England?" "We have a Place of Worship in most villages: in towns, several in each; but all dedicated to the Supreme, only Living, and True God. We formerly worshipped Idols &c. as you do, but this was the time of our ignorance. Since we received the Gospel, we have, through the help of God, forsaken the worship of false gods."—"You have done well. Among us, the wise act thus." "Those whom you call the wise are, in my estimation, greater fools than the fools (so esteemed), idolaters."—"How so? No, no!" "Yes, in this way: those whom you call fools do worship something; whereas, the wise, as you term them, believe in nothing."

July 11—Met with twelve Sardis (Saints), on their way from Hurdwar to Juggernaut. "What are you going there for?" I asked. "For an interview with the Deity."—"Do you expect a visible manifestation of his real presence?" "We shall see and worship His image, in which He is present."—"And is He only present there?" "He is all-present."—"Then why go so far? Did you not find Him at Hurdwar?" "Yes, we had an interview there with the Deity."—"And was that not sufficient for salvation? Are you afraid to trust in Him? Will He not be grieved at your conduct—jealous, as a woman or man?" The poor man laughed, and all of them laughed.—"Where do you generally reside?" "At Hurdwar."—"And when you return, what will the
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Swamy (Idol) say to you?" The principal speaker replied: "It is all the play of the mind; but, by means of this, we shall find the truth at last—the wisdom of God. These are the steps by which we shall ascend."—"Whither?" said I. "To heaven."—"Never. I will shew you that this ladder of yours leads downward, instead of upward—to hell, instead of heaven. It is a lie against His unity, invisible spirituality, omnipresence, &c. &c. Darkness cannot conduct to light, nor a lie to truth." "How then are we to be saved?"—"Repent, give up error, embrace the truth." "What is truth?"—"Truth became incarnate in the person of the Son of God. Jesus Christ is the way, the truth, and the life. He is the Truth, in opposition to every other religion in the world. Every other religion is a religion of works: Christianity, of grace alone, through faith, and that not of ourselves."

July 14—Met with my old warm opponent. He thought he had got a very clerky question for me. "Where," said he, "is heaven?" "Where God is, in His love."—"And where is hell?" "Where God is, in His anger."—"Is heaven a place?" "I believe it is."—"And hell?" "And so is hell. But, nevertheless, the mind is its own heaven or hell. *He that dwelleth in love dwelleth in God.* But where anger and malice and wrath and envy, and every evil work, are, is hell: the mind that is enslaved to these spiritual wickednesses is hell enough." The poor fellow was quite overcome with this: he looked demure, and heard me with attention.

July 25—Visited four villages. The banks of the river are studded with villages, on both sides. At one village, met with a very intelligent Brahmin, calling himself Pandit. He brought out a number of Sanscrit books, to shew off his learning. After a long conversation, he received books. An artful man, on observing him, endeavoured to dissuade him from taking them; but he paid no respect to him.

July 26—Passed an immense number of villages to-day. Visited several; but, in all, found only one man who could read. It would be a great blessing, in a temporal point of view, to establish Village Schools. The poor man, who could read, received a Tract, and, on going away, offered five pice (a very small coin). It was quite striking, to see the anxiety of the poor fellow that it should be

received. He said : " You have brought to us an invitation from God to partake of such a salvation, and shall I not make an offering ?" [Rev. M. Wilkinson.

Dec. 29, 1832—I could fill many sheets of paper, were I to particularize every thing that passes between me and the people of this large city. Individuals frequently come to my house for conversation. I have had one man living on the Compound for about two months, who earnestly desires Baptism, and who is, I would fain hope, under the saving influences of the Holy Spirit. I sometimes experience bitter opposition in the city, and feel much my need of heavenly wisdom, and that love which beareth all things, endureth all things : however, upon the whole, I have much cause for encouragement. The people are anxious to hear, and God is faithful. [Rev. W. Smith.

BENARES.

Importance of Large Cities in the East.

The removal of the Rev. H. C. Krückeberg from this Station to that of Burdwan has been already noticed. His few remarks on quitting Benares, however, are worthy to be considered : they feelingly describe the difficulties, as well as the importance, of Missionary Labours in that immense city of idolaters. Mr. Krückeberg writes Aug. 22, 1832—

I rejoice to hear that another party of Missionaries is coming out to Bengal, and that three of them are appointed to Benares ; who I hope will reach, and work, and live, and die, there. A single Missionary at that place is nothing. At first he may flatter himself to become the Apostle of that extensive and important capital of Hindooism ; but after a year or two, seeing the whole structure of fortification, he grows weary. His friends Southward (he thinks) almost forget him. From the European society at the place he derives little support and comfort ; so that he begins to look for another place, where he, at least, may have a closer connexion with European society. Therefore it is well to place a body of Missionaries there, who may condole and assist each other. There the strength of idolaters is also greater. No doubt they will have success, if they are spared, and persevere. Perhaps they will not be able to baptize a single individual all their life-time : they may, however, prepare a good many, and they are then soon baptized. The Ven. Arch-

deacon Corrie has done a great deal for that place ; but his brightest hopes have hitherto failed. May his life be prolonged, that he may be enabled to see some fruit spring up on the ground which he began to dig !

CHUNAR.

Confutation of various Heathen Sophistries.

At this Station the Rev. W. Bowley continues his labours, journeys, and discussions, with the multitudes that crowd to the Heathen Festivals. It is painful to see how *their foolish heart is darkened* by false and absurd doctrines. But *the true light now* begins to shine : its power is felt even by its enemies : and that it may shine *more and more unto the perfect day*, should be our earnest and unceasing prayer. May this spirit of intercession, on behalf of India, be excited in every reader of the following communications ! Mr. Bowley writes in his Journal as follows :—

June 1—17, 1832—One morning we went to the river-side, to the principal Ghaut (a flight of steps down to the river), where our people read alternately to great crowds. This gave umbrage to several interested persons, who said many things against our proceedings, to scare away the people. But one first-rate man, a Brahmin, who had some discussion with the Missionaries before, went beyond most of the enraged persons I have met with. He was very violent, and made use of threatening language ; saying, that for presuming to take the office of the Brahmins upon ourselves, by reading and expounding to the people, we deserved to have our tongues cut off, and our hearers to have melted lead poured into their ears ; yea, we all deserved to be extirpated. In reply, he was told that we had not been accustomed to hear such language from Hindoos, but we were aware that it was according to the doctrine and practice of the Korân to murder those who professed a different truth from Mussulmans. With all the mild language we could use, and gentle spirit we could manifest, the man was kept down from time to time, as he became violent and reddened up. We got rid of this man, by another man, a court-officer, assuming the discussion in quite a different spirit.

July 11, 1832.—At the village, across the river, a learned Mussulman called with Tryloke (a Reader) and heard a great deal of Mahomed's delusion &c. &c., and of the salvation of the Gospel. I found that he had read the Tract against Mahomedanism, and could say nothing in defence of his system; but pleaded want of leisure, to investigate these things. The poor invariably excuse themselves, by saying they are absorbed in the cares of this life in order to earn a maintenance: they have no time to think of their souls. The rich are so enveloped in the luxuries of this life, that they seem to think themselves above all religion, and too well provided for to be dependent upon God. Alas! how soon will they be undeceived, unless brought to their senses in time. The poor Mussulman seemed to feel his awkward situation, and promised to lay these things to heart. The other evening, whilst our people were singing at our devotion, a venomous serpent crossed a lad's hand without injuring him, and was soon after killed. The singing must have attracted the animal.

July 19—This afternoon a fine opportunity presented itself to speak to a great crowd of Heathen. On the sands, by the Gunga stream, a Devotee took up his post at a conspicuous spot, so as to attract general attention. We approached him, and opened a conversation. He, however, proved to be a Nanuk Shastree, a Disciple of Nanuk of the Punjal, and therefore said he did not worship images, but professed to render divine adoration to the soul that is within this body of three and a half cubits. He said that no other was seen, or should be worshipped; in fact, no other existed. Now this is the atheistical doctrine pervading the Vedant, the Geeta, and other Hindoo Shasters (religious books of the Hindoos). However, in order to put the poor man right, we questioned him closely as to whether the spirit within us were one or many—were lord of our individual body, or lord of the universe? whether the rational being within us was master of the Gunga, of the sun, moon, stars, &c., or had they some other creator, preserver, &c.? Where were we yesterday, before we appeared on the stage of this life? and where shall we be to-morrow, when we quit it? Does our sojournment here depend upon ourselves, or upon another? To such questions he could give no satisfactory answers in accordance with his system, and consequently felt a good

deal embarrassed before the immense crowd which had collected to hear what was going on; the people, almost to a man, siding with Christianity, though they knew it not;—in fact, the Religion of the Bible has a testimony in every breast. A Pundit now came forward, and answered for the Devotee, though contrary to his doctrine. I felt it now my duty to state, that all their errors and absurdities, and the immoralities to be found among them, arose chiefly from their Shasters—that every Rishee (or Sage) had a Shaster of his own, and one contrary to the other; in fact, could it be otherwise, when each one followed his own imagination?—that all who admitted Krishna to be an incarnation, must in some measure be influenced by his instructions to Urjoon; and by his impure conduct and example, they were shown to be in gross darkness and ignorance of the Deity—that their own Shasters acknowledged that even the Veds had not attained to the knowledge of God—that the Religion we profess is a Revelation from God Himself: He has made Himself known. We now got Thakoor to read the Tract, "True Counsel;" and it being late, we left them, after leaving a Tract with the Pundit. The Devotee wished to have one in his own language, which I promised to bring him to-morrow.

July 20—To-day, sent a copy of a Catechism to the Devotee; whilst I was engaged, both this afternoon and the following, with another Devotee at a temple. This poor man said he had been at a temple opposite the river, for forty years; and only came here the other day because he wanted help and was too infirm. Had a great deal of talk with him; but he could not bear the idea of being upward of seventy years of age and not knowing the Deity and the way of salvation. He would have me believe he worshipped the same Being I did; but on hearing of Christ, he said every Rishee was a Christ. I begged he would attend to reason, and not speak thus hastily: he was aware that every Rishee, or Saint, had a system of religion after his own imagination; each one against his fellow. He said, that I had only now appeared; why did I not come to them before? *Ans.* "God has now manifested His mercy, by sending us to proclaim free salvation: it does not become you to cavil, but to accept of the Gospel." The poor man seemed displeased that, at his age, I would not

allow that he had attained to the knowledge of God.

July 24, 1832—This morning, crossed over, and remained at the village. A rich Brahmin called, and continued, in reply to my endeavours to arouse him from his state of thoughtlessness, to speak as if we were all under delusion; because we credited such things as good and evil, heaven and hell, that God takes cognizance of sin, &c. He was told, that this was a desperate way to rid himself of the terrors of a future state: why not accept of the method God had provided, through the merits of His Son? He remained immovable; but was told that he had the testimony of his own conscience of the truth of these things, though he affected and tried to stifle it. Parts of two Tracts were read to him; but he would not yield his cavilling disposition. In the afternoon, went to an extensive village, and, about the centre of it, sat down with a crowd, on a well; and several attempted to defend idolatry, and the power of the Gunga to wash away sin. One Brahmin, who must have heard something of Christianity, said, that as we trust to the merits of Jesus Christ, so the Hindoos trusted to the streams of the Gunga to purify them from sins. Q. "But has the water of the Gunga that effect upon the multitudes that trust to it? Are their hearts purified? The thief, the liar, the filthy, &c., continue in their sins, as if they had never bathed; in fact, they come out of the water with as wicked thoughts and intentions as when they entered." On saying the Gunga was the Deity, they were asked if it was omnipresent: "Yes," one replied. "If so, why trouble yourself to go all that distance to quench your thirst, and bring water home? If the Gunga be your Creator, why devour it? We do not deny the Gunga to be a fine river, possessing wholesome water, together with all the benefits we derive from it; yet, to exalt it to be the Creator, is to despise the True God, and make ourselves obnoxious to His wrath." Then, again, one man said, "It is written, and we believe it, that Brumha dwells in the root of the Peepul-tree, Roodre in the trunk, Vishnu in the branches, and all the gods in the leaves of it; and, therefore, we worship it." *Ans.* "Yes; and though this tree be full of gods, yet you see the elephant come and devour it: if what you say were true, the gods would surely

destroy their adversary, who came to devour them!" At this, they all set up a loud laugh, to see their fair edifices thus fall to the ground; and, though they were led to see the futility of all they said, yet manifested a determination to believe the lie, and to hold the truth in unrighteousness. One man manifested an independent spirit, by admitting the truth; for which he was ridiculed. When the people find that reason is against them, and that they cannot prevent others from siding with us, or from admitting the force and truth of our statements, they exclaim, "There, go and become a Christian. Go and kill cows, and eat animals," &c.

July 27—To day, at a Cuveerite Devotee's, met a crowd of his disciples and others. Resumed the argument with the chief man which we had with him on the banks of the river the other day. The poor man held on to his doctrine, that nothing existed beyond the five elements; that the rational part of man was the air within him; and quoted a verse of Cuveer's, to shew that the wind had created all things; which was of course controverted. At times he would say that the wind together with the other elements of matter constituted every thing, yet would he not give up his point that wind created all things. On affirming that the thinking being within us was wind, he was asked, Why did not the wind around us, in open space, which was vastly more than the wind within us, think, contrive, argue, &c.? Finding he had nothing tangible to say, he tried to make the people believe that it was ignorance or want of light in me to discern these things. Nothing was so painful as to see the people (his disciples) so infatuated, as to try to defend the absurdities of the man, and not one individual would stand up to testify to the truth. Hence we went to the river side, to the Devotee's, where we found a large crowd of deluded beings around him. Addressed the people, by asking them their object for attending the Devotee. Did they inquire and ascertain that the man was of the same way of thinking with themselves? Were they aware that he did not worship their gods?—that he believed in nothing beyond the life of man? It was truly lamentable to see the people so blindly following these Devotees, knowing that they were split into a thousand sects, each differing from and contradicting the other. Though things were clearly pointed out to them, there were found advocates of

the absurdities of this fellow, and of his lies. They would oppose the truth, it seems, merely because it came from me. One asked, whom did I worship? On being told, he cavilled, and asked of what shape and figure he was. *Ans.* "Do not your own shasters say, He is without form or shape? Wherefore then seek for His figure or shape? You know that form and shape are properties of matter, and consequently confined to place; whereas the Deity is omnipresent, omniscient." After a good deal of such argumentation, the Devotee betrayed rage and anger against me, which I was obliged to notice to the people; and one man, the chief speaker, quoted a verse on the impropriety of giving way to anger. Left them long after dusk.

From these Stations in the North of India, we shall pass to the Society's chief and highly-interesting Mission in the Peninsula.

TINNEVELLY.

Of this Mission it may be said, in reference now to a long time past, that so long as the *strong man*, Sin, armed with all the weapons of idolatry, sophistry, and worldliness, dwelt undisturbed, he kept *his goods in peace*: souls without number have thus for centuries been held in the bondage and darkness of Heathenism. But a stronger power has invaded these regions; a power, nevertheless, most peaceful, benign, and heavenly—the power of the *word of truth, of meekness, and of righteousness*. That the *strong man*, thus invaded, should offer resistance, we are to expect; but we are also to expect, with a calm and assured faith, that he will finally be overcome.

From the Journals of the Rev. Charles Theophilus Ewald Rhenius, Paul Pacifique Schaffter, John James Müller, and John Devasagayam, we shall give a series of extracts illustrative of that good measure of success with which it still pleases God to bless their labours in and near Tinnevelly.

Notices of the Progress of the Gospel.

Mr. Rhenius, in a Letter dated February 8, 1833, earnestly implores

more help; while he, at the same time, cheerfully alludes to the great work which God is working amongst them. He says—

May the Lord help us! otherwise we shall come to nothing. In the course of last month we have had an addition of at least 100 families. A village in the south, of about 70 families, has renounced idolatry. They have cleared their temple of all Idols, and destroyed them: a head of one of them is now with me. If the hearts of the people were as easily cleansed from iniquity, how well we should be!

At Palamcottah, Mr. Devasagayam writes—

July 29, 1832: *Sunday*—Our Catechists and Schoolmasters having arrived from the country as usual, we saw the Church, at the Evening Service, so full, that both pulpit and reading-desk were surrounded by hearers. I was also unexpectedly rejoiced to see a pious man, with whom I became acquainted a fortnight ago, entering the Church with 10 Heathens, new Converts, who, like him, knelt down and worshipped the Lord. The Lord has blessed his instruction and example to them, so that they have resolved to follow him and worship Jesus, our blessed Saviour. They are high-caste weavers, a set of industrious people that live comfortably by their labour. We witnessed also a very delightful Service in the Church to-day; which was, the baptism of two youths, instructed, for several years, in our Seminary. Their knowledge and conduct were such, that I formerly looked on them as Christian Children. It was only the day before yesterday that I came to know the fact; when one of them communicated to me his address or petition to Mr. Rhenius, stating his feeling and earnest desire to enjoy the blessing of Christian Baptism. They bore a good testimony to their faith in Jesus, and gave very plain and suitable answers to the many questions with which Mr. Rhenius tried them, in the presence of a very large Congregation, and in the sight of many heathens. The prosperity of the Lord's Work here not only makes us happy and thankful, but makes us humble ourselves deeply, and pray for His rich grace, that the enemy of our souls may not sow the tares and spoil the work.

July 30—Early this morning, I was thinking where to go to Morning Prayer,

or what School to visit; but when I opened the door, I saw our Christian goldsmith, and his ten new friends, come to speak with me. I spent an hour very agreeably with them, and commended them to our Heavenly Shepherd, who knows His sheep by name, and in whose hands they are safe. The Catechist from Courtallum introduced to me also an old Devotee, to whom the Christian Instructions which he and a pious young Gentleman have given were blessed. The man resolved to worship Jesus, and has this morning given all his little Idols and his poojah-box to Mr. Rhenius, as a token of his renouncing his former faith.

From the Journals of Mr. Schaffter we have selected a variety of interesting particulars, tending clearly to illustrate the manner in which God is vouchsafing His blessing to this *work of faith, this labour of love.*

July 4, 1832—Three of our Christian Women from Idelyenkoollam came to see us. They are, I trust, truly converted persons, and are experimentally acquainted with the truths of our Divine Religion. This they shew, not only by words—though of the abundance of their hearts their mouths speak also—but chiefly by their unblameable conduct, and by their regular attendance on the Means of Grace. Every month they come from Idelyenkoollam to Palamcottah, to participate in the Lord's Supper—a distance of at least fifteen miles.

Aug. 8—Early this morning we proceeded to Kalladeikuritchy. This is a large rich city, containing several neat buildings: most of the inhabitants live by trading with Travancore. For several years our Congregation (so to speak) in this place has consisted of only one man, who is a goldsmith. The open profession which he makes of his belief in Christ has several times brought upon him the scorn and ill-treatment of the Heathens, and has reduced him to great wants. The people who used to employ him will no more give him any work. Yet God supports him under these trials, and he is resigned and cheerful. Partly through his endeavours, the Lord has added ten families more to our Congregation here. I preached to, and conversed with them. Four men appear to be good people; but I doubt the sincerity of the others very much. The goldsmith, and the Catechist of Shenkoollam, have the same doubts respecting them. How-

ever, persecutions, which will soon follow their forsaking Idols, will shew this much better than I can. The persecutions have already actually begun. In the afternoon, we proceeded to Ambasamuttisam. In this place, which is also a large town, we have a very prosperous School; but no Congregation yet. I had sent my Moonsee before me, to examine the School; so that, when we arrived, all was done. I only catechized the children, and heard them read, in the presence of a numerous crowd of Heathens. I have seldom seen so great a number of people assembled together on such an occasion; and as they appeared desirous to hear *what this babbler says*, I addressed myself to them as soon as the catechizing was at an end, and called upon them earnestly to repent, and come to Christ; shewing them that their sins are the cause of all the miseries which they have hitherto suffered. All of them were attentive, or at least quiet; and no one spoke a word, except an old man next to me, who said that he believed that the injustice and other sins which are committed in this country are the cause of the various distresses which they have lately been suffering. I offered Tracts to those who could read, which they accepted with apparent eagerness.

Aug. 12: Sunday—Early this morning we proceeded to Pooliyarkudy, where we spent the Lord's Day. This is a very large village, containing no less than 400 houses. There are Brahmins and many other high-caste people in this place; and a small Congregation of Roman Catholics, who retain nothing whatever of the Christian Religion but the name: they even disregard the superstitions of their own Church. They besmear the sacred ashes on their foreheads, like the Heathen, and join with them in their idolatrous processions: yet they will not admit that they are Heathens, and boast that they are Christians. To such a degree Satan knows how to deceive poor souls! We have here a Congregation of several families. At 11 o'clock, after I had spoken with the Catechist on the state of the Congregation, I had Service with these Christians, and God gave me grace to speak with faithfulness and love to these souls. It appeared to me, by the answers which they gave to the questions which I put to them, that some of them have acquired a good store of Gospel Knowledge. May it be sanctified to their growing in grace, and in the knowledge of our Lord Jesus

Christ! Some Roman Catholics, and a great number of Heathens, attended Divine Service: they all behaved decently. After the Service, I addressed them. As I heard, a few days ago, that the drawing of the car had taken place in a neighbouring town, I sent them a Tamul Tract, entitled "The beauty of drawing the car." The title is ironical. Many of them willingly admitted that idolatry is altogether unprofitable; but they keep it up in imitation of their ancestors, and because it is the custom of the country. In the afternoon, we rode over to Sundamany, a village near Pooliyarkudy, and invited them to follow us. In the evening we had another meeting, at which all the Christians of this place and of Sundamany, and many Heathens, attended.

Sept. 19, 1832—Early this morning I went to Nallamaram, and had prayer with the people, and examined the School. The Christians here are building a Church, which may be ready in a few weeks more. I returned to Dohnavore, and, after ten o'clock, I had Service with the Christians. The Church, which is pretty large, was full of people. With freedom and joy I could reprove, exhort, instruct, and comfort. I baptized four children. A man and his wife were also presented for Baptism: both of them, it appears, are very well-disposed people. I found the man well instructed in Christianity: he has committed to memory the whole of the Catechism which the Candidates for Baptism have to learn, and understands it. He has also, I sincerely hope, some experimental knowledge of the Grace of God, and of his own heart. I baptized him.

Manner in which various Heathens were brought to the Knowledge of God.

Mr. Rhenius furnishes the following instances:—

July 31, 1832—A Sannyasi (Devotee), who has left his family these twelve years, contemplating, and in austerities, such as leaving his hair to grow, &c., came last month to Courtallum, where the Catechist conversed with him on Religion, and read Tracts to him. The man was struck with what he heard, and staid with the Catechist several weeks. He at last saw the folly of idolatry, as well as of his austerities, and resolved to come to Palamcottah. He was last night in Church; and this morning he came and renounced idolatry, saying, that, as he had found the Lord Jesus Christ, he did not want the other gods any more: it was He that had

enabled him to forsake these vanities.

Aug. 2—In the evening, I baptized Rama Kristnen, a Schoolmaster of high caste, who has been employed as such nearly three years, and who has felt the truth of the Gospel to be stronger than his own heart and the dissuasions of his relations. He has long approved himself as one of our best Schoolmasters; and, as I have formerly noticed, has now and then, of his own accord, supplied the place of the Catechist at Perampanney, during his absence. He is a clever man. According to the account he gave us this evening of his life, he was brought up a Sivanist (worshipper of Siva). Already, as a young man, he became discontented with all gross idolatry, and sought for better wisdom. He was then made acquainted with the native Vedanta (books); but he found in them a mixture of good and bad, which did not please him: among many good things, he found therein, also, rules for sorceries, &c. He then betook himself to some famous Gooroos (Teachers) of his sect; one of whom persuaded him to submit to his directions, when he would give him a vision of God: but he found that also vain. Having thus travelled about as a Sannyasi among vanities, he returned to his relations, and lived for some time as a teacher in a rich Gentoo man's house. He then heard of Mr. Schmid's instructions to Schoolmasters, at Satankoolam, three years ago. He also offered himself, and was accepted: he became Mission Schoolmaster. Our Christian Books he at first treated lightly, and taught them only for livelihood sake; but, by degrees, the truth contained in them struck his mind: he learned to know himself as a sinner, and Christ the Saviour of sinners. Still he resisted the inner call to give himself up to Christ, chiefly on account of his relations. At various times he was roused by our casual remarks and instructions. At last, becoming conscious of the uncertainty of his life, he resolved upon renouncing all; and last week he declared most feelingly to the Rev. P. P. Schaffter, before all the Schoolmasters, that he could not forbear any longer, and that he wished to be baptized. This we granted him to-day, when he was called Andrew. May he stand fast unto the end!

Sept. 6—Among other persons, there came a tall strongly-built man from Sindamani in the west, and laid a pair of devotees' trousers, with their bells, and

an upper cloth, before me on the ground, saying, "I have hitherto served the devil, but obtained nothing but evil from it. Now I have heard of the Lord Jesus Christ, Him will I serve." Conversing with him, I was glad to find that he has indeed got some light, and that he is determined to forsake the service of Satan, to serve the Living God. Simon, a good man, who has already stood many trials, came from Papanaspooram. It is a Mission Village, still but small, having only fourteen or fifteen houses. The oppression of the active tax-officers frightens people from settling on the ground. It is remarkable, that, in those few families, nine persons died lately of cholera. This also has frightened some. Simon Nadan said, "It is certainly on account of our deficiencies in faith and godliness that the Lord has thus dealt with us. We want better hearts and lives. I have come, therefore, to request that you, Mr. Rhenius, David, and all the rest of the Congregation here, would particularly pray for our village, that the Lord may grant us spiritual blessings." He made this request with much feeling and earnestness. Mayandi, one of the remnant of the Kalankarei People, who removed from thence to another village, has been attacked there too. Lately the Mavars (thieves) robbed him of his fowls, sheep, and other little property. When he asked them about it, they said, "Go and complain to your Minister. Are you not a Christian still? See what has become of Kalankarei!" and other such taunting language.

From Mr. Schaffter's Journals, also, we extract instances of the work of grace in individual converts: he first notices the case of Andrew, mentioned by Mr. Rhenius under Aug. 2:—

July 30, 1832—Engaged all day with the Schoolmasters. This evening the Schoolmaster of Perampanney requested me to baptize him, in presence of all the other Schoolmasters. The history of this man is interesting. He relates of himself, that, more than fourteen years ago, he read in a heathen work something relating to the salvation of the soul, and since that time he always considered the thing of momentous importance. About three years ago he was employed by Mr. Schmid as a Schoolmaster, and only then became acquainted with the Christian Religion. He was soon impressed with its excellency and superiority to every thing he had for-

merly known. The description given in the Bible of the misery of man, and the provision God has made for his recovery, struck him forcibly. The idea of Christ shedding His precious blood to save his poor soul from hell, often brought him to the resolution of openly confessing himself before men; but as often he shrunk back, through fear of the persecution he would have to endure from his relations, should he openly forsake idolatry. At last God fixed his poor wavering mind. He resolved to become a Christian, whatever should be the consequence, and he applied for Baptism. Another Schoolmaster, also, has applied for the same Ordinance; but as he has not been so long employed, and I consequently do not know him so well as the other, I told him to wait a little longer.

Aug. 7—A few months ago, a little Heathen Boy attending the School at Shenkoollam was attacked by the cholera, and was so ill, that his life began to be despaired of. But during this sore trial, the consolations of the Holy Spirit so abounded in the heart of this child, that, unmindful of his pain, he began to praise Jesus before his relations and the other people who were present; sometimes speaking of the assurance he had, that his soul would be received into the mansions of eternal glory, and at other times earnestly exhorting his parents to forsake the Idols, and to embrace Jesus as their Saviour. "I am a poor sinful heathen child," he said, "yet I know that Christ, who died for me, will not reject me." Contrary to expectation, he recovered; and the exhortation he gave his parents in the trying hour made such an impression upon them, that both of them have since forsaken Heathenism, and have desired Christian Instruction. From the *mouths of babes* He has ordained praise. A pious gentleman told me, some time ago, that he considered Christian Schools among the Heathen to be ineffectual, as to real conversion, and therefore not answering the end which our Society has in view; and that the preaching of the Gospel is the great means which God has ordained for the conversion of men. Nobody denies this: but what are our Schools if not a means to preach the Word of God, in a manner most suited to the wants and capacity of the Heathen; at least of those in India? Every one of our Schools is a Church, where the reading and preaching of the Word of God is kept up the whole day. What can be better than this?

Dec. 2: Sunday—I had a long con-

versation with a woman from Moocoodel. She is a remarkable instance of the power and grace of God, even of that grace which enabled the first Christians to suffer every thing rather than deny their Saviour. Some years ago, this woman, with many other people of that place, renounced Heathenism, and came under Christian Instruction. Some time after, being intimidated by the opposition and persecution of their enemies, they returned to Heathenism, and consequently the Catechist was taken away. She alone stood fast; and of course the fury and malice of the enemies, which before affected the whole body of Christians, lay upon her alone. For two or three years she persevered alone under these severe trials—which a single hypocritical act of hers might have removed—professing Jesus as *the only name under heaven* through which poor sinners can be saved, and making her light to shine before men; so that she, during these three years, became a blessed instrument, in the hand of God, for the conversion of many souls, who have lately renounced idolatry and embraced Christianity.—During the time of her trial and patient suffering, she used to walk every Sunday a distance of five miles, to attend Christian Worship; and every three months she came to Palamcottah, in order to strengthen her faith in the love and promises of the Redeemer, and to gather new strength in carrying the cross of the Saviour. The conversation which Mrs. Schaffter and I had with her was most edifying. It did good to our hearts. In fact, she preached to us, without intending to do so. All her conversation was about Jesus, His love, His atoning sacrifice, the joy and peace He gives to believers, and the effects of the Gospel in her village. She did not speak a word which had not respect to these great subjects. She manifested a great concern for the salvation of her daughter, who is married, and is still a Heathen; but that verse in the Acts comforted her, viz. *Believe in the Lord Jesus Christ, and thou shalt be saved and thy house*. On my asking her if she was not sometimes tempted to return to Heathenism, she replied, lifting up her eyes and hands to heaven, “How can I forsake the Saviour?” What an answer! The following Monday she was baptized. I would not say so much of this woman, if she had not shewn, by her patience in suffering persecutions for the name of Christ, that her faith is strong, and that her words are not vain ones.

Sept. 1833.

Mr. Schaffter records a striking instance of

Enlightened Piety in a Blind Native.

Dec. 20, 1832—Shenkoolam.—There is in this place a blind man who truly adorns the Doctrine of Jesus our Saviour by words and conduct. He is cheerful, and blessed with a strong memory and sound understanding; but what is more, his soul is alive and his mind enlightened from above. All this makes him a very interesting character, and renders his company not only pleasant but useful to other pious people. He knows a number of passages of Scripture by heart; so that he supports and proves every thing he says by a passage of Scripture: but what we were most surprised at was, to see the truly sound and practical use which he makes of the Word of God, not only to support him under his trial, but also to find this very trial a reason to thank and bless his Saviour. For instance, Mr. Müller asked him if he had no wish for his sight to be given him. He answered boldly, “No; because Jesus says, *If thine eye offend thee, pluck it out, and cast it from thee*. God probably saw that mine eyes would offend me, so as to endanger my soul, and so He has prevented this great evil, by plucking them out Himself. For this I praise Him, and I do not wish to see:” and, quoting Matt. v. 28, he added, “God, in depriving me of sight, has surely done it with a view to sanctify my heart; therefore I thank Him for it.” Yesterday evening, after ten o'clock, he prayed in his house for about half an hour, with such a loud voice that nearly all the people of the village could hear him. We who were in Church not only heard, but understood something of what he said. This made me suspect his piety, and led me to suppose that his prayer proceeded from a desire that we should hear and admire him. But inquiring of the Catechist, I found that every evening, at the hour before mentioned, he collects a few people in his house, and prays with them just in the same manner. This comforted me.

We will contrast with this inward illumination of the outwardly blind, a notice, by Mr. Rhenius, of the *Spiritual Darkness of a Roman-Catholic Catechist*.

Aug. 31—Toward the evening, I went with a Gentleman to Tencasi, to see the Roman-Catholic Catechist there, whom Mr. Schaffter has several times mentioned in his Journals, and of whom I heard lately

a more favourable report than formerly. I went with him, and some of his people, into their church, whilst the Gentleman spoke to all sorts of people outside, from his horse. I soon found that the Catechist and one of his people were still most faithful servants of "the Beast." There was no arguing with them: they got very noisy and overbearing, even insolent. Darkness coming on, I was obliged to break off soon. Getting upon my horse, the Catechist, pointing to the cross on the church, cried out, "If you do not worship the cross, you will be damned." I wished to explain; but their cry was great. Among other things, they said, "From your own Prayer-Book we can prove that you must worship the cross. Is it not said in the Baptismal Service, that you shall make a cross upon the child's forehead?" fully confident that they had gained the victory. Of course I left them, as they would not hear reason.

Mr. Schaffter records the

Exemplary Firmness of a Christian Schoolmaster.

Sept. 5, 1832—I had a conversation with the Schoolmaster of Perampanny. He related to me something of the effect which his baptism had on his relations and former acquaintances. They had been informed of his Baptism before he arrived among them. When he arrived, he found only his children at home, and he knelt down immediately and prayed with them. Whilst praying, he heard his wife in the next room weeping most bitterly. He soon went to see her, with a view, if possible, to comfort her. He asked her the cause of her grief. "Oh!" said she, sobbing, "what have you done? Are you not aware of the dishonour you have brought on yourself and on your poor family? No person of caste will now eat in our house, and no one will ever marry our children." He tried to comfort her, but she of course would not be comforted. The next day he met with a person who is considered as a very great man in his caste. At first this man spoke kindly to him, with a view, no doubt, to draw him back to Heathenism; but when he saw him decided, he began to reproach him, calling him a weak and unfaithful man; and, when parting, he told him: "I have been your friend hitherto, but for the future I shall consider yourself and family as enemies, and I shall never more eat in your house." But the Schoolmaster answered him like a Christian, saying, "I will not do so: I will be a

more sincere friend to you than I have ever been."

Visit of Messrs. Schaffter and Müller to the Congregations to the South-East.

Nov. 12—I set out on a journey with the Rev. J. J. Müller, to visit the Schools and Congregations in the South-East. We arrived very late and tired at Thadankoolam.

Nov. 13—This morning the people met together for prayer. I expounded a portion of Scripture to them, and made an application of the same to their hearts. I found them more attentive to instruction to-day than they were five months ago, when I visited them; and I hope some of them returned edified. At eleven o'clock our Christians met again, and I had the pleasure of baptizing a man; which circumstance rendered the meeting very interesting. This man had already, five months ago, requested me to baptize him. I examined him then, with a view to ascertain his qualifications for that Ordinance; but as I thought him deficient in experimental knowledge of some momentous points of the Christian Religion, I directed him to wait a little longer, and exhorted him to pray diligently to Christ for the assistance and teaching of His Holy Spirit. This time he requested me again very earnestly for Baptism. I found, on examination, that he has much profited lately, and that he is sincerely seeking the Grace of God; so I baptized him, and, with him, his child. A man of this village, who had formerly backslidden, has lately joined the Congregation again. He forsook the Christian Religion because he was persuaded by the Heathens to consider the death of his child as a punishment from the Idol for having forsaken Heathenism. He therefore offered again; but soon after this act, two other of his children died. This brought him to see that the Idols are nothing; and he has again given up worshipping them.

Nov. 15—The people of Maroodorekerei seemed very happy at our coming, and instantly met all together in the Church; and I explained a portion of the Word of God to them, and prayed with them; after which we returned to Nedooviley, and in the evening we again had Service with the people, at which not only the Christians of this place attended, but many persons from the neighbouring villages were present also; so that the Church was as full of people as it could possibly contain; and many who could not find a place within, stood outside. There

could not have been less than 200 persons: 19 adults and 27 children were presented for baptism. The head Catechist, and the other Catechists who presented them, assured me, that, to the best of their knowledge, they think these people pious, and that they know nothing as an impediment to their being baptized. During my examination of them, which lasted about three hours, I found only six of whose Christian Knowledge and experience in Divine Grace I was satisfied; and consequently those whom I thought fit I baptized, after having shewn to the others the necessity of delaying their baptism, and of making a good use of the time of their preparation. Of the 27 children, I baptized only 10. The others I could not baptize, because either the father or the mother had not yet been baptized. This was a blessed evening for us; and I have no doubt, that had the Mission friends of Europe been present, they would have rejoiced with us.

Nov. 16, 1832—On our way to Kadatchapooram, we passed through Vattakalkely. Here we staid, and had prayer with the Christian People, who, in less than five minutes, were all collected together in the Church. I have before visited this people, and it appears already that there is a great deal of piety and Christian love among them. We proceeded to Kadatchapooram. We have here about 100 families. In the evening we had Service with the people: the Church was full. After Service, I baptized two children. A woman was also presented for that Ordinance; but she appeared to think so lightly of the Sacred Rite, that I could not feel myself justified in baptizing her.

Nov. 17 — Early in the morning we proceeded to Anugragapooram. On my way there, the Schoolmaster of a place through which we passed, came to meet me, and, to my surprise, desired Baptism. We have always esteemed him as a good Schoolmaster; but I did not think that he had so far overcome as to be disposed to give up every thing for Christ. As soon as we arrived at Anugragapooram, which is a village containing more than 30 Christian Families, we sent a message to the neighbouring Christian Villages, to inform them of our arrival. Numbers of people came; and in the afternoon a large congregation met together, so that the Church, which is considerably large, was crowded. I preached the Word of Life to these poor souls, many of whom hunger and thirst after righteousness.

The Lord assisted me in this. Six children and one young woman were presented for Baptism. The young woman has a remarkably good knowledge of Christianity; and she has committed our Catechism, and the whole of the Sermon on the Mount, to memory. Yet I did not baptize her, because it appears to me that she has no experimental knowledge of her spiritual misery, and of Christ as a Saviour. The children I baptized, as there was no objection to it.

Nov. 28 — This afternoon two Brahmins called upon me. On asking them the reason of their visit, they replied, that they came to hear the Word of God. This answer surprised me much; for though such calls from Soodras, Shanars, and people of lower caste, are not unfrequent, Brahmins seldom visit us, and still more seldom shew any desire after the Truth. After some conversation with these two men, I brought them to Mr. Rhenius, who had a long conversation with them, inquired more fully into the motives of their visit, and explained to them the fundamental truths of our Divine Religion. He also gave them a Gospel and some other books, to enable them to become better acquainted with the whole tenor of Christianity. All that I have seen of these men leads me to believe that their faith in the Brahminical system is shaken, and that they have a sincere desire to know something better. May God, by His Word and Spirit, lead them in the way everlasting!

Dec. 21 — We arrived at Moocoodel, where we spent the day. We have here about ten Christian families, who have lately come under Christian Instruction. As there is no Christian Church here yet, we stayed in the house of the Catechist, where we had Service with our Christians, and where also several Heathens attended. The friendly way in which our people received us, the serious attention which they pay to the Word of God, the desire which they manifest to improve in the same, gave us much satisfaction. I have much hope of these people. They appear to consider the old widow, who has brought them to the knowledge of the Gospel, as a mother: they obey and respect her. After the Service, my moonshee read a Tract on Idolatry to the Heathens who were present. An old man, who is an astrologer, opposed the truth very much; but when he saw that what he said was to no purpose, he concluded by saying, "Suppose you Christians see, and we Heathens are

blind ; is not God the common Father of all ? and will a good father reject his child because he is blind ?" To this I answered : " Suppose that the child of such a father is not born blind, but has become so by his own fault ; and suppose his kind father would offer to heal him, and the son would not accept the offer ; do you think the father would not punish him for his disobedience ?" " Yes," he replied.—" Well then," said I, " apply this case to yourself, and you will find that you will not escape punishment."

Dec. 22, 1832—We arrived at Kuruvankotei, where we have two Catechists, a Schoolmaster, and a Congregation of about 200 families, but no Church yet : the place where the Christians assemble is but a small and miserable one. The Christians told me that they would endeavour to build a suitable Church for themselves, without the assistance of the Mission : They have begun to make preparations. This evening the people who met together formed a very large Congregation. The very sight of such a large number of people, desirous of hearing the Word of God, would make any Christian an orator.

Dec. 23, Sunday—We had Service twice to-day ; and at each time from 300 to 400 persons were present. I hope that among this number there are many souls who derive benefit. It was a blessed day for me. The Catechist presented 15 persons and many children for Baptism ; whom I examined, and found many of them whom I thought qualified for the Ordinance. However, as the time would not allow me to examine them as I wished, I desired them all to wait ; as I intend, God willing, to come again soon to this place, and spend some days with these people, and this will enable me to judge better of their fitness or otherwise for Baptism. Some of our most clever boys in the School, who are Shanars, have become acquainted with some Brahmin children of a neighbouring village, and are teaching them the good things which they learn in the School. The little Brahmins are not ashamed to be instructed by them ; and they invite them again and again to come to them. Is this not next to a wonder ? We returned to Palamcottah, where I found my dear wife and child quite well.

The Rev. J. J. Müller, who accompanied Mr. Schafter in his journey, has given a few particulars in his Journal, from which we make the

following extracts.

July 30, 1832—The Assistant Schoolmaster of the Seminary came this morning to me, and asked whether I could tell him where Hell is. I answered him, " Where Satan is ;" and endeavoured to give him a right notion about the subject, as far as the Bible enables us to do so ; shewing him, lastly, that Satan worketh in the children of unbelief, and that wherever God does not reign in this world, there is like a hell to the pious, as it was to Lot in Sodom ; and that the wicked will have their hell in the world to come, when God, as a righteous God, will be made known to them, and when they will be cast off from His presence for ever. He went away satisfied.

Sept. 8—Rode this evening to Nallamaram, and saw some people of the Congregation there, together with the Catechist. The clothes of one of the women were rather dirty, and I asked her about it. " Yes, Sir," said she ; " but I am a poor woman, and have only this single dress."—" Well," I asked her, " have you always been so poor ?" " No," she said ; " I had some money and jewels, but a year ago the Maravers (thieves) came and robbed me of all. They told me," she continued, " If you will return again to Heathenism, we shall restore to you every thing."—" Well," said I, " why did you not follow their advice ? Now you are a poor Christian." " Oh, Sir," she replied, " I will rather be a poor Christian than a rich Heathen. Now I can say, respecting my stolen property, *the Lord gave it, and the Lord has taken it again.*" I was much pleased with the woman ; and the manner in which she related this seemed to me a proof of her sincerity.

Sept. 13—Rode this evening to Mawaddi, and saw the Catechist and the Headman of the village. I inquired, among other things, whether the people come regularly to Church in the evening. " We never have evening prayers," answered the Catechist, " unless the moon gives us light." I asked, " Why ?" He said that they are too poor to afford oil. After further inquiry how much oil they wanted in one month, I understood it to be but a trifling expense, and could not refrain from giving the Catechist a good lesson about his negligence. There are but eight families in this village at present : some of them went to other places in search of their livelihood. The people feel very much the want of rain.

At Kadatchapooram (Nov. 16th) the Missionaries met with a

Remarkable Instance of Sanctified Afflictions.

There is a man here whose history is awfully remarkable. He was, a year ago, employed as a Catechist by Mr. Rhenius at Poodeyamputore. While there, a young Christian woman was found dead in a well, into which she had probably cast herself, to avoid shame and misery. This was made known to the Catechist; but he was prevailed upon to conceal the case from Mr. Rhenius, by bribes which he received from the relations. However, the head Catechist came to know this, and he reported the whole to Mr. Rhenius; consequently the Catechist was dismissed; and from that very time—which is about a year ago—he was attacked by a disease which nearly deprived him of the use of his legs, and has weakened his other limbs so much, that he cannot walk without the greatest difficulty, and is unable to do any work. This, no doubt, is a serious visitation of his Heavenly Father. I saw the man, and do not recollect having ever seen a man appearing so truly humble in his own eyes, so deeply and unfeignedly repenting of his sins, and so sincerely relying on the merits of his Saviour for pardon and acceptance with God. He is thankful to his Heavenly Father for the affliction, and acknowledges the chastisement to be just and gracious; nor does he shew any desire to recover. The conversation I had with him was much blessed to my own soul. It was not necessary for me to administer any spiritual comforts to this man, for they abound in him already. The head Catechist, who is, I believe, a true Christian, told me that this man is like *a burning and shining light* in the place.

Of a visit, which had been paid to this village in September by Mr. Devasagayam, he gives the following account:—

Sept. 8, 1832—The sight of the vast tract of sandy ground and groves of full-grown Palmyras, and the sea breeze, for we are only about four or five miles distant from sea, made travelling very pleasant to me. I came by a fine moonlight to Kadatchapooram, where we have an excellent Church. Many of the people ran to meet me, and saluted me very cordially. The head Catechist of this place was one of our scholars at Tranquebar. He did his best to shew his gratitude to me. We had afterward a delightful

hour of Evening Prayer with them, and spoke to them of the Missionary Prayer-Meetings kept this day by many Christians in the world. A learned Heathen, living in the neighbourhood, came and told me that he was resolved to embrace our blessed Religion; and our people informed me that he now comes to Church, and also reads attentively the Word of God; and that he was formerly an enemy to the cause of Christ. I asked him what his own parents say about it. He answered, that they are well inclined; and if he is received, they express also a desire to follow him.

Sept. 9: Sunday—The Catechist told me that he has regular Service between 12 and 2, and Morning Prayer from 7 to 8. This early Service I got him to perform; and he read the 6th Psalm, and spoke suitably to the people. In the Service afterward, I spoke to them, from Luke xxiii. 39—46, of the sufferings of our Saviour in His soul; exhorted them to meditate frequently on His love, and be roused from their spiritual sleep, and to pray that they may not fall into temptation.

It was delightful to see so many men, women, and children, sitting decently, and enjoying the Word of God as the bread of life. The number was about 300. In the afternoon, examined and catechized the School-children, and went in the evening to Moodellore, where the Tanjore Mission has one of their old and largest Congregations, consisting of above 1000 souls. The country Priest, and many of the people, received me very kindly; and, at his request, I conducted the Evening Prayer, exhorting the people, from 1 Thess. i., that they should follow the good example of their forefathers, who in the time of Messrs. Schwartz, Jænické, and Gerické, heard the Word in much affliction, with joy of the Holy Ghost, and be a light and pattern to all the young Converts and Heathens around them. About 600 people attended the Service. For want of room in the Church, a part of them sat before the door.

Mr. Rhenius, under date of Sept. 15, 1832, thus reports the

Happy Death of one of the Catechists.

The report came in, that Assistant Catechist Abraham died on his way to his Congregation, by cholera. He was formerly, as a Heathen, a poet and singer of the praises of the gods. After his conversion, a few years ago, he made divine songs of Scripture Histories,

and thus sang the praises of God our Saviour; travelling about in many villages, and telling the people, as he used to say, of the Lord's righteousness. By his instrumentality, several families at Sembagapooram renounced idolatry about four or five months ago, and became Christians: he was appointed, pro tempore, to instruct them. Now, when he got sick on the road, and felt the deadly disease, he said to those with him, "I feel very weak; come let us pray;" which they did. To one of his relations, who met him on the road, he said, "My soul is the Lord's: this body you may take and bury as you like." He died in faith and happiness. He is the first Labourer whom we have lost by cholera.

Schools and Education.

The brief remark of Mr. Rhenius, in a communication of Aug. 11, 1832, "True knowledge spreads," is fully confirmed by the reports of the Missionaries. The following account is from the Rev. P. P. Schaffter's Report of the Schools for 1832—

Our Schools are divided into two branches: First, those under the care of regular Schoolmasters, which we call Schoolmasters' Schools; and 2dly, those under the care of Catechists, which we call Catechists' Schools.

SCHOOLMASTERS' SCHOOLS.—The Schoolmasters' Schools are now 51 in number, and, with few exceptions, are situated within 40 miles of Palamcottah. It is remarkable, that, during the past year, not a few large places, noted for famous Pagodas, and consequently much frequented by Natives, have desired Christian Schools; and we have made it a point to comply with all such requests. A plan of Mutual Instruction, approaching to Bell's system, is introduced in all our Schools, where there is a sufficient number of children to keep it up.

Every School is divided into six classes. The children, from the First to the Fourth Class, learn to spell, to write (which they do in the Second), and the first elements of Arithmetic. They also commit to memory a Catechism, containing the essential doctrines of the Christian Religion.

The Children of the Fifth and Sixth Classes read, first, Tamul Tracts, and then the Gospel; write on Cadjans; practise Arithmetic, and commit one Catechism, a Sacred History, and Scriptural Passages, to memory. All that they either read or

commit to memory is explained to them; and in this way many children attending our Schools have become very clever in reading and writing their own language; and, what is more than this, have acquired a good knowledge of the Christian Religion.

CATECHISTS' SCHOOLS.—All that I have said respecting the plan of instruction introduced in our Schoolmasters' Schools, and our mode of superintending them, is also to be said of our Catechists' Schools; allowing, however, that we cannot apply them with the same strictness in them. It cannot be expected that our Catechists, who, besides their little Schools, have each two or three Congregations to care for, can go on so prosperously in the work of School Instruction, as Masters who have nothing else to attend to. Still, some of them have done very well.

In every place where the School is numerous attended, and where, besides, the Catechist has many other duties to attend to, we allow him an Assistant, to help him in his School. The salary allowed to these Assistants amounts from one to three rupees a month.

The chief object of our Catechists' Schools is the instruction of the children belonging to our Congregations, and therefore they are an important branch in this Mission.

GIRLS' SCHOOLS, AND FEMALE EDUCATION IN GENERAL.—We have at present three Girls' Schools, one in our Mission Compound, one in Tinnevely, and one in Rajahpaleyam.

The Girls in our Mission-Compound School are fed and clothed, partly by the Mission, and partly by other means, besides being instructed in all the things which are taught in our other Schools. They receive, also, instruction in the Tamul Grammar, and in singing; and lately Mrs. Schaffter has begun to teach some of them sewing and English. The progress which most of them have made is satisfactory, and it is evident that the instruction which they receive has a beneficial influence upon their hearts and conduct.

Our Girls' School at Tinnevely is also going on well. The girls are children belonging to our Congregation. It is pleasant to see that every one of our Christians in this town shews an earnest desire that his girls should be instructed as well as his boys; and in this particular, at least, they shew a truly Christian conduct.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members; the first column denoting the total number on the Books of each College, and the second the number of these who are Members of Convocation :—

Christchurch.....	961 .. 466	Magdalen Hall, 176 ..	50
Brasenose.....	423 .. 253	Magdalen.....	163 .. 121
Queen's.....	562 .. 176	Jesus.....	163 .. 56
Oriel.....	360 .. 142	New.....	160 .. 71
Exeter.....	288 .. 121	Lincoln.....	129 .. 72
Balliol.....	269 .. 105	Merton.....	128 .. 65
Trinity.....	249 .. 105	Corpus.....	127 .. 81
Worcester.....	225 .. 84	All Souls.....	101 .. 69
Wadham.....	222 .. 80	St. Edmund H. 91 ..	46
St. John's.....	221 .. 117	St. Mary Hall 77 ..	43
University.....	219 .. 106	St. Alban Hall 30 ..	9
Pembroke.....	189 .. 92	New-Inn Hall, 21 ..	1

Total Members on the Books.....5303

Total Members of Convocation.....2515

University of Cambridge—Summary of Members; the first column denoting the total number on the Boards of each College, and the second the number of these who are Members of the Senate :

Trinity.....	1641 .. 764	Clare Hall.....	159 .. 72
St. John's.....	1086 .. 517	Magdalen.....	154 .. 66
Queen's.....	569 .. 94	Trinity Hall 122 ..	33
Calus.....	243 .. 108	Pembroke.....	115 .. 47
Christ's.....	232 .. 80	King's.....	111 .. 67
St. Peter's.....	213 .. 86	Sidney.....	99 .. 46
Emmanuel.....	209 .. 105	Downing.....	54 .. 28
Catharine.....	187 .. 55	Commarantes in	
Corpus.....	180 .. 69	Villa.....	8 .. 8
Jesus.....	174 .. 76		

Total Members on the Boards.....5344

Total Members of the Senate.....2519

Church Miss. Soc.—The admission of the Rev. W. J. Woodcock to Priest's Orders was stated by mistake at p. 383 of our last Number—The Rev. Frederick Hildner (see p. 383) arrived in London on the 29th of August—Mr. John Armstrong, having received the sanction of the Committee to visit England, left Demerara on the 7th of August, in the "Sisters," Captain Ramsey, and landed at Dover on the 2d of September—The Rev. John Raban and Miss A. E. Nyländer left Sierra Leone on the 18th of July, in the "Restitution," Captain Warren, and landed at Plymouth on the 16th of September—We stated at p. 383 the arrival from India of the Rev. W. J. Deerr and his family. His health was considerably improved by the voyage; but Mrs. Deerr, after suffering severe illness from the first day of her arrival in London, was removed by death on the 18th of September. Her end was peace. A friend, who had long known her, remarks—"She was a meek, simple Christian; and evinced great confidence in both the Providence and Grace of God."

INDIA WITHIN THE GANGES.

Church. Miss. Soc.—On the 6th of January, the Bishop of Calcutta admitted the Rev. Messrs. H. C. Krückeberg, J. Hæberlin, J. T. Linke, J. C. Knorpp, and C. B. Leupolt, to Priest's Orders, in the Cathedral of Calcutta.

CEYLON.

American Board—Mrs. Winslow, wife of the Rev. Miron Winslow, departed this life on Monday the 14th of January.

UNITED STATES.

Peculiar Interest of the last Anniversaries—It is remarked in the American Missionary Herald, that the recent Religious Anniversa-

ries were of a character unusually interesting. This is attributed chiefly to the fact, that the Proceedings of the various Societies during the year and the Resolutions and Speeches at their Anniversaries assumed it, to an extent never before witnessed in the States on such occasions, as the Duty of the Church to aim at the SPEEDY CONVERSION OF THE WHOLE WORLD. It is added :

—So elevating and sanctifying is it, thus to enlarge the views and the heart—to contemplate and be interested in the object for which the Son of God emptied Himself of His glory and died on the Cross—for which Apostles laboured and suffered unto death—at whose accomplishment the Blessed Saviour has directed all His followers continually to aim! What indeed is the grand object for which the Church exists on earth, but to see that the Gospel is published to every creature of every generation! If she strengthens herself in God, it should be that she may the more effectually accomplish this work. In this point of view, her Education Societies, Home Missionary Societies, Bible and Tract Societies, and all her other Religious Institutions, rise into immeasurable importance. Their ultimate object is the same—all aiming at the Subjugation of the World to Christ. May the Anniversaries of the next year evince to those who shall be permitted to attend and participate in them, that there has been, during the year now in progress, a great increase of this blessed spirit.

Board of Missions—The Month of June was distinguished by a large addition to the Society's Labourers: on the 10th, the Rev. Charles Robinson and the Rev. Stephen Johnson, jun., appointed to join the Rev. David Abeel in Siam, and the Rev. Samuel Munson and the Rev. Henry Lyman, proceeding to explore various islands of the Indian Archipelago, sailed from Boston in the "Duncan," Captain Randall, bound for Batavia: on the 15th, the Rev. Ira Tracy, with Mr. S. Wells Williams a printer, embarked at New York in the "Morrison," Captain Triggs, for Canton; in order to co-operate with the Rev. Elijah C. Bridgman, the Missionary of the Board, and the Rev. Mr. Stevens, Missionary to Seamen from the American Seamen's Friend Society, already stationed at that place: on the 26th, Mr. Justin Perkins, a Tutor in Amherst College, was ordained, at West Springfield, as a Missionary to the Nestorians of Persia: and, on the 30th, the Rev. W. Todd, the Rev. Samuel Hutchins, the Rev. Henry R. Hoisington, and the Rev. G. H. Apthorp, with Dr. Nathan Ward, appointed to the Ceylon Mission, were dismissed, at Boston, to their labours; and, on the 1st of July, sailed from that place in the "Israel," Captain Bray, accompanied by the Rev. David O. Allen, of the Bombay Mission, who was returning to his labours after a visit home—The Rev. W. Arms and the Rev. Titus Coan, appointed on an exploring Mission to Patagonia, were to embark at New York about the middle of August.

Rise and Progress of the Temperance Cause—The Importations of Distilled Spirits into the United States for the five years ending with 1828, amounted to an average of 4,146,894 gallons per year.

In 1829, when Temperance Societies began to exercise some general influence, the quan-

city Imported was only 2,462,303; and, in 1830, 1,095,488 gallons: and this was not to be accounted for by the increased manufacture of spirits at home, for this had also gradually diminished during the last four years.

In May 1831, report was made of 2200 Societies, embracing more than 170,000 Members; and the formation of these Associations had become so much a matter of course throughout the United States, that numerous Societies were known to exist, some embracing large districts of country, of which no returns had been made.

In May 1832, the Committee of the American Temperance Society state that they

—are led to conclude that more than 1,500,000 people in the United States now abstain from the use of ardent spirit, and from the furnishing of it for the use of others; that there are more than 4000 Temperance Societies, embracing more than 500,000 Members; that more than 1500 Distilleries have been stopped, more than 4000 Merchants ceased to traffic in the poison, and more than 4500 Drunkards ceased to use intoxicating drinks. There is also reason to believe that more than 20,000 persons are now sober, who had it not been for the Temperance Reformation, would have been sots; and that 20,000 Families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, who would otherwise have been in poverty, or cursed with a drunken inmate; that 50,000 Children are

saved from the blasting influence of drunken parents, and 200,000 from that parental influence which tended to make them drunkards. There is also reason to believe, that thousands and tens of thousands are Members of Christian Churches, and rejoicing in *hope of the glory of God, who, had they continued to drink, had now been without hope and without God in the world.*

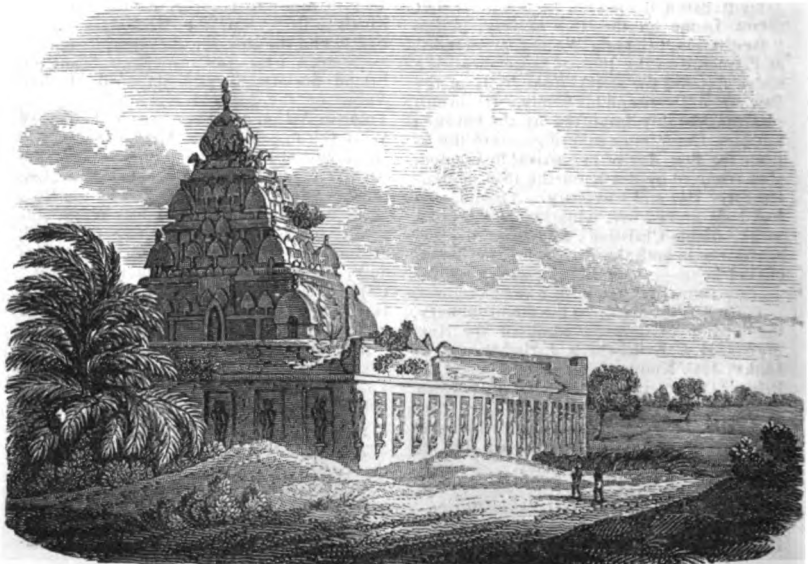
In May of the present year, the General Meeting of the same Society recorded the steady progress of the Cause in the following Resolution:—

—That the formation, within six years, of more than 6000 Temperance Societies, embracing more than a Million of Members; the relinquishment of the manufacture of ardent spirit by more than 2000 Distilleries, and of the sale of it by more than 5000 Merchants; the banishment of the poison from the United States' Army, and to a great extent from the Navy; the sailing of more than 700 Vessels, in which ardent spirit is not used; the hitherto unparalleled exhibition of more than 5000 Drunkards, within five years, ceasing to use intoxicating drinks, and becoming, as all drunkards if they take this course will, sober men, and many of them highly respectable and useful men; and the Uniform and Universal Progress of the Temperance Reformation, whenever and wherever suitable means have been used for its advancement, are, it is believed, facts which call loudly for fervent gratitude to the Author of all Good, and for uniting and persevering efforts on the part of its friends to extend universally and perpetuate the Temperance Cause.

Miscellanies.

PAGODA, NEAR CONJEVERAM.

THE magnificence of many of the remains of Heathen Architecture in India may be seen in the accompanying Engraving of a deserted Pagoda, about half-a-mile from Conjeveram, a considerable town in the South of India, where the Church Missionary Society has repeatedly made attempts to call the attention of the Natives to the things belonging to their everlasting peace.



Missionary Register.

OCTOBER, 1833.

Biography.

NOTICE OF THE REV. G. T. BÄRENBRUCK,
LATE CHURCH MISSIONARY AT MAYAVERAM, IN SOUTH INDIA.

THE death of the Rev. George Theophilus Bärenbruck, at Stettin, early in May, was stated at p. 295 of our Number for June. It may be hoped that his friends on the Continent, among whom he died, will furnish a Memoir of this valuable Missionary, the record of whose feelings and experience in his labours could not but prove highly valuable to his survivors. The following brief notice by the Committee is gladly put on record.

Mr. Bärenbruck left this country for India, Dec. 15, 1817; and landed at Madras, July 7, 1818. He laboured faithfully in the Society's South-India Mission till May 1831; when, compelled by the reduced state of his health, he reluctantly returned to Europe for its recovery. It has pleased God to take His devoted Servant to Himself, instead of enabling him to resume his labours among the Heathen, on which his heart was earnestly set. This melancholy event was communicated to the Committee by the Rev. Theophilus Blumhardt, of Basle, in a Letter bearing date the 16th of May; and transmitting one from Mr. Bärenbruck himself to the Secretaries, written about three weeks before his death, wherein, in the prospect of that event, he solemnly takes leave of the Committee, and confides his wife and children to their paternal care. This affecting but animating document, illustrating as it does the Christian and Missionary Character of our departed Friend, will deeply interest our Readers. *He rests from his labours, in the fruition of that eternal life which is the gift of God through Jesus Christ our Lord.*

Mr. Blumhardt writes as follows:—

I have the painful charge to transmit to the Committee the Farewell Letter of a departed friend, Mr. Bärenbruck, who finished his career of faith at Stettin, on the night between the 5th and 6th of this month. He

was a truly valuable Servant of Christ; and I cannot but lament with you his loss to your India Mission. My friend, Dr. Triedlander, at Stettin, who frequently visited our dying Brother, writes to me, that he departed this life in the full peace of God, and in glorious hope of a Heavenly Kingdom; most earnestly wishing that all his children might be educated for the Mission Work.

Mr. Bärenbruck's Letter, which was written on the 11th of April, is to the following effect:—

I now address my last Letter to the Committee, as my Heavenly Master is about to transplant me into His heavenly kingdom. I offer my warmest thanks for all the kindness and goodness which I have enjoyed; especially for having been exalted to be sent as a Messenger of the Gospel to the Heathen.

My dear Wife and Children I now leave to the care of the Committee; and am sure that, under God, they will be provided for. I have a decided wish that as many of our Boys as wish to serve the Lord may be trained for the Missionary Work.

I have now, perhaps, only a few days longer to stay in this life of affliction, and to do with a body of sin that is an heir of death; and then I shall see Him whom I served and loved on earth. I have nothing to bring before Him but His blood and His righteousness; and that is what I need. Now, beloved Brethren, let us seek to enter into eternal rest: then I shall meet you in glory; then we shall unite in the praises of the Lamb, as we have here in labour.

But my strength faileth: I must conclude. Do take care of my dear Wife and Children; and the Lord, whom I served, and whose I shall be wholly, will reward it.

CHARACTER AND OBITUARY OF KAOHUMU,

A FAITHFUL SERVANT OF THE MISSIONARIES IN THE SANDWICH ISLANDS,
WHO DIED SEPT. 23, 1832.

THE American Missionaries at Lahaina, in the Island of Maui, have sent home the following account of one of their native
Oct. 1833.

domestics; whose death they deeply deplore, as he had won the affections of all who knew him, and was rendering himself highly useful to the Mission.

Faithful domestics in any country are of great value; and those who are under the necessity of employing them, know that they are rarely to be found. This is most emphatically true at the Sandwich Islands. There is no word in the language to designate the attribute of faithfulness: and it is not strange, for the attribute is so rarely seen or known, that there has scarcely been an opportunity to give a name to it. Kaohumu, however, whether he ever saw an example or not, did possess it; and possessed it in a degree, too, which would have qualified him for a station of the highest trust. Mr. Richards, in whose family he lived, had long esteemed him, for his industry, kindness, and faithfulness: we had hoped that he was pious; but the full evidence of his piety was not in our possession during his life, though it now is to us, and we trust will be to you, very satisfactory. He was naturally diffident; and in conversation did not appear so well as many others, who on the whole give far less evidence of piety.

Kaohumu was born in the year 1807, at Honolulu, on the island of Oahu. Soon after his birth, his father and mother separated, as was at that period very common among parents at the Sandwich Islands. It was often the case that neither was willing to take the child; and the consequence was, the child was murdered, usually by the mother. The parents of Kaohumu were more humane: the boy remained with his father at Oahu; while his mother, having connected herself with an English resident, removed to Lahaina, where she still resides. Kaohumu was among the most favoured of Heathen Children; for both his parents possessed amiable tempers, and their treatment of him was uniformly kind and tender. His father was uncommonly industrious in his habits; and, in this respect, trained up his child as he ought; and being a quiet, peaceable man, was herein also a good example to his son. The lad, however, ran into the common vices of the people; and would soon have involved himself in ruin, had it not been for the redeeming influence of the Gospel. It was not until several years after the establishment of the Mission, that he was brought under the influence of instruction: but as soon as he

began to attend school, he made rapid proficiency; and was soon not only able to read, but also to correspond with his friends by Letter.

In the year 1827, the father died; and Kaohumu was left alone, without relations and without means of support. His mother, as soon as she heard of the death of his father, went after him; and, after a few months, he came to reside with her at Lahaina. We were some of us acquainted with his mother; but had no acquaintance with the son, until December 1828, when Mr. Richards received a Letter from him, of which the following is a summary:—

Love to you two, Mr. and Mrs. Richards. I am about to open my mind to you upon an important subject. I have already entered your enclosure, and had conversation with one of your domestic women. Our thoughts are alike, and I now therefore refer the subject to you. The reason why I am anxious to marry her rather than another, is because I think her a quiet woman, and one who regards the good Word of God. Should you approve of our marriage, it will then be my wish to become myself connected with your family, I do not wish the woman to remove from your place; but it is my desire that I may be permitted to reside in your enclosure, that we may there receive that instruction which will be beneficial to our souls and prepare us for heaven; the whole of which however I submit to you. FROM KAOHUMU.

From the time of his marriage, which took place shortly after the receipt of the above Letter, he resided in Mr. Richards's family; and regularly shewed that desire for instruction which his Letter manifested. It was his wish, at first, to devote his attention to the study of English; but our past experience had taught us to consider the task of learning English a hopeless one for the Natives of these islands, until they have lexicons or some more facilities than they now have: we know of only two individuals who have made any considerable progress, and they have had foreigners for their associates. We, therefore, advised Kaohumu to devote his whole attention to the books printed in his own language: he unhesitatingly accepted our advice; and shewed himself a proficient in all the books to which he had access.

He was scarcely ever known to be idle. Whenever he was not employed in manual labour, he had his book or slate

in his hand, and was often seen reading at ten or eleven o'clock at night. A present of a book always appeared much more acceptable to him than a present of any article of dress.

In the month of August, we selected about 80 of our most promising teachers and pupils for the special object of teaching them geography. We can never forget the joy which Kaohumu manifested, when he learned that he was one who had been selected. When school commenced, he seemed to give his whole mind to the subject; and when out of school, he was ambitious to have all his work well done, so that he might be ready to go the moment the school-bell rang. As a scholar, he excelled: he was perhaps the best reader in the school, and was beloved by all his school-fellows.

He uniformly conducted Morning and Evening Prayers with his wife and those who resided in the same house; and it was often a severe trial to him, that the other members of the family took so little interest in this religious duty. They now tell us, and some of them with tears in their eyes, that they have often occasioned Kaohumu great trouble in this respect: they often continued lying on their mats while he was at prayer, though he never failed to expostulate with them on the subject: they sometimes returned harsh and provoking answers, but his temper always remained unruffled.

Special exertions were sometimes made to lead him away by temptations, but he always stood firm, even in those circumstances where the Natives generally are most likely to fall: some striking examples of this have come to our knowledge, which we think afford abundant evidence that he was actuated by true Christian Principles. He often counselled his wife and other members of the family to be diligent in learning to read the Scriptures; and they say that nothing grieved him so much, as to hear them or others speak lightly of us or our instructions. Only a few days before he died, one of our domestics was called to do a piece of work; but, not answering, was called the second time: the boy said, in a low voice, "He need not call again: I will go when I have a mind to it." Kaohumu said to the lad, "What a hard heart you have! What unkindness to our Teacher! What has he done to you, that you should make such answer? He has brought us righteousness and salvation; and now when

he speaks, you answer back again. Don't let us treat our Teacher so. Let us be quick to do whatever he requests, and then listen to his instructions."

This spirit of kindness in his feelings was always manifest. Mr. and Mrs. Richards recollect no instance, during all the last three years of his life, in which they had the slightest occasion to reprove him for any misdemeanour or unfaithfulness. The kindness of his disposition was most strikingly described in a question put by one of Mr. Richards's children a day or two after his death: the child came to his mother, and said, "Mama, what made Kaohumu always smile so when we wished him to do any thing for us? Some of the Natives are angry when they have any thing to do; and when they speak to us, speak in an angry manner: but when we desired any thing of Kaohumu, he always smiled, and ran very quick to get it for us." What is implied in the above question was indeed a striking characteristic of the man. The children loved him so, that the night after his burial, when they fully realized that he was gone, they wept themselves to sleep.

Another thing for which he was remarkable was the general neatness of his appearance; while, at the same time, he exhibited the opposite of vanity and pride. He never sought to adorn his person, though he was specially cautious never to appear indecent. He manifested a real disgust at the foppishness of many, who seem to wear clothing only to show it; and would rarely accept any article of clothing that had a showy appearance, but always such as would be least likely to attract attention. This characteristic was particularly noticeable, as it so much distinguished him from the common Natives; and we could but admire Kaohumu's modest appearance. But his real views on the subject of dress, and the principle by which he was actuated, we did not learn till after his death.

At those seasons of the year when ships frequent this place, the market is usually thronged with a multitude of unprincipled Natives, a large part of whom have no business, having nothing to sell, and no means of purchasing even what they need for themselves: they go to loiter away their time, and see what is exposed for sale. Kaohumu frequently said to his wife and others around him, "Don't go to that place of temptation. The eye

sees, and then it desires; and that is the way that evil comes. You will not find salvation at the market. The way to heaven is not a way of trade." On being solicited to join some other Young Men in trading speculations, he replied, "I am afraid I shall sell my soul." One of the company said to him, "You have not many clothes, and what you have are not handsome, and it would be well for you to buy some more; and there is no harm in speculating, so as to get a few clothes." Kaohumu answered—"My skin is covered, and I am sufficiently warm: what do I need more? I do not wish to give my thoughts to that subject. I am afraid, if I go with you, my soul will suffer for it. I cannot go." In one instance, one of his relations offered to make him a present of an elegant mantle: he said, "I cannot accept it. It will only cover my body, and I do not need it there, and it cannot hide my sins; and moreover, when I go away I cannot carry it with me." He was still urged to accept it, but he replied again, "My mind is not there—I have no fear respecting my body—all my thoughts are turned toward my soul—that is the thing which will live for ever: but my body, and my clothes too, must all rot in the dust; and if I can only obtain that which will give my soul acceptance with God, that is all my desire. But your mantle does not fit such a sinner as I am. I have always seen that those who give their minds and thoughts to clothing for the body are a company who do not regard the right ways of the Lord; and I therefore do not mean myself to be ensnared by such earthly things. What my Teacher sees I need, he gives me; and what I wish is, to perform faithfully the work which he assigns me, so that I may have his approbation and hear his instructions. There is nothing I prize as I do the Word of God, and I can read that better without your nice mantle than I can with it." The conversation was continued a length of time, but the above is the summary of what he said.

Perhaps there was no one way in which he manifested so much of the Christian Spirit, as in the tenderness which he exhibited toward his mother; and in his constant exertions for her good, and the good of his sisters. He visited his mother often; and there was one great subject on which he almost always conversed when in her presence, and that was the Way of Salvation.

His sisters, or rather half-sisters, were, one about fifteen, and the other about thirteen years old. They were rather wild, and did not pay much attention to schools. He was unwearied in his exertions for their good. He at length prevailed on them to attend school. When he found they were irregular in their attendance, he commenced going after them in the morning and conducting them to the school-room. Before he died, he had the pleasure of seeing them pretty regular in their attendance, and much improved in their general habits. His mother, too, became quite serious; and, since his death, has been in a very interesting state of mind: we have some reasons to hope that she has experienced a change of heart.

During the sickness of Mr. Richards, Kaohumu manifested a great degree of feeling and affection. It was always pleasant to see him come into the room. It seemed a pleasure to him to watch by the sick bed of his Teacher; and his tenderness and care, at that season of trial, greatly endeared him to the family. He never acknowledged himself to be weary while anything remained to be done, and never appeared impatient at the most frequent calls. But he was so reserved, that what was then passing in his mind we did not know. We have since ascertained, that one reason why he wished to be in the room was, that he wished to watch the appearance and know the feelings of his Teacher while in great distress of body, and, as was supposed by all the Natives, near his end. This was the great subject of conversation with his wife, at that time.

When we heard of this, we most strongly felt the importance of the Christian, and most especially the Christian Missionary, exhibiting patience under suffering, and at least a calm and peaceful resignation in view of death. We were very sensibly reminded that these graces can be far more impressively taught by example than by sermons; and indeed all the instructions which we may give on these subjects may be worse than lost, if not supported by our own example. This is new evidence that we are closely watched; and that, too, when we are least aware of it. While Kaohumu's mind was so much on this subject, he called to see an old foreign resident, who was sick and near his end: the impatience which he exhibited under his sufferings, his constant fretfulness, and

his horror as death approached, made a most powerful impression on the mind of Kaobumu. When he returned, he remarked to his wife, "I cannot go to that place again. Oh what a death is his! There is the end of a life of sins! My desire is to die as the righteous do: his is a death of ease and comfort."

It is very evident that death was a subject quite familiar to his mind; for it was one to which he often referred, in his conversations with his friends. It appears evident, also, that he was growing more and more familiar with it—that he deeply felt that life was short—and that he had not a moment of time to lose. He not only felt that he had no time to lose, but really improved his time accordingly. It is not known that during the last few weeks of his life he wasted a single hour.

About the 15th of September he complained of a slight pain in his ear; being, as he supposed, occasioned by water which he got into his ear while bathing in the sea. A little cotton wool dipped in laudanum was prescribed; and nothing more was said about it until the 19th, when he came with a heavy countenance to Mr. Richards, and said, "What, Sir, shall be done? for my ear is so painful, that I cannot do any work." He was immediately advised to take his bed, and the best remedies in our power were prescribed. In the afternoon, he learned that the man who had been doing his work had not been faithful: he rose immediately, without the knowledge of any one except his wife, and said to her, as he was going from the house, "Oh, how badly my work is done! Great pity for it!" He did not return until evening, nor until he saw that his work was well done. We should have mentioned, that on the 18th, as he came in from work, he said to his wife, "What can be the matter with my ear? It pains me greatly." She replied, "Why, then, do you continue to work? Go and lie down, until it is better." He exclaimed, "Is that your thought? Do you think I wish to spare

my body? No, my body I do not prize. For a long time I have considered my body of little value. I only wish to attend carefully to the work which is given me to do, so that I may be found a good servant. This is the only way I can reward my Teacher for all his kindness to me. And, besides, what is my body? I do not think much of that—I only wish that my soul may live; and then I shall be blessed, whatever becomes of my body."

After he returned from his work on the 19th, his ear grew more painful, though no one knew it except his wife: but, notwithstanding the severity of the pain, he took his Testament; and, while he held that in one hand, he kept the other at his ear, and thus he read till we were all asleep. His wife remonstrated with him, but he answered much as he did respecting the work the night before: "Do you think I shall let the Word of God alone, out of regard to my body? No, it is from this I expect salvation; and besides, while I read it I forget my pain."

And well might he read, for it was the last time! When morning came, reason fled for ever! He continued until Sunday Evening, the 23d, and then breathed his last, and his immortal spirit took its flight. It was well for him that he improved time while he had it: for the first warning of his approaching end was from the fact that his mind wandered; and a death-like stupor settled on him, from which he never awoke.

His death, we trust, has been sanctified to several of his relations. His mother and both his sisters exhibit a seriousness, which leads us to hope they are not far from the kingdom of God. His wife, since his death, has been the most striking example which we have witnessed of strong conviction of sin. The other Natives in our families were deeply affected by his death; and we think that most of them are striving, in some degree to imitate his example.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.
ONE of the Society's Correspondents thus forcibly states the

Importance of Ladies' Associations.

A deep conviction is impressed on the public mind in Wiltshire of the importance of System, and especially of that part which is embraced by the Agency

Plan. One Clergyman, indeed, had intended to suggest officially the importance of some such scheme. Wilts is ripe for its adoption. One thing, which has led to this conviction, is their experience of the value of the System of the Society in cases of its recent adoption. It may be well to quote, from the Devizes Report, some facts in support of what is now said. It is the Twenty-first Report of the Wilts Auxiliary, of which Devizes is the seat:—

In such towns as have not had, heretofore, regularly-formed Ladies' Associations, it is recommended that they should be immediately established. Of the value of such Agency your Committee feel it to be impossible to express themselves too strongly; for the simple truth is, that Bible Society work at home is never done so efficiently as by a well-formed Ladies' Association. In confirmation of this remark, your Committee would present to you three examples within the sphere of your own operations.

In Marlborough, it was supposed that the help of the Bible Society was not required. In 1828, a Ladies' Association was established, and the Report is the following: "They have distributed 392 Bibles and 174 Testaments; total, 566 copies. The number of Free Contributors, hoping for nothing again, has been 309. They have remitted, for books sold at cost prices 196*l.* 18*s.* 8*d.*, and for the general object 110*l.*; making a total of 306*l.* 18*s.* 8*d.* And this has been done exclusively of the operations of the Branch Society, which was formed at the same time."

In Bradford, a Ladies' Association was formed in 1828, when the Branch Society in that town had been in operation for 14 years. The result is, that they have distributed 454 Bibles and 252 Testaments, at cost prices; total, 706 copies. They have had 486 Free Contributors—have paid for books 250*l.* 2*s.* 8*d.*, and for the general object 144*l.*; total, 394*l.* 2*s.* 8*d.*

In Devizes, where it was presumed the population were supplied, the Ladies' Association was formed also in 1828. They have circulated 747 copies—have had 350 Free Contributors—and have received 436*l.* 19*s.* 5½*d.*

So that these Ladies' Associations have, conjointly, received and disbursed 1138*l.* 0*s.* 9*d.*, and have circulated among their poorer neighbours 2019 copies of the Holy Scripture.

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1832-33.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Subscriptions and Donations	335	8	1
Societies	1882	16	11
Collections	68	7	5
Congregational Collections	1353	2	3
Legacies	311	6	0
For the Purchase of Bibles	4	0	0
For Schools	25	0	0
For the East-India Mission	1052	13	7
For the Jamaica Mission	247	3	9

Interest	95	12	6
Repaid by Brit. & For. Bible Soc. on account of Persic Translation by Rev. W. Glen	505	8	2
	5880	18	8
Sale of Missionary Registers	58	6	9
Total	5939	5	5

Payments of the Year.

Russia Mission	563	6	0
East-India Mission	3409	7	7
Jamaica Mission	2190	9	8
Returned Missionaries	210	0	0
Missionary Students	46	18	5
Printing Reports, Registers, &c.	257	5	1
Travelling Expenses	157	13	10
Rent, Taxes, Salaries, and Depo- sitary	420	15	6
Miscellanies	148	16	9
Total	7404	12	10

Receipts and Expenditure of the last Seven Years.

The Directors have, of late, made repeated representations to the Friends of Missions, relative to the alarming and increasing Deficiency in the Society's Funds. Encouraged by the liberality of the Christian Public, they have gradually extended their operations both in the East and the West Indies; under the persuasion, that, as they augmented their exertions, the friends of religion would increase their contributions. The receipts of the Society, however, have not kept pace with the extension of its operations, as will appear from the following statement:—

Year.	Receipts.	Expenditure.
1827. - -	£.4455	- - £.5607
1828. - -	6001	- - 5912
1829. - -	4966	- - 7369
1830. - -	5666	- - 6560
1831. - -	7487	- - 6822
1832. - -	5952	- - 6920
1833. - -	5935	- - 7399
	£. 40,462	£. 46,589

From this statement, it appears, that, in the course of seven years, there has been a Deficiency in the Receipts of the Society, as compared with the Expenditure, of not less than 6127*l.* If the deficit had been only for a single year, there might have been no cause of apprehension; but as, within the above period, there were five years out of seven in which the receipts were less than the expenditure, it is impossible not to feel very serious anxiety. At the same time, it is satisfactory to remark, that the deficiency has arisen from a cause which

is honourable to the Society—THE EXTENSION OF ITS OPERATIONS; not from a cause which would be discreditable to the country—THE FALLING OFF OF THE RECEIPTS. It will be seen, from the preceding statement, that the income of last year was above the average of the last seven years; but the expenditure was at the same time not only higher than the average of these seven years, but than that of any one of them, having amounted to about 7400*l*. It is proper to view the fact in both these lights: the deficiency of the receipts as compared with the expenditure, shews that there is ground of alarm: the amount of the income for last year, as compared with that of former years, shews that there is no reason for despair.

Necessity for Increased Funds, or of a permanent Reduction of the Missions.

The past Deficit in the Receipts of the Society, the Directors have been enabled to meet by means of the fund, which, as is stated in the Reports of the Society, the liberality of the Christian Public in former years had enabled them to form; and which it was of much importance to possess, in order to enable them to meet those extraordinary demands to which such Institutions are in a peculiar manner exposed, and those inequalities of income to which, in such a country as this, they are ever liable. Had they not possessed a balance of this kind, they would long ago have been involved in the greatest embarrassments: but this sum has been at length exhausted by the deficit in the receipts of successive years; and though the Treasurer had, on the 31st of March last, a balance on hand of 187*l*. 6*s*. 1*d*., this was in consequence of the Directors having last year taken up the remainder of the surplus fund, amounting to 2000*l*.

Under these circumstances, the Directors cannot but feel a deep anxiety in regard to the future support of the Society. They are aware, that a deficiency of funds is not peculiar to them—that, in consequence of a combination of causes, a similar deficiency has been experienced by the other Missionary Societies, and by most of our Charitable Institutions. Yet, while some of these causes, it is hoped, will be only temporary, others of them may prove more permanent.

In consequence of the circumstances now stated, the Directors have resolved to make large reductions in their expenditure—to discontinue the Missionary Seminary—to relinquish the Missions in

Russia—to give up the Schools in the East and West Indies, and the printing of Books and Tracts—to limit the expenses for Travelling, Pundits, and Native Assistants—in short, to diminish their expenses in every possible way. Many of these reductions are deeply to be regretted, as they will essentially cripple their Missions, and impair their usefulness; and it will, therefore, afford the Directors much pleasure, should the Christian Public enable them soon to restore them to their former state of efficiency. It will be a most painful circumstance, should they, for want of funds, be compelled to withdraw any of their Missionaries from the East or the West Indies; yet they think it right plainly and distinctly to lay before the Christian Public the present difficulties of the Society. Such a step they cannot indeed contemplate without the most painful feelings; but unless the friends of Religion afford them due support, even this may come to be a matter of urgent and unavoidable necessity.

Conciliatory Influence of Missionary Societies on Christians among one another.

The Scottish Missionary Society, it may be remarked, has, since its commencement, been composed of Members of the Church of Scotland and of different bodies of Dissenters. It had originally a powerful influence in drawing into closer union Christians of different Denominations. It has long gone on harmoniously in the prosecution of one simple object—the extension of the Redeemer's kingdom; uninfluenced, equally in its proceedings at home and in its operations abroad, by any of those points of difference which exist between them: and, in fact, there appears to be no reason why Christians of different Denominations may not cordially unite in promoting the common interests of Christianity. This involves no compromise of principle; but, while there are so many causes powerfully at work to divide the followers of Christ, their uniting in the prosecution of one common and important object is calculated to moderate this evil—to check its growth—and to prepare us for better and holier days, when the spirit of love shall characterize all Denominations—days which may be placed at a much greater distance, should we now give way to the spirit of disunion.

Importance of Missions, as multiplying Points from which Christianity may extend itself.

It may not be improper here to advert

to the peculiar importance of the operations of such a Society. Many appear to have no adequate idea as to what constitutes the importance of Missions to the Heathen; and hence they are disposed to underrate the value of those Institutions which have this object in view. Now the importance of Missions to the Heathen does not arise from the prospect of success being greater than, or even equal to, what it is in Christian Countries; neither does it arise from the souls of Pagans or Mahomedans being more precious than those of our own countrymen: but it consists in multiplying the points from which Christianity may extend itself throughout the world: it consists in planting the seed of Divine Truth in new countries, where it may ultimately spread through the length and breadth of the land; and continue to bring forth the fruits of righteousness, through a succession of generations, to the end of time. It is this which gives such high importance to Missions to the Heathen World.

Promising Circumstances in the East and West Indies in reference to Missions.

There are circumstances in the situation both of the East and the West Indies—the chief fields of the Society's labours—which, at present, give a peculiar importance to Missions to these countries.

In India, the Fabric of Hindooism appears to be shaking to its foundations. Infidelity, in regard to their own system of religious belief, is making rapid progress among the higher and better educated classes, and it is not unlikely that it will soon spread from them to the other orders of society: this is, probably, one step in the arrangements of Divine Providence for preparing the way for the triumph of the Redeemer: it is removing a powerful barrier to the progress of Divine Truth in that country. But, while Infidelity is undermining the Hindoo System, it is of high importance that it should not be allowed to shed its baneful fruits: it is necessary that the opportunity should be seized, BEFORE IT PASSES AWAY, of plentifully sowing the seed of Revealed Truth, that, *instead of the thorn may come up the fir-tree, and instead of the briar may come up the myrtle-tree.*

In the West Indies, the Emancipation of the Negroes appears to be an event at no great distance; and it is in like manner of high importance, that, when this does take place, the Slaves should have

Missionaries among them, to improve the increased facilities for Christian Instruction which this will afford—to inculcate on them the principles of morality and religion—and to teach them to use their liberty without abusing it. In this way only can we hope that the anticipations of the Friends of Humanity will be realized by that important event.

That event has, as we all know, happily taken place since this Report was delivered; and has been already productive of feelings and prospects for which we cannot be sufficiently thankful.

The Directors, in conclusion, endeavour to *provoke to jealousy* their own countrymen, by drawing a

Contrast, in respect of Missionary Exertions, between Scotland and America.

The Directors cannot but feel that the Society, in reducing, instead of extending, the scale of its operations, is at present placed in a very painful attitude: but they trust that this will be only for a time, and that they shall soon be enabled to restore their Missions in the East and West Indies to their former efficiency: nor will they even despair of yet extending them to other parts of the Heathen World.

The attitude of Scotland, at the present moment, is the more painful when contrasted with that of America, as depicted in an interesting statement lately published by the Board of Commissioners for Foreign Missions. Though that Institution already carries on Missions among the Heathen on a very extensive scale, yet the Committee lately passed a Resolution, that it is advisable for the Board to send forth, during the present year, about FIFTY new Missionaries, provided suitable men can be obtained. Nor are their views less expanded in respect of the fields to be occupied: these Fifty Missionaries they propose sending to Bombay—to Ceylon—to Siam—to China—to the Nestorians of Persia—to Trebizond on the Black Sea—to the Island of Cyprus—to the Island of Samos—to the Island of Candia—to the Island of Negropont—to Smyrna—to Western Africa—to Patagonia—to the Indians of Lake Superior—to the Indians of Upper Mississippi—to the Indians of Upper Missouri—to the Arkansas Cherokees—to the Arkansas Choctaws and Creeks—and to some other quarters.

When America is thus stretching forth her hands to the Heathen, shall Scotland draw hers back? While she is extending, shall we be diminishing our operations? While she is devising liberal things, shall we be devising how little we shall do for the Salvation of the World? The command of Christ is as obligatory as ever—*Go ye into all the world, and preach the Gospel to every creature.* The glory of God is as prostrate among the nations as ever: the misery of the Heathen is as deplorable as ever: the value of immortal souls is as inestimable as ever: the prospect of success is as cheering as ever: the enemies of the Gospel are as active as ever: the reward of faithfulness is as glorious as ever; and the curse of negligence is as tremendous as ever. In short, in whatever point of light we contemplate the subject, the motives to holy activity are as great or greater than ever. And is this a time to relax in our endeavours? When the call is to advance to the battle, shall we, in Scotland, sound a retreat? We hope better things of our beloved country. We trust that denunciation will never be fulfilled in her—*Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.*

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RELIGIOUS-TRACT SOCIETY.
THIRTY-FOURTH REPORT.

Issue of Publications.

THE Publications circulated during the year amount to 12,595,241; being an INCREASE of 880,276 beyond the preceding year.

The Total Circulation of Tracts, in more than SEVENTY Languages, amounts to nearly ONE HUNDRED AND EIGHTY MILLIONS.

Grants for Great Britain and Ireland.

The alarming prevalence of Cholera in the early part of the last year called for a large gratuitous circulation of Tracts, suitable to awaken the attention of the public to the awful visitation of Providence. The numerous grants which cannot well be classed under any particular head, but which have been circulated in the villages and unenlightened parts of our land, have called for the expenditure of nearly 250l.: in addition to which, upward of 57,000 suitable Tracts were sent to Bilston and other places, where the Cholera prevailed.

In London there has been a large circulation of Tracts and Handbills likely to be useful to the lower classes of society. The Christian-Instruction Society has received during the year 184,600 Tracts and Handbills, for Sabbath-Day Circulation, and for the use of its numerous Agents: in addition to which, 6500 were placed with the Committees of District-Visiting Societies. The Committee have also devoted nearly 120,000 Tracts and Handbills for circulation among Sabbath-breakers.

The Individual who has, for so many years, engaged in visiting the Fairs in London and its vicinity, and who also seeks out the most depraved characters in the metropolis, continues his valuable and painful labours: he attends also at the executions of Criminals, for the purpose of distributing among the assembled crowds the words of Eternal Life; and is found in the Workhouses, Hospitals, and Prisons of the metropolis, pointing the inmates to Him who alone can save them. He has, for these varied, but interesting objects, received during the year upward of 160,000 Tracts and Handbills, which he has widely distributed. He is called to scatter the good seed upon stony places, and among thorns; but even there the Holy Spirit can cause it to produce much fruit.

Among Soldiers, Sailors, Watermen, and others, 27,000 Tracts have been distributed: 20,000 were given to the Sunday Scholars of London, prior to the day for holding Bartholomew Fair: 15,000 have been distributed at Horse Races. For circulation in different parts of the country, 12,300 publications have been given to the agents of the Baptist-Home-Missionary Society; and 26,000 to the Home-Missionary Society.

Grants amounting to 5600 publications have been made to friends in different parts of Scotland. About 7400 Welsh Tracts have been granted for circulation in the Principality. The agitated state of Ireland, and the painful visitation of the Cholera, rendered it important widely to diffuse Divine Truth: the Committee are not aware that they have declined one application, which came from a person who was known to them: the grants during the year have amounted to nearly 150,000 publications.

The Committee have, during the year, granted about 23,500 publications for the use of their emigrating countrymen.

New Publications.

The New Publications, printed during
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the year, amount to 188. The list of them will shew the unabated anxiety of the Committee to meet the great demand that exists for the Works published by the Society. They cannot but hope, that such demand, which has considerably increased during the past year, may be considered as one of the good signs of the times, and will encourage their friends still to be active in the diffusion of the truths of the Gospel. The progress of general and useful knowledge, and the constant additions made to the number of readers, call for constant zeal; not only in the preparation, but in the circulation of Works, which contain clear statements of the Great Truths of our Holy Religion.

Notices relative to different Works.

The *Select Writings of the British Reformers* continue to sell to a considerable extent; not only in this country, but in the British Dominions abroad. At the recommendation of several friends, who feel the great importance of circulating correct views of the Doctrines of the Reformation, the latter part of the *History of the Church of Christ* has been printed separately, and published under the title of the *German Reformation*; including a particular account of Luther and Melancthon, with some notice of the Reformers. The Committee have also published the *Lives of the British Reformers from Wickliff to Fox*, with twelve portraits; which will be found peculiarly interesting and instructive, and calculated to animate the Christian to follow those who through faith and patience are now inheriting the promises.

The third volume of the *Commentary upon the Holy Bible* has been published, containing from Job to Canticles; which completes one half of this important work. It continues to have a very large sale, so that the first volume of the work has reached a third edition: it has also had a considerable circulation in the British Colonies.

The Committee have also published, through the aid of a benevolent friend, who paid for the stereotype-plates, a *Practical Commentary upon the First Epistle General of Saint Peter*, by Archbishop Leighton. This work is considered to be one of the most valuable in the English Language, and has already had a wide circulation through the Society. Dr. Doddridge remarks, in his preface to these comments, "Truly, I know not that I ever spent a quarter of

an hour in reviewing any of these, but I have felt some impressions which I could wish always to retain."

Among the re-publications of the works of the doctrinal Puritans and other ancient writers, will be found very useful works by Charnock, Baxter, Watson, Dr. Bates, and Bishop Hopkins, which have circulated to a considerable extent.

The Committee have also been anxious to add to their variety of works for the benefit of the Young. The series of half-penny books for children, with coloured wrappers, has been considerably increased. Some of the *Short Stories*, for children under ten years of age, have also been put into wrappers, and are well suited for young children in Infant and Sunday Schools. The Society has re-published several valuable American Works for the Young: the Committee would direct special attention to *Considerations for Young Men*, by the author of "Advice to a Young Christian"—Dr. Sprague's *Letters to a Daughter*—and the *Young Christian*, by J. Abbott. The Society is also indebted to the Rev. John Burder for his volume of *Sermons addressed to Children*, which are likely to be extensively useful. The *Boy's Week-Day Book* has been published with a view to counteract the evils likely to result from some attractive works now published for the Young, which are filled with useless matter; and more frequently teach them what it is never desirable for them to learn: this volume, while it contains much useful knowledge, written in a lively style, is intermingled with Christian and Moral Instruction.

In the series of *Christian Biography*, the interesting lives of Halyburton, Herbert, Howard, Baxter, Whitefield, Wesley, and others, have been added. These little works continue to have an extensive circulation, and have been profitable to many readers.

The *Anecdotes*, "On Providence" and "The Holy Scriptures," are the commencement of a series of small volumes of select anecdotes, which it is proposed to publish; and which will be interesting to all classes of readers, particularly the young. The *Select Psalms and Hymns* have been printed in large type, for the benefit of aged people. The *Tract Magazine* and the *Child's Companion* continue to have an extensive sale; and the Committee hope that the arrangements which they have made to keep up the interest of these works,

particularly the Child's Companion, will induce their friends connected with the education of the young to give them a wide circulation.

The *Weekly Visitor* is a new periodical, which has lately been commenced. The wide diffusion of Weekly Magazines of various kinds induced the Committee to undertake this work; because it appeared to them that it was highly important to publish a Magazine, which should fully exhibit in its pages the great doctrines of the Bible, and yet contain matter instructive to the general reader. The "*Weekly Visitor*" combines, with general knowledge, scriptural and religious instruction. The pieces are brief and varied. The Works of God and the Word of God are explained and illustrated in each Number; and information is from time to time imparted, adapted, by the Divine Blessing, to promote both the temporal and everlasting interests of the reader. This little work is embellished with well-executed engravings; and contains eight closely-printed octavo pages, at the price of one half-penny. It is strongly recommended to Auxiliary Societies, as there will be extra expenses of carriage, that the work should in no case be sold, even to subscribers, at less than one half-penny each.

Progress in gratuitous Stereotyping.

The following sums have been received for stereotyping the Works mentioned, amounting together to 135*l.* 12*s.* 9*d.*

Case on Affliction, by Miss Corbet, (2d Donation).....	£.13	13	0
Baxter's Family Book, by the Rev. William Start.....	32	10	0
Flavel's Saint Indeed, by several Friends.....	15	0	0
Fuller's Gospel worthy of all Acceptation, by Joseph Gurney, Esq. .	14	9	9
Charnock's Church Stability, by a Friend.....	10	0	0
Trall's Throne of Grace, by ditto .	40	0	0
Sibba's Christian Portion, by ditto..	10	0	0

For this truly beneficial aid to the funds, the Committee sincerely thank their liberal friends.

Call for Increasing Zeal.

Although the Religious-Tract Society and kindred Institutions have circulated a large number of Religious Publications for many years past, they seem only now to be commencing their labours. The progress of education, and the extraordinary number of cheap literary publications which are printed, call for greater efforts in the diffusion of Divine Truth in a similar form. Some of the Works, which are ex-

tensively distributed, are decidedly pernicious and bad; and others, although good so far as they go, do not bring forward the Great Truths of the Gospel of Christ; and therefore can never lead the reader savingly to God. Let, then, greater zeal be displayed in all parts of our country, in our colonies, and throughout the world, in the Circulation of Works, in which Useful Knowledge, Evangelical Principles, and Practical Christianity are united together. In these times, many are boasting of "the march of intellect:" let Christians endeavour to direct its progress toward the Cross.

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following facts are collected from the Thirty-fourth Report of the Religious-Tract Society. Assistance was rendered by the Society, according to its means and the emergency of the respective cases.

France.

The events which have transpired in this country call for great additional efforts. Many difficulties to the circulation of the Truth have been removed; and now, Religious Publications, to almost any extent, may be distributed, both among Protestants and Roman Catholics, in the cities and villages, and in the hospitals, prisons, and schools. A friend, who has travelled through the country, and who, in some places, went from house to house with French Tracts, has remarked:—

I am convinced, that as soon as the Authorities perceive that no POLITICAL object is sought by the circulation of Scriptural Publications, issuing from the Paris Press, the distributor will experience no opposition to his most comprehensive efforts. I have climbed the lofty French stair-case, from the shop on the ground-floor to the genteel apartments on the first-floor; and thence, through the progressively humble gradations of society, to the poor solitary widow in the attic. I have distributed pamphlets from door to door, in the most public streets of French Towns, with no other difficulty than that of resisting the importunity of a crowd, eager to obtain "the Englishman's Books." I have taken my station on the high road, on a market-day; and, stopping every passenger, whether mounted on the donkey or the hunter, whether conveyed in the cart, the diligence, the cabriolet, or the phaeton, have found, among all classes, willing and inquisitive recipients.

The last Report of the Paris Society was two years since; the Cholera having prevented the public assembling of the Members of the Institution in 1832. Since that Report, the Committee have been informed that more than a Million of Tracts have been issued from the Paris Depository; and that the sale of the Christian Almanac has risen to 36,000 copies, being an increase of 10,000 in two years.

The supplies to France, during the year, amount to nearly 250*l*.

The One Hundred Thousand Tracts, which were printed at the joint expense of the Parent and Alsacian Societies, have been nearly distributed, and also 40,000 Handbills.

Netherlands.

The Committee hear, with much pleasure, of the extensive circulation of the publications of the Netherlands Tract Society, in different parts of the world where the Dutch Language is spoken.

Switzerland.

Berne—The Society continues active and useful. The Tracts are generally read with pleasure: many fathers of families have commenced the reading of the Holy Scriptures, to see whether the doctrines contained in the Tracts are true.

Neuchâtel—The friends are active, and the Society is prospering. Evangelical Truth has made much progress in the district within a few years.

Zurich—A New Society has been formed.

Germany and Prussia.

The religious state of Germany, and the great excitement which has prevailed in some parts of it, have led the Committee to devote considerable attention to its spiritual wants. One object, in particular, has engaged their attention, viz. the preparation of a devotional and evangelical Hymn Book in German: the subject was pressed on their attention by several Clergymen of Bavaria, who stated in their Letter, that even Roman Catholics confessed that Luther had done more harm to their Church by his Hymns than by his Sermons; but that, during the last sixty years, the Hymns used in the churches had been filled with most unscriptural sentiments. A Collection, from Professor Von Raumer's work, containing 80 Hymns and occupying nearly 100 pages, has been printed in an edition of ten thousand copies, and has had an

extensive circulation: it is sold at the charge of one penny.

In Bavaria, the Committee have felt it right to do all in their power to circulate suitable works on the subject of Popery.

The Committee have also determined to assist the publication of a small German Religious Periodical, which is likely to convey much pure truth in an interesting form. They are well acquainted with the friends who will have the management of this work; and they are persuaded it will not only be free from the prevailing errors of the German Theology, but will be a powerful champion for *the Truth as it is in Jesus*.

Frankfort—The Rev. J. C. Moritz circulated, during the year, 20,000 Tracts; and, since January, about 6000 more.

Hanau—Several friends have commenced the circulation of Dutch and German Tracts on loan, which have excited considerable interest among the people, and have led some to inquire for the Holy Scriptures.

Hamburg—The Report of this Society is increasingly interesting, from the continued demand for its publications from all parts of Germany and the neighbouring countries. It is also clear, that the Lord has been pleased to follow their circulation with His Divine Blessing. Nine New Tracts have been published. During the year, 288,850 Tracts were printed, and 190,268 distributed; making a total circulation, since the formation of the Society, of 1,412,769. The Receipts ceipts for the year amounted to 389*l*. 10*s*.

The publications of the Society have been distributed all over Germany, both among Protestants and Catholics, especially in Bavaria. They have also been extensively distributed in Wuerttemberg, Baden, the countries bordering on the Rhine, Hesse, Hanover, Oldenburg, Holstein, Mecklenberg, Prussia, Sweden, and Saxony. About 50,000 Tracts have been purchased, by Mr. Knill, for the use of the German Population of Russia. The German Emigrants, about 20,000 in number, have been also supplied with these useful publications.

The Committee of the Hamburg Society regret that so little is yet done to meet the spiritual wants of Germany and the adjoining countries. It is supposed that the total circulation of all the German Tract Societies does not amount to 600,000 Tracts annually; and it is well

inquired, "What are these among nearly Thirty-two Millions of people, one million of whom are annually removed to an eternal state?"

The Committee have granted 46*l.* to the Hamburg Society in aid of its funds; and have purchased its publications to the extent of 75*l.*, for circulation in various places where German is spoken.

Bavaria—Religious excitement continues to prevail in this kingdom. In addition to the 600 persons who left Mr. Lutz's Congregation in Carlshuld, there are many Congregations in Bavaria who are soon likely to leave the corrupt church to which they belong. A Minister, who has been exceedingly active in the diffusion of Religious Tracts, has written to the Committee:—

The Catholics are in a state of the utmost excitement. Within four days I have distributed more than 3000 Tracts among none but Catholics.

Augsburgh—This Society has published 16 Tracts, and appears to be in an active state.

Königsberg—The Rev. J. G. Bergfeldt has circulated, since 1828, more than 40,000 Tracts, which have been distributed in the town and province, in the western parts of Pomerania, and in the eastern parts of Russia.

Dusseldorf—Count Von der Recke has published a Juvenile Work, entitled "The Christian Newspaper for Children," of which 4000 are circulated monthly. The object of this work is to bring before the young, in the most interesting form, the great truths of the Gospel.

Württemberg—The Rev. C. G. Barth, of Moetlingen, had printed, up to the date of his last Letter, 238,500 copies of Sixteen Numbers of his "Scriptural Stories for Children." He is now publishing "Bible Poems" for the Young.

Esslingen—A New Society has been formed, which is already supported by more than 300 members: it has distributed 10,000 Tracts; and published a periodical work, entitled, "Old Things and New, from the Kingdom of God."

Denmark.

The Rev. Mr. Roentzen, of Christiansfeld, remarks—

Among the lower classes of the people, there is a great desire to obtain Tracts. They have sometimes led to the inquiry, *What must I do to be saved?* and the more I distribute them, the more the demand increases. I have taken some of the Tracts to the public

houses, where they have also been well received.

The Society at Copenhagen continues its efforts. The Committee intend to print the Pilgrim's Progress in Danish, if funds can be procured.

Norway.

The Rev. Dr. Paterson, on his return from Norway, brought before the Committee the necessitous condition of that country, and the willingness of a few pious people to form Societies for the publication and circulation of Religious Works. The Committee thought it right to encourage such friends; and proposed the payment of 50*l.* on the formation of Societies at Christiania, Drontheim, Bergen, Stavanger, and Christiansand. Encouraged by this grant, Societies have been formed in all these places. The grant has been paid; and the publications of the Parent Society have been presented to each of the Societies, to assist in the needful translations.

Dr. Paterson has informed the Committee, that the Societies have met with considerable local support. Already, he thinks, more than 100,000 Tracts have been printed.

Russia.

The supplies of Tracts and Children's Books, in various languages and from various sources, during the year 1832, amounted to 457,136; and 329,113 have been put in circulation: 26,000 publications were sold at the depôt, which was a considerable increase beyond any preceding year.

Your Committee, feeling interested in the operations of their friends in Russia, have granted them, during the year, nearly 50*l.*, in Finnish, French, and English Publications. They have recently received directions to forward 20,000 English, German, French, and Italian Tracts. In reference to the works which have already been sent out, a Correspondent remarks—

Our Tracts are circulating in a most encouraging manner; and we have strong confidence that God will be glorified and sinners benefited by these faithful testimonies. Our depôt was the first of the kind in the Empire, and the sales exceed our expectations.

Gibraltar.

The importance of Gibraltar, for introducing Spanish Tracts and Children's Books into Spain, has been felt by the Committee. They have heard, that few weeks pass without some one or other coming from Spain for copies of the Bible

and Religious Books, with which they are supplied.

France.

A Correspondent of the New-York Observer has furnished a view of the

State of the Religious and Benevolent Societies in Paris.

He explains the causes of the prosperity of some of these Societies and of the decline of others. "Their history," he says, "may serve as an Example or a Beacon for all Societies of the same kind." We subjoin the greater part of his communication.

There are Five important Societies which held, in April last, their Annual Meetings at Paris; viz. the Bible Society—the Society of Evangelical Missions—the Tract Society—the Society of Christian Morals—and the Society for Primary Instruction among the Protestants of France. Of these Five Societies, there are but two which are in a flourishing condition; viz. the Tract Society and the Society of Missions: the other three have declined, and will soon become wholly extinct.

You will be painfully surprised, no doubt, to learn that the BIBLE SOCIETY of France is in a rapid decline. It is, however, too true. The Receipts of the last two years have been far less than those of preceding years: the number of copies of the Scriptures issued from the Depositories is also less: the Biblical Bulletin, which used to be published monthly, now appears only at distant intervals: the Auxiliary Societies of the Departments are, for the most part, inactive and almost lifeless; and the subscriptions, in many places, have been wholly discontinued. In a word, a deplorable languor, a profound apathy, prevails in all the operations of the Bible Societies of France. This is owing to several causes, which I will briefly explain.

1. The Bible Society was established in France under the reign of Louis XVIII. at a period when the Catholic Clergy, and especially the Jesuits, threatened to subvert religious liberty. The French Protestants eagerly seized any occasion of uniting to oppose a common enemy. The Bible Society offered itself as a convenient rallying-point for all who desired to resist the encroachments of Jesuitism. Many members of the Committee had no

other motive than a political one: the Bible, with them, was only a pretext: the true design of their exertions was the union of French Protestants. But this motive no longer exists, since the Revolution of July has overthrown the power of the Catholic Clergy and driven the Jesuits from France. We no longer fear for our religious liberty: we no more dread the usurpations of Popery. Hence all those, who supported the Society merely from political motives, have become cold and relaxed in their efforts; and some even have wholly abandoned the work which they sustained at first with much zeal. This is one of the principal causes of the decline of this Institution in France. But this is not all.

2. Most of our Committees, both in Paris and in the Provinces, are composed of Socinians and other Latitudinarians; and some even have Infidels in their bosom. Such members do more harm than good: they counteract all the efforts of Christians: instead of propelling the car forward, they hang on behind and drag it back. The friends of the Gospel meet with opposition from those who ought to be their supporters; and when a kingdom is divided against itself, it cannot stand. This is a Second Cause of the decline of our Bible Societies.

It is well to point out here an error which has often led the true disciples of the Saviour to wrong measures. Christians persuade themselves that they shall exert a wider influence and obtain greater success, if they can enrol on their lists of Directors and Subscribers men who are rich, powerful, and distinguished in the eye of the world; and, with this view, they take great pains to acquire the patronage of such men. But it is wrong. Experience proves that it is a bad calculation to reckon on this merely human influence. However great men may be, if they are not Christians, they can rarely be of any advantage to Religious Institutions; while their apathy will perpetually clog the efforts of those who wish to act with zeal and devotedness.

3. A Third Cause of the decline of the Bible Society is, that its operations are exclusively Protestant. This condition was imposed upon us by the Government of Louis XVIII. and Charles X.; but, since Louis Philip has mounted the throne, there has been nothing to hinder the distribution of Bibles among Catholics, and consequently a wide field was here opened for our activity. But the

Socinians and Latitudinarians manifested no wish to occupy it. They wished to distribute Bibles only to Protestants—to shut themselves up, so to speak, in the Protestant Church. The result was what might have been expected: the British and Foreign Bible Society have sent their agents into France, and they sell or give to the Roman Catholics Bibles by thousands and tens of thousands. Many of the subscribers to the French Societies, seeing that a Foreign Society is doing more and doing better than their own, no longer wish to support the Bible Society of Paris.

The result is, the Bible Cause in France is now almost entirely in the hands of strangers. As to the Protestant Bible Society of Paris, and its Auxiliaries in the departments, they have not, I believe, long to live. Already indeed the Committee at Paris are about dissolving; several of the most active members having withdrawn.

The SOCIETY OF CHRISTIAN MORALS is apparently still nearer extinction than the Bible Society. Under the Old Government, this Society was quite prosperous, and there was a great concourse at its Meetings. But now, all is changed. The principal Members, Messrs. Guizot, Remusat, Keratry, &c., now occupy high offices in the State: they have other business to attend to—other objects of pursuit; and they abandon the work of Christian Morals, in order to increase their own honour—to procure power, distinction, and wealth. The last Meeting of this Society was cold and dull. The number who attended was very small; and the speakers exhibited an air of fatigue and listlessness little suited to animate the audience.

From this subject may be derived more than one important reflection. The Members of the Society for Christian Morals profess to maintain Morality without any foundation of Doctrine: they imagine that they can practise the Precepts of the Gospel without believing in the System of Truth which is there revealed: in other words, they advocate Christian Morals while they reject the Christian Faith. This was the silly notion of Voltaire and other sophists of the eighteenth century. Experience now shews plainly that these two things cannot be separated. The Christian Morals of these Gentlemen consist in eulogies of benevolence—elegant discourses in behalf of orphans—a cold philanthropy full of parade and

ostentation. These brilliant Orators, fine Gentlemen, political Journalists, Lawyers, and others, gave Balls for the benefit of the poor, and other like fooleries: they boasted much of their philanthropy in the Gazettes—but now all is dead. They are like a brush fire, whose flame soon ends in smoke—a lesson for wise men of the age!—a serious warning for pretended philosophers, who attempt to preserve Christian Morals while trampling under foot Christian Doctrine! Such is the end of the zeal and activity of Deistical and Infidel Philanthropists!

Lastly, the SOCIETY for the encouragement of PRIMARY INSTRUCTION among Protestants in France, is also in a sad state. I cannot say it declines—that it is falling; for it never has enjoyed prosperity. The design of this Society is excellent; and on the Committee, which is composed of men of consideration and respectability, are some of the Dignitaries of the Reformed Church of France. But Latitudinarianism tarnishes all that it touches, and spoils whatever it undertakes. The Directors of this Society are worldly men, politicians, and officers of government: the friends of the Gospel take scarcely any part, because the object is exclusively Protestant, and, besides, the measures of the Committee are not stamped with a true Christian Spirit. The result is, that the receipts have only amounted, this year, to the small sum of 1800 francs, and the Committee have done almost nothing.

But if the Three Societies of which I have spoken are in a forlorn condition, and threaten soon to become extinct, there are Two Others, the RELIGIOUS-TRACT SOCIETY and that of EVANGELICAL MISSIONS, which are doing much good, and promise still more abundant fruits hereafter. Really pious men, sincere disciples of the Saviour, are at the head of these Societies. They manifest a strong desire for the conversion of souls. They exhibit the Spirit of Christ; and wherever the Spirit of Christ is, there are life, energy, and perseverance—obstacles are surmounted—difficulties are overcome—Christians of all countries lend the aid of their efforts and prayers—and, in the strength of God, all barriers are overthrown.

The Tract Society has distributed, in two years, more than a Million Copies of its Publications. These publications have done much good: I have seen the effects of many copies among the members of

my own Church. In some places, Tracts are distributed to those who pass by on the public walks: in others, they are left at public houses; and in some towns, the distributors go, as with you, from house to house.

The most animated and most interesting of all the General Meetings of this year was that of the Society of Evangelical Missions. At this Meeting, Christians experienced a feeling of joy, a disposition to bless the Lord, a Christian life and activity, which they had not felt in the same degree elsewhere: it was pleasant to be there, to learn the Progress of the Gospel: the God of Mercy, we trust, was present; and every thing breathed confidence and brotherly love. Yet, looking at things only in a worldly point of view, those who attended the Meeting might well have been disheartened: the French Missionaries sent to South Africa have met with serious obstacles: they arrived in the midst of savage tribes, while a bloody war desolated the country: they have been hindered, even to the present time, from founding a Missionary Station, and no end can yet be seen to the difficulties in which they are involved. Surely such a state of things would have discouraged men not animated by deep Christian Piety; but the Members are, in general, truly converted souls, and what would have disheartened others has only inspired them with more zeal and devotedness. They understand that these obstacles are trials designed to prove and to strengthen their faith; and that, so far from being depressed, they ought to rejoice in them as in a new testimony of the love of God—not doubting that these afflictions will serve, sooner or later, to the advancement of the Gospel among the savages of South Africa. It is thus that all things concur to the good of them who love God.

The pious and excellent Director of the House of Missions, M. Grandpierre, presented a glowing picture of the progress of the Work of Missions in all parts of the globe: he shewed the Gospel advancing in the midst of idolaters from Polynesia to Greenland. He then gave an account of the efforts of our French Missionaries. His Address excited the liveliest interest in the audience.

The Treasurer's Report for the last two years shews an increase in the receipts of several thousand francs over the receipts of preceding years. Several New Auxiliary Societies have been form-

ed; and, every where, the zeal in favour of the Work of Missions increases. Glory, glory to God! It is He, who has sustained and strengthened us hitherto. He has made us rejoice in the severest trials; and He will, we hope, still cause our Missionary Institution to increase and prosper.

Our Readers will rejoice to hear, after these statements, of the remedy which has been applied in one of the instances of failure, by the *Formation of the French and Foreign Bible Society.*

The Directors of this New Society, who are among the sincere and zealous Christians of France, remark, in a circular issued by them—

Political circumstances have for a long time restricted the operations of Societies for the Dissemination of the Scriptures; but now the moment seems to have arrived, for prosecuting these labours on a more extensive scale. The wish not to confine them to one or two Denominations only—Denominations which constitute but a small minority in a country of 32,000,000 inhabitants—has been often expressed. It may with propriety be asked, whether the Christians of France ought not to feel themselves strongly urged to make efforts and sacrifices for distributing the Bible among the immense majority of their countrymen. And, besides, our geographical position, our language, and the intercourse begun by our Missionaries, give us facilities for sending the Holy Word into countries not so easily accessible to others; and these facilities given us by Providence, seem to impose on us imperative obligations. There are other countries on which we exert a social influence, which can be salutary only when a religious influence accompanies it. It is time for us to think of this.

Influenced by such considerations, and for the purpose of giving to the Bible Cause in France the impulse which it needs, a Society has been formed at Paris under the title of "The French and Foreign Bible Society." It invites the aid of all Christians, to whatever Denomination they may belong. The subjoined Constitution will sufficiently explain its object—an object which surely ought to enlist the sympathies of all who know that in the Word of God alone are found the conditions of public happiness and individual salvation.

From the Constitution here mentioned we select the following notices:—

—The object of the French and Foreign Bible Society, like that of the Societies already existing, is to circulate the Scriptures without note or comment.

—The Society shall not distribute the Apocryphal Books.

—The Society aims to circulate the Sacred Writings, not only in France, but also, as far as God may give the ability, in Foreign Countries.

—The funds of the Society shall be used in printing and purchasing Bibles and New Testaments; to be sold at cost, or distributed gratuitously, or at a reduced price, to the poor. They may also be employed in the translation and publication of the Holy Scriptures in Foreign Languages.

President, P. A. Stapfer.

Secretaries, Messrs. Juillerat-Chasseur, Henry Lutteroth, Frederick Monod, and Henry Pyt.

Treasurer, Mr. Hollard, Sen.

South Africa.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at the Paarl.

Commencement—The town named the Paarl is situated about forty miles eastward of Cape Town. Some good people at that place, desirous of promoting the religious benefit of the Slave Population in the neighbourhood, about the year 1813, erected there a Place of Worship for that purpose, capable of accommodating 300 persons. Missionaries had occasionally visited the place, and preached at the Chapel; but, from the above-mentioned period, till the arrival of Messrs. Campbell and Philip, the Society's Deputation to South Africa, in 1819, stated Services had been kept up, chiefly for the benefit of the slaves, by the inhabitants themselves. The Deputation, having learned that the good people at the Paarl had expressed an earnest desire that a Missionary should be permanently settled there, recommended to the Directors that the congregation should be taken under the wing of the Society; and Mr. Evan Evans, who had been sent out as a Missionary to South Africa in 1816, and who was, at that time, labouring at Bethelsdorp, as a suitable individual to take charge of the station. These proposals were approved by the Directors.

Oct. 1833.

Mr. Evans removed to the Paarl in November 1819; and immediately entered on the work of preaching the Gospel to the colonists and slaves, both in the town and in the surrounding country.

Labours of Mr. Evans—Mr. Evans's diligence and zeal, united with his consistent life, soon procured him the esteem of the people: the Chapel was unusually crowded with attentive hearers; and several of the slaves manifested serious concern as to the salvation of their souls: his labours in the country around were also attended with encouraging results; and, at one of the places visited by him in the course of these journeys, a Chapel was erected: a School, which had been instituted at the Paarl prior to his arrival, and an Auxiliary Missionary Society, which was formed soon after it, were both in a prosperous state. In 1821, several converted slaves were united in church-fellowship, and the congregation so much increased as to render a larger Place of Worship necessary: the attendance in the School, including adults, amounted to 170 persons, many of whom came from a distance: several populous districts in the surrounding country were stately visited, and the Gospel preached to the different classes of inhabitants with an encouraging measure of success: the aggregate number, who, at that time, either stately at the town or occasionally in the country, enjoyed the benefit of the preaching of the Gospel in connexion with the Mission, was about 2300; of whom about 1100 were Whites, and the rest Coloured people: a grant of land was, this year, made by the Colonial Government for the use of the Mission, on the application of Sir Jahleel Brenton, Bart., then Naval Commander on the station, who had some time before visited the Paarl, and was gratified by the appearances of benefit imparted to the slaves. In 1822, an Evening School was instituted for the instruction of slaves, of whom from 100 to 120 attended: the moral improvement apparent in the conduct of those belonging to this class who shared the religious advantages of the Mission, was such as to draw forth grateful acknowledgments from their masters; among whom were some who previously had been averse to the instruction of their slaves: in the course of this year, the number of scholars in the day-school increased from 170 to 200. During 1823, the congregation, composed of Hottentots, Free Coloured people, and Slaves, fluctuated

tuated between 150 and 300: the Monthly Missionary Prayer-Meetings were well attended; and satisfactory evidence was afforded that the preaching of the Gospel in the country had been made to some *the power of God unto salvation*: a Penny-a-week Association, composed of the instructed slaves, was this year formed, in aid of the Paarl Auxiliary Society. In the years 1824 and 1825, the congregation at the Paarl so much increased as to render it necessary to erect a more capacious Chapel; a design which had been for some time contemplated: during that period, the Missionary continued to perform his usual Missionary Tours; in the course of which he visited, in succession, eight different Preaching Stations, at each of which his congregations averaged about 150: during these years, the slaves exhibited further pleasing evidence of the benefit which they had derived from their religious advantages. During 1826, the congregation continued to increase; while the church consisted of 27 members, all of whom adorned their Christian Profession. Mr. Evans had now prosecuted his Missionary Labours for a period of ten years, when his health began to fail: with a view to its restoration, he proceeded to Cape Town; and thence, by sea, to Algoa Bay: from this voyage he derived temporary benefit; but eventually returned, with his family, to Europe: he arrived with them safe in England on the 2d of August 1827, but did not long survive his arrival.

Labours of Mr. Kitchingman—On the departure of Mr. Evans from the Paarl, Mr. James Kitchingman, who had previously laboured at Bethelsdorp, repaired thither as his successor at the station. The following year, viz. 1828, three members were added to the church, making the total number 29: the number of names on the register of the day-school was this year upward of 90, but the average attendance did not exceed 30. Of the state of the Mission in 1829, no report was received by the Directors. In 1830, the congregation from among the Heathen amounted to about 100; that composed of Colonists to about 150: in the Native Church, there were 31 members, of whom 14 were Free Coloured people, and the rest Slaves: the attendance at the day-school this year was about 20.

Labours of Mr. Elliott—In 1831, Mr. Kitchingman removed to Hankey; and was succeeded at the Paarl by Mr. Wil-

liam Elliott, who had formerly laboured in the island of Johanna, afterward at Cape Town, and more recently at Caledon, whence he removed to the Paarl, on the invitation of the congregation there. He arrived at the last-mentioned station on the 5th of May 1831; and was attended, during the remaining part of that year, by large congregations, both of Colonists, and of Hottentots and Slaves: the church, gathered from among the latter congregation, consisted of 30 members, whose Christian Department was, on the whole, satisfactory: the number of Free Coloured people and Slaves, who, during this year, received religious instruction in connexion with the Mission, amounted to about 500. In 1832, the average attendance on the public ministry of the Gospel at the Paarl was 230, and at each of the Eight Preaching Stations in the country about 320: the number of members composing the church was 32: the number of colonists who attended Public Worship in the afternoon of the Sabbath had latterly much increased: the distribution of copies of the Scriptures put into circulation by the Missionary during the year was considerable. According to communications from the Paarl received during the present month (September 1833), we learn that four had been lately added to the former number of converted slaves; and that a Chapel, erected at French Hoek, one of the Preaching Stations, was opened for Public Worship on the 28th of February last: the Missionary had recently visited a place distant about 40 miles N.E. from the Paarl, called Riebeck's Casteel; situated in a very destitute district, as regards religious advantages; and had been invited by the people to repeat his visit every month: an extraordinary interest had been excited in the Missionary Prayer-Meetings held at the Paarl (which are well attended) by the important communications to the Society, received during the past year from different parts of the East Indies.

The Paarl is the first which we have noticed of the numerous Missionary Stations scattered over the southernmost part of the vast African Peninsula—where it will be the prayer of the Society that the Gospel may continue to strike its roots, and spread its branches, and abundantly yield its fruit; nor will they fail to enlarge their prayer, that the Light of Truth may thence extend itself Northward to the shores of the Mediterranean;

diverging, as it advances, on the East and on the West, to the Indian and Atlantic Oceans, till all the tribes which inhabit the immense intermediate territory shall at length hear the glad tidings of the Gospel, and unite in raising to heaven the prayer of faith and the songs of salvation. [Directors.]

India beyond the Ganges.

CHINESE-FEMALE SCHOOLS.

THE Rev. Samuel Dyer, under date of Pinang, April 15, 1833, thus reports the

State and Prospects of the Schools.

The Chinese are strongly prejudiced against Female Education; but prejudices have given way among the people of that nation at Malacca and Pinang. Since the commencement of the present year our hopes have been considerably brightened. We have now, at Pinang, Three Chinese-Female Schools; and, what was never known before, the children come without solicitation on our part: our most sanguine hopes could not anticipate so much as this, but such is the fact; and I think it is worthy to be considered as a breach in the enemy's strong-holds.

We have also recently had applications from Chinese Females to become School-mistresses; whereas, formerly, we had to solicit them to undertake that office: and it is also a gratifying circumstance, that, in one of our new schools, we have some of the children who were in the first school which we opened, after our arrival on the island in the year 1827.

The numbers in the schools are not, indeed, great. This is partly owing to the smallness of the juvenile Chinese Population at Pinang; a large portion of the Chinese being merely emigrants, who, cherishing the idea of returning to China, do not settle here: the largest number in one school is 13 or 14 girls. When, however, we consider the innate prejudice of the Chinese against Female Education, I cannot but regard the present state of things as hopeful. Female Education is no longer a new thing.

The expense of the schools is confessedly great. This is principally occasioned by the expensive habits of the people: a Chinese Workman's wages are double those of the Natives of Madras or Bengal, and more than double those of a Malay; we have consequently to pay proportionally high for the Masters and

Female Teachers in our schools, both of whom are necessary for the system of instruction required by the Chinese. I, however, lay out the money subscribed for the schools just as I would if it all came out of my own purse; and so fully am I persuaded of the desirableness of Christian Schools AT ANY RATE, that I should not regret a cent of the money if I paid it all myself.

I am glad that our Friends in England have formed a little Society for the benefit of the schools. It is now almost an understood thing at Pinang, that Mrs. Dyer has an annual supply of useful articles to be sold for the benefit of her Chinese Schools. They always sell well, and very soon; and we have no difficulty in obtaining payment, as it always comes unsolicited. There is every thing, I think, to encourage us to go forward.

The Association to which Mr. Dyer alludes was noticed at p. 198 of our last Volume. Contributions in aid of these Schools, either in money or in useful articles, will be thankfully received by Mrs. Tarn, 10, Earl Street, Blackfriars, or 14, Tyndale Place, Islington; or by Mrs. William Tarn, 37, Cumming Street, Pentonville.

India within the Ganges.

Extracts from Bishop Wilson's First Ordination Sermon.

THE Ordination, at which the Sermon here quoted was preached, was held on Sunday the 6th of January, in the Cathedral Church of St. John, in Calcutta.

Mutual Charity in Missionary Labours.

In reference to a detailed statement on the Authority of the Episcopal Church to send forth its Ministers, the Bishop says—

It may be remembered, that, in this lengthened statement, I am instructing the Members of our own Communion only, and especially the young, in the grounds of a rational adherence to the religion of their fathers. With others I venture not, I desire not, to interfere. I yield most cheerfully to them the freedom of opinion which I claim for myself. To set every thing right according to our several judgments is impossible. Let us each, then, pursue our conviction of duty; and let us work, in the very best

manner, the existing materials and machinery found to our hand. Let us expend our strength, not in proselyting our Fellow Christians to our particular forms, but in converting the Heathen and Mahomedan Population, and in promoting truth, peace, and holiness among all who are already Christians. This is the truly charitable spirit. In this I am persuaded I shall have the concurrence of all thoughtful and discreet persons, of whatever Confession, in this vast Empire. It is not such well-informed and pious persons, even if they are adversaries, that I fear. The learned members of the Church of Scotland, and of all the Foreign Churches of Europe and Asia, I esteem and venerate. It is rather the inexperience of young, though well-meaning, individuals that I dread; who, though very slightly furnished with learning and only moderately read in past history, think they possess, in good intentions and a disregard of consequences, all that is necessary for assailing the most venerable and Scriptural Churches.

On this subject I concur with my revered predecessor, the First Bishop of this See. "If they act," says that great man, referring to different Missionary Institutions, not of the Church of England, "on the views of compassion for the Heathen which alone are professed," they will "avoid, instead of seeking, collision with the Established Church, or even with any sect which has accomplished so much that it may be said to be already in possession. The practicability of adopting this course of conduct for the present cannot be questioned. What immeasurable tracts still remain untrodden by believers in Christ! . . . By such a course of proceeding the work of conversion would be more rapid than it is at present; and, though nations might thus be gained over to modes of faith which we could not in all respects approve, yet, convinced that Christianity in any of its forms is beyond comparison better than Paganism, we should bless God for the result." (*Bonney's Middleton*, p. 222.)

Advantages of the Church of England for nourishing the Infant Churches in India.

For myself, I am persuaded that our National Establishment is peculiarly adapted for nourishing the Infant Churches in Eastern Asia. The Native Converts can never stand safely alone. A general Christianity would soon be no Christianity at all. A Scriptural Liturgy, Offices for the Sacraments, a well-regulated Ministry, a Presiding Helper and

Overseer, that is, a Bishop, and the protection of a Christian State, are most needful for their steadfastness and growth in Christianity.

Among the possible forms of Church Government, then, surely our own would have a claim to consideration, even if she had not set her foot in India. Her mild paternal discipline, her tolerant spirit, her moderate and wise and Scriptural doctrines, her simple affecting Liturgy, well qualify her to give solidity and permanence to the young and feeble religion of Asia. But she is already among us, and is gradually diffusing herself by her Chaplains and Missionaries. She makes, therefore, a peculiar demand on the allegiance of those who profess to be her members. Nor do I doubt that she will take her full part in the mighty enterprise of illuminating the Heathen around her; and thus become a blessing in the Eastern, as she has long been in the Western World.

And surely there will be an additional pleasure in propagating Christianity in unison with the sympathies and usages—with the self-same Litanies and Lessons—with the very Catechism and Offices, which are in veneration at home: not to say, that the training of our Converts in our National Church will be the most likely way of attaching India to the British Sceptre, and of creating a point of continued affection between our Government and its Native Subjects and Allies.

Multiplied Present Advantages for Missions in India.

The power entrusted to the arm of Britain is unexampled. About a sixth of the Human Race may be now subject to her sway, or united with her by alliance, or under her beneficial influence. A greater population probably owns her sceptre in India, than any of the Four Ancient Monarchies which claimed to be universal.

The equity and mildness of England's use of this power, her fidelity to treaties, the purity of her administration of justice, the benevolence and honour of her chief authorities, civil and military, the fame of her inventions, of her arts and sciences, and of her civilization, have long surpassed those of preceding Dominant Powers in India.

At the same time, the unnatural institution of Castes, the impure rites of an Idolatry unsupported by any one evidence of a divine authority and hostile to the welfare of man, and the fierce but irrational claims of a Prophet who founded

his imposture on the sword, are tottering with their own weight.

The Native Press and Schools for Literary Education are beginning to diffuse general knowledge, and to lay the foundation of historical and geographical truth: for they are, doubtless, awakening a spirit of inquiry; and, if this secular knowledge be conjoined with fixed moral and religious principles, the Native Mind will soon be prepared for receiving evidence aright, and listening with humility to the proofs of Christianity.

The protection of the British Power, thrown around the Missionary in his civil capacity, while he conducts himself discreetly and peaceably, which I trust all before me will never cease to do, is a further advantage in pursuing his humble labours.

The refutation, by lapse of time and the evidence of fact, of the prejudices against peaceful attempts to diffuse Christianity, as if they could be mistaken by the Natives of India for a violation of compacts and treaties, has now long been admitted, and places the enterprise of the Missionary on a vantage ground of unspeakable importance.

The growing piety and zeal of many of the Civil and Military Servants both of His Majesty and of the Honourable Company are removing one grand obstacle to the Progress of Christianity—the unholy lives of Professed Christians; and are raising up active friends in various quarters.

The wide diffusion of the translations of the Scriptures in most of the languages and dialects of the East, more especially in the Chinese, however imperfect many of those translations may be, is a most important preparation for the Conversion of the Heathen.

Nor is the Success already obtained a small additional encouragement—for many have already been gathered in as the first-fruits of the harvest. In the South especially, as much as a hundred years since, numerous Converts were made and Churches formed by the labours of Ziegenbalg, Grundler, and the venerable Schwartz.

The open acknowledgment by Great Britain of the duty of Christian Missions is most important. I allude, not only to the individuals who in Private Societies are engaged in the work; nor to the Society for Church Missions merely, now for more than thirty years prosecuting her task and attracting the confidence of

the Church at home and abroad; but rather to the National Proceedings of the Incorporated Society for Propagating the Gospel in Foreign Parts, both by the Collections at home under the King's Letters throughout the kingdom for its support, and here by the noble edifice on the banks of the Hooghly, Bishop's College, which salutes the Christian eye as it approaches the capital of India, and testifies the desire of England to bless her Eastern Empire with the knowledge of Christianity.

Then, the esteem now generally prevalent for the Cause of Missions is a further encouragement. That esteem has risen—is rising—and will rise, I trust, yet higher.

In fact, the more, my Dear Hearers, you value your own salvation, the more will you prize the means for diffusing that salvation among the Heathen. The more you feel your natural state of blindness, your subjugation to Satan's power, your guilt and condemnation before God, your exclusion from holiness and heaven—the more will you value, first in your own case, and then in the case of the Heathen, the blessings of the Gospel.

CHURCH MISSIONARY SOCIETY.
TINNIVELLY.

To the details relative to this Station given at pp. 413—422, we subjoin some further notices. Mr. Schaffter thus speaks of the

Number and Character of the Native Assistants.

In the beginning of every month, all the Schoolmasters repair to Palamcottah, to deliver their Reports, to receive their salary, and to be further instructed in the Christian Religion. A small *batta* (allowance), regulated according to the distance from which they come, is allowed to them. They remain three days here; and I hope these days are a great blessing, both to them and to me. I have then the pleasure to instruct them further in the knowledge of the Gospel, a portion of which every one of them commits to memory. I have also the pleasure to see that some of them are growing in the knowledge of Christ, in desire after His grace, in truth, and in faithfulness. Some of them, who, when first received as Schoolmasters, were in great ignorance respecting the things which belong to their eternal peace, and altogether care-

less about their souls, are now very differently minded. The salvation of their souls is now become a thing of great importance to them. They like the Word of God, and give evidence that they are convinced in their hearts of the truth of the Christian Religion. During the course of last year, three Schoolmasters, two of them very respectable and well-qualified men, have forsaken Heathenism, and have been admitted by Baptism into the Christian Church. They have since conducted themselves in a manner worthy of the Gospel. Others seem disposed to follow their steps.

I must, however, observe here, that though several Schoolmasters shew evidently that they are impressed by the Word of God, many are still altogether careless, and go through their duties, and submit to Christian Instruction, for the sake of salary only. Yet we do not despair of them. Those who are now careless, may be, in a short time, sincere confessors of Jesus. Of our Schoolmasters, ten are Baptized Christians: all the others are Heathens; but, of these, ten are, as far as I can judge, *not far from the Kingdom of God.*

We have now, in the Preparandi Class, five men, from different places, preparing for the work of Schoolmasters. Mr. Rhenius instructs them in the evening, and I in the morning, along with some other young men, who are preparing to become Catechists. I am going through, with them, a Catechism on Sacred History. It is pleasing to see how the truth commends itself to the hearts of some of them. Some days ago, while I was relating to them some particulars of the life of Jesus, one of them, apparently quite struck, said, "This is very excellent! but, pray, how do you know that this is all true?" This question gave me a favourable opportunity to lay before them the principal evidences of the Christian Religion.

All our Schools are superintended by three Head Schoolmasters, who visit them once in two months, and, by examining them, ascertain the attendance at each School, and the progress of each child in the School. Toward the end of the month, the Head Schoolmasters return to Palamcottah, and deliver their Reports to me.

In reference to a point of considerable importance, it is said—

The question has often been asked,

why we employ Heathens as Schoolmasters. The answer to this question is, that we must take the people as they are, and not as they ought to be. We can establish Christian Schools, with the agency of Heathen Masters, in places where it would be in vain to attempt it with Christian Masters. Should we, on this account, deprive such places of the blessing?

Under date of July 28, 1832, Mr. Schaffter adds:—

The Schoolmasters and Catechists arrived at Palamcottah, to attend the Monthly Meetings. We have now, in this Mission, more than 100 Catechists and 50 Schoolmasters: so that, when all of them come together at Palamcottah, they form an army, which must appear rather formidable to Brahmins and the other enemies of the Truth.

Mr. Schaffter adduces the following proofs of the

Beneficial Influence of the Schools.

Our Schools have been a great blessing to this country, during the past year. I have already noticed, that they diffuse a beneficial light on the Heathen Population around them, and stir up a spirit of inquiry. I have noticed, also, that, through their means, some of our Schoolmasters have been brought to a saving knowledge of Christ; while others are become serious concerning the salvation of their souls. It remains to shew what an effect the instruction given has upon the children who receive it. Two instances only have come to my knowledge, during the past year, where Christian Instruction seems to have been effectual to real conversion.

One of these was the case detailed at p. 416 of our Number for September; and the second was of a Boy of Nellore, who, two months before, had died in the Lord. Mr. Schaffter proceeds—

Though instances of this kind are very few, we have a number of others of a less striking nature, but likewise very encouraging. The children who have attended our Schools are, generally speaking, much less prejudiced against Christianity, have a mind much more open for the truth, and are much more friendly with the Christians than those who have not attended; and they often, also, defend the Christian Religion, when it is attacked.

When I visit a School, young men, who formerly used to attend it, often make their appearance, and ask me for a Tract. They always seem to engage with pleasure in conversation on Christian subjects. There is a young man in the South, of great influence, who, seven or eight years ago, used to attend our School at Vannarpatal. Though professedly still a Heathen, he is a great friend of Christians, and makes use of his power in assisting and protecting them. Lately, in a dreadful affair which happened in his neighbourhood, in which a man was killed, he exerted his influence to check the calumny of the Heathens against the Christians; and he succeeded in rescuing some of them, who were falsely accused, from being taken and brought to trial. He told one of our Head Schoolmasters, who asked him about it, "I shall never forget that I have been instructed in a Christian School." All these instances shew that our Schools are a means, in the hand of God, not only in making Christians, but also in procuring friends to Christians.

We may add a further illustration of this topic, from the following circumstance, which occurred to Messrs. Schaffter and Müller on their journey. It is related by Mr. Schaffter.

Nov. 16.—We proceeded to Odankoody, a large Heathen Town, where we have a School, which both Mr. Müller and I examined. It is in a prosperous state: children of Mahomedans and Heathens of high caste attend; and they all, without one exception, repeated their lessons well. I was surprised to see how much these children had profited in Christian Knowledge, considering the short time of their being under instruction. During the examination, Heathens and Mahomedans were pressing on one another, to get a place to witness what was going on. The School was full of, and surrounded by, people, whose curiosity seemed to be in a high degree of excitement; so that, during the catechizing of the children, a complete silence reigned. They most likely had never seen such a thing in their town; for I really believe we are the first two Missionaries who ever came here. After the examination was over, I addressed myself to the bystanders, and spoke to them on the vanity and foolishness of idolatry, and of every other creed, when put in comparison

with the knowledge of Christ our Saviour. I told them, also, that it is in order that they may become acquainted with that Saviour, that the Christians in Europe, who seek their real good, have established a School among them. After dinner, we left this Heathen Town, wishing that the *Sun of Righteousness* may soon shine brightly upon its inhabitants.

Remarks on Persecution.

We have had occasion, at various times, to notice the persecution for righteousness' sake suffered by the converts to Christianity in India: the Journals of the Missionaries abound with details upon this subject. We are aware, and we desire that our Readers also should be aware, that this kind of trial, and trials even far more severe, may be expected, wherever the Kingdom of Satan is disturbed. *In the world ye shall have tribulation*, was the explicit declaration of our Lord to His Disciples, when about to enter upon their great work of evangelizing all nations.

In an age like the present, when the principles of Civil Liberty and Religious Toleration are better understood than formerly, it is, however, far more practicable than it once was, to enforce on the public mind views of the duty of protecting professed converts to Christianity. The intercessions of Christian Brethren, on behalf of the rising Churches of India, should be earnestly addressed to Him who is able to make all things *work for good to them that love Him*. *The wrath of man turns to His praise: the remainder thereof He restrains*.

Gradual Decay of Idolatry.

July 12, 1832 — Yesterday | was the great Idol Feast in Tinnevely, when the huge car was pulled. It is remarkable, that the difficulty with which they have finished these jobs, of late years, has made them, at last, a little wiser; for they have taken down two stairs of the great machine, whereby it has been lightened by about 100 coolies' (porters') load. Still they had great difficulty yesterday. A wheel began to crack, which obliged them to put on another. There were not enough people to pull it, and the Swamy

has been standing out all night. To-day they finished the business at last, but not before another wheel was ready to give way. A great part of the day, I was engaged in hearing some sad differences which have arisen between the new Country Priest at Tanjore, and one of their Congregations. [Rev. C. T. E. Rhentus.

Distribution of Religious Tracts.

Upon this subject, Mr. Schaffter reports, under date of Dec. 3, 1832—

We had the Anniversary Meeting of the Tract Society. Though it was not so well attended as last year, yet it was not the less interesting. Some of our Native Brethren spoke with a great deal of clearness and power, and in a manner which would do credit to European speakers. Since our last Meeting, 733 rupees have been collected; and 50,000 Tamul Tracts, of thirteen different kinds, have been printed, and mostly circulated, by this Society. May the Lord continue to give His blessing to the same!

At rather an earlier date, Mr. Schaffter makes the following

Important Remark on Missionary Journals.

I have been told by a respectable Christian, that the Missionaries indulge too much in hope, or express, at least, too much of it, in their Journals. I can only say to this, that no man can be a Missionary without having a reasonable and Scriptural hope that God will bless his labours. Such a one will, of course, rejoice, and be confirmed in his hope, as he sees some indications of Divine Grace in the souls of those to whom he is called to preach the Gospel: and why should he study to conceal his hope from those who assist him in his work, and who, like him, live by hope? A Journal must consist of facts; but let nobody prevent hope accompanying them. Hope is not exaggeration.

Summary of Tinnevelly Schools.

Number of Villages containing Schools.....	67
Number of Scholars:	
Boys	2137
Girls	115—2252

ALLEPIE.

State of the Mission.

The Rev. T. Norton, while he laments his inability to report a rapid advance in the Missionary work in its most important part, the salvation of souls, still considers that Divine Knowledge is on the increase.

He states, Dec. 8, 1832—

The Word of God is gaining ground in the judgments and consciences of all descriptions of people: a persuasion that the Religion of the Sacred Scriptures is the True Religion is so extensively felt, that the Heathen are ashamed of their idols and superstitions, and frankly acknowledge that they are of no avail, and cannot save them.

Of his daily opportunities in the domestic circle to preach the Gospel, Mr. Norton gives a good account. He says—

Our opportunities of Family Prayer are, apparently, very encouraging. Every morning, with adults and children, there are about 70 individuals present, hearing the Word of God, and bending the knee before the Throne of Grace.

Mr. Norton also reports several conversations which he held with Mahomedans; in which he found their prejudices so far softened, that they were willing to listen to the conversation of the Missionary, and to read the Scriptures of Truth.

NASSUCK.

From the eastern side of the Peninsula, we pass to this New Station on the western; lately formed by Messrs. Mitchell, Dixon, and Farrar, whose first proceedings there were stated at pp. 315—319.

Labours under Discouragement.

The difficulties encountered by the Missionaries, on entering upon their labours at Nassuck, were noticed at p. 316. These still continue, and severely try the faith and patience of the Labourers. The following extracts from the Journals of Messrs. Mitchell and Dixon will give our Readers some idea of these difficulties, and of their depressing effects on the minds of the Missionaries. We select them, partly with the view of duly impressing our Christian Friends with the real character and heavy pressure of the trials which await the faithful Missionary in *breaking up fallow ground* in India, and partly in the hope thereby to excite their sympathy and draw

forth their earnest *instant prayers* on behalf of those who are thus *bearing the burden and heat of the day*, in Christ's Vineyard.

Proceedings at Nasruck.

Dec. 21—24, 1832—On two or three occasions, within these few days, I have had encouraging attention from some of the poor people about the skirts of the town; but they do not understand us so well as do the Brahmins and others, to whom we generally go; and further, they neither assemble in so large a number, nor listen for so long a time.

Dec. 26—31—I have several times attempted to canvass the great points with Mussulmans. I find them more sensible than the generality of Hindoos, and a great deal more tolerant than I expected.

Feb. 21, 1833—In the evening I went out, intending, if a tolerably fair opportunity presented, to speak. The people all shunned me, as they would a plague. It is somewhat disheartening; but it is what we must expect. I believe it to be nothing but the offence of the Cross—a real hatred of the truth—which makes us so unpopular.

Feb. 23—Went to the Brahmins. With a mock civility, which imposed on me, they gave me a seat. For a few minutes we talked quietly together on the grand points of our difference: the fire then blazed: they became so very angry, that I would have left them, but for the crowd of Soodras that had assembled around. For their sakes, I went on talking to the Brahmins, whose vituperations were at least so blasphemous and indecent, that it was a clear duty to retire: I told them that I felt it to be so. I then addressed the Soodras; but, encouraged by the example and presence of their superiors, they were just as bad, only their ribaldry was coarser. Our Pundit well says, "This is the work which kills Missionaries so soon." The excitement and subsequent depression which such a scene occasions are very trying. [*Rev. W. Mitchell.*]

Nov. 23, 1832—Addressed a crowd of people to-day in front of an idol temple. I spoke to them on various leading truths of Christianity, endeavouring to exhibit them in the most impressive light, and to persuade the people to reflect seriously on their nature and importance. Seriousness, however, is a temper of mind rarely to be observed among these people, except in the pursuit of worldly advantage or enjoyment. Sometimes, when I have

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done speaking, one of my hearers comes forward and accosts me;—not to inquire concerning any thing of which I have been speaking, but to ask if I can give him any secular employment.

Nov. 26—Went this afternoon to the bank of the river, and addressed a crowd of people in front of an Idol Temple. By way of introducing myself, I offered them some Tracts: none, however, would accept them. I spoke to them, as well as I was able, on the evil of sin in general, and of idolatry in particular, and exhorted them to turn from these vanities to the only True God, through the only appointed medium of acceptance. So blinded and hardened are these people, that but few heard with any seriousness, and the greater part contemptuously scoffed.

Nov. 29—Addressed some people this afternoon, in front of an Idol Temple. Though I labour among these people daily, endeavouring to lead their thoughts and attention to the momentous concerns of Religion, still I cannot discern any salutary effects produced upon them. Individuals whom I have met and frequently spoken to, when examined as to their knowledge of what I had formerly delivered in their hearing, appear as ignorant as if they had never heard it. We cannot now be compared to husbandmen sowing seed: we may rather be likened to persons entering a sylvan wilderness, and beginning to clear away the brushwood, in order to prepare the soil.

Dec. 1—Spoke to the people this afternoon, in a Bazaar. When I was speaking of man's sinfulness, and his utter inability to procure himself any merit in the sight of God, an old man said, that when he trampled on an insect and killed it, he incurred guilt; but as he was a husbandman, and, by the fruits of his labour, fed both man and beast, the merit of this counterbalanced the guilt incurred by killing insects. Such are the notions these people have of sin, and the means of expiation. Totally overlooking the state of the heart and conscience, they suppose guilt and merit, sin and holiness, to consist in little external things which in themselves are indifferent.

Dec. 5—Spoke to some people this evening, in a street in the skirts of the town. I began by addressing an old man who was sitting at the door of his house, and asked him if he ever thought of God and Divine Things. He replied by joining his hands, putting them to his brow, and pointing upward to hea-

ven; thereby indicating, that he revered the Supreme Being, and committed all his concerns to Him. I replied, that those who fear and trust in God must worship and obey Him according to the laws and ordinances which He has appointed; but that at present he and his people are not living in obedience to those laws, nor in the observance of those ordinances. I endeavoured to tell this man, and others who assembled around, as plainly and perspicuously as possible, the truths of the Gospel; but without any evidence that any thing I said was clearly understood.

Dec. 8, 1832—Addressed a company of people this afternoon on the bank of the river, in front of an Idol Temple. The greater part of our audience were Brahmins, who, as usual, were very captious and noisy. I generally endeavour to avoid answering their objections, except when they are somewhat reasonable; but bring before them as much of Christian Truth as I am able to do with any degree of intelligibility. I wish I could have more sympathy and pity for these people; for it is truly lamentable to see men, who are mild in their tempers, temperate in their habits, and decorous in their manners, following the absurdities and monstrosities of idolatry.

Dec. 17—Spoke to some people to-day in a street. To several of them I had frequently spoken before, but found that they had not considered what they had formerly heard. I endeavoured to lead their attention to the same subjects again, and to inculcate the necessity of thoughtfully and seriously considering them. I had the grief, however, to perceive, at the close, a burst of laughter, as the only effect of my attempts.

Dec. 24—Spoke to some people to-day in a grass-market. Instead of understanding the truths we preach to them, they appear to grow more hardened and more rude the oftener they hear them. There was a Brahmin present who behaved in a very offensive manner. I requested him not to laugh at serious things. He told me to weep. I replied that I well might, seeing them hastening in the way to ruin. He said that we need not do that; for if they saw us destroyed, they would rejoice. So much for their good wishes to us and our cause. [*Rev. J. Dixon.*]

Proceedings on a Journey into the Interior.

In January and February, Messrs. Mitchell and Dixon made a Missionary Tour, for about a month, into the

interior; extending their journey as far as Aurungabad, in the Nizam's dominions, and lying about one hundred miles nearly due east from Nassuck.

Jan. 19, 1833—Went this morning to Niphar. The people came to listen in small numbers; but were disposed to cavil at every thing that was said. In the afternoon it was much the same. Two men, whom I supposed to have been Writers in some Government Office, were especially rude and blasphemous. All the inhabitants of this place seem impressed with the belief that we owe our support to a crafty policy of Government: some Brahmins, I fancy, have given them this opinion. So little currency has truth in India, that it is almost useless to deny this charge. We therefore scarcely dwell on it; telling the people, that, even admitting what they say on that subject, our declarations about Religion are still most important, as well as true.

Jan. 20: Sunday—I visited the village in the evening: there was scarcely any attention to the things that I said: just enough was received to serve as ground for jesting. It is thought a Missionary should be a man of feeling: perhaps he should: but if my feelings were one degree more tender, I should be utterly unable to go on as I do now. It is most painful daily to force your conversation on a scoffing and suspicious people.

[*Rev. W. Mitchell.*]

Jan. 23—The Jaghiredar* of the district of Veechoora having sent us an invitation to have an interview with his Pundits, we readily accepted it, and went to the Wada, or mansion of the Jaghiredar. There we found arrangements made for the interview—seats placed—Pundits present—and a multitude of the villagers assembled. We endeavoured, as soon as convenient, to bring their attention to the subjects of Religion. The Pundits were men of mild tempers and polite manners, sensible, and well versed in the doctrines of their system. The Jaghiredar, a Brahmin also by caste, was exceedingly civil and polite. It is seldom that Brahmins are disposed to treat Missionaries with such kindness and candour. We improved the occasion to the best of our ability, in communicating to them the most important information on the most interesting of all subjects; but so thick are the films which obscure

* The holder of a district or Jaghire.

their mental vision, that it would require many such conferences to give them even a glimmering of true light on the peculiar doctrines of the Gospel. The sum of what could be gathered from their statement of their own views was this, that those who are diligent in observing the requisitions and prescriptions of the Shasters shall finally obtain the beatitude promised to the devout; but those who pursue the contrary conduct shall, beyond the grave, be in a state similar or inferior to that which they have occupied in this life, either in the same or some other mode of existence. [Rev. J. Dixon.]

Jan. 24, 1833—We again went among the people of Veechoora in the afternoon, and had a tolerably fair hearing from companies of 40 or 50 people, in two or three places. On the whole, we reckon that we have been well received at Veechoora: we attribute it mainly, however, to the fact of no Missionary Effort having before been made here; and cannot but be concerned to observe, that just in proportion as the people become familiar with our object are they disposed to treat us with slight and contumely.

Jan. 28—We went into the village of Yewala. Found it larger than any we have seen since leaving Nassuck. The first man to whom we addressed ourselves said he knew that the wrath of God was declared against sinners; but that, even with such an admission, their own religion was fittest for Hindoos; and no other god so great as Siva. He appeared to have got, from a Tract or otherwise, some notion of Christianity; but had certainly received no serious impression of its importance. In the course of the day, we were informed that two of the Scotch Missionaries, about a year ago, staid here five days. About four o'clock we repaired to the Bazaar, where we remained until it was almost dark. The people were very noisy and uncivil; so much so, that our voices were frequently quite drowned by hooting or clamour; and it was impossible, at the best, to speak for more than five or ten minutes at a time. From the levity and incivility with which the people of this town receive us, we could, without having heard it, quite conclude that they had been visited by Missionaries. It is very discouraging thus to find, that where the truth has been before declared and pressed upon men's souls, there the greatest antipathy is exhibited against it. [Rev. W. Mitchell.]

Feb. 1—Spoke this morning to the people who assembled at the Temple in which we put up. There was present a Brahmin, well versed in the Puranas (Sacred Poems) and other idolatrous writings, and gifted with an indefatigable fluency of speech. His discourse was a striking specimen of the manner in which the minds of Heathens wander in the mazes of error. To the best of our ability we set before him plain Scripture Truth, as the appointed and best means for enlightening the dark mind; it being a hopeless expedient to follow it through the labyrinths in which it is entangled.

Feb. 4—Vaijapore.—After all that we have spoken to the people in this village concerning Christianity in general, the sum of the knowledge which any of them appeared to have acquired from our preaching was this—The invisible God is to be worshipped: idolatry is not to be practised. [Rev. J. Dixon.]

Feb. 5—Kuringao.—I spoke to as many—8 or 10 persons—as would come round me. After talking about half an hour, I asked them what they understood of all I had said, and had the mortification to find that they had not a single idea of it. I repeated it again and again, and pressed them, with all the earnestness I could, to think and pray. There is universally prevalent, among these poorer classes of the people, a sad but deeply-rooted conviction, that they have no business to know any thing of Religion, and ought to leave it all to learned men. [Rev. W. Mitchell.]

Feb. 11—Went this morning into the most populous part of the city of Aurungabad. It is inhabited by a mixed people, but principally by Monguls or Mussulmans: the current language is Hindoostanee. I spoke to some people in Mahratta, but they did not understand me. I afterward met some Mahratta Brahmins, from Satara, to whom I spoke, and introduced the subject of Religion. They invited me to their lodging, and introduced me to the principal person of their party, a lusty middle-aged man, who received me with much civility. I spoke to him and all present on various subjects of Religion, endeavouring to give them a clear statement of the history, nature, and design of Christianity, and to inculcate upon them the importance of making it a subject of accurate inquiry, and of serious consideration. This person told me that he had received Tracts at Satara on the subject of our Religion; but that he did not under-

stand them, and preferred the religion which he had received from his ancestors. I replied, that he should not receive his religion, even from them, without inquiry and examination; which, if he would exercise with candour, he would soon perceive that the religion of his fathers is inconsistent, not only with the perfections of God, but even with reason itself.

Feb. 15, 1833—Daulatabad.—Addressed the people in the Bazaar in the evening, and gave away some Tracts. About half an hour after I had returned to my lodging, a Brahmin brought me back most of the Tracts which I had distributed, saying that they did not wish for our books; as they have Shasters of their own, and to them they would listen. He was attended by a company of men and boys, who went away shouting, after the Tracts were returned. Such is the encouragement we find in our attempts to introduce, by preaching and other means, among this people, the knowledge of True Religion!

*Feb. 16—*Set out this morning from Daulatabad north-westward, to a village called Roza. This also is under the Government of Hyderabad, the population being chiefly Mussulman. Soon after I had arrived, and had put down in the court of the mosque, some Mussulmans came and asked for a Tract. I gave them one in their own language, which, about an hour after, they returned to me, with an order to leave the village before evening; or if not, that I should be put out by force. From their angry and rude behaviour, I saw it was inexpedient, and even dangerous, to attempt any thing among them. They even told one of my people, that they would kill the man who should attempt to give away another such book in the village.

Feb. 17: Sunday—Yerola.—This being what the Hindoos call Shivuratri, or a fast kept in honour of the god Siva, and this village being accounted a holy place, a great number of people from the surrounding country assembled here to-day, to hold a Yatra (festival). As I had pitched near the scene of the Yatra, I was surrounded all day by numbers of people, to whom, according to my ability, I spoke on the subject of Religion. While I endeavoured to shew them the folly and futility of those observances on which they place reliance, I explained to them the nature and the means of that only salvation which God has appointed, and endeavoured to impress upon them the

importance of making it a subject of serious attention. Some were captious and cavilling, others careless and inattentive hearers, and all alike were indifferent and uninterested. In the evening the image of Siva was brought out of the Temple, and exhibited, in procession, to the gaze of the giddy and puerile multitude, who hailed its approach with frantic acclamations. On beholding such scenes, one is struck with wonder at the absurdity and debasement of which human nature is capable.

[*Rev. J. Dixon.*]

The following passages shew, however, that the Missionaries were not left without some glimmerings of light, to cheer them in their weary path.

*Feb. 14, 1833—*After the evening's ride to Kuringao, a degree of encouragement was mercifully given to me, which I always the more need after an unsuccessful effort such as was that in the morning. Two little parties, of about twenty persons each, heard me with the appearance of more seriousness and intelligence than usual.

Feb. 15—Visapore.—Was this evening saved the trouble of going into the Bazaar, by the people flocking to the Temple where I have put up. I think I left upon the minds of many of them some tolerably clear impressions of the following truths, the discussion of which a Brahmin's ignorance led me into:—That Brahmins are not gods; that there is no transmigration of souls; that men's sins are not to be ascribed to fate; that a sacrifice like Christ's was needed for men.

*Feb. 16—*Spent the heat of the day at Indersool. Was able, in the afternoon, to get about thirty of the inhabitants together, to whom I spoke for an hour: was pleased to hear them make some inquiries about "that Jesus Christ of whom so much was said in the books" which we gave them on the 1st instant.

[*Rev. W. Mitchell.*]

Description of Aurungabad—its Mosque, and Tomb.

Aurungabad was, in 1634, made, for a season, the metropolis of the Mogul Empire, and was the favourite residence of Aurungzebe, from whom it received its present name. It is now fallen from its ancient grandeur—a deserted capital, amidst extensive ruins. It is chiefly distin-

guished for a mausoleum, erected by Aurungzebe to the memory of his first wife, and which, in splendour and magnificence, is second only to the celebrated TAUZE at PERA.

Feb. 9, 1833—Set forward again this morning from Nijampore to the city of Aurungabad, which was formerly the seat of a considerable branch of the Mussulman Empire. It is a large and populous city, though evidently much departed from its former grandeur; many of the mosques being in a decayed state, and many habitations fallen to ruin. Near the place in which I put up, there is a large mosque, surrounded by a spacious garden, well enclosed, and elegantly laid out, having walks, paved with hewn stone, intersecting each other at right angles. The mosque is a very handsome structure, having a magnificently arched entrance, lofty minarets, and the centre surmounted by an elegant dome. In the centre of the edifice, directly under the dome, is the representation of the grave of Mahomed,* strewed with flowers, and enclosed within a handsome marble railing. The floor is paved with marble, and above is a gallery of the same material. Both the mosque and garden must have been works of great expense; and both their design and execution are worthy of the taste and genius of an enlightened and cultivated people. I ascended one of the minarets, and viewed from it the city and surrounding country. The city is well supplied with excellent water, and interspersed with gardens well stocked with healthy and luxuriant plants. The surrounding country is beautified with verdant fields, and groves of trees of richest green. [Rev. J. Dixon.]

Mr. Mitchell thus notices the tomb:—

Feb. 12—In the morning, went to see the tomb which, about 200 years ago, Aurungzebe erected over his favourite wife. It is a most magnificent specimen of Mussulman architecture, and must, I suppose, have cost 40,000*l.* or 50,000*l.*

Mr. Dixon gives the following account of a

Visit to the Caves of Ellora.

Feb. 18—Visited, this morning, the Caves of Lena, called, by Europeans, the Caves of Ellora. Some of them are not caves, but forms of Hindoo Temples

hewn out of the mountain rock. Others are real excavations, and may be properly called caves. Some of them are square, others oblong. Those which are square have four rows of pillars parallel with the sides: those which are oblong have two rows parallel with the longest sides. The excavations are different in height, varying from about 12 to 20 feet. The whole of them are the work of superstition, and have been executed by the votaries of the same system of idolatry which now prevails throughout India. This is evident, not only from the architecture and sculpture, which exactly correspond to those of the temples built of hewn stone throughout the country, but also from the sculptured scenes being all allusive to the stories related in the Puranas still universally current among the people. These scenes are sculptured on the sides of the excavations, and principally refer to the actions of the god Siva and his wife Parvati. The most elaborate and best-executed of these sculptures are, one which represents the marriage of that god and goddess, and another which exhibits them at a game of dice, in which Siva was defeated. There are also sculptures representing the god Vishnu, and his wife Lukshmee; Bhairun Hunooman, Kuneebhukurnee, the Rishi Gautama and Markundu, the chobdars or mace-bearers of Siva; the god Rama; the Devata Ravunu, &c. All these were pointed out to me by the Brahmin who showed me the excavations. At the inner end of each excavation is placed, or rather cut out, the emblem of Siva; which proves, as well as the sculptures being mostly allusive to Siva, that these excavations have been executed by the votaries of that execrable idol. I asked the Brahmin by whom the excavations were believed to have been made. He replied, "By the god Viswukurma," or Vulcan of the Hindoos. This is generally believed by the Hindoos to be the origin of these excavations; which is one among the many evidences of the puerile standard of this people's intellect. These excavations have been works of labour and persevering application. Some of them have two stories, with pillars, stairs, and staircases hewn out of the solid rock. I should doubt if they are of great antiquity, for the stone of some of the excavations appears to be of a nature not fitted long to resist the injury of time. The caves are about a mile distant from

* The mausoleum above mentioned.

Yerola or Virola, a Brahmin village, which is now, like all the villages of this region, in a decayed and dilapidated state.

Illustration of the Character of Hindoo Idolatry.

The following extract from Mrs. Farrar's Journal illustrates the ignorance of the Hindoos, and the absurdity of their superstitions.

Oct. 13, 1832—We visited to-night a small Temple of Khundoba, where a young buffalo was sacrificed a few days ago. The temple is a short distance from the town, and stands upon a little eminence by the road-side, surrounded by Peepul-trees, which are sacred to Siva. Within the temple was a stone figure of Khundoba, seated upon his courser. The steed is trampling upon the body of the Devata, or Demon, whom Khundoba has just killed. The figures of the horse, and of the vanquished Devata, remain; but some mischievous boys have stolen away the god from his worshippers. Khundoba is an avatar (incarnation) of Siva; but I have in vain tried to learn his history. He is principally worshipped by the lower castes; but they appear to know no more of him *whom they ignorantly worship*, than that he is Khundrow, or Khundajee; both which are appellations of respect. I begged the Pundit and Puntajees to furnish me with some account of him; but they are Concanar Brahmins, and this is a Deccanar god: they therefore knew nothing about him; and if they were to ask the Nassuck Brahmins, they would only obtain insult and abuse, as it would be immediately suspected for what purpose the information was required. Well may it be said to this people, *Ye worship ye know not what*.

State of School Proceedings.

Little has hitherto been effected in the establishment of Schools. From Mrs. Farrar's Journal, the following particulars are gleaned. In this sphere of labour, also, much discouragement is experienced; but the patient labour of the believing Missionary is not bestowed in vain: *in due season we shall reap, if we faint not*.

Oct. 13—Nassuck.—Three little girls had been assembled in a School, but to-day they all, with one accord, expressed

their determination to leave it. The woman, also, from whom the School-room had been hired, refused to let it be retained under double the sum for which she had formerly agreed. Determined opposition is shewn to Missionaries and Missionary Plans, on every side and in every way. The people imagine that neither bribery, force, nor fraud will be wanting to compel them to be Christians: many stories to this effect have been invented and circulated, and we are, in consequence, regarded with hatred and fear, and treated with insolence. O Lord! do Thou give unto Thy servants the prudence of the serpent and innocence of the dove; and do Thou bestow that *mouth and wisdom which the adversaries shall not be able to gainsay or resist!*

Oct. 19—Much difficulty continues to be experienced; but we trust in the Lord. Surely He will cause His own Word to triumph. It seems that the Pundit and the two Puntajees who accompanied us to Nassuck are regarded with suspicion, as well as ourselves. We have heard that females who may be sent to our Schools are threatened with loss of caste: Balajee, the Puntajee, has been told so by some individuals of the Soodra caste: and that this is the determination of the Brahmins, we have heard from some persons of the higher castes, employed in the Government Offices. We were told that it would lessen the suspicions of the people, if boys and girls were allowed to attend at the same School: we are therefore trying one on that plan. Balajee has collected 8 boys and 5 girls.

We have also devised another plan, which has been followed with success in Bombay, and which it is thought very desirable to adopt here. It is that of opening a Charity School for destitute Female Children, in which they may be taught reading, writing, and sewing, and receive a pice per day for their maintenance (there are 34 pice to the rupee). This School we wish to have in the house, and to put it under the care of Ram Chundra, who conducted the Girls' School at Bandora much to our satisfaction. We are aware, that, notwithstanding the cupidity generally prevalent among this Heathen population, their prejudices and fears will strongly operate to prevent their embracing any such opportunity of educating and maintaining their children. To enlarge the circle of admittance, therefore, we include under our regulations

girls who have lost either their father or husband. This last class it is, on many accounts, particularly desirable to induce to frequent our Schools. We also intend to receive into this School the daughters of any of our servants who are willing to send them. We have not determined on a plan so expensive without prayer and deliberation; and should the design, through the blessing of God, meet with success, we intend making every effort to raise extra funds for the support of this School.

Oct. 30, 1832—To-day, for the first time, I visited the School which is collecting in the Cajeepoora district, under Balajee. I found plenty of boys, but only two girls. One of them is about twelve, an interesting and promising scholar. I taught them some of the letters, shewed them some pictures of animals, and gave them a little lesson of arithmetic upon the numeral frame. They, and the lookers on, who were principally women, seemed amused. I encouraged them to come to the School; but I dared not say more to-day. The Lord alone can give success to this undertaking. Oh! may I look to Him at every step, and seek nought but His glory, and the good of these poor children!

Nov. 17—The School is still in a very fluctuating state. The next time I went, after the visit mentioned above, I found not one girl: again I visited it, and there were eight: to-day there are but three, but they are the same who came from the beginning. They know some of the letters; and I had the satisfaction of giving them the first lesson, on the Lancasterian Plan. This seems something like a beginning—a getting into order. I am encouraged, and, I trust, thankful. Much difficulty is experienced with regard to the "Poor School," because it must be in the house. For a few days, however, two or three little girls have come.

Dec. 3—The Cajeepoora School has again been entirely deserted. The "Poor School," on the other hand, succeeds nicely. There are 16 girls who come regularly: some of them have made satisfactory progress, and all are very orderly.

Dec. 7—The number of girls now amounts to 18: five of them have learned all the letters; and they are getting on nicely with arithmetic, by means of the numeral frame. We must now set about seeking funds to support this School. The Lord make us thankful for the help

of His countenance, and continue to bless us with it!

We close our extracts from Mrs. Farrar's Journal with a passage which will not, we trust, be lost on our Readers.

I send these extracts from my Journal, that, in case they meet with a perusal, my particular difficulties and frequent disappointments may be remembered at a Throne of Grace.

Australasia.

New Holland.

CHURCH MISSIONARY SOCIETY.

Our last reference to the Mission to the Aborigines of New Holland (see p. 238) intimated the arrival of the Missionaries, the Rev. Messrs. William Watson and John C. S. Handt, at Wellington Valley, the spot selected for the head-quarters of the Mission. Wellington Valley is situated about two hundred miles north-west from Sydney. It is sufficiently in advance to bring the Missionaries within reach of some of the more considerable Native Tribes; while they still enjoy the advantages of protection, and access to the supplies which they require.

Occurrences on the Journey from Sydney to Wellington Valley.

The following extracts from Mr. Handt's Journal will give our Readers some idea of the state of society in the interior of New South Wales, and of the difficulties peculiar to this Mission.

Aug. 18, 1832—The affairs of our Mission being so far settled as to allow us to proceed to our appointed Station, Wellington Valley, I went with our cart, in the afternoon, to Parramatta, where I arrived at eight o'clock in the evening, and met with a kind reception from the Rev. S. Marsden. Our dray went yesterday, and we hope to overtake it next Monday.

Aug. 20—We started this morning from Parramatta; but we had scarcely proceeded half a mile, when we met with a hindrance. One of our cart-horses began to rear, and refuse to draw. Mrs. Watson and Mrs. Handt quickly got out, and were obliged to walk, till we met with an empty dray, which took them a few miles.

It was with difficulty that we could get our horse to proceed any further. About two o'clock in the afternoon we overtook our people in the dray: they had been waiting for us. While they were yoking the oxen, one broke its neck. In the evening we encamped in the open air, and made a fire to warm ourselves and to make tea.

Aug. 22, 1832—We ascended the Blue Mountains. Our cart oxen and those of the dray were yoked together, to take up, first the dray, and then our cart. Our restive horse was worse than yesterday. Our wives lodged at an inn this night; but we ourselves stayed outside, by our drays.

Aug. 23 — In the evening we pitched our tent, and made a fire: then had our tea, which served both for dinner and supper, as is customary with travellers in this country.

Aug. 24 — We could not find our oxen this morning before eleven o'clock, and therefore it was late when we started. The oxen are here let loose every evening, in order to seek their food in the bush; and consequently they cannot always be found when required. It was very cold; and in the evening we had snow, which fell in such abundance, that we were not able to erect our tent, but were glad merely to draw it over the cart. Mrs. Watson sat in the cart the greater part of the night, wrapped up in a blanket. I spread some branches between the shafts, and made up a bed on the ground as well as I could. Mr. Watson sat near the fire on a chair, wrapped up in his cloak. The country is thickly timbered here, and covered with under-wood.

Aug. 30 — It rained all night, and continued to do so all day. We proceeded, however, on our journey; but were not able to go more than about six miles, because the road was very slippery, through many swamps, and over steep hills.

Sept. 2: Sunday — Kept the Lord's Day, and had Divine Service in the wilderness.

Sept. 3 — Our way led us through several sloughs, difficult to pass. We travelled, however, about eight miles.

Sept. 4 — Some of our cart bullocks could not be found, on account of which we were unable to proceed. Some Blacks, with their gins (wives), paid us a visit. They had their breakfast, and some pipes and tobacco; in return for which

they threw their spears and womerars. We informed them of our intention to go to Wellington, and to instruct the Blacks there: we also invited them to go with us; but they dreaded their black brethren there. They are much afraid of a strange tribe, as Mr. Dawson has stated in his account of the Aborigines of this country. The scenery of the district in which we now are is delightful; the prospect diversified by valleys and mountains; the tall trees and verdant grass ornamenting the face of the country; the salubrious air refreshing and strengthening the animal frame, and elevating the faculties of the mind. A small limpid stream takes its course from east to west, at a distance of about a quarter of a mile from our tent.

Sept. 20 — Left O'Connor Plains, where we had been detained eight days, and travelled through a country quite different from any we had before seen on our journey; the greater part being a complete plain, without a single tree to diversify the prospect.

Sept. 21 — Our carter, having taken offence, deserted us; and we, not knowing the right way, lost it. About four o'clock we were so deeply sunk in a slough, nearly six miles from Bathurst, that the dray could not possibly be extricated. We were obliged to take up our lodging for the night; not knowing where we were, till next morning.

Sept. 22—We were informed, by a person passing by, that we were on the wrong road. The dray was now unloaded and drawn out of the mire, after an immense deal of trouble. It was then reloaded, and we made another attempt to cross the bog; as we were obliged to go over, though we were some miles above the proper place. We however met with the same fate as the night before—stuck in the bog again; and it was so late before we got the dray out, though on the same side, that we were obliged to erect our tent, and remain till Monday.

Sept. 30—Met several Blacks to-day, who were waiting for us, having been apprised by the Whites of our coming. They had also been told by them that we had blankets belonging to "black pellow," which they thought would be immediately given to them. Some of the Whites had also told them that we would take their children, and put them into a jail, the idea of which they abhorred. "Bail! dat not good," they said. We made them understand that we would instruct

their children, and make them like "white fellows," which explanation satisfied their minds. They had also been informed that they should be taught to raise their own food; at which they laughed, and said, "Bail black pellow dat not work!" They had three children with them. After having had their supper, they sang for our amusement. They resolved to go with us to Wellington.

Oct. 1, 1832.—On our way, we had several times to pass a creek, on account of its winding course. The last time we crossed it, we stuck fast; and it was with great difficulty that we could get out of the mud. We travelled about eight miles. We had scarcely pitched our tent, when it began to rain. There is much timber here; but scarcely any underwood. The Blacks accompanying us received their supper. Two of them afterward smeared themselves with pipe-clay, and, by the light of the fire, shewed their skill in the native dance.

Oct. 3.—The sky began to clear up, and we started as soon as possible. Our way led us over a plain, through a fruitful country; and we arrived at Wellington about 3 o'clock in the afternoon. It is a fertile spot, with few trees, but a rich pasturage. Firewood must be brought about a mile-and-a-half from the Settlement. There are several buildings—one called the Government House, a barrack, and some cottages, all belonging to Government. The Government House is given to us to live in, while employed in the Mission. Two of the children of the Blacks, who travelled with us for a few days, have been allowed by their friends to remain. The one whom we took from O'Connor Plains is also with us.

Mr. Handt concludes his Journal with a grateful acknowledgment of the providential mercies vouchsafed through this journey of wearisomeness and hardship.

Great has been the mercy and goodness of God toward us on our way; for He has been the Guide of our path, the Protector and Preserver of our lives and property, and the Giver of all our mercies and comforts. By His care and providence we have been kept from many dangers, and delivered out of those which surrounded us. No evil accident has befallen us: our lives have been preserved; not one of our limbs has been broken; and our health has, in general, been good. I thank God, the Father

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of all mercies, through his Son, my Redeemer, for this new manifestation of His goodness!

Settlement of the Missionaries at Wellington Valley, and Commencement of Operations.

From a Letter of the Rev. W. Watson, under date of Oct. 9, 1832, the following particulars are collected of the settling of the Missionaries and their families at Wellington Valley, and the commencement of their operations.

We experienced some difficulties while passing through the wilderness; but when our covenant God and Father brought us to the place of our destination, I trust our hearts united with our lips in raising our grateful Ebenezers to Him who had been our Guide and Protector in the way.

Mrs. Watson has been extremely harassed the ten days that we have been here—cooking for our own men, and for from 15 to 20 and sometimes 30 Black fellows; for we think it especially necessary at first to treat them kindly, lest they should go into the bush, and tell all whom they meet that we "be no good," and thus throw an impediment in our way. Besides, though it costs us provision, we derive great advantage from their being much with us, in the opportunities that are afforded us of gaining a knowledge of the language. About twenty of the Myole Blacks, who never visited Wellington before, have come down, and have been in this immediate neighbourhood several days. I gave a pipe, a small quantity of tobacco, and a fish-hook to each of them; selecting the best for the chief, who is a warlike fellow, about six feet four inches in height. I felt desirous of being on terms of friendship with these people, as they will be of service to us when we itinerate in the bush. I apprehend it is absolutely necessary always to be able to supply the wants of those who come, at least for a season; for they will more readily leave their children with us, if we can give them food when they come to see them.

We have planted potatoes, cabbages, onions, lettuce, cauliflower &c.

Though Mr. Watson's Letter was written so soon after his arrival, it is gratifying to find that Missionary Labours had already commenced among the Natives.

We have two fine black youths, about
3 N

eighteen years old, two or three old men, and four or five children, all Aborigines, living with us; who attend Divine Service and Family Worship regularly.

May the *quickenng Spirit* of God make these *dry bones live*! Even on their journey toward their Station, the Missionaries were not left without some cheering indications of the blessing of God on their labours, in the hopeful death, after a week's illness, of a Native Youth who accompanied them from Sidney.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Prosperity of the Mission.

THE communications from this Mission, which we are now to lay before our Readers, come down to June 1833. From these we shall extract such passages as may be calculated to present a distinct view of the progress of the Mission in its different parts. Our Readers will rejoice to learn, that much of the Divine Blessing continues to rest on the work; though, in various ways, the Missionaries are subjected to severe trials of faith and patience. May our Christian friends, after the example of the great Apostle of the Gentiles, *cease not to give thanks for them—cease not to pray for them!*

Among the Papers before us are Annual Reports, to June 1832, of the Kerikeri, Paihia, and Waimate Stations, drawn up by the Missionaries themselves. We commence our present review of the state of the Mission with extracts from these; since they explain, in detail, the objects to which the labours of the Missionaries have been directed—the methods by which the attainment of those objects has been pursued—and the results by which, through the Divine Blessing, they have been followed.

The employments of a day are thus summed up by one of the Missionaries, presenting a graphic view

of the nature of a Missionary's labours in New Zealand:—

Aug. 22, 1832—Mixing medicine, visiting the sick, scolding the idle, rousing the hippish, and remonstrating with the obstinate, have taken up the whole of my day: indeed, it is no small portion of my time which is thus employed. Examined a few Candidates for Baptism in the evening.

Course of Instruction at Kerikeri.

In the general line and methods of instruction which have been adopted toward the Natives in our Schools, the aim has been, to render these subservient to the higher duties of Religious Teaching. The introduction of the Catechisms—simple in their construction, and yet embracing, under easy native idiom, the all-important doctrines of the Gospel—has been found most beneficial and pleasing: so that, whether believed or not, the truths which they teach are noised abroad; and there are few Natives in the villages around but have thus heard much of them, while many have acquired the greater part of them, and can repeat them from memory.

More direct spiritual instruction has been regularly and faithfully attended to on Tuesday and Thursday Evenings, in addition to that of the Lord's Day; while the Natives passing to and fro, and resting here on Sunday, not unfrequently cause our Chapel to be quite filled; affording an opportunity of observing the Christian in the calm exercise of Public Devotion, and themselves of hearing *all the words of this life* in the Sanctuary of the Lord. The interval between the early Morning Service and the late Afternoon Service is appropriated to the Natives of the Settlement, and to visiting the places near; the attention to the Settlement embracing the instruction of the youngest children, European and Native, as well as of the adults, and, indeed, of all; the visits embracing the groups that form themselves on the banks of the river. Small detached parties, staying at the lesser residences near these, have instruction and the invitations of the Gospel addressed to them on this day, whenever circumstances allow. The more distant Settlements of Wángaróa and Matouri have been once visited; Tákou, a nearer Settlement, six times. The Natives of these places have ever gladly welcomed the Missionaries, and always express themselves anxious for more frequent instruction. It is painful to us

that our secular concerns, united with our local situation, giving constant occasion for calls on our time; should at present prevent our paying them more attention, or our being found oftener among them. [Mr. T. Chapman.

Retrospect of Proceedings at Paihia, from the Commencement to June 1831.

The Settlement at Paihia was commenced in August 1823. It is situated on the south side of the Bay of Islands, on a pleasant piece of ground, a quarter of a mile in front, and containing fifteen acres of level land, available for cultivation.

At this place the Rev. H. Williams and Mr. W. Fairburn, with their families, commenced their labours in the midst of several Tribes, who occupied the land for a considerable distance on each side of them. A ranpou (rush) house, 14 feet by 10, was erected in a few days, in which both families lived during the first year. The Natives around were, at this time, in an exceedingly wild and uncontrollable state; and though nothing was lost for many days after the landing of the Missionaries, it was soon found needful to make every thing as secure as possible. The rush habitation of the Missionaries was continually beset, from daylight till dark, by their friends and neighbours, who were attracted by the novelty of the things which they beheld; and who also felt themselves at full liberty, upon every opportunity, to thrust in their persons at the doors, or their heads at the windows: the fences were no obstruction to them. A few boys and girls came to live with the Missionaries; but a single word from any of the Chiefs would send them all off in an instant. It was frequently the case, that when particularly wanted, all would run away into the bush; thinking thereby to shew their new countrymen how necessary they were to their proceedings. There are instances where some have joined the families for the purpose of possessing themselves of some article of clothing, or some cooking utensil, and then decamped in the course of a night or two. This conduct continued, in a greater or less degree, for two years, but not longer. Since then, the numbers of Natives attached to the Station have gradually increased, and their behaviour has been more orderly.

The communication with Port Jackson at this period was very uncertain, as were also the supplies of stores and provisions from thence. The Rev. S. Marsden had

long expressed a desire to have a vessel attached to the Mission; but there was much difficulty in the way of procuring one. However, as timber was plentiful in the Bay, it was determined to lay down a schooner of fifty-two feet keel; which was accordingly done, under the full conviction of its great importance to the prosperity or even existence of the Mission. This, however, was a ponderous undertaking in these early days, and required every exertion of those engaged upon her. She was finished, after twenty months' hard work, and launched, under the name of the "Herald;" to the great astonishment of the Natives, and relief of all in the Settlement; and formed the desired means of communication between the Mission and Port Jackson. She was afterward lost at the entrance of the E'O'keanga River, on the west coast, in May 1828.

In 1829 it was thought desirable that a small vessel, not exceeding thirty feet keel, should be built, for the purpose of transporting stores from ships in the Bay to the public store at the Kerikeri; and also to proceed occasionally along the coast, to procure potatoes for the Schools. She was accordingly built, and launched on the 10th of May, 1830, under the name of the "Káreke" (Messenger).

In August 1824, Mr. and Mrs. Richard Davis and family, and Mr. Charles Davis, joined the Mission from England; and after passing some months at the Kerikeri, it was concluded that they should reside at Paihia. Mr. C. Davis sailed for England, with the approbation of the Corresponding Committee in New South Wales, in 1828. Mr. R. Davis and family laboured at this Station until the formation of the Waimate Settlement. In 1825, the Rev. W. and Mrs. Williams arrived from England, and have laboured in this Settlement ever since. In 1829, the Rev. A. N. Brown and Mrs. Brown arrived from England; and in a few days Mr. Brown commenced his important duty of instructing the English Boys belonging to the Settlement; there not being at that time sufficient accommodation to receive those from the other Stations. In 1830, Mr. and Mrs. Chapman arrived from England, and continued here until their removal to the Kerikeri, by order of the Committee. In 1831, Mr. Puckey was received into the Mission as a Catechist.

The Schools were commenced in 1823, with the Native Boys and Girls, as was also the Sunday School. The English

Girls were instructed twice a week until 1827, when they were daily at school, morning and afternoon. In 1825, the English Boys were brought under instruction. The first General Examination was held in Dec. 1828. The progress of the Schools during this period was very satisfactory, considering the difficulties under which they laboured.

Visiting the Natives in the neighbourhood for Religious Instruction commenced in 1823. The communications of the Missionaries were made by means of an interpreter; and it pleased the Lord to bless their endeavours, in 1824, to the conversion of a chief at Waitangi, who was baptized by the name of Christian Rangī.

As the Missionaries acquired a knowledge of the language, the name of the Lord was more extensively proclaimed; but there was no apparent effect until a few days previous to the battle at Kororarika; when a very manifest change appeared in the general conduct of the Natives living in the Settlement. Several came forward, declaring their belief in what had been taught them, and expressing a desire to turn from their evil ways unto the Lord their Redeemer. This feeling has continued, and many have been added to their number. So great a change taking place amongst the Natives at so eventful and trying a period most materially strengthened the hands of the Missionaries, and established their faith in the word and promises of the Lord.

Four voyages were made to Tauranga, in the "Herald," for the purpose of seeing the Tribes in that neighbourhood; but the loss of that vessel prevented all further efforts, for a season.

The situation of this Settlement, in relation to other tribes not immediately connected with it, has been found exceedingly advantageous. It is placed, as it were, between the parties who come from the distant districts for the purpose of bartering with the shipping; and opportunities of speaking upon the grand subject of salvation through Jesus Christ, as well as of interfering in their frequent quarrels, have been thus afforded; and have tended much to check that feeling of jealousy which has existed for many years between them.

The buildings erected are, a Chapel and two dwellings of lath and plaster, and out-buildings and workshops of weather-board.

The total number of Native Baptisms, from the commencement of the Station

to June 1831, is 30, including 10 children. Of this number, 6 of the Adult Baptized Natives have, it is believed, gone to dwell with that Saviour whom they loved and honoured while on earth.

Thus far the Report briefly comprehends the principal events which have occurred at this Station, from its commencement to June 1831. [Report.

Present Course of Labours at and round Pahiā.

Sunday Services—The Sunday Services are conducted in the Chapel. At eight o'clock in the morning the Natives in the Settlement are assembled, together with the Mission Families in the Station, and such European residents in different parts of the Bay as are disposed to attend. The Prayers of our Church and one of the Lessons are read in the New-Zealand language; and the Natives are also addressed in their own tongue. The remainder of the Service, with a Sermon, are in the English language. After Service, the Missionaries and some of the Baptized Natives disperse, by water and land, to different Settlements within a short distance of the Station, particularly to Kororarika and Otaihu, where attentive Congregations are generally found awaiting their arrival. It is worthy of remark, that a large proportion of these Natives consists of the poor deluded females who have been taken by their parents or masters on board the ships for the sake of sordid gain.

In the meantime, the Native Boys' School is catechized by one of the Baptized Youths. The Native Girls' School, the Infant School, and the English Girls' School are respectively attended to by the Wives of the Missionaries; while the English Boys' School remains in charge of one of the Missionaries alternately. At three o'clock, Service, exclusively English, is held; and at six in the evening, a concluding Service in the Native language. The attention shewn by the Natives, on these occasions, is an abundant encouragement to the prosecution of the great work in hand; and many, from time to time, are, it is hoped, *added to the Church, of such as shall be saved.* The number of Baptisms during the year is, 5 Adults and 3 Children.

Visits among the Natives—Considerable agitation of feeling was manifested amongst all the Natives in the northern part of the island at E'Okéanga, and even to the North Cape, in consequence

of a party of Natives having been cut off in the neighbourhood of Tauranga, who had left the Bay of Islands for the purpose of seeking satisfaction for the death of EO'ngi and their other relatives who had fallen in the battle at Kororarika. It was consequently determined by them, that, in the summer, all the Natives should proceed to Tauranga; and as many of the Chiefs expressed great reluctance to fight, inasmuch as their relatives were the aggressors, the Missionaries were sanguine in the expectation that peace might be established between the two parties.

On Oct. 18, 1831, Messrs. H. Williams and T. Chapman sailed in the "Káreré," for the purpose of visiting the Natives at Tauranga and Rótorua, with an especial reference to the impending expedition. The reception they met with was kind, and highly gratifying. In January, the expedition left the Bay; and, as a desire had been expressed by the Chiefs that some of the Missionaries should accompany them, it was determined that Messrs. H. Williams, J. Kemp, and W. Fairburn, with the schooner "Active," should proceed with them. It was not before March 5th that the flotilla entered Tauranga, when it was immediately seen that the Ngapuhi were bent on fighting. The Missionaries remained a few days in the harbour; but finding their remonstrances vain, they returned to the Bay of Islands. This was a season of much spiritual trial: the great enemy appeared to triumph; but the promises of the Lord were sure, which alone were the support of His servants.

After a week's reflection upon the awful situation of this deluded people, it was concluded to pay one more visit. Accordingly Messrs. H. Williams and W. Fairburn sailed without delay, and were gratified to find the position of the Natives much the same as when they left, and that they were more inclined to listen to exhortation. All appeared disappointed, and weary of their undertaking. The different parties were visited; but still without any prospect of accomplishing the desired object. The Missionaries accordingly returned home.

In consequence of the attention which this warlike proceeding required from the Missionaries, for many months the visiting of Natives, to any distance from this Settlement, was, in a great measure, suspended. The Missionaries and Bap-

tized Natives have, however, occasionally had opportunities of proclaiming the glad tidings of salvation amongst the surrounding Tribes.

Agricultural Proceedings—A large addition has of late been made, by purchase, to the Society's land on each side of the Settlement; by which a good supply of timber for fuel &c. has been secured. The land is generally barren, consisting, for the most part, of hills. The patches of low ground are available for cultivation, and afford also pasturage for the cattle. During the year, 1400 bushels of potatoes have been raised toward the maintenance of the Schools. [*Report*]

Labours at and round Waimate.

The Waimate being a new Settlement, the members of the Mission stationed there have, for the most part, been necessarily employed in the secular concerns of the Station; and not having had any European Mechanics to assist, the work has been entirely done by the Missionaries and their Natives; William Spikeman's whole time having been taken up in attending to the horses and their labour.

The work which has been done at this Station, during the last year, is as follows:—making 40,000 bricks; all the blacksmithing work required for a wagon, carts, ploughs, &c.; all the work attendant upon erecting dwelling, and out-houses, such as carpentering, brick-laying, shingling, &c.; partly erecting a Chapel; sawing 100,000 feet of board; splitting 50,000 shingles; digging a well fifty-four feet deep; breaking up and preparing ten acres of land; and permanently fencing twenty acres.

On a Sunday, after early Morning Service at Waimate, the villages of Owaiawai, Mangakauakaua, Ahuáhu, Máwi, Waitangi, and Otuhere, have been visited, by Messrs. Davis, Clarke, and Hamlin. An attentive Congregation, averaging 200, attend Mr. Davis at Máwi; from 100 to 150 attend Mr. Hamlin at Owaiawai and Mangakauakaua; and from 90 to 100 attend Mr. Clarke at Waitangi and Otuhere. Mr. Preece attends the School in the Chapel.

The observance of the Lord's Day is established by the Natives around us: the slaves claim it as their right to rest from labour; and the masters have not been unwilling to concede to them this portion of their time. Knowledge is increased: there is much profession, and we hope some sincerity of heart among

many who have, from time to time, heard from us the Gospel. In the last year, the Uri-kapána at the Manawenua were visited by Mr. Yate, on week-days, thirteen times; the Nga-te-rangi at Owaiawai, eighteen times; the Uri-tawina at the Ahuáhu and Mangakaukana, twenty-four times; the Uriohua at Máwi, nine times; the Nga-te-tau-táhi at Kaikohi, seven times; the Nga-te-wake at Waimate, once, and often twice or thrice, a-week; the Nga-te-kúta, twelve times; the Wíu at Waitangi, five times; the Nga-te-rahairi at Hauparori, three times; and the Natives of Mángákahiá, once, which visit took up eleven days. The conduct of many of the Natives of these tribes has been exceedingly pleasing: their attention to the word spoken has been great; and numbers of them can repeat the three printed Catechisms. [Rev. W. Yate.]

Visit from Waimate to Mángákahiá.

Mr. Yate gives the following account of an excursion which he took in company with some Natives.

March 14—21, 1832—On the 14th, left Waimate with nine Natives for Mángákahiá: breakfasted at Ohaiawai, a residence about four miles from the Mission Settlement. We proceeded on our journey, over a most miserable road, till noon; when we sat down, by the side of a hot spring, to take some refreshment. Having travelled in a south-east direction for a very considerable way, I pitched my tent at I'ku-rangi, a cultivation partly belonging to the Nga-te-tau-táhi. The few Natives who were there were troublesome, and demanded a payment for every thing which they did, and for the ground upon which the tent was erected. Accordingly, at day-break, though it was raining in torrents, I took my departure; and brought up in a little wood about three miles distant, where we quietly remained during the day. At night, the mosquitoes were so very troublesome, that none of us could close our eyes to sleep. In the morning, after taking a hasty and ill-prepared breakfast, we travelled on to Awarúa, and then entered the woods of Mángákahiá. We had to pass over deep rivers, tremendous precipices, dangerous swamps, and almost impenetrable brush-wood, and were in great danger of breaking our own or our horses' legs. About six miles from my destination, I was met by fourteen Natives, who had heard of my intended visit to them. They came heavily laden with peaches,

water-melons, fish, pork, potatoes, kumaras (sweet potatoes), and cooked corn, for myself, my boys, and my horse Lion, of New-Zealand notoriety. Travelling on till dark, I at length arrived, wet, weary, lame, and hungry. I was, however, fully repaid for all, by the marked attention and kindness of the Natives. There is something in the demonstration of a savage's pleasure with which you cannot help being delighted—so bustling, so noisy, so self-important. I remained with them three days: had a full Service on Sunday, at which 207 adults were present. I taught them as much of the Catechisms as I could during my short sojourn with them; and when we parted, it was with mutual good feeling, being mutually satisfied with each other.

Evidences of the Influence of the Gospel at and round the Settlements.

Under this head we shall collect such passages from the Missionaries' communications as bear more immediately upon the Religious Instruction of the Natives, and which mark the influence of Divine Truth on their minds.

—At Rangitoua.

Dec. 12, 1832 — The good work of the Lord, which He has begun, is still prospering in the hands of His Servants. Many of the Natives, on the Lord's Day, instead of working as formerly, assemble with us to offer up prayer and praise to the True God through Christ *the Way*: some of them are, no doubt, seeking the good of their souls: others are requesting Teachers to live with them, to instruct them and their children. This is a new thing to us. Years ago, they often requested Missionaries to live with them, to supply them with axes, &c.; but now we trust that many are seeking the *words of eternal life*, and that applications for Teachers are for their spiritual benefit. I hope our hearts and hands will be more and more engaged in making known to them the saving truths of the Gospel.

[Mr. J. King.]

June 3, 1833—Though circumstances in our Station are exceedingly trying, there is cause for encouragement elsewhere. I trust that there is a desire excited in the hearts of some of the Natives, among whom we have itinerated, to obtain spiritual knowledge. At two places, houses have been erected for worship; in which the poor Heathen—who

of course have not had the opportunities which the Natives in our Settlement have—endeavour to worship God, I trust, according to the best of their knowledge.

[*Mr. J. Shephard.*]

—*At Kerikeri.*

June, 1832—It is a pleasing feature in our Mission to observe the gradual improvement in the usefulness of our resident Natives; some giving much assistance in carpentering and fencing, and all attending in a greater or less degree to our wills and requirements. When we consider the inveteracy of native habits, and the unyielding disposition of the savage mind, we have in this, as in the more important concerns, cause for gratitude, for *the day of small things* which we are permitted to see. Those who, by grace, as we trust, have been called to Baptism, and are, in the sight of their heathen countrymen, dedicated thereby unto God, may be said to have *witnessed a good profession*; steadily pursuing the path into which they have been so mercifully led; affording some ground of hope that they will soon become fellow-helpers; and, being more fully *rooted and grounded in the faith*, go forth in His Name by whom they are called.

[*Mr. T. Chapman.*]

Nov. 2—The work of God amongst this people is, I trust, going on. It is evidently not the device of man, but, in truth, the work of God. The Natives living with us, who are making a profession of Religion, walk steadily, and adorn the Gospel of Christ. Some of these are now making themselves useful, in assisting in the arduous work of teaching their countrymen. I am gratified at witnessing the boldness and firmness which some of these young men discover in declaring the Gospel to those around us. The Natives at a distance are pressing to be visited, and manifest a desire to renounce their heathenish practices. Seeing the improbability of every tribe and every district being visited by us, some of the principal Chiefs are urging upon us to send them well-instructed Natives to teach them and their people.

[*Mr. C. Baker.*]

Nov. 4—The state of our Station at Kerikeri, as it respects the Natives, is much the same as when I last wrote. Amongst some of those adults who have been baptized, there is a growing desire after the things of God; and others are inquiring after those things which only can make for their eternal peace. I may say that a considerable thirst for know-

ledge, in learning to read and write, is seen in a very great many.

April 15, 1833—Our visits to the Natives are, I hope, attended with much good to them: they are generally glad to see us; and some express their strong wish to be instructed in the things of God; while with others there is great coldness and indifference shewn to what we have to say; which plainly shews the truth of that passage—*the natural mind is enmity against God*. It is only by the effectual working of the Spirit of God on the hearts of this people, that they can be brought out of nature's darkness into the marvellous light of the Gospel of Jesus Christ; and this, we hope, has been effected in the souls of some of the poor New Zealanders.

[*Mr. J. Kemp.*]

—*At Patika.*

April 5, 1832—Spoke in the evening to four Candidates for Baptism. We are at all times solicitous rather to err on the side of caution in admitting persons into the Church; and the consequence has been, that of the number baptized there is scarcely an instance which has caused us regret. The four Natives, in the present case, shew every sign of sincerity. One, in answer to the question, Whether he wished that Christ should wash away his sin? replied: "With my lips I desire it; but my heart turns away to the things of the world." Another said: "One heart tells me to attend wholly to these things; another says, Seek after the things of the world." This lad was in great danger lately of being killed at the Southward, by treachery, in consequence of an old grudge. "When I heard the people talking about it," said he, "I prayed that, if God pleased, He would preserve me; but that if He saw fit to allow the Natives to kill me, He would take my soul to heaven." Another lad replied to the same question: "I wish to have my sins blotted out; for I am weary of the evils of sin."

April 8—Attended to Morning and Evening Services in the Chapel. In the middle of the day I went over to Kororarika, where I met an attentive Congregation, upward of 120 in number. There are now upon that beach a number of European sailors of bad character. It cannot fail to strike them as a remarkable circumstance, that the native population should all flock together on the arrival of a Missionary, and wait attentively to hear all that he has to say to them.

June 24, 1832: *Sunday*—Edward, a Baptized Native living with me, is related to the Natives from the River Thames who are now in our Settlement, and tells me they are very anxious to have Missionaries among them. I told him that perhaps he and his brother may go and live with them at a future time, when they become more established in their Christian profession. He said he should like to go with a European; but that, were he to go with Natives only, he should soon go astray. [Rev. W. Williams.]

July 2—On reflecting upon the transaction of our late expedition, I cannot but feel thankful to our God and Saviour that we were permitted to declare His Name upon numberless opportunities, and to tribes with whom we have, in a general way, little or no intercourse. They were, without doubt, restrained from the barbarous practice of former days. The Lord's Day was so far regarded, that but few moved from their places on that day; and we were enabled to hold converse with all, on those things which relate to their eternal peace. [Rev. H. Williams.]

Oct. 6—Visited the Natives at the Ahuahu, to speak with them about their wives; many of whom are opposing them in their Christian profession. Their opposition only amounts to teasing them; but that is a great deal for the savage mind to bear. I managed to set matters right with them before I left, and all parties shook hands, with a promise to come to Waimate to-morrow to the Chapel. We are called upon to settle all manner of disputes amongst the Natives, and I think we generally succeed. They are by no means a hard people to deal with, and at all times listen to our advice, though they do not at all times act upon it. They are much under the influence of rapid feeling, and act upon the impulse of the moment. We are always glad when we can succeed, by calm reasoning, to set them to rights. [Rev. W. Yates.]

Oct. 7: *Sunday*—Kauakaua.—At eight o'clock we rang our bell, when about 100 Natives came together, in addition to those from our own Settlement. I conducted the Service as we have it at Pahiá. I afterward walked to Waionio, where I spoke to two attentive parties. I have met with the brother of Christian Rangí. It is many months since we were at this place, and the people made great complaint on this account. This old Chief I found still in a very hopeful state. He tells me that he daily prays; and his

prayers, according to his own account of them, are as Scriptural as we can desire. He only requires, I think, a little further instruction, to render him a fit subject for baptism. [Rev. W. Williams.]

Jan. 1, 1833—Went with the Rev. H. Williams to Omata. We saw Rewa there. He said that the Missionaries should have come to New Zealand before their forefathers commenced tattooing themselves and smearing their bodies with grease and red ochre; that their god Wiro would not be wáti (broken, put to the rout), while he and the old Chiefs were alive; but that probably the young men and slaves would become believers. This is a testimony, unintentional on his part, to the importance of endeavouring to educate the young; and I cannot but think that Infant and other Schools will be much blessed in pulling down the strong-holds of sin and Satan in this benighted land.

Jan. 11—In passing through a village to-day, a short distance from Waimate, I noticed an old axe, suspended outside a native house, which I understood was used by the Natives as a bell, when they assembled together for School and Public Worship. By striking the axe with a stone, the valleys resound as with the "Church-going bell." [Rev. A. N. Brown.]

Jan. 7—It is with extreme sorrow I have to state, that three of our Baptized Natives were overtaken in an unguarded moment, and performed the native karakia (incantations) over some sacred food, and partook of the same. They have since expressed deep contrition; and I trust will be more sensible that their strength is perfect weakness, and resort to that only Aid which can avail them in the hour of temptation. In other Natives we have much comfort and assistance in the great and important work. [Rev. H. Williams.]

Mr. Brown remarks, in concluding the Report of this Settlement—

Imperfect as is the above sketch of this Station, it contains enough to shew that the Missionaries have abundant reason to view the past with gratitude, the present with thankfulness, the future with hope. They have had Missionary trials to contend with; but they have had, at the same time, the strong support of Missionary promises. Although it may still be said of this people, as a nation, that *gross darkness covers them*, there are yet many encouraging indications of the great things which God has in store for them. We may rank amongst these the striking

contrast between their former turbulent and uncontrollable state, and their present Christian respectful demeanour; the spirit of inquiry that exists among them; their desire for instruction; the consistent walk and conversation of the Baptized Natives; and the preaching, by them, of *the unsearchable riches of Christ* amongst their benighted countrymen. The great encouragement of the Missionaries, however, is derived from the promise of Jehovah. His Word has been proclaimed, and they know that *it shall not return unto Him void*. The seeds of eternal life have been widely scattered; and they know that they will ultimately *spring up and bear fruit, to the praise and glory of God*.

— *At Waimate.*

Jan. 9, 1832 — There are living in our families, working in the Settlement, and attending School, 87 males and 42 females; all of whom are very attentive to the Means of Grace. Our Chapel is crowded every Sunday.

[*Rev. W. Yates.*]

July 15: *Sunday*—This morning our Chapel at Waimate was very much crowded: the people indeed seem to *flock as doves to their windows*; but I want to hear them inquiring what they must do to be saved. After having taken a little refreshment, I again set off, in company with Aparahama (Abraham), one of my baptized young men, and Ripi the Chief. As soon as we arrived in sight of Tautaka, I was very much gratified to see my old Congregation again gathering together. I found the House of Prayer, which had been so long deserted, quite filled. I spoke to them from these words—*He that cometh unto me I will in no wise cast out*. At Máwi I found my usual Congregation orderly and attentive. As we were returning home, we paid a wounded Chief a visit, and found him nearly well. Here we also had a tolerable Congregation. I spoke first, and Ripi followed, and spoke much to the purpose. During our journey home, I entered into conversation with Ripi on the subject of Baptism, and asked him what he thought of it. He said, “I am afraid to tell you my thoughts on the subject, in case you may think me a hypocrite. If I could write, you should know all about it: I am afraid to speak: I am afraid of boasting. I prayed to God to reveal to me the sinfulness of my heart, and He has done it; and now I want to be delivered from all sin.” I said, “What is the state of your wife’s mind?”

Oct. 1833.

He said, “You and I cannot look into people’s hearts; but the other day I spoke to her on the state of her mind, and she told me that her heart was dark and sorrowful, on account of her numerous sins. She is a quiet woman, and minds nobody’s business but her own.”

[*Mr. R. Davis.*]

Nov. 10—As I was working to-day in our blacksmith’s shop, preparing some iron for a plough, a chief from Máwi, a younger brother of Broughton, came into the shop, and said that he was come for the purpose of revealing his thoughts to me. After I had done my work, he and another Máwi Chief accompanied me into the house, where they sat while I took my tea. After tea we entered into conversation. Broughton’s brother said: “I am come to talk with you: I wish to confess my sins. I am not now come to see if you will give me some tobacco or a pipe: I am not come to look to any particular person as a father, for you are my father: I am not come to beg: I am not come for the things of this life: I do not want earthly possessions;—no, but I feel my great sins: I want to confess them to you, in order that they may not gnaw as a worm in my breast.” I told him, as to his confessing his sins to me, that would be of no material service to him, as I was only a man like himself; but that I could direct him where to go, and who to go to, in order to find relief. I told him to go to Christ, and confess his sins to Him, and be earnest in prayer for forgiveness, and that he would then soon hear a voice within, speaking peace to his soul. I also endeavoured to point out the Gospel plan of salvation to him in the simplest manner; and the poor fellow, I trust, felt a little relieved. This is the first Native I have seen under such strong convictions of sin. May the Lord, in mercy, truly convert him, and make him an heir of glory!

The other person with him also seemed in a pleasing, inquiring state of mind. He was highly figurative in his manner of expressing himself. He compared the state of his mind to a field in which potatoes were planted; the young plants thereof making but little growth, but the weeds growing luxuriantly. “What,” said he, “is to be done with those weeds?” I told him, he must pull them up daily, and keep them under.—“Ah!” said he, “will they never leave off to grow?” I said, “No; they will get weaker and weaker; but we shall never get altogether

clear of them, until after death."—"Ah!" said he, "sinful thoughts and desires are continually in motion within me, and thoughts of unbelief."

A young man from Kaikohi came to me the other day, in a very pleasing state of mind: he seemed full of inquiry, and was very attentive to what was said to him. He is one of the first young men who came; but as I found him very lazy, and not inclined to work, I did not think so much of him. I hope, after all, he will be a gem in the Redeemer's crown.

Nov. 13, 1832—Last evening, another of my Máwi Congregation came to me, under conviction of sin. He told me he had been wishing to speak to me for some time; but being, as he expressed himself, a man of silent mouth, he had not brought himself to my notice. He acknowledged he had been thoughtfully looking after good things for a long time, but that he now felt he was a very sinful man, and wished to know what he must do to get rid of his sins. I told him it was a good thing for him to know and feel that he was a sinner; that he must earnestly pray to God to take away his sins, and reveal Christ to his soul; and that he would then be enabled to rejoice in the light of God's countenance, and enjoy real happiness, even on earth.

Nov. 21—Last evening the Kaikohi Chief Atúa-haere (walking god) came, in company with two young men, to my house, to have some conversation with me respecting the things of God. This is the chief who received Ripi so kindly, when he first went to that place. He said, "I am come to know what I must do with the rubbish and filth that is about my place and in my house." Having caught his figure, I said, "You must pray for strength from on high to enable you to clear it away."—"Yes," said he, "I wish to clear out my house, in order that the Holy Spirit may come and sit within it." I told him his desires were of the right kind; but that in ourselves we were weak and helpless; and that without strength from above we could do nothing. I then repeated some of the precious invitations and promises of the Gospel to him, and the poor old Chief listened with great earnestness to the Word of Life. It was, indeed, a pleasing sight. The Chief seemed truly in earnest; and the two young men who were with him, being some of the young men who first came to me twelve months ago, seemed to partake of that joy which angels

experience at the conversion of a sinner.

Porotene, or Broughton, the Baptized Chief, continues to go on well; and I hope many of the Tribe are in an inquiring frame. Both my Congregations attend regularly at their respective Places of Worship on Sundays, and behave well. A few days ago, a European man slept at Máwi, Broughton's place, in company with some Natives. When the bell rang for prayer, the Natives who were with the European went to join the Tribe in their evening devotions. The European remarked to them, that their religion consisted only in the outward form. This observation made Broughton feel very sensibly; and he told the European that he was aware outward forms and ceremonies were of no avail, because true Religion proceeded only from the heart.—Many Europeans are, humanly speaking, a great hindrance to the progress of the Gospel!

Jan. 7, 1833—So earnestly are the Natives asking after Divine Knowledge, that, during the last Quarter, we have had very many people to visit us from different Tribes. Two special parties have come all the way from Kaipára, a distance of sixty miles, to hear for themselves what they have heard from others. They were particularly attentive to what was said to them on the subject of salvation, and seemed very much in earnest to receive instruction. I promised to pay them a visit the first opportunity. One of our Natives is now on a visit there. *The fields are, indeed, now white unto the harvest. The harvest is plentiful, but the labourers are few.* [Mr. R. Davis.

Feb. 12—Through the mercy and loving-kindness of our heavenly Father, we are all well, and prosecuting our work with prospect of success. There is no material alteration since I last wrote. The Natives continue to listen with attention to a preached Gospel, and our time is fully occupied in imparting instruction to an inquiring people. We have experienced some degree of opposition from some of the Chiefs, who have been stirred up by the adversary of souls to oppose the Redeemer's cause; and we have been greatly encouraged by other Chiefs sending far for us, to go amongst them to instruct them. In many of the villages about us they seem to receive us and our message gladly: time only will shew how far they are influenced by proper motives. We rejoice in the opportunity of going among them to make known to them the way of life. [Mr. G. Clarke.

April 5, 1833—Temórenga has made a road over nearly three miles of ground, and built three bridges over different waters, in order to facilitate our visiting him on Sundays. This Chief was contemporary with EOngi, and Mr. Marsden's fellow-traveller in his first visit to the Southward. He is at the head of a strong party, and has been a peaceable, well-disposed man toward the Missionaries, from their first coming to the present day; but, till within the last three months, he was a very self-righteous person, and generally exonerated himself when the wickedness of the human heart was spoken of. Now he has become very teachable, and seems to listen with delight to our message of mercy. He is at this time chiefly occupied in preparing timber to build a house for us to assemble together in, for the worship of God on Sundays. At his place, from 80 to 100 people assemble together every Sunday, and listen with attention to the Word of Life. Should it please the Lord, in his mercy, to convert this Chief, the Gospel will, humanly speaking, receive an advocate in him. It is very pleasing to meet these Natives. Temorenga is an old man himself; and there are also several other respectable grey-headed old Chiefs who attend with him, and appear in earnest for the salvation of their souls.

Broughton and his people are going on much as usual. Broughton is still as energetic as ever, but now proceeds with more caution. At first, he thought that surely every one would become believers who inquired after Divine Truth; but he has found out so much hypocrisy and deception amongst them, that he is now perhaps become almost too cautious. The poor fellow is much sneered at by his countrymen; but I trust the Lord will enable him to hold on his way.

The Natives living with me continue to behave well; but I fear many of them have fallen back; as there is not that lively spirit of inquiry among them which it is desirable we should see, neither do they attend the Means of Grace so regularly as could be wished. Oh that the Lord may pour out His Spirit upon us!

[Mr. R. Davis.]

Administration of the Sacraments and of Marriage.

To present somewhat more distinctly to the view of our Readers the progress of Divine Truth among the New-Zealand Population, we

have brought together, under this head, a more particular Statement of the Administration of Religious Ordinances.

—At Kerikeri.

Dec. 31, 1832—At Kerikeri I was called upon to bury a baptized infant; whose mother, though much afflicted at the loss, seems to bear it with a truly Christian spirit. I afterward married a native couple, who have been living in a Settlement for some length of time.

[Rev. W. Williams.]

—At Patia.

April 9, 1832 — Two adult females and four native children have been baptized during the Quarter, and four adults have been admitted to the Lord's Supper.

May 13: Sunday—My Brother baptized a native youth.

May 20: Sunday — Administered the Sacrament to seven Natives.

June 24: Sunday — Administered the Sacrament to eight Natives.

Oct. 4 — Baptized a native youth, Wakarae, by the name of Abraham. He has long been a fit subject for this ordinance; but he was desirous not to take the vows upon himself precipitately. He is now at the point of death; but death will be to him an eternal gain.

[The Same.]

Nov. 18 — Two more Natives were added this morning to our little band of Christ's professed followers. They were baptized by the names of Simeon and Jacob.

[Rev. A. N. Brown.]

Jan. 25, 1833 — Went over to Tepuna early this morning, to marry a boy of mine to the daughter of a Chief at that place, the preliminaries having been previously settled. The relatives expressed a decided preference to our mode of celebrating the ceremony; and, indeed, declared they would not allow the girl to be taken in the native manner.

[Rev. W. Williams.]

May 29 — The body of Edward, a Baptized Native, was this evening committed to the silent tomb, in sure and certain hope of the resurrection to eternal life.

[Rev. A. N. Brown.]

—At Waimate.

Oct. 11, 1831—This has been a grand and important day at Waimate. The first European wedding in New Zealand took place here this morning, between W. Puckey and Matilda Davis. At the same time, I married two of our domestic Natives. The Chapel was full;

the flag-staff was decked with "Róngo Pai" and the British Union; and, on our return from Church, nine hearty cheers were given by the Natives.

Oct. 16, 1831: *Sunday*—Baptized, in the morning, a European and a native infant. In the evening, baptized 5 Adult Natives; all of whom, during the administration of the ordinance, behaved with the greatest possible propriety.

Oct. 19—Married my favourite lad Pahau to Rea, a young woman from the Pa. Upward of 300 Natives were present at the feast.

Oct. 25—Another wedding!—my lad Waru to Ngoru: they have been living four years in the Mission: 400 Natives, at least, were in the Chapel, upon each other's shoulders. Waru killed thirteen pigs on the occasion, as a feast.

Jan. 9, 1832—During the last Quarter I baptized 13 Adult Natives; 8 at Waimate, and 5 at Kerikeri.

Feb. 26: *Sunday*—Administered the Sacrament in the Native Language. I admitted 2 Natives to partake of the ordinance, James and Ann Waiapu.

April 1—In the evening, baptized the infant daughter of John and Amopo Poti.

April 14—Went down to Kerikeri. In the evening, married Thomas Reo to Titohea. Mr. Kemp gave the parties a feast; and I distributed some tobacco.

May 22—Married three native couples: they were all redeemed Slaves, living with Mr. Davis. The boys mustered up ten good pigs, and slew them for the feast. The out-door Natives remark, that ours is the best way of marrying: it is much better than dragging the poor bride as they do, and, after it is over, to be visited with a fight.

June 7—Married my boy H. P. Unahanga to Koiuru, this morning. Ate, a Chief of Mangakauakaua, who I expected would raise great opposition, came very peaceably to witness the ceremony.

Aug. 12: *Sunday*—Mary Tana and Rebecca Wahanga returned thanks to God for their safe delivery in child-birth. I baptized their two children.

Aug. 16—Examined Ripi, previous to admitting him to the Ordinance of Baptism. I have not been more satisfied with any Native's state of mind than with his. [Rev. W. Yate.

Sept. 2: *Sunday*—The Chief Ripi was baptized by the Rev. W. Yate, and called Nicholas Broughton, after our dear and much-esteemed friend Mr. Broughton, of Holborn Bridge: his youngest

child was also baptized with him. It was a very gratifying sight to see this Native Chief stand up in the midst of a large Congregation, and dedicate himself and his child to the Lord. [Mr. R. Davis.

State and Progress of Education.

The work of Education differs, in some respects, in this Mission, from others; arising out of the habits and manners of an uncivilized people of extraordinary energy of character. From this cause, also, its progress is slow. The following details, though scanty, for the reason just adverted to, shew the state and progress of this branch of Missionary Labour.

Missionaries' Children's School.

On Dec. 22, 1831, the English Boys, 11 in number, were publicly examined in Scriptural Knowledge, History, Geography, Latin and English Grammar, Arithmetic, &c., and gave much satisfaction to those present. [Rev. A. N. Brown.

Native Schools at Kerikeri.

The number of Natives living with us at Kerikeri, and who attend the Schools, is, 26 women and girls, 45 men and boys, and 7 Settlement-born children. [Mr. Baker.

Feb. 12, 1833—Our Schools are much on the increase: there are many villages where Schools are conducted entirely by Natives, and some of them making considerable proficiency in reading and writing. The day is not far distant, when the people generally will be able to read for themselves, in their own tongues, the wonderful works of God. [Mr. G. Clarke.

March 10—I have, as yet, continued to superintend the Kerikeri Native Boys' School. I am thankful to say, that their progress is encouraging. There are many who can read the Scriptures with facility, and write from dictation correctly. Their conduct, too, is orderly; and that of those professing Christianity truly consistent and pleasing. [Mr. C. Baker.

April 15—Our Schools at Kerikeri go on much as usual. We see a growing desire amongst the Natives at large to learn to read and write. It is also pleasing to see that many of the adults have learnt to read and write who have never lived in our Settlement. They can now read for themselves that portion of the Scriptures which is translated into their language. [Mr. J. Kessey.

Native Schools at Pahiia.

The Native Schools are five in number.

1. The Native Boys' School is assembled from six to eight o'clock in summer,

and from seven to nine in winter, every morning. They are taught Reading, Writing, Arithmetic, Catechism, &c. The average attendance is 60. The number now on the books is 71. Total taught from the beginning, 263. The general behaviour has been good.

2. The Native Girls' School is assembled from nine to twelve o'clock in the morning, and from two to four in the afternoon, four days in the week. The principal attendance is in the afternoon, when the average number is 40. The number now on the books is 50. Total taught from the beginning, 209. They are taught Reading, Writing, Arithmetic, Catechism, and Sewing. In their behaviour, a very decided change for the better has manifested itself. The system of Circulating Classes, from the Islington Parochial School, has been adopted in this and the Native Boys' School with much success. Most of the Native Females are living in the Mission Families, and assist in the household duties; the remainder are under continual care.

3. The Infant School was commenced in January last, and contains 22 pupils, English and Native. The general system of instruction used in England has been introduced, in the English language, together with Watts's Catechism &c. in the Native language; and has been found to succeed equally with Native as with European Children.

4. English Boys' School. This contains the sons of the Missionaries, 14 of whom are now under instruction. The system which has been adopted embraces Religious Instruction, Geography, History, Arithmetic, the Classics, &c.

5. English Girls' School; contained, at the commencement of the past twelvemonth, 10 pupils, including the younger children, who have since been transferred to the Infant School. There are now but 4 pupils.

The Yearly Examination of the Schools took place in December 1831, and gave great satisfaction to the Missionaries present.

April 9, 1832—Mrs. H. Williams and Mrs. W. Williams, together with Mrs. Brown, Mrs. Fairburn, and Mrs. Puckey, continue in charge of the Native Girls' School, and of an Infant School, which has been set on foot at Paihia this Quarter, and answers our warmest expectations. [Rev. W. Williams.]

Oct. 1—The Native Boys' School at Paihia has been of necessity suspended

since the early part of August, for the purpose of preparing ground for the cultivation of potatoes. Previously to that date it was closely attended to, and the progress of the boys was good. The Native Girls' School has been far more regular: the system of the circulating classes has been introduced into the School, which has given a considerable stimulus; and there is no doubt it will answer as well here as amongst the boys. [Rev. H. Williams.]

Dec. 18 — Mr. King and family, Mr. Kemp, Mr. Chapman, and Mr. Clarke, arrived this morning at Paihia, being the time fixed for our Examination. At three o'clock in the afternoon we held English Service in the Chapel; and in the evening the English Girls' School was examined, together with the Native Girls' work.

Dec. 19—This morning, the Examination of the remainder of the Schools was continued; namely, Native Boys and Girls, Infant School, and English Boys. At two o'clock, an abundant provision of pork, beef, potatoes, and boiled flour was served up; of which several strangers also partook.

Dec. 20—The Natives were addressed in the Chapel, and a few prizes distributed; after which all our friends took their departure to their respective homes. [Rev. W. Williams.]

Jan. 7, 1833—I have been engaged, during the last Quarter, in superintending the Native Boys' School at Paihia every morning; in attending to my own boys at their respective employments during the day; and in occasional visits among the Natives. Many applications have been made in this quarter by Natives around for instruction, and also for books and slates; though as yet they do not appear to understand the propriety of purchasing these things. Schools are also in action at Kororarika, Puketóna, and elsewhere, formed by the Natives: the Catechisms are in constant use; and the letters and figures are taught. As an evidence of their importance, several young women have recently entered our families, possessing knowledge of these things beyond that of others who had been in the Settlement for several months. These young women formerly congregated at Kororarika for the worst purposes. Natives under instruction in the Settlement are, men and boys, 71; women and girls, 44; Infant-School children, 19. [Rev. H. Williams.]

Native Schools at Waimate.

A Boys' School, the average number of attendants at which is between 70 and 80, has been under the charge of Mr. Clarke; and the progress which the Scholars have made has been generally satisfactory and encouraging. Six of the most forward Boys have been employed as Teachers.

A Girls' School—attended alternately by Mrs. and Miss Davis and Mrs. Hamlin, and, when not prevented by illness, by Mrs. Clarke—has been in operation. Reading, writing, and sewing, have been taught. Great attention has been shewn by the Girls to the direction of their instructors; and consequently a proportionate degree of success has attended their labours.

The younger branches of the Mission Families have been under a daily course of instruction by Miss Davis. The Natives at their residences are anxious to learn to read and write: they have been supplied with slates for the purpose, and have purchased books, and some have already learned.

July 2, 1832 — The Native School at Waimate, under the care of Mr. Clarke, assisted by Mr. Matthews, goes on well. Our Sunday Services are well attended; and the number is so great, that many are obliged to sit outside whilst others go away for want of room. There are in the Schools 84 men and boys, 50 women and girls, and 13 children. [Rev. W. Yate.]

Progress of Translations.

This very important part of the Missionaries' work makes steady progress. It occupies, from its nature, little space in the Missionaries' Journals, though a large portion of their time and attention is bestowed upon it. We select a few passages, shewing the progress of the work.

Sept. 29, 1832—During the Quarter, the translation of the Epistle to the Romans has been completed and revised.

[Rev. W. Williams.]

Oct. 1—A translation of Watts's Catechism has been introduced during the past Quarter, which the native children are committing to memory. [Rev. A. N. Brown.]

Oct. 3—It has been concluded that Mr. Yate shall again visit Sydney, for the purpose of superintending the Press. We hope to send two Gospels, the Acts of the Apostles, the Epistle to the Romans, and the First to the Corinthians,

together with a considerable portion of the Book of Common Prayer.

[Rev. W. Williams.]

Mr. Yate proceeded to New South Wales accordingly; and thus reports the progress and termination of his labours in connexion with the Press there. The expense incurred has unavoidably been heavy; but is amply compensated by the inestimable importance of thus giving the Natives of New Zealand access to so large a portion of the *lively oracles* of God in their *own tongue*. It is in the contemplation of the Committee to set up a Printing Press in New Zealand for the use of the Mission, for the employment of which important instrument of good, when properly directed, there will be full scope in the present advanced state of the Mission.

Jan. 2, 1833—I have again to write to you from New South Wales, where I arrived in the "Active," on the 1st of December last. The object of my visit is to carry through the Press portions of Scripture, with the Liturgy, Communion, Baptismal, and all the other Services of the Church, a number of Hymns, and six Catechisms. The Scriptures ready for the Press are, the first Eight Chapters of Genesis, the whole of St. Matthew and St. John, with the whole of the Acts, the Romans, and the First to the Corinthians. These, when completed, will be invaluable to us, and will well repay the time which I must necessarily spend about it.

Mr. Yate subsequently writes—

March 2—I have completed the Liturgy, Catechisms, and Hymns; and if all goes on as it is now proceeding, I shall complete all that is translated of the Scriptures: 1800 copies of each are struck off, which, with the binding, paper, &c. will come to nearly 500*l.*; a large sum, but much cheaper than the last edition: inasmuch as we had only 550 volumes of the last for 90*l.*, we have now 3300 volumes for 500*l.* Out of this must be deducted about 90*l.*, the Wesleyan Mission's share; as they are to have a portion of the work, having made application to that effect; and 70*l.* which the Auxiliary Bible Society here gave us; besides some paper which we shall have when it arrives, and about 120*l.* for Collections, which would most assuredly not have

been made, had I not come up to New South Wales. Thus 280*l.* must be deducted from the sum total; which will make the actual cost to the Society, for 3000 volumes, about 220*l.*

In a later Letter, dated May the 21st, he writes—"I am happy to say I have at length finished printing." By the ship which brought this Letter, he forwarded two copies of the works printed, bound in volumes. The following enumeration of them will be read with feelings of deep interest. May the perusal of those *Scriptures* which are given *by inspiration of God* be accompanied by the teaching and quickening influences of His Holy Spirit, that multitudes of New Zealanders may thereby be made *wise unto salvation, through faith which is in Christ Jesus!*

Morning and Evening Prayers.	} Services
Sacramental Service.	
Infant and Adult Baptism	
Marriage and Burial	
Churching of Women	
Four Catechisms.	
Twenty-seven Hymns.	} Complete.
First Nine Chapters of Genesis.	
Gospel by St. Matthew	
— St. John	
Acts	} Complete.
Epistle to the Romans	
First Epistle to the Corinthians	

Hopeful Deaths of Native Converts.

Among all the results of Missionary Labour, to have a *good hope* through grace in the death of those

who are the subjects of it, is the most gladdening; since this, and the glory of God in this, is the very end of the Mission, and of the trials and privations of the Missionary in his work. Such fruits of their Ministry among the New Zealanders have already, through grace, been gathered; and such continue to cheer the Missionary in the way.

May 14, 1832—Another of Mrs. Kemp's domestic Natives died most happily this morning. She had lived many years in the family, and had long been a pattern of suffering patience. I have not the least doubt of the salvation of her soul. She has left two very interesting children, for whose best welfare she was particularly anxious. [Rev. W. Yate.

July 2—During the last Quarter, two native women, a lad, and a child, have died, belonging to our Settlement (Kerikeri). The two women gave us strong ground to believe that their souls are gone to rest; they having often expressed themselves as feeling the burden of sin, and also enabled by faith to look to Christ as the Saviour of sinners: they have all been interred in our Chapel-yard. The oldest of the women lived in our family more than ten years: she has left a husband and two children. She had also been admitted to the Ordinance of Baptism and the Lord's Supper, and I hope was a partaker of the spiritual blessings which those ordinances are intended to afford. [Mr. J. Kemp.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc. — Mr. Kilner Pearson, who is well acquainted with the West Indies, having made no less than fourteen voyages across the Atlantic in the Merchant Service, has been appointed as a Missionary to the Bahamas; and sailed, with Mrs. Pearson, on the 12th of September, for their destination, by way of New York—The Committee, having noticed in a Circular, with devout gratitude, the full provision made in the Slavery-Abolition Bill for the Freedom of Religious Worship in the Colonies, add—

We hope soon to announce that those of our Jamaica Missionaries, whose health will allow, have departed to resume their labours, and that others will be enabled to join them. This must, however, depend, under God, on the pecuniary means placed at the disposal of the Committee; as the ordinary income of the Society is barely sufficient to meet the usual expenditure. With a view, in part, to meet this exigency, a most liberal friend of the Society, who kindly contributed *One Thousand Pounds* in

the last year, has presented the produce of the like sum in the 3 per Cent. Consols, during the present month; in addition to which, we have to state that a considerable number of our churches in and near the Metropolis have, on the invitation of their respective Ministers, with a generous alacrity which does them the highest honour, resolved, without waiting for any application from the Committee, to make a public collection for this specific object.

Church Miss. Soc.—Mr. E. Collins arrived from Jamaica, on the 26th of September, for the recovery of his health—On the 5th of October, the Rev. W. J. Deerr (p. 423) proceeded on a visit to his friends on the Continent—On the 8th, the Instructions of the Committee were delivered to the Rev. Frederick Hildner (p. 423) on occasion of his return to Syra; to Mr. Benjamin Yate Ashwell, on his proceeding to Sierra Leone; and to Mr. James Stack and Miss Mary West, who are about to proceed to New Zealand. Mr. Hildner having acknowledged the Instructions, the Principal of the Institution

at Inlington addressed to them a few words of counsel and exhortation; and the Rev. Joseph Fenn commended them in prayer to the favour and protection of Almighty God. Mr. Hildner left London for Dover on the 14th of October, to return to Syra, by way of the Continent — The Rev. Joseph Bailey left Ceylon on the 23d of May, in the "Ceylon," Capt. Davison, on a visit to this country, with the sanction of the Committee. The vessel safely came into the port of London on the 14th of October. Mr. Bailey brought with him a daughter of the Rev. James Selkirk, to be educated in this country.

London Miss. Soc. — The Rev. James Howe, appointed as a Missionary to British Guiana, sailed from Gravesend, on the 3d of September, for the Colony of Berbice, on board the "Highbury," Captain Cook — On the 4th, Mrs. Mault, from Nagercoil, arrived at Liverpool, with five children, in the "Oriental," Captain Fiddler, from Bombay; having been obliged, by ill health, to leave India for a season.

Sailors' Missionary Box — The Church Missionary Society has received the sum of 5*l.* 18*s.* 11*d.* from the Master and Crew of the Schooner "Eliza," of Cardigan, as their Donations and Weekly Subscriptions on behalf of the Society. This is their third contribution; one of 3*l.* 1*s.* 8*d.* having been made in 1828, and another of 3*l.* 6*s.* 6*d.* in 1830. They did not forget, while braving the dangers of the deep, to lay by their mites for His service who was bearing them safely on the bosom of the mighty waters: and He did not forget them: for they were, during the late war, twice captured by American Vessels, and in both instances received kindness — in one case being entirely liberated — because a MISSIONARY BOX was found on board!

Death of Rammohun Roy — This distinguished Hindoo departed this life, a few weeks since, at Stapleton, near Bristol. He arrived in England in April 1831, on a Mission from the King of Delhi to prosecute claims on his behalf on the East-India Company, which were brought to a satisfactory issue, by compromise, a few weeks before his death. He moved in this country among the middle and higher classes, and everywhere awakened interest by his great intelligence, his commanding talents, and his urbanity and candour. Of his religious opinions and character, we regret to say that we can very little modify the unsatisfactory statement which will be found at pp. 206, 207 of our Volume for 1831. He appears to have been diligent in his inquiries into the opinions of others — frequented Places of Worship in and out of the Establishment — and attached himself much to a few sound and evangelical Ministers, yet would hear those who impugned all the distinguishing doctrines of the Gospel. He was in habits of familiar intercourse with a few excellent men well known to us. He professed to receive the Scriptures as of authority to regulate his

belief; but he drew from them a system of religion not according fully with any creed of Professed Christians; and we fear that we must repeat our former statement, that he held "personal merit to be the sole ground of expecting future happiness, and rejected the Atonement and Sanctification of the Gospel." This should put us on more earnestly seeking, on behalf of the Heathen, that Regenerating Influence, which alone can prepare the mind for the humble and thankful reception of the Saving Truths of the Gospel.

AUSTRALASIA.

Church Miss. Soc. — Mr. J. A. Wilson and his family arrived at New Zealand in health and safety on the 11th of April, and Mr. John Morgan on the 21st of May: see p. 98 of the last Survey.

UNITED STATES.

Release of the Imprisoned Missionaries — The Rev. S. A. Worcester and Dr. Elizur Butler were released from prison, by an order of the Governor of Georgia, on the 14th of January; having been induced to withdraw their suit in the Supreme Court against the Court of Georgia; and to accept of a pardon from the Governor of Georgia for the alleged offence against its laws. To this course the disturbed relations of that State with the Supreme Government appear, from the following remarks of the Board, to have been a chief inducement: —

In view of various considerations, all tending to the conclusion that little good was to be hoped from further prosecution of the case; and that as the law under which the Missionaries had been imprisoned had been repealed, they were much more likely to be speedily restored to their labours among the Cherokees by withdrawing their suit than by carrying it to the extremity, the Committee expressed to Messrs. Worcester and Butler the opinion, that it was inexpedient for them to prosecute their case further before the Supreme Court. It seemed to them also the part of Christian Forbearance in the Missionaries in the present agitated state of the country, to yield rights, which, in other circumstances, it might have been their duty to claim, rather than to prosecute them tenaciously at the expense of hazarding the public interests.

Kenyon College — The "Gambier Observer," published in the town of that name founded by Bishop Chase and so called after the late Lord Gambier, has the following notice relative to the College there established and called by the Bishop after Lord Kenyon: —

The prosperity of this Institution was never greater than it is now. The number of students is increasing. The present accommodations, however, will admit of but few more. Other buildings are in progress. The very liberal subscriptions obtained by Bishop McIlvaine, amounting to 25,000 dollars, will be applied to the erection of such buildings. A loan to the amount of 15,000 dollars has also been obtained, and applied to the payment of the debts heretofore incurred.

Board of Missions — The Rev. W. Arms and the Rev. Titus Coan embarked at New York, on the 16th of August, for Patagonia; with the view of investigating the state of that benighted region, and the expediency of any attempt to establish a Mission there.

Missionary Register.

NOVEMBER, 1833.

Biography.

MEMORIAL ON THE REV. JOSEPH HUGHES,

LATE ONE OF THE SECRETARIES OF THE BRITISH AND FOREIGN BIBLE SOCIETY, WHO DIED AT BATTERSEA, OCT. 3, 1833, IN HIS SIXTY-FIFTH YEAR.

THE following Memorial has been circulated by the Committee of the British and Foreign Bible Society, on occasion of the Death of Mr. Hughes.

In preparing a grateful Memorial to their departed Secretary, the REV. JOSEPH HUGHES, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State—however any might seriously differ from him in subordinate points—all were agreed to reverence and love an individual in whom so many excellencies appeared.

To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the Character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind—"Why not a Bible Society for the Kingdom?—why not for the World?" While grateful Science will ever admire the Hand of God, in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the Friends of Religion thankfully acknowledge the same Hand, which, from suggestions so simple, has euded results affecting the eternal welfare of the entire family of man—to name no more than the circulation of eight millions of copies of Holy Scripture?

Not less observable, the Committee believe, are the goodness and power of God, in eminently qualifying their late Associate for maturing the plan which he had been so instrumental in originating.

Nov. 1833.

By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical—and, among such, the Rev. John Owen was at first numbered—became afterward its warmest admirers and firmest supporters.

Much too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist at Public Meetings held in the country, the presence of their late Friend was always most acceptable: and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeyings oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

In the recent question regarding the Constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that

appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late Friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day *when all nations which God hath made shall come and worship before Him*—while he rejoiced no less in that laborious part which he was himself called upon to sustain in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion, by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites (Psalm lxxxvi. 9, 11) with his glowing visions of the future, earnest supplications and resolves on his own immediate behalf: *Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!* was the language of their Friend's heart: it was the language also of his life.

While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and, they

may add, by the whole Christian Community, they cannot but take comfort, from the assurance which they have received, that those consolations revealed in the Sacred Volume, and the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a *good hope through grace*—a hope full of immortality.

The Committee conclude their Memorial by transcribing a passage from a beautiful Letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive *the truth as it is in Jesus*, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony:—

The office has, I believe, greatly helped me in the way to heaven. But now my Great Lord seems to say—I have dissolved the commission—thy work in this department is done—yield cheerfully to My purpose, and prepare to enter those blessed abodes where the labours of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated.

CONVERSION AND DEATH OF KEYOYO, A CAFFRE, WHO WAS EXECUTED FOR MURDER, NOV. 30, 1832.

WE are aware of the uncertainty which attaches to death-bed conversions, and especially to such conversions as appear to take place in some who suffer capital punishment for their crimes. The case, however, of one brought up in the gross darkness of the most debased Heathenism, is very different from that of men who have neglected and despised the light of the Gospel. It has seemed good to God to shew, in various instances, His power and mercy, in effectually making the Saviour known to dying criminals among the Heathen who had never before heard His Name. The following account is furnished by Mr. Davis, one of the Wesleyan Missionaries in the District of Albany, in the Colony of the Cape.

I have seen the power of the Gospel displayed in the case of a Caffre, who was lately executed in this Colony, for the murder of a Hottentot Boy. This Caffre, whose name was Keyoyo, went, in company with another Caffre who escaped, to steal cattle from the Colony; and, fearing that the Hottentot who was in charge of the cattle would cause their

detection, they cruelly murdered him. Keyoyo was condemned to be hanged at our last Circuit Court. While he was under sentence of death, Br. W. Shaw and myself often visited him, and the painful duty of attending his execution devolved on me. I send you this account of him because it so strikingly confirms the truth—that the Gospel is

sufficient to enlighten the darkest mind; and to produce feelings of penitence on account of sin, and love to Christ as the Saviour of sinners, in the heart of the most abandoned savage.

When first visited, he was totally dark respecting God or his state as a sinner: he knew not that he had a soul: his conceptions of God were the most absurd: he had never heard of Jesus Christ: he knew not of a future state of reward or punishment; and, although he had been living all his life under the influence of Satan, he knew not of his existence. He was visited several times before he seemed to have any light on these important subjects; and, had I not been convinced that God could, by his Spirit, enlighten the darkest mind, I should have felt no encouragement to persevere in my visits. I directed him to pray to God, and especially to ask God fully to convince him that he was a sinner.

The first indication that God was operating on his mind was, that he expressed himself as being assisted when he attempted to pray, in a manner which, to him, was most unaccountable. He thus described what he felt:—"When I pray, something pushes me on to pray more: I look about: I can see nothing; yet something still pushes me on to pray. Now is this God, who thus makes me pray?" he was told that it was; and that he must continue to pray, and God would continue to assist him. At another time he said—"Sometimes, when I pray, my heart is lifted up to my mouth."

I told him of the great love of Christ toward him, in dying for him: and never shall forget, how anxiously he always afterward asked of the manner of Christ's death, and the reason why he died. Nothing appeared to interest him like the story of the Cross; and, invariably, when I entered his cell and addressed him with, "Well, Keyoyo, and what shall we talk about now?" his answer was, "About Jesus Christ." The reason of his liking to hear of Christ was, that he was now, through the Spirit of God, deeply convinced of his state as a sinner. He expressed his penitential feelings thus—"My heart is very sore, because I have sinned against that Saviour who has loved me so greatly, and died to save me." I told him the blood of Christ was the medicine to heal a sore heart: "Then," said he, "pray that mine may be washed in it." After a few days, he professed to feel much comfort in prayer:

his own words were, "My heart is a little glad when I pray; but still it is very sore when I think of my sins. Tell God's people to pray for me, that my sins may be pardoned."

After having one day conversed and prayed with him, I was about to depart, when he said, "Stay, Sir; I have one or two words to say." I told him to speak on, when he spoke as follows:—"I cannot tell you how ashamed and sorry I feel, that I did not know about Jesus Christ before. When I was in Caffreland, I might have gone to the schools, and learned of the Missionaries, but I would not; and I am quite astonished at the goodness of the Missionaries in coming to tell me about Jesus Christ now I am here. I am sorry I did not hear about Jesus Christ before; because then, when I had my liberty in Caffreland, I could have left off sinning, and done something for Jesus Christ, who has done so much for me. Now what can I do for Christ? I am shut up here, and my body is already half dead, and soon I shall be quite dead: I can only pray, and that I will do as long as I live." I told him that he could not form a better determination: and, on saying, "If you are astonished at the Missionaries coming to see you in the prison, are you not astonished at Christ's coming from heaven to save you?" He declared himself to be greatly astonished at the fact, and said, "I cannot tell how I love Him." On asking him one day for what he prayed, he said, "I pray to Christ to pardon my sins, and help me to pray." On asking, "When do you pray?" he replied, "Always; for when my lips do not pray, my heart prays, and God blesses me."

A few days before his execution, he professed to feel much pleasure in approaching the Throne of Grace: his words were—"My heart feels pleasant when I pray, and I am not now afraid to die." I asked him how it was he that was not afraid to die, when he admitted that he was a great sinner, and knew that God punished sinners in another world: his answer was—"Yes: God punishes sinners; but then there is Jesus Christ, and through Him I hope to be saved."

The day on which he was to be executed now fast approached. The place selected by the Governor for his execution was Fort Wiltshire, a Military Post on the boundaries of the Colony; and the reason why it was selected was, the hope, that, as the Caffres on the borders of the

Colony would witness the execution of Keyoyo, it might prove a warning to them. Perhaps I cannot better describe to you his last hours than by extracts from my Journal.

Nov. 28, 1832—Rode to Fort Wiltshire, forty-five miles. The object of my journey was the performance of a most painful duty, that of attending the execution of the poor Caffre. On arriving at the Fort, I went to see him. He is still praying to God, and says his heart is "quite pleasant" at the prospect of death.

Nov. 29—I have spent much of the day with the poor Caffre; and am much pleased at his questions, and the answers given by him to questions which I proposed. All dread of death is removed from him; and he says he shall be glad to go to God, and see Jesus Christ who has loved him so much as to die for him. He says he cannot forget his sins; but, when he thinks on them, he does not feel afraid, as he once did, at their consequences, because he looks at Christ at the same time, and by so doing he feels "pleasant." I was with him till a late hour, praying with him; talking about Jesus Christ, and his approaching fate.

I left him praying.

Nov. 30—Early this morning I visited the Caffre, and reminded him that this was the fatal morning: he said he knew it. "My body," said he, "is already half dead; but what of that? My soul is more alive than ever. And," said he, "when my body is quite dead, my soul will go to God." At nine o'clock he was taken to the drop. I attended him to the fatal spot. It was to me an awful moment. I was standing by the side of one who in a few moments was to be launched into eternity. I was wonderfully supported; but the poor Caffre more so. He appeared quite composed. "For," said he, "if God will receive me, what have I to fear?" I exhorted him to pray. He did so; and after I had exhorted him to die with the name of Christ on his lips, holding fast of Him in his heart, I stepped from the platform, and, in a moment, he was launched into eternity. This is the first time I have had to perform so painful a duty: thankful shall I be, if it be the last! One thing supported me under its performance; and the same consideration affords me unspeakable satisfaction when I reflect on it—There was *hope in his death!*

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

MR. Dudley, in writing from Dorsetshire, describes

A New Class of Indefatigable Labourers in behalf of the Society.

At one of the Meetings recently held, a Clergyman, from a distant county, related a circumstance which had fallen under his own immediate observation. A Young Farmer and his Wife having attended a Meeting for the establishment of an Auxiliary Society, and another held in the evening of the same day for the formation of a Ladies' Association, became much interested in the object. On returning home, the wife expressed her earnest desire to subscribe a guinea a year to the Female Branch of the Institution: to which her husband replied, that having become himself a contributor of the same sum to the Auxiliary Society, he thought they could scarcely afford two guineas a year. His wife reminded him, that he had given her, a few days before, a guinea to purchase a HIVE OF BEES, which she had not yet bought; and that she should much prefer giving the money to the Bible Association. To this arrangement he consented. On the following day, a swarm of bees settled on a tree in their garden, and was soon safely

hived. Struck with the circumstance, they immediately determined that the entire produce of those bees, and of the successive swarms from the hive, should be annually contributed to the Bible Society. The circumstance occurred in 1829. In 1830, the sum of 2*l.* was contributed: in 1831, it increased to 10*l.*: last year it was 8*l.*; and, this year, they fully expected it would be 10*l.* again, if not more. Our friend having told me the name and address of this worthy couple, I immediately recollected them; and fully believe that they act under the blessed principle and motive so beautifully enforced by the great Apostle of the Gentiles: they *first gave their own selves to the Lord*; and then, under the constraining influence of His love, desire to make known unto others those Glorious Records which they have found, with the royal Psalmist, to be *sweeter also than honey or the honey-comb.*

I had a speedy proof that the relation of this little fact was not in vain. A friend of ours who was present, and under whose hospitable roof I was staying, observing me, on the following morning, admiring a noble walnut-tree in his garden, whispered, "That tree belongs to the Bible Society: my wife and I have just dedicated it." I am happy to say, I never saw a tree better laden in my life.

BAPTIST MISSIONARY SOCIETY.
REPORT FOR 1832-33.

State of the Funds.

Receipts of the Year. £. s. d.	
Contributions.....	12,261 15 2
For Translations.....	161 10 6
For Schools.....	71 7 8
For Female Education....	133 13 11
West-Indies Fund.....	53 10 6
Widows' & Orphans' Fund	20 0 0
	12,701 17 9
Sale of Publications.....	20 11 11
Total....	£12,722 9 8

Payments of the Year.

Missions :	
South Africa.....	142 9 7
India within the Ganges.	2048 4 7
Ceylon.....	549 16 6
Java.....	130 10 7
Sumatra.....	10 0 0
Jamaica.....	4436 10 6
Bahamas.....	11 5 6
Honduras.....	382 12 5
Returned Missionaries....	795 2 7
Missionary Students.....	199 15 7
Widows and Orphans....	242 8 0
Paper, Printing, and Stationery.....	368 16 5
Salaries and Poundage....	406 0 0
Rent, Taxes, Journeys, Carriage, Postage, Interest, and Sundries.....	1070 16 5
Total.....	£10,794 8 7

The debt owing by the Society, which at the close of the last year amounted to nearly 3000*l.*, is now reduced to little more than 1000*l.* Of one munificent friend it is said—

By the recent disease of Thomas Key, Esq., of Water Fulford, a Benefactor has been withdrawn, whose donations, repeated annually for a long period, and always presented in the spirit of Christian kindness and humility, had amounted to more than THREE THOUSAND pounds.

Enlarged Funds required for the West-Indies' Missions.

The public justice of Britain, we trust, will yet ensure the restoration of our demolished Chapels, although the Legislature of Jamaica scornfully rejected the recommendation of Government to that effect; but other Houses must be built for God—the pious men who have found a temporary asylum in their native land must be permitted to resume the work in which their hearts delight—and others must be associated with them in their labours. To accomplish this, however, enlarged means will be necessary; and, if we look on the scene around us in the spirit of our Lord and Master, these will not be wanting.

The Committee remarked, in reference to the measure soon afterward happily accomplished—

On the details of the plan, now before Parliament, for the settlement of this great and complicated question, it is not our province, on this occasion, to enter; but the pleasing anticipation, that every human being, throughout the British Dominions, will soon be put in possession of his natural rights—among which freedom of conscience is, perhaps, the most valuable—may well excite the strongest emotions of gratitude and joy. To expect, at the commencement of the vexatious contest in which we have been so long engaged, that this would be its termination, would have appeared, to many, absurd and chimerical. Nor is it the effect of mere human wisdom or power. It proceedeth from Him, who is *excellent in counsel and mighty in work*. Let it strengthen our confidence in God, as the hearer of prayer; and stimulate us to those enlarged exertions which will be needful when the great work of Emancipation, now in progress, shall have been successfully completed.

NATIONAL-EDUCATION SOCIETY.'

TWENTY-SECOND REPORT.

State of the Central Schools.

THE Children are making considerable progress; but have not yet arrived at that standard of proficiency which is quite indispensable for a Central School. The numbers at present on the books are 350 Boys and 160 Girls: 65 Schools have been provided with Masters and Mistresses during the year, viz. 34 Masters and Mistresses appointed permanently to situations—21 Schools provided with temporary assistance; either for organizing them in the first instance, or taking charge of them under some temporary emergency—and 10 Teachers trained for Schools to which they had already obtained the appointment.

State of the Funds.

The Receipts of the Year, from Contributions, Dividends, and Interest, amounted to 1386*l.* 16*s.* 6*d.*, and the Payments to 7153*l.* 2*s.* 5*d.*: the Deficiency was supplied by the sale of Stock.

In reference to the Collections under the King's Letter issued last year, the Committee state—

Although the amount of the Collection

is not so far arranged as to be laid before the public together with this Report, it is gratifying to be able to announce that the collections already received amount to 22,362*l.* 3*s.* 2*d.* By the obliging attention of the Right Hon. the Secretary of State for the Home Department, and the zealous assistance of the Gentlemen connected with that Office, the Committee have been able to transact the whole business of sending out and receiving back the Letters without expense. Should the total amount to be derived from the King's Letter fall, as there is reason to apprehend, somewhat below the receipts obtained from a similar Collection about ten years since, the causes of such diminution seem sufficiently obvious: for, in addition to the state of the times and the general reduction which has consequently taken place in the resources of existing Charities, it should be noticed, that, in 1823, about 1860 places had National Schools, whereas this number has subsequently risen to 3150; and, every additional School which is established creates a claim on the resident Gentry, which tends to diminish the remittance made from the neighbourhood to the funds of the Parent Institution.

Pecuniary Grants for School-Rooms.

The demands on the Committee for Pecuniary Grants have been so numerous as to exhaust the disposable resources remaining with the Treasurer at the last audit; and, were it not for the fresh supply of funds which has been now announced, a suspension, for a time at least, must have occurred in many of the schemes for building School-Rooms in various parts of the Kingdom. The sum of 5939*l.* 1*s.* has been granted during the past year toward the erection of School-Rooms in 109 places, one half of which contain a population of above 1000 souls. On the whole, 157 New School-Rooms are erecting, capable of accommodating 14,600 children; by means of which many Schools already subsisting will be more suitably accommodated, and an addition made to the total number of poor children receiving education to the amount of 10,600.

With such resources as have been actually received, and which are acknowledged with all thankfulness, the Committee find themselves possessed of ample means for carrying on at present the beneficial designs of the National Society. Much, it will be seen, has already been accomplished. During the past year only, out of 109 grants, 30 have been

appropriated to manufacturing places, and 10 to the poor parishes in WALES. Much, however, remains to be done: and the Committee, in prosecuting their former plans, have determined, during the approaching summer, to circulate a Letter to all places having a population of 1000 souls and not having Schools in Union, to invite the resident Gentry, through the Clergymen, to connect their Schools with the NATIONAL SOCIETY, wherever they have been formed, or to establish such as are needful, if none already exist.

BRITISH AND FOREIGN SCHOOL SOCIETY—
TWENTY-EIGHTH * REPORT.

*Catholicity the distinguishing Principle
of the Society.*

FROM the first hour of the Society's existence, it has been careful to maintain the principle, that EVERY man who lives under law has a moral claim to be instructed in the requirements of law; and that, since the ability to read is an appointed medium by which the knowledge of all law, whether human or divine, is communicated, as well as the chief instrument by which moral and intellectual beings are fed and nourished with truth, instruction ought to be free as the air we breathe—common as the high road on which our food is conveyed.

*Effects and Prospects of Scriptural
Education.*

In pursuing this course zealously and energetically, the successive Committees have not been without their encouragements as well as their disappointments. If, owing to circumstances over which the efforts of private benevolence have no controul, they have still to grieve over a demoralized and very imperfectly-instructed population, they feel confident that a much greater amount of crime would have been perpetrated, and public manners would have been yet more dissolute and depraved, but for the corrective and restraining influence of those numerous Schools of Scriptural Instruction which have been established through the efforts of your own and kindred Societies. In short, notwithstanding the existence of so much in the aspect of the world that is justly calculated to create anxiety and depression, whether your Committee look at home or abroad, they find abundant proof that the labours of the last five-

* During the Society's first three years. Reports were published half-yearly: so that the Twenty-eighth Report is the Report of the Twenty-fifth Year.

and-twenty years have by no means been left unrewarded. They have lived to see a great and important change in public opinion with regard to the duty and necessity of imparting instruction to the poor—to witness the prevalence of more correct views as to what may reasonably be expected to result from the general diffusion of useful and Scriptural Knowledge—and especially to observe a marked and growing sense of the importance which attaches to the moral and religious, as well as literary, qualifications of those who profess to be Instructors of Youth.

Effective Education based on the entire Scriptures.

The Model Schools have continued to maintain the high character which they have long enjoyed . . . Valuable and important, however, as is the secular instruction imparted, it is not so much on the INTELLECTUAL as on the MORAL advantages afforded by your Schools that your Committee rest their claim to public support. Their system is based upon the Scriptures. It asks no compromise of principle. It excludes no portion of sacred truth. "Paganism," it has been well said, "had its didactic codes, and they present views of great moral elevation; but, though they themselves remained for ages, they stood in the midst of manners ever declining for the want of religious doctrine: they stood—but as the summit of a rock from the sides of which the vegetable mould has fallen, without soil to give root to a principle, or to support the bloom or feed the fragrance of virtue." Your Committee are anxious to have it fully understood, that they have never proceeded on principles so fallacious. They have never wished to separate the morals of the Bible from the motives and sanctions and principles of the Bible. Firmly believing that sound morality can only be inculcated in connexion with the hopes and fears which spring from a cordial reception of the leading doctrines of the Gospel, they do not sanction any thing short of a fair and open inculcation of the whole mind and will of God, as revealed in the Sacred Scriptures; and less than this is by no means essential, either to the enjoyment of perfect freedom of conscience, or to the exercise of the most enlarged charity.

Success of Exertions in raising the Standard of Teachers' Qualifications.

To the arduous and responsible task

of SELECTING AND TRAINING suitable young persons for the office of TEACHERS, your Committee have devoted much time and labour. The difficulties connected with this department of service are, in many respects, peculiar. The importance of the work demands that a high standard of qualification should be rigidly maintained; while the little estimation in which the office of an Elementary Teacher is in this country unhappily held, and the low rate of pecuniary emolument awarded to the discharge of its duties, present serious and often invisible obstacles to its being embraced as a profession by those who would be most likely to elevate and to adorn it. These considerations, however, only tend to prove the necessity of that rigid investigation into the character of the candidates which is now invariably instituted; and serve to enhance the value of that course of moral and intellectual discipline, which, short and imperfect as it necessarily is, so materially subserves the cause of education, by enlarging the minds and directing the future pursuits of those who are to be the recognised instructors of the children of the poor. A mere Hireling Teacher is worse than useless: his influence is absolutely pernicious. To keep in play a system of mechanism, however good in itself, is but a poor compensation for the heartless performance of obligations which can never be HONESTLY discharged without a conscientious attachment to the employment, or apart from the influence of a consistent example.

In the course of study to which reference has already been made, the utmost care is taken to instil elevated views of the teacher's office and duty—to press the necessity of education being studied as a science—and to excite a laudable ambition, not merely to be respectable, but to excel. These efforts, continued as they are from year to year, cannot fail eventually to give a greater moral power to popular instruction, and will unquestionably tend to raise the Schoolmaster in public estimation. Already, indeed, this effect has been produced, to an extent which it is not easy to estimate. Letters from all parts of the country bear the most delightful testimony to the patience, diligence, and unpretending piety of many of the faithful Labourers whom the Society has sent forth: out of above a hundred replies to inquiries on this head, not more than two or three express disappointment

The best evidence, however, of the general satisfaction which has been given to the parties who have received Teachers from the Institution is to be found in the increasing applications which pour in from all quarters. This demand not unfrequently exceeds the ability of your Committee satisfactorily to supply; and they would, therefore, take this opportunity of stating their willingness to encourage the applications of any Young Persons, who, to established character for serious piety, can add satisfactory evidence that they possess energetic and intelligent minds.

State of the Training Department.

Since the last Anniversary, Sixty-three Candidates, either for Boys' or Girls' Schools, have been admitted to learn the System—Thirty-six have been boarded, wholly or in part, at the expense of the Institution—Fifty-one have been appointed to the charge of Schools—Twelve are now in course of training for different situations—Eight Schools have been temporarily supplied with Teachers—and Five Missionaries have attended during the year, to acquire some knowledge of the plan of instruction.

Necessity of Moral and Intellectual Culture in Female Schools.

The importance of Female Education is not yet fully estimated. Prejudices, which, so far as Boys are concerned, have long since passed away, still hang around the instruction of Girls; and, it is to be feared, will not easily be dissipated. The mere acquisition of the art of needle-work is not education, even though it should be accompanied by the ability both to read and write. The friends of the poor are commonly very selfish, or very short-sighted, with regard to the instruction of Girls: they are willing enough to train them up for Servants—they forget that the great majority of them will be Mothers. Hence it not unfrequently happens, that Girls leave school neat sempstresses, well acquainted with household duties, and not ignorant perhaps of the elements of learning; but, at the same time, with minds as uninformed, principles as unsettled, and hearts as vain and worldly, as if they had never been brought under the influence of any moral or mental discipline whatever. Need it excite surprise, that, when domesticated as wives and mothers, they should be found incapable of exchanging an idea with an intelligent

artisan—prove as incompetent to govern as they are indisposed to submit—and, powerless to reclaim their partners from accustomed sensualities, or to win them from the haunts of evil companions, should soon have to weep over a neglect, which has in great measure been induced by an emptiness and moral helplessness, which equally incapacitates them for the companionship of their husbands or the government of their children.

The only remedy for an evil of this magnitude will be found in a thorough reform with regard to the economy of Female Schools. Needlework and household duties are too important to be neglected or despised, but they must not be allowed to interfere with moral and intellectual cultivation. If Girls are to be trained with a view to becoming the wives and mothers of industrious and intelligent mechanics, their education must be less of the lip and the finger, and more of the heart; and if intelligent females of the middle and higher ranks of life continue to regard these important establishments with distrust, or persevere in withering them by their neglect—if, when they enter them, their inquiries are confined to the proprieties of the children's persons, and the extent of their mechanical skill—a fearful retribution will assuredly follow, in the inevitable consequences of that universal corruption of manners which so invariably accompanies the debasement of the female sex, and which no other schemes of benevolence can ever effectually remove.

Increase of Schools in Agricultural Districts.

Your Committee would call your attention to certain Resolutions which were passed in the year 1831; in consequence of its appearing, on investigation, that, out of 700 prisoners put on trial during that year for acts of rioting and incendiarism in the agricultural counties, only 150 could write or even read with ease, and that nearly the whole number were in total ignorance of religious obligations. Those Resolutions pledged your Committee to grant pecuniary assistance, together with school materials and the gratuitous instruction of a teacher, to any individual or local committee who should establish a school for not less than 50 boys or 50 girls, on the plan and principles of your Society, within twelve months from that time, in the counties of Berks, Bucks, Hants, Kent, or Sussex. As it subsequently appeared desirable

to extend this offer to some other counties, and to enlarge the period during which application might be made, your Committee have not been able, until now, to report upon the results of that movement: they have now to state, that 51 applications have been received; 35 of which were made with a view to the establishment of new schools, and 16 for the sustentation or revival of old ones.

Forty-seven of these cases have been promptly met: and the remaining four have been rejected, only because the amount of assistance which the Society could render was inadequate to the accomplishment of the object.

Necessity of Scriptural Education in Larger Towns.

It is not merely in the Agricultural Districts that new efforts are making to increase the facilities which already exist for the Scriptural Education of the Poor. The intelligent inhabitants of the Larger Towns are beginning to see the necessity which exists for renewed exertion, if the torrent of pauperism and crime which now threatens to roll over society is ever to be effectually stemmed. In many of these towns, schools indeed exist, but they are not schools in which the education of PRINCIPLE is cared for; and, without this, it is vain to expect any permanent improvement in the social condition of the great mass of the community. The art of reading may be widely extended, and yet the country be all the while as widely demoralized. It is only by an Education impregnated with the Religion of the Bible that the sinews of profligacy and pauperism can be cut—that the evils, which are continually springing out of those convulsions to which commerce is subject, may be in some degree neutralized, and the prosperity and comfort of the working classes be eventually sustained.

Facts in proof of the Necessity of Increased Exertions.

The Educational Statistics of England are far from presenting results, which can be considered satisfactory to the mind of a Christian Philanthropist.—Many are the districts of which it may still be said, *Gross darkness covers the people*. In the Metropolis alone, it is estimated that above 150,000 children are growing up without education. From Correspondents at nearly forty different places, Letters have been received, calling attention to the districts in which schools ought to be established without

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delay: in one village, containing 272 families, consisting of 1467 persons, only 562 were found able to read: in other districts, villages are pointed out containing 1000, 1500, or 2000 inhabitants, yet unblest with any efficient school: whole families are described, in many places, as having reached maturity without any member of them being able to read a single letter; and the tenor of the whole correspondence only proves how justly it was asserted, in your last Report, that ENGLAND IS YET UNEDUCATED!

With facts like these before their eyes, your Committee feel that it is indeed no time to slumber. The elements of change are abroad in the earth; and the time is rapidly approaching when the safety of this and of every other country will be found to consist, not in the amount of its wealth, the extent of its commerce, or the value of its foreign possessions, but in the degree of intelligence, morality, and sound religious principle which may prevail among the mass of its population. May it never be forgotten, that every additional child brought under the influence of a Scriptural Education furnishes an increased security for the public tranquillity, and tends to strengthen that spirit of piety and true virtue, which, in the hour of danger, has so frequently proved the only imperishable safeguard of a nation!

Encouragement to Local and Individual Exertions.

Some may be disposed to consider local and isolated attempts as, in their very nature, too insignificant ever to effect any great national or universal result; but your Committee would remind such persons, in the language of a philanthropist of the highest order, in reference to efforts in favour of education, that

The result will at length be arrived at, not by the working of one mighty organization for the achievement of great things, but by the accumulation of small things—not by men whose taste it is to contemplate what is splendid in philanthropy, but by men whose practical talent it is to do what is substantial in philanthropy—not by men who eye with imaginative transport the broad and boundless expanse of humanity, but by men who can work in drudgery and in detail at the separate portions of it. The glory of establishing in our world that Universal Reign of Truth and Righteousness which is coming, will not be the glory of any one man; but it will be the glory of Him, who sitteth above, and plieth His many millions of instruments for bringing about this magnificent result. It is enough for each of us to be one of these instruments—to contribute his little item to the cause—and look for the sum total as the

product of innumerable contributions, many of them far more splendid and important than his own.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-FIRST REPORT.

State of the Funds.

THE Contributions, including a Legacy of 100*l.*, amounted to 252*l.* 6*s.*; and the Sales to 236*l.* 8*s.* 8*d.* The Payments were 408*l.* 0*s.* 1*d.*

Printing and Issu of Tracts.

The total number of Tracts published in the year has been 87,500: those issued have been 93,200; being 87,294 by Sales as separate Tracts, 1905 sold in bound Volumes, and 4021 by Grants.

New Tracts.

The New Tracts which have been published during the year have been—of the Larger Series, “The Parochial Minister’s Seasonable Hints to the Members of Benefit Societies, on the Duties of Frugality, Piety, and Loyalty”—of the Series for Children and Sunday Schools, “A Catechism on the Second Epistle of St. Peter,” and “A Catechism on the Fifty-third Chapter of Isaiah.”

RELIGIOUS-TRACT SOCIETY.

FROM the Appendix to the last Report, we extract new proofs of the *Continued Self-denying Labours of the London Visitor.*

Drury Lane—These places are numerous inhabited by low immoral characters. I was much annoyed with the rude youths; but the Tracts were, in general, readily received, and they listened to my conversation. I found many without Bibles, who seemed very heedless about religious things. This is barren ground, and needs much cultivation; and there is plenty of room for the efforts of Christian Labourers.

Shadwell—This part is very thickly inhabited; and there are great numbers of seafaring men, and many others who are employed on or about the water-side, also Irish labourers, who are greatly benighted; but there was a readiness to receive the publications, and they listened to conversation. The people of these places are frequently changing. I also visited the public-houses, and left Tracts with those present. This is very stony ground.

Bethnal Green—In these places there is much ignorance and distress, and the inhabitants are very numerous. I met with a woman who related that she had

received one of my religious publications, namely, the “Warning Voice,” about six years ago, as she and her husband were going to Greenwich Fair; which had impressed their minds with the importance of attending a Place of Worship, and no longer neglecting their religious concerns. Neither she nor her husband had been to a Fair since; but found the advantage of reading the Bible and other religious books. The people seem to be destitute of Bibles. I left some Tracts in the various public-houses, with those present: the Tracts were received readily, in general; and my conversation gained some attention. The Cholera had made some ravages among them.

Rotherhithe—Here is deplorable darkness. Many of the houses are let out in apartments to different families, and are very thickly inhabited. The children are very numerous, and their rudeness was very grievous. I had some conversation as I passed, and they received the Tracts readily. I also left some in various public houses, with those present, and among the numerous watermen at the various stairs, which, in general, were received willingly. I endeavoured to urge on them the care of their own souls to the uttermost; and to pray for the Holy Spirit, to convince them of sin, of righteousness, and of judgment—to create in them broken and contrite hearts—to lead and guide them in the ways of truth. This seemed a welcome conversation to some, and others listened attentively. I spoke on the necessity of reading the Holy Scriptures, and do not know of more likely means of working a Christian Reformation.

London Docks—I supplied several ships, bound for America, with many emigrants on board, with Tracts and bound books; and one in the *St. Catherine’s Docks*, with a great many emigrants on board, bound to Sydney: the attention of some was gained, and they seemed very grateful. I met with several infidels on board one vessel, whose conversation was very blasphemous; and I was grieved to see that many of the sailors’ minds were corrupted with the dreary system of infidelity, which destroys every incentive to goodness and every motive to the fear of God—leaves the soul no consolation in adversity, and no hope in death. All the efforts that can be made to counteract this destructive system, which is evidently spreading among the seamen, captains, and mates, are very

important. The blasphemy of some of the captains, mates, and seamen much surprised me; and they have grown bold in it, more than ever I observed before; which caused me much grief, and is a very clear demonstration that greater efforts should be made for this very useful class of men, whose lives are frequently in jeopardy.

Whitechapel—There is much infamy, wretchedness, and misery: the houses are principally lodging-houses for the lowest and worst of characters, who are commonly changing from one place of infamy to another. There are many of the lowest of the Irish here. Some receive the Tracts willingly, and others refuse them: and it is a kind of hiding-place for thieves, and a receptacle for the worst of characters. The rising generation is very rude. This is a very barren spot, and produces briars and thorns. The labours here are very discouraging and grievous; but the Scripture encourageth us to diffuse the light of the Gospel to every creature. They do not go to any Place of Worship, therefore it is important to disseminate the light among them.

Wapping—I distributed Tracts to the watermen at the different stairs. The people are greatly shrouded in ignorance, and hardened in sin. The Cholera has made some ravages here in the past year. They listened to what I had to say to them on religious things, and received the Tracts readily; and I also left Tracts in the public-houses generally, in this part. I do know of good having resulted from such efforts.

Camberwell—There is great distress in these parts, which are numerous inhabited. This has been a kind of hiding-place for bad characters of both sexes, and there is still great immorality exhibited: they are frequently removing from one bad neighbourhood to another. I spoke upon the Bible as being a message of mercy from God to sinful men, written for our learning, that through the comfort and consolation of the Scriptures we might have hopes of a *better country, that is a heavenly*, as our days will soon be ended in this.

Workhouses—There are many in these houses, through the afflictive dispensations of Providence, who come out of the worst parts of the metropolis; whose constitutions are gradually decaying with age, sickness, and infirmity; and their souls, like most precious jewels in old worn-out

casquets, sinking in despair: therefore they have great need of the Gospel. Your feeble agent is, in general, received with a cheerful welcome, and silence and good order prevail; and they listen most attentively to the glad tidings of salvation, as a delightful message of mercy from God to sinful men. I go forth in the name of the Lord, and induce others to do so likewise; for iniquity and blasphemy abound; and may not something more be done to counteract their baneful influence? *Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.* (Eccl. ix. 10.) There have been many die of the Cholera in some of these houses, whom I have known for a length of time; one a nurse, who, the patients informed me, used to sit up till twelve o'clock at night to read the Scriptures and books which I left with her, although the duties of her Ward were great, being chiefly occupied by the sick and dying: she commonly met me with a most earnest welcome, for the last fifteen years; and used to keep good order among her patients, who paid a serious attention to the address and reading of the Scriptures, and joined fervently in prayer. There was also an aged woman, whose conversation I felt much interested in for years past: she used to relate what great things the Lord had done for her; and said she should be grateful if the Lord would take her to Himself, as to depart and be with Christ would be far better than being here: the day after I had this conversation with her she was taken with the mortal disease called Cholera, and died in a few hours: she told the nurse—"The Lord has granted my request; and, through the atoning blood of Christ, I shall soon be in heaven." The nurse and those about her seemed deeply affected at her conversation.

I leave some little edifying books among the numerous children in these houses. I have visited the boys of Bethnal-Green Workhouse, whose number is above eighty; also the girls of this house, who are near seventy in number. I left four Testaments among them, as I was informed that they were wholly destitute of the Scriptures. I also left with them other religious books adapted to their capacities, with which the children, as well as their instructors, seemed very much pleased; and I endeavoured to impress on their minds the value of the Scriptures, and the

importance of reading them, and learning portions of them; for which I give them little reward books, which encourage them, and prompt them to learn; and I humbly hope, that by these means they may be brought to remember their Creator in the days of their youth.

Greenwich Fair—This Fair was not so numerously attended as I have previously seen it. I distributed some Tracts among the booth and stall keepers, in the morning; and had some serious conversation with them, as opportunity presented. One of the booth-keepers expressed much distress of mind, which he had laboured under for some length of time: he said he was one of the greatest of sinners—that he had been a prize-fighter, and had won twelve battles, and had associated with the worst of characters, and the thought of futurity greatly distressed him: he was tired of his way of life, and had tried to sell his concern, but had not met with one bidder: he had noticed me for many years, and frequently wished to have some conversation with me, and had received many Tracts from me at various Fairs: he invited me to sit down with him, as there was no business stirring at that time of the morning. I had a Testament in my pocket, from which I read several portions, with some remarks on those passages which were applicable to his case: he wept very much, and expressed an earnest wish to buy the Testament. I told him I would let him have it with pleasure, as he had neither Bible nor Testament; and asked him if he would give a shilling for it: he said, Yes; and thought it worth more: he begged I would call upon him at all opportunities, when convenient. I discovered, by this man's conversation, that he attended no Place of Worship; and, in my opinion, this is the case with the other booth and stall keepers, with few exceptions. I exhorted him to attend a Place of Worship; and read the 58th Chapter of Isaiah, to which he listened attentively. The Tracts and Bills were received willingly on each day, with few exceptions.

Charlton Fair—The weather being favourable, there were many visitors; but not so many as I have seen in time past. The Tracts had a tendency to damp the folly of some. A showman sent one of his buffoons with a message, that he wished to speak to me upon the stage: I said, I had no time to spare to go there. I gave him a few Tracts, for himself and

his master, and the rest of his companions. On the following day, one of them made an attempt to take my Tracts from me by a sly and unexpected snatch, but did not succeed, except with a few: the spectators shewed disgust at this proceeding. On each of the days, there were many soldiers, Greenwich Pensioners, and seamen, who received the Tracts thankfully. I distributed to the people on my way there and back, each day—distributed to those present in the various booths, and to the stall-keepers. To conclude, I may say that I have witnessed, in times past, more gross folly and shamelessness than during the present Fair; and I hope that the day is fast hastening when all the foolishness of men will be put to shame.

Western Africa.

Gambia.

WESLEYAN MISSIONARY SOCIETY.

THE last Report states the
Establishment of a Mission for the Benefit of the Foulahs.

In the course of last year, Mr. Mosler paid a second visit to Macarthy Island, about 300 miles inland from the mouth of the Gambia; which, from its own population, and its connexion with the tribes on the banks of the river, appeared an advantageous point on which to commence Missionary Operations for the benefit of that portion of Interior Africa. The opportunity was improved by the formation of a Congregation among a people athirst for religious truth: a School also was commenced, and a suitable Building provided for Missionary Purposes: the whole was left under the care of John Cupidon, a Native Assistant; and every subsequent account has afforded cheering evidence that God has smiled on this attempt to open the way to tribes hitherto inaccessible to Christian Instruction.

The Committee have the pleasure to announce the intended enlargement of their Mission to Macarthy Island. The peaceful and industrious habits of the Foulahs, a numerous, scattered people of Western Africa, their exemption to a great extent from the influence of Mahomedanism, and their favourable regard of Europeans, marked them out as fit objects of the Missionary Zeal of the venerable Dr. Coke; and a number of benevolent persons have now become

so far interested in their welfare, as to engage to raise, for five years, an annual sum sufficient to meet the whole expense of a Mission to this people. They have already generously advanced 350*l.* for the first year; with 150*l.* additional, to be expended in building premises: and, in promotion of this Christian Enterprise, His Majesty's Government has most liberally granted 600 acres of land in Macarthy Island, which is to be the head of the Mission. Mr. Dove has been appointed to the important service. The two Native Assistants, John Cupidon and Pierre Sallah, are placed under his direction; and the Brethren are to itinerate among the Foulah Towns within their reach on each bank of the Gambia, preaching the Gospel and establishing Schools wherever opportunity offers.—The Committee commend the undertaking to the prayers of the friends of Missions, that God may make it the means of the extensive diffusion of the blessings of Christianity throughout that part of Western Africa.

Mr. Dove arrived in the spring at St. Mary's; and spent the month of June in a voyage up the Gambia, to make the necessary arrangements, and to pay a

Visit to some Mandingo and Foulah Towns.

Extracts of Mr. Dove's Journal follow.

June 4, 1833—I left St. Mary's, accompanied by Mr. Charles Grant, for Macarthy Island: the next day we reached Tankerwall, a Mandingo Town, on the banks of the Gambia. We called together some of the principal men of the town, who are, more or less, under the influence of Mahomedan Superstition. I spoke to them in reference to God and eternity, through the medium of an interpreter; and they all, to a man, said, "We should like for a White Marraboo to come and live among us, that we and our children may be taught white man's fashion."

June 6—We reached a Mandingo Town, called Jamela Condu. The people appear to be sunk into the grossest depravity, degradation, and wretchedness; and I was ready to ask, *Can these dry bones live?* But nothing is too hard for the Lord. One of their head men came to us, loaded with his greegrees. I endeavoured to point out the absurdity of these lying vanities. He

said, God protected white man, but black man could not do without greegrees; as they protected him from evil and danger, all the same as a fence protected a garden from beasts of prey.

June 7—This morning we sailed past Tenterbar, a populous town: the people are chiefly Mahomedans. This is considered one of the finest rivers in the universe, being navigable for at least 700 miles: the land, on both sides, is beautifully covered with evergreens and trees of the richest foliage; such as the palm, the mangrove, the banana, and cocconut. The thermometer rose, in the cabin, to 102 degrees.

June 9, Sunday—I spent most of the day at Cower, a large town, which lies about one mile from the port. Some of the people were breaking the Sabbath, by buying and selling. I endeavoured to reprove them for their conduct. I was soon informed by one, that they kept Friday holy, according to the Alcorân. I called on the Alcuid, a venerable old man in appearance, but, alas! he knew nothing of *Him of whom Moses in the Law, and the Prophets, did write*. As he understands Arabic, I gave him a Testament, with which he was greatly pleased. He seems sincere in his inquiries after truth.

June 11—A Mahomedan Marraboo, hearing that we were at the port, came at least fifteen miles on horseback, from the interior, bringing with him an old copy of the Alcorân. I put a copy of the Arabic Bible into his hands: as soon as he received it, he began reading, while sitting on the ground, the first chapter of Genesis: he was so much interested, that he continued to read to the people for at least an hour. I gave him the Bible: he thanked me very much for it. I trust, ere long, this place will be the scene of Missionary Labour. Here are thousands of the sons and daughters of Ham perishing for lack of knowledge.

June 12—In the evening, about six o'clock, we reached Macarthy Island. The people flocked round us: we were welcomed at the Government House, and kindly entertained by John Grant, Esq., the Commandant of the place.

June 13—This morning I rode to the end of the island, for the purpose of looking at that section of it which His Excellency the Governor recommends for the benefit of the Foulahs. I found some of the people very busily engaged in making their farms. The soil is very

rich : they appear to have but little trouble in preparing the land. In the evening, I gave an exhortation to the people, from Rom. i. 11, 12.

June 16, 1833: Sunday—This day I preached to crowded congregations, both morning and evening. At the close of the Morning Service, I baptized two Young Women, about 15 years of age.

June 17—Mr. Charles Grant and I visited two Mandingo Towns—Broca and Lamming; four miles distant from Macarthy Island. We had a palaver with the Alcuids, and some of the people, under a large tree. I informed them that the good people in England had sent me, for the purpose of teaching them and their children the good and the right way: some of them exclaimed, "Betintu!" "Very good!" They came to this conclusion, that they were willing to put themselves under the protection of God and the White Marraboo.

June 18—Messrs. John and Charles Grant accompanied me to Mallibar, a Mandingo Town, and Sunkuro, a Foulah Town, both of which are not more than five miles from Macarthy Island. I told them that I was going to live near them, for the purpose of preaching the Gospel, which proclaims glory to God in the highest, on earth peace, and good-will toward all mankind. They said, they should like to make friendship with me; and whenever I came, they would give me the best milk and rice they could get. The Foulah Alcuid sent a large bundle of corn to the port, as a present; and the other head man sent us a fine fowl: so far we have the good-will of this people. I pray that soon they may be all athirst for the water of life.

June 19—Three venerable old men came, together with some of their servants, to the Government House, to do us service. They said, "You came yesterday to see us, and now we have come to see you." One of the old men appeared very much fatigued; but he observed, "I don't mind being tired, if our friendship is made strong." They soon followed me to the school-room; and were pleased to hear the children read.

June 20—This day, Messrs. Charles and John Grant accompanied me to Jumelu, a large Foulah Town, about five miles east of Macarthy Island. Just before we reached the town, we saw a great number of men sitting under a tree; all of whom were employed in making the native pangs, to cover them during

the rainy season: they were using cotton and needles of their own manufacture. As soon as they were convinced that our object was to promote friendship, two of the men were sent for a calabash of new milk, which we found truly refreshing, after our long walk. I informed them that the good people in England had, for a long time, been thinking about them, and praying for them. One of them said, "Now we see that we and the white people are all one." What is remarkable, without my saying any thing in reference to the grant of land, the head man of the town said, "We will go with our bullocks and goats to Ginganbury," meaning Macarthy Island, "and live near you, and then we shall be safe and happy." After such a remark, I could not but thank God and take courage.

June 21—This day, about noon, the thermometer rose to 99° in the shade: notwithstanding so much heat, I feel well, both in body and mind. In the evening, I gave an exhortation to the people; after which some of the Africans prayed with much fervency. I am constrained to say that there is both childlike simplicity and godly sincerity among this people.

June 22—Four of the Foulahs came to see me to-day. I spent about two hours with them, in getting as much information as possible relative to their habits, maxims, and customs.

June 23: Sunday—Preached twice this day, to very attentive congregations. In the morning, the bugle sounded at the Fort, in order that the soldiers might prepare for Service. At half-past ten, the bell rung, and immediately the soldiers marched to our little Place of Worship. Most of the people have some knowledge of English, there being a considerable number of Liberated Africans and Discharged Soldiers; many of whom have, for years, been living in English Settlements and Colonies.

June 24—This day I left Macarthy Island for St. Mary's; having chosen an eligible spot of land on which to erect the Mission Premises. It is situated near the Gambia, almost in the centre of the town, and in a parallel line with the Fort. The space of land is large enough for the two Native Assistants, being 430 feet long and 200 in depth: it is to be incorporated in the 600 acres granted by Government. As soon as I returned to St. Mary's, I waited on the Governor: he said that, during my absence, he had received another despatch

relative to the land, by which he was directed to give us immediate possession of the 600 acres. At the close of the rains, he purposes going with me to the island: he will then have the land measured, and boundaries fixed.

The Government, and the Merchants generally, feel a very lively interest in our Mission to the Foulahs; but they express their regret that no more than 150*l.* is allowed for the Mission Premises. They seem very desirous that a House, on the same scale as that at St. Mary's, should be built on Macarthy Island. There is very fine stone to be had near the island. I have ascertained that a very substantial House and Chapel may be built for 370*l.* The Gentlemen in this place have agreed to give 70*l.*, provided the Society can grant the additional 150*l.* Indeed, we have received upwards of 50*l.* toward it already. Mud-walled houses, covered with thatch, are not very durable in this country.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE details here given carry the report of the Mission up to the Quarterly Meeting of the Missionaries in June. They still experience many trials, yet there is satisfactory evidence that the work of the Lord prospers in their hands.

State of the Christian Institution at Fourah Bay.

This Institution has continued to be under the superintendence of the Rev. John Raban and Mr. John Warburton. In giving their Report concerning it, after stating the difficulties, and some painful instances of delinquency, they add—

It is difficult to speak of the progress of the Students, as a body. Some there are who do make progress in the knowledge of the Scriptures, as well as in writing and ciphering. Others require to be frequently urged to exertion; and also to be warned, not, through carelessness, to forget what they once knew. Few of them need, however, any stimulus in their attention to the art of singing: almost all manifest a fondness for this. Ciphering, also, is a favourite pursuit with the generality of them. We have been able to attend to Geography and Grammar, with them, only in a very limited degree. Could

more time be given to these studies, we have no doubt that it might be profitably spent; as Geography would enlarge their minds, and give them clearer ideas concerning many of the narrations of Scripture; and Grammar would be the surest guard against that very incorrect manner of speaking, which they are so apt to learn from their uninstructed countrymen.

In conclusion, we have to mention, that the stubbornness of some has called for rather severe measures; but these, used, as we trust, under a sense of duty, seem to have been rendered beneficial, both to the individuals and to others; at least, by way of restraint. We must not omit adding, that the good conduct of a few continues to afford much satisfaction. This we are bound to state, to the honour of the Lord's goodness, who, though He sees it needful to chasten us, yet does not leave us without encouragement; and who, notwithstanding all that has been amiss, in our manner of attending on His Services, has shewn Himself gracious, far beyond all our hopes and expectations.

State of the Congregations:—

—at Gibraltar Chapel.

The Rev. John Godfrey Wilhelm relates, under date of June 19, 1833, a cheering instance of the success attending his Ministry in this Congregation. He states as follows:—

Neither the Services on Sundays and Week-days, nor the Sunday Schools, have suffered any interruption; health having been enjoyed by Mr. Warburton as well as by myself.

Elizabeth Davis, who is one of those that have died during this quarter, was engaged in selling School-books, Tracts, Slates, &c., at the Book-stall. She was a Communicant at Bathurst; and when she and her husband, who was employed by us as a servant, came to the Missionary House, she joined the Communicants at Gibraltar Chapel. She came, with her husband, every evening in the week, when there was no Evening Worship in the Chapel, to my dwelling, there to join in company with other Readers, in reading a chapter in the Bible, and getting it explained. The instructions which she received on those occasions were listened to with the greatest attention and eagerness; and thus she got her husband also instructed for Baptism and the Lord's Supper. If ever I have seen a single-hearted and consistent Christian among the poor Africans, it was

this woman. In her little trade at the book-stall, she was very honest and faithful, and very contented and thankful for the little profit she could earn by it. This state of mind was connected with a deep sense of the sinfulness of her heart, and an entire reliance on what Jesus Christ the Son of God had done and suffered for poor sinners. Thus she lived, and thus she died. She died in childhood, in the middle of last month; and, I trust, is gone to heaven—gone out of the miseries of this sinful world, to Him in whom she believed, whose she was, and whom she served, to behold His glory, and to be perfectly happy and glorious in beholding it. Oh that I could see all my Communicants, as I saw her, as much in earnest about the things that belong to their peace! But let us be thankful for any such evidence of grace as we are enabled to discover; and labour patiently in hope, that, in the sight of our Blessed Redeemer and Saviour, there is more evidence of grace in one and another under our care than we can always see.

—at Kiseey.

The Rev. James Frederick Schön continues to labour at this Station. He has suffered some sickness, but relates that his indisposition usually lasted only a few days; though, on one occasion, he suffered a fortnight's interruption, and subsequently the same for a week. Of the success of his labours he reports, June 25, 1833, as follows:—

An encouraging sign of the progress of the Gospel may be seen in the circumstance, that Divine Services are more frequented than formerly. It affords, indeed, a pleasing prospect, to see, at our Sunday Morning Services, that the Church is crowded with people, who hear the blessed sound of the Gospel; and when considered in connexion with the promise of God, that His Word *shall not return void, but shall accomplish that which He pleases, and prosper in the thing whereto He hath sent it*, it greatly tends to encourage the Labourers to go on with their work. I must, however, not forget to mention, that this increased number of attendants is partly to be ascribed to the discontinuance of the Service at Wellington; for since that time a considerable number attend every Sunday, at Kiseey Church, unless rain prevents them from coming. This circumstance gives some

satisfaction, and manifests that they are not altogether unconcerned for the salvation of their souls.

As to the Communicants at this place, I humbly trust I may say that their conduct, on the whole, has been more satisfactory; and I am thankful for having not been obliged to suspend so many from the Sacrament, as was the case last quarter. They regularly attended the private meetings which I held with them in my house; and in such meetings, as well as in private conversations, I think I have discovered, in some of them, heartfelt piety. One was suspended for ill treatment toward her apprentice: she denied it at first, but confessed it afterward, in the presence of the class to which she belongs, and earnestly solicited of me the favour not to erase her name out of the list of Communicants; but having so often witnessed that some Christians do not differ in this ill practice from others, and treat their apprentices cruelly whenever they think they have the least cause for it, I thought it proper to make her an example to others, whenever they are tempted to fall into the same evil habit. Of course, the way is always open for her return, when she shall come with repentance, and faith in the Redeemer.

Among the 28 Candidates for Baptism, who are at present under special instruction for that solemn Ordinance, are several who grow in grace as they grow in knowledge. But others, although they have been under instruction for more than four years, have been sent back to another class, because they were incapable of answering the easiest question that was put to them. I am, indeed, at a loss how to deal with them, as they can hardly bear the idea of being sent back; and whenever I tell them that there is little hope of their being, as yet, admitted by Baptism into the Church of Christ, they seem to be grieved at it. Were Christianity a dead science, there might be an excuse for it; but being a reviving principle, when exercising its influence in man's heart, always effectual in producing a change, and in affording some practical knowledge, the absence of such symptoms makes me conclude that no Work of Grace has taken place in their hearts.

I have, on the other hand, to mention, that whilst some are sent back, there are others who make application for being received as Candidates for Baptism, or, having been baptized as Infants, desire

admittance to the Lord's Supper. One man, who was well known as a devoted idolater, and of whom others bought greegrees (charms), came lately to me, requesting me to tell him "Jesus' palaver," as he expressed it. I asked him what he knew of Jesus: upon which he answered: "Mr. Metzger tell us we must believe in Him; Mr. Young say we must believe in Him; and now you come and say we must believe in Him;—and now I believe in Him, put down my name in the book. I no more believe ingreegree—greegree nothing, greegree cannot help me." From what I have heard and seen of him, since the time he first came to me, I believe him to be sincere. His countrymen troubled him much for forsaking their company, and would have him pay a gallon of brandy to them for it; but he was decided in the new way which he had chosen, and prevailed against his enemies. It affords me real pleasure to see that he never neglects Divine Service, and attending to other Means of Grace and instruction.—So you see, that we always live between fear and hope; and, no doubt, it is thus ordered by our Heavenly Master, that in cheering events we may not be over cheerful, and in dismaying ones not altogether dismayed.

Upon the state of Religion among those who are under the charge of the Missionaries, various particulars are mentioned indicative of the need of continual spiritual discipline. Concerning one who had imbibed various strange notions, but had been recovered from them, Mr. Raban remarks—

The result of several communications with him was by no means satisfactory. He was not, however, forgotten in our prayers for "all such as have erred and are deceived": and it is now a cause of much thankfulness, that it has pleased God, as we trust, to grant our humble petition on his behalf.

—at Gloucester and Leicester.

The Rev. George Adam Kissling, under date June 25, 1833, reports—

The people of GLOUCESTER and LEICESTER have regularly and numerous attended Public Worship; though they had to expose themselves to the consequences of rain and damp, the Church being entirely out of repair.

The number of the Communicants has
Nov. 1833.

been reduced from 85 to 79, during this quarter. One was suspended for joining an ungodly club; two separated from the Church of Christ in consequence of violating the Seventh Commandment; one has taken his abode in Freetown; and the wife of Matthew Thomas Harding, Native Teacher, was suddenly removed from time to eternity by a fatal stroke from a falling tree. I believe she was devoted to her Master's will, and prepared to meet death without fear.

Some of the Candidates for Baptism being impressed, as we trust, with the truth of the Gospel, and, in some degree, growing in grace and Christian Knowledge, will, we hope, ere long, give sufficient satisfaction to be received as members into the Church of the Lord.

On the whole, I am happy to say that I see no reason to alter the favourable opinion expressed in my last report of this Station. May the Lord command His blessings upon people!

—at Regent.

Under the same date, Mr. Kissling further states—

REGENT has been visited on Sunday, either by Mr. John Weeks or myself, excepting when Mr. Weeks was too unwell to take his turn. The inhabitants attend Divine Service very regularly: it is a pleasant sight to see them flocking to the House of the Lord. But while we rejoice on one hand, we have to mourn on the other. Three Communicants have been suspended, for fighting, and for slandering their neighbours. Four have been cut off from the Church, for having lived in open sin. Oh, it is painful to witness the power which this destructive sin exercises over these ignorant and degraded creatures! It may appear hardly credible, but is nevertheless a fact, that persons have presumed, for months, if not for years, to come to the Sacred Table of the Lord, whilst they were led captive by sensual gratifications. Oh! when shall this wilderness blossom like a rose? when shall the power of Christ de throne sin, and His Sun of Righteousness disperse darkness from this benighted land?

Mr. Weeks also, who, with Mrs. Weeks, had suffered in health, in consequence of their unavoidable removal to three different Stations successively, relates concerning this Station—

I have gone alternately with Mr. Kissling to conduct the Sunday-Morning

Service at Regent, except when the illness above mentioned prevented. To that village I feel more than ordinarily attached: it was the first village I was stationed at, both on my first and second coming to Africa; and I have spent upward of four years among the children and people, which I hope have not been in vain.

—at *Balkhurst and Charlotte.*

Mr. Kissling, under the same date, gives the following Report of these Stations. The closing account of the death of a Candidate for Baptism, though brief, is well calculated to cheer and encourage Missionary Labourers.

The House of the Lord has been more than usually attended to on the Sunday Morning. On Sunday Evening, and during the week, the attendance on Divine Service continues as reported last quarter.

The conduct of the Communicants is consistent with their profession; only one or two individuals excepted, who needed reprehension. I generally meet them on Saturday Evening, endeavouring to prepare their minds for the coming day of sacred rest. Though my success has not been equal to my wishes, yet my heart is often gladdened by seeing them sit down, desirous to hear of Jesus Christ, and of His dying love.

Several of the Candidates have received the seed of Divine Truth, and are improving: others seem to be sluggish of understanding, and negligent. One of the Candidates for Baptism was lately called to her endless reward: her happy death cheered my spirit, which was just then exceedingly cast down. She had been several times with me, complaining of the sinfulness of her heart, and desiring to hear of Christ, and of His love to sinners. Suddenly she became dangerously ill: I was sent for in the night, and found her on her dying bed. After having expressed a desire to be with Jesus, acknowledging her sins, but trusting in His all-atoning blood, she wished me to baptize her. I could not see what should prevent me from complying with her request:—she was baptized: after which she said, "I long to see the Lord!" A few hours after she expired; and entered, as I confidently trust, into everlasting rest.—Thus I saw that God's blessings were still with us, though sometimes our faith is greatly tried.

Progress of Education in the Colony.

—at *Freetown.*

COLONIAL BOYS' SCHOOL.—Mr. Geo.

Fox, in reporting of this School the various lessons learned by the children, states that singing had been introduced among the Boys with success; and that it had, in some measure, been the means of drawing many, who otherwise would probably never have come to hear the Word of God.

GIBRALTAR SUNDAY SCHOOL.—Of the state of this School, Mr. Warburton relates, that in consequence of his having, through mercy, enjoyed good health during the quarter, the School has been regularly conducted; and he has been encouraged by a slight increase in the attendance of the children, who appear to have made a little progress. Some of them seem to have evinced an earnest desire for instruction. One of the Teachers is a Communicant at Gibraltar Chapel.

—at *Kitsey.*

Mr. William Young, who is at this Station, reports:—

Our Schools at this Station have been conducted as usual, during the past three months, by Mrs. Boston and myself, together with Thomas King, William Marsh, and Hannah Carew, our Assistants; as well as John Harvey, who was sent to assist us last month.

The School has undergone no other alteration since my last Report, than advancing many of the Scholars to higher classes. The first and second classes are reading the Holy Scriptures of the Old and New Testaments, and spelling out of them.

During the past quarter, the average attendance does not appear to be great, as a number of the scholars have been prevented from attending, both by reason of a disorder in the eyes, and by the late heavy rains.

The Girls proceed to Mrs. Boston's house, as usual, to be instructed in sewing: she gives a very favourable account of their advancement in that branch of instruction. She also has a Class of Girls every morning at her house, before she comes to School, to hear them read the Holy Scriptures, and to explain in her simple way. As I have occasion to examine the various classes in the School, I am happy to find that her instructions are *not in vain in the Lord.*

The progress of the children, in their learning generally, is satisfactory to me; though we have many heavy discouragements in our way, in endeavouring to lead these little-ones to Christ, which are only really known to those who are appointed to bring their little minds into the fear of the Lord, and to train them up in His fear and admonition. Seeing how easily the little mind is discouraged; as Servants of the Lord we *must not strive, but be gentle unto all*, instructing with all meekness, patience, and long-suffering.

A Class of 28 Boys, including the Monitors, are instructed by me in the knowledge of the Holy Scriptures, every morning, at my own house, by catechizing: these Boys are the most advanced in learning in the School, a few of them at the age of 14 or 15 years. I am the more anxious, through the help of God, to impress on their minds the simple truths of the Gospel of our Blessed Saviour, as I see them approaching to maturity; for I do not anticipate, of some of them, that they may be much longer under our instructions. But how depraved, how corrupt, is the natural mind! One of the Monitors, whom I suffered sometimes to bring me out of the School-store such books &c. as I required, made a breach of the Eighth Commandment. Thus, by such and other failings, are our hopes frequently blasted. But may we never repine at these trials of our faith and patience; for we know that *our labour is not, on the whole, in vain in the Lord*, even among the rising generation.

Our Sunday School is, I hope, a blessing to the people in this village. The people are very obedient to the rules of our School, and orderly in their apparel, as well as tolerably punctual in their attendance on this means of Christian instruction. A few, we hope, are heartily sincere in seeking the salvation of their souls through Jesus Christ. At the close of the School, I frequently catechize them on the first principles of our Holy Religion, endeavouring to impress them upon their minds, by drawing my inferences from what they have just read in their books.

Our Evening School is also going on well: the scholars are making steady progress in their learning. The Books which they read are, the Holy Scriptures of the Old and New Testaments; and the Union Spelling-Book, Parts 2 and 3.

—at Gloucester.

The Schools at this Station have

been under the care of Mr. Edward Gillespie; who, we regret to state, has been under the necessity of a temporary return to this country, for the purpose of recruiting his health. Under date of June 25, 1833, he had previously forwarded from Sierra Leone the following account of his labours and prospects at his Station:—

It is pleasing to see the Scholars desirous, as they are, of learning to read the Word of Life: it is more pleasing still to see those who attend come regularly. The School, though small, is in a thriving state. The Evening School is principally attended by Apprentices and Adults. The progress of the Day-School Children, in the instruction which they receive, is very satisfactory.

Mr. Gillespie adds—

When I look at the deep-rooted ignorance as well as the sin and folly of those around me, especially when I think of the many opportunities which have been afforded them through a faithful and laborious Ministry, with which they have been favoured for many years, I am sometimes disheartened. But, amidst these discouragements, I am enabled to trust in Him, who has graciously said, *So shall my word be that goeth forth out of my mouth: it shall not return unto me void.*

I am not fully satisfied with my Scholars, until I begin to see that they are attaining to the knowledge of their sinful nature, and of the Lord Jesus Christ as their only hope of salvation. I hope the time is not far distant when these buds shall blossom, and the desired fruits shall then appear to our utmost joy and gladness; then the praises of our God shall be perfected by them.

—at Regent.

Of this Station, John Attarra relates—

I said in my last Quarterly Report, that we were obliged to keep School in the market, on account of the Church undergoing repair; but we are now keeping School and Divine Service in the Church. The floor of it is very well repaired; only the roof is very leaky: I am obliged to send some of the children into the gallery, whenever it rains while we are in the Church.

DAY SCHOOL.—The Day School, as it was last reported, is in a state of improvement. The children are going on gra-

dually in their learning. I said, last time, that the Girls were sewing in my house: they are now working in the Church.

The SUNDAY SCHOOL is increasing. The EVENING SCHOOL is almost the same as was reported last quarter: it is not well attended.

—at Bathurst and Charlotte.

Mr. Kissling states, concerning Education at this place—

Our School, I am happy to say, is at present getting in good order, and into the way of making progress. Many of the Candidates for Baptism attend the Sunday and Evening School, being desirous of learning to read the Scriptures for themselves, which is truly pleasing. Some of the School Girls are taught to spin cotton, but are rather slow in acquiring it.

The account is more particularly detailed, as follows, by Mr. Weeks:—

DAY SCHOOL—The Monitors, 15 in number, have caused me much pain and uneasiness of mind. We have been obliged to dismiss three from that office, and one from the School altogether: the remainder, with the exception of three, have committed various offences: the consequence is, that we labour under many disadvantages.

EVENING SCHOOL—Is attended by 50 Adults and Apprentices; these also attend the Sunday School: their progress is slow, but I think, on the whole, encouraging.

SUNDAY SCHOOL—This part of our labours is somewhat more cheering and satisfactory: many manifest a great desire to learn to read the Word of Life. I have been much pleased while I beheld the attention which many paid to their lessons, their regularity in attendance, and general good conduct. That they take an interest in the instruction appears pretty clear from their frequently desiring me to examine whether they are perfect in their lessons. Whenever I have told the Monitor that they might now proceed to another lesson, it has been received with such expressions of delight as have frequently encouraged me to hope it will lead also to the profit of their souls.

The Girls of the Day School are mostly very small. They are taught marking, sewing, &c., by Mrs. Kissling and Mrs. Weeks: their progress is slow. Twelve of them attend to the carding and spinning of cotton, taught by Mrs. Wilson, the person hired for that purpose. I

cannot but hope, however insignificant the commencement may appear, it will eventually lead to important results; and that some common articles of dress, which may be obtained through the entire industry of the Natives, will help much to advance them further in civilization, and be for their general comfort.

Summary of the Mission.

<i>Gibraltar Chapel</i> —	Communicants	14
Catechists	Day Scholars	19
Males	Evening Scholars	20
Females		
— 25		
Baptisms	<i>Regent</i> —	
Sund. School Schol.	Average attendance on	
Av. attendance	Public Worship:	
	Sunday Morning	798
	Evening	540
<i>Colonial Boys' School</i> —	Week-day Evening	168
Scholars	Early Morn. Prayers	129
Av. attendance	Communicants	197
	Candidates	119
<i>Christian Institution</i> —	Baptisms	8
Students, including	Day Scholars	294
Probationers and	Av. attendance	260
Initiatory Scholars, 12	Evening Scholars	45
	Av. attendance	21
	Sunday Scholars	144
	Av. attendance	99
<i>Katecy</i> —		
Average attendance	<i>Bathurst</i> —	
on Public Worship:	Average attendance on	
Sunday Morning	Public Worship:	
Evening	Sunday Morning	330
Week-day Evening	Evening	100
Communicants:	Week-day	130
Males	Candidates	22
Females	Baptisms	11
— 111	Day Scholars	267
Candidates for Baptism:	Av. attendance	224
Males	Evening Scholars	50
Females	Av. attendance	23
— 78	Sunday Scholars	160
Candidates for Lord's	Av. attendance	140
Supper		
Baptisms		
Day Scholars:		
Boys		
Girls		
— 335		
Average attendance, 282	<i>Charlotte</i> —	
Evening Scholars	Average attendance on	
Sunday Scholars:	Public Worship:	
Males	Sunday Evening	150
Females	Communicants	30
— 94	Candidates	11
	Baptisms	4
<i>Gloucester</i> —		
Average attendance on		
Public Worship:		
Sunday Morning		
Evening		
Week day		
Communicants		
Candidates		
Baptisms		
Day Scholars		
Av. attendance		
Evening Scholars		
Sunday Scholars		
Av. attendance		
<i>Leicester</i> —		
Average attendance on		
Public Worship:		
Sunday Evening		
Week-day		

South Africa.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at Tulbagh.

Labours and Success of Mr. Vos—Tulbagh is a small town or village belonging to the Colony of the Cape of Good Hope, situated in the district of that name, and distant about 40 miles from Cape Town.

Mr. Arie Vos, who, for many years,

has laboured at Tulbagh and in the neighbouring country, sailed from England in October 1804, with Mrs. Vos, accompanied by the Missionaries, Christian and Austin Albrecht, and Mr. Ulbricht. He embarked, with his companions, in the same ship with the Rev. Mr. Kicherer, who was then returning to South Africa with the three converted Hottentots, John, Martha, and Mary, who had previously accompanied the latter on a visit to England. They all arrived safe at the Cape on the 19th of January 1805.

Mr. and Mrs. Vos were appointed by the Directors to take charge of the school at Zak River. Mr. Vos, however, laboured there only for a short time, being compelled to leave the place by the unproductiveness of the soil, long-continued droughts, and the predatory incursions of the Boesjesmans. In 1807, Mr. Vos removed from Zak River to Tulbagh, where he chiefly laboured among the Hottentots and Slaves: he continued his labours at Tulbagh and in the surrounding country for several years; till, in 1815, Mr. De Lang, a gentleman resident in that neighbourhood, reported to the Directors, that a great increase in the attendance on Mr. Vos's ministry having taken place, and some of the fruits thereof having been reaped by him, he had been thereby animated to redoubled efforts, and now pursued his labours with greater alacrity and satisfaction than ever.

When Messrs. Campbell and Philip, the Society's Deputation to South Africa, visited Tulbagh, in 1819, they found Mr. Vos diligently pursuing his Missionary Labours; and in high reputation among the people, both in the town and in the surrounding country. In 1820, the more public Services, and the social Meetings for prayer and mutual edification, were well attended, and many pleasing evidences of the Power of Godliness appeared: the Baptized Slaves, by their consistent walk, did honour to their profession; and led their Masters to express a wish that ALL their Slaves might embrace Christianity: in the course of this year, Mr. Vos spent about three months on preaching-tours. In 1821, the attendance on Public Worship was good; the number of the Heathen, who, from time to time, embraced Christianity, was encouraging; and the Baptized Converts were steadfast in the faith, and exemplary in the profession of the Gospel: in the School (an evening one), many

read the Scriptures and other religious books, while others made progress in elementary learning: a Sabbath School was this year formed, for the benefit of those Slaves, who, on account of their distant residence from the town, could not attend the Evening School. In the years 1823 and 1824, the Directors received no regular report; but communications from South Africa, for the year 1825, stated, that the beneficial effects of Mr. Vos's preaching and exemplary life were experienced both in the town of Tulbagh and throughout a wide extent of country. In 1826, he continued to pursue his labours with unabated zeal, but, from advancing years, with diminished vigour and activity: nevertheless, in the course of this year, he performed six preaching-tours, during which the various congregations who assembled to hear him often amounted to more than 150 persons: the various religious services at Tulbagh were well attended, and many of the people made good progress in Divine Knowledge: all the Baptized Converts continued to adorn their Christian Profession by an irreproachable life: in consequence of Mr. Vos's frequent absence from home, during this year, the School was less prosperous. In 1827, the consistent conversation and deportment of those who had been brought into the fellowship of the Gospel from among the Heathen, and their regular attendance on Divine Ordinances, afforded the Missionary great satisfaction. In 1828, he continued to promote his work with his accustomed fidelity and zeal; the people among whom he laboured meanwhile going on well, and affording him much encouragement: two Converts from among the Heathen were, this year, received into the Church: the attendance at the Prayer Meetings considerably increased: in consequence of the School having, in the preceding year, suffered during Mr. Vos's preaching-tours, he this year placed it, for the period of his absence, under a more efficient superintendence. In the year 1829, the Directors received no report. In 1830, Mr. Vos performed two preaching-tours, within a circuit of about 240 miles; the number of persons addressed by him, at from 35 to 40 different places, during each of these itinerancies, amounting to between 2000 and 3000, chiefly composed of Farmers, Hottentots, and Slaves: the number of Communicants, at Tulbagh reported, this year, was 10; who, by their deportment, adorned their Christian Pro-

fession : in the Evening School, the number of scholars was between 40 and 50, some of whom made great progress in reading : a considerable distribution of copies of the Scriptures took place this year. In 1831, Mr. Vos's labours were evidently attended by the Divine Blessing, evinced by an increased influence of religion on the minds of the people generally : in consequence of his increasing infirmities, he was not, however, able to extend his labours far beyond the town of Tulbagh ; and, in these, he was now assisted by the Rev. Gustavus Adolphus Zahn, of the *Rhenish Missionary Society* : the attendance at Tulbagh on the Lord's Day was, this year, seldom less than 80—at some places not so great ; but, at others, it sometimes exceeded 120 : the School, containing about 50 scholars, had greatly improved under the management of Mr. Zahn. On the 1st of October 1832, Mr. Vos suffered a painful bereavement in the loss of his wife : she was the first European Female Missionary to this part of Africa, where she spent 28 years in the Missionary Service. Mr. Vos now suffered, not only from increased age and infirmities, but from this severe domestic trial : he continued, however, to labour at Tulbagh, with his accustomed diligence and fidelity. In his latter communications, he laments that the Christian Converts do not shew more of the life of religion ; and that, comparatively, few seek the blessings of the Gospel. The number who receive the benefit of instruction in the School has increased to 60 persons, who make good progress in reading, spelling, and committing to memory passages of Scripture.

Influence on the Surrounding Natives—Beside the spiritual benefit imparted in the town of Tulbagh and the surrounding country, by means of the preaching of the Gospel and School-instruction, a considerable improvement has taken place among the people generally. The prejudice and aversion, which Mr. Vos encountered, in his efforts to convey religious instruction to the Heathen, have been exchanged for kindness and hospitality. An evident improvement has also taken place in the morals of the people : among the Hottentots and Slaves in this quarter, the vice of intemperance formerly prevailed to a great extent ; but now it is said to be a rare occurrence to see a person belonging to those classes of society in a state of intoxication. It is likewise pleasing to

record, that the liberality of the people at this Station has not only defrayed the expense attending the Mission of Mr. Vos, but has, from time to time, afforded pecuniary aid to the Parent Society.

[Directors.]

Summary View of the Mission in the Bojesveld.

Labours and Success of Mr. Kramer—Mr. Vos is not the only Missionary who has long laboured in this part of South Africa. In a portion of the district of Tulbagh, called the Bojesveld, Mr. Cornelius Kramer has also for many years wrought with much zeal and an encouraging measure of success.

Mr. Kramer is a native of the Cape of Good Hope ; and, in 1800, accompanied Mr. Kicherer to the Bojesmans' country, where they unitedly laboured for some time. In 1801, he accompanied Mr. Kicherer on a visit to a considerable body of Natives at Zak River, where Mr. Kicherer subsequently settled. Mr. Kramer afterward removed to Klaar Water, now Griquatown ; a station on the Great Orange River, situated about 530 miles from the Cape, where he for several years unitedly laboured with Mr. Anderson, and, according to Dr. Vanderkemp, with an extraordinary degree of success.

In the year 1815, Mr. Kramer commenced his labours among the Colonists, Hottentots, and Slaves, in the Bojesveld, an extensive district in that of Tulbagh ; and not without a measure of success. Many belonging to his congregation, which was composed of attentive hearers, appeared to receive benefit from the Word of God preached to them. Mr. Kramer continued, from year to year, to exert himself for the benefit of his people with diligence and devotedness, but seems to have somewhat underrated the results of his own labours. Dr. Phillip, in 1830, speaks highly of the favourable change which had been effected by the labours of Mr. Kramer, and represents his station as a cultivated spot in the midst of comparative sterility. In 1831, the average attendance on Mr. Kramer's preaching, at the different stations, amounted to between 200 and 300, chiefly Colonists and Slaves.

Mr. Kramer is supported by the produce of his own farm, and his Missionary Labours are perfectly gratuitous. He has not yet formed a Christian Church ; but endeavours to bring the people to a saving knowledge of the Gospel, and to build

up those who cordially receive it in their most holy faith. In his later communications, which refer to the year 1832, he complains of the apparent unprofitableness of his labours, but was still persevering in the work of the Lord.

[Directors.]

Black Sea.

GERMAN MISSIONARY SOCIETY.

KARASS.

THE Missionaries Lang and Hegele labour at and near Karass. Mr. Lang gives the following

Report of the State of the Tartars, and of a Visit among their Villages.

Our interviews with the Tartars being on the whole very uniform, I will, on this occasion, make only a few general Remarks with reference to them; and describe a short visit paid, in company with Br. Hegele, to the Auls, or villages, on the Kuma.

As soon as we meet with Tartars, we always endeavour to turn conversation towards the Only Way of Salvation; and to shew them, chiefly in the method of questioning, that their religion points out no such way. They do not venture now, as they used to do formerly, to deny that they are sinners; and consequently they also admit, that, as such, they deserve punishment: neither do they at present maintain, with their former earnestness and confidence, that they can be justified before God by their imperfect and polluted religious worship and their good works. We then turn to the Gospel; reading to them, or causing them to read, such sections of it as will confirm our doctrine: these sections must be explained to them at the same time, for we seldom meet with a Tartar qualified to understand and explain passages of the Holy Scriptures.

When they find the Gospel to be against them, they will betake themselves to the expedient of declaring the same spurious. This is an objection against which, when offered by persons so low in education and powers of thought, all appeals to reason are of no effect whatever. Convincing as one of our Tracts is on the genuineness of the Gospels, with the Tartars it excites not the least attention: the number of those who have read that Tract through, is small indeed! There is a Tract—"Scripture compared with Scripture"—which proves more prac-

tically useful and effectual on the heart. One of the Effendis, formerly my Tartar Teacher, had to make a copy of it for me: he said, on that occasion, that those passages were very striking, and asked leave to make another copy of it for himself. When they heed neither speech nor Scripture, I have recourse to a Tract entitled "Forty Passages of the Korân," which they either read or listen to with attention: when this is explained to them, it always has at least the effect of bringing even the boldest tongue to silence.

On every occasion of meeting, it is our endeavour to shew all our hearers, though briefly, that God wills that all men should be saved—that every thing needful for such salvation has been done and accomplished by the only Mediator between God and Man, that is Jesus Christ—and that *God now commandeth all men every where to repent*. If possible, we never part with any one whom we converse with, without telling him what, according to the Gospel, he must do to be saved. Of course, this is done more or less fully, according to circumstances; sometimes also with less zeal and boldness than at other seasons, according to the vigour of faith or the faintheartedness which may be within us: for I freely confess that I find it more difficult to preach to the Tartars than to Christians. There is a dispiriting influence on me, from the resistance offered, both by flesh and blood, and by *the Prince of the power of the air*. Yet, I also frequently am full of faith, and desire to call upon these Priests of Baal that they may come forth and contend with me, and let it become manifest who has the True God on his side. And praised be the True God, that the Priests of Mohammed here have not even the courage that those Priests of Baal had in the days of Elijah!

I will now proceed to my Missionary Tour with Brother Hegele in the Kuma:—

On the 11th July, 1832, we set out in the Lord's name; and arrived, in the afternoon, at Elmira's village, who received us with his accustomed kindness. We proceeded to an eminence before his house, where a number of Tartars were assembled. Things went on in rather a stormy manner: first of all I had to silence some mockers: I then produced the New Testament, and read a chapter, commenting upon it. Violent rain obliged us to take refuge in Elmira's koonakh, or House for Strangers; where we conversed for a considerable time with the owner, our old acquaintance, and such persons as came in to visit him or us. The Ak Sokel ("White-

beard," that is, Village Judge) bolsterously asked for a New Testament: he read some passages of it, and wanted to keep it; but I resisted, because I knew that he desired not the contents but the book, probably to destroy it. I seriously warned him against this sin which he meditated, and which the people under him had often committed; a sin for which an answer would have to be given at the Last Day. At these things he slunk away.

When we called on Elmirsa, to confess in whom he believed, he stated: "God and you," meaning Mr. Galloway and myself, "know in whom I believe, and that I repose confidence in none but Jesus Christ." Oh that this were the true confession of a lively faith! This man is really no longer a Mahomedan; but neither is he a Christian who believeth and therefore speaketh. It is true that his people would cause him great inconvenience, which he has not hitherto had to endure.

On going back through the village to Sultan Kubel's, we met with people here and there, whom we addressed; but none among them were concerned about their salvation. In the Sultan's koonakh we kept conversing till late in the night. At last the Sultan said: "If there is no salvation but by faith in Jesus, whence comes it that you yourselves are people who avoid and flee from all sin?" "This," I said, "is the very fruit of faith. Faith is not a dead consent to certain doctrines: it lays hold on the Saviour, who delivers from sin, death, and Satan. This faith works by love; and precisely herein lies the great difference between us and you."

July 12, 1832.—We proceeded to the eminence before mentioned; where, from afar, we descried a numerous assembly. There was much and long speaking, and I had to combat strenuous opposition; yet, during this painful contest, one man perceived the superior excellency of our doctrine, and plainly acknowledged it before all present. I had recourse to passages of the Korân, which greatly embarrassed a Mollah who was present, because he was either unwilling or unable to translate them into Tartar. His confusion was great when I began to translate, and to draw from thence the most simple and evident conclusions; for instance, that Mahomed, confessing his own sinfulness in the Korân, could not act as an intercessor for his followers. And then I testified of HIM, who knew no sin, but was made sin for us, that we might be made the righteousness of God in Him.

From this numerous assembly, which had attended a good while, we returned through the village to the Sultan's, where a friendly repast awaited us: this afforded one more opportunity for inviting men to the Great Supper.

After this, we hastened to Sultan Köry's Village, where we looked especially for a Mollah whose attentiveness had often excited hopes in us. As soon as we had taken up our quarters with him, Kootoolitsee, the Tartar Cadi, came with another Mollah and some more Tartars. I am not quite sure

whether their object was to converse with us, or to watch the Mollah: at all events, our Mollah was very cautious in what he said. There was, however, much opportunity of speaking seriously concerning salvation in Christ Jesus; for the aged Cadi and the Mollah himself told the Tartars, how they had heard me preach with great earnestness at Karass on the history of the Passion, Burial, and Resurrection of Jesus; and they called upon me to read the same history to them. Our conversation was protracted till midnight; and our Mollah continued it, after the meeting had broken up.

July 13—Early in the morning, the old Cadi came, with the other Mollah and Tartars. We addressed one more affectionate exhortation to them, that they should take to heart what they had heard on the preceding evening, and should seek to be reconciled unto God. I received grace to silence them in their repeated attempts at contradiction; and thus our Mollah, who seems to be nearer to the Kingdom of God, had an opportunity of seeing that the most renowned Teacher of these regions was not able to resist the doctrine of Christ Jesus. I gave a New Testament to the little daughter of the Mollah, he promising to read it with her; and to the aged Cadi I gave the Tract on the Genuineness of the New Testament.

Some other Mollahs, with a number of Tartars, were gathered together in the village. One of their teachers was so haughty, that I had to humble him by means of the "Forty Passages of the Korân:" another was prudent enough to waive the point.

About noon, we proceeded toward Nymann Village. We came to a forge and a mosque, where a good opportunity presented itself of declaring the message of grace; but here also we had first to contend earnestly with two Mollahs.

Mr. Lang closes with the following remarks:—

The seed of life has been thus scattered; and I thank the Lord for every opportunity vouchsafed, of speaking to His glory and the salvation of men. I look to the promise, that, as the snow and the rain, so also God's Word, shall not return unto Him void. I beseech Him to fulfil His own word; and to grant me pardon, if I have anywhere testified unworthily of His great Name. But every visit I pay to the Tartars humbles me, inasmuch as it makes me feel the weakness of my zeal for the House of God; and the little faith that is in me, whereby I often forget that greater is He that is in us, than he that is in the world; so that, in carrying my message to sinners, I fail of that boldness which becomes a Servant of God.

It will be seen, from these details, that though the Tartars give no promise of speedy conversion from darkness to

light and from the power of Satan unto God, yet that there is a gradual yielding among them, and some ground of encouragement here and there; but chiefly let this conclusion be drawn from our accounts, that the instruments in this work need the vigorous intercession of the faithful, that it may be given them to bear witness with power among the Mahomedans to the resurrection of the Crucified.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WE now continue the reports recently received from this very promising Mission, part of which were given in our last Number.

Agency of Natives as Religious Instructors.

The progress of the Mission is strongly marked by Natives being sufficiently advanced to act as Religious Teachers, under the direction and superintendence of the Missionaries, and by the acceptableness of their services to their countrymen. Our friends will therefore read with interest the following passages, descriptive of the efficient agency of Native Teachers.

July 9, 1832—Yesterday, as soon as I had dined, which is always at a very early hour on Sundays, I set out on my Sunday round. After Divine Service at Māwi, I went back and called on a wounded Chief (by the bursting of a gun). I found him with his head considerably cut, and his left hand much lacerated; but none of his wounds were dangerous. I spoke to him of his very narrow escape from death, told him I considered it a call from God, and requested him to be thoughtful. As some of my former Congregation were present, I spoke also to them of the nature of the delusion under which they were labouring, in suffering themselves to be deprived of the benefit of hearing the Gospel. Oh the depths of the malignity of Satan! These poor creatures have been led to believe that it is our God who is killing them daily; and that I found was the reason why they fled and hid themselves from me on Sundays, when I passed through their former Settlement. When I put the question to them as to the nature of their fears,

Nov. 1833.]

Ripi, the Māwi Chief, being present, said: "Why, can't you see? Here they are living close by a wood, in order that they may run in and hide themselves when they see you coming toward them." Ripi then addressed himself warmly to them. "I know," he said, "that you are afraid not only of the Missionaries, but also of those Natives who are living with them. You are afraid your potatoes will be eaten by the grub, if you hearken to the Gospel. When you talk among yourselves of the reasons of the failure of your crops, you are all attention; but when the Word of God is preached to you, you pay no attention whatever." He also spoke at some length on the absurdity of the native superstitions.

July 29: Sunday—After I had concluded addressing the people, my young friend Abraham stood up, and spoke a few words: his subject was, the great goodness of God in thus permitting them to hear those gracious truths. He spoke in the first person, and in a very feeling manner.

August 5: Sunday—Ripi and I went out together, on our usual round. At the first village, Ripi asked the people why they had not attended the Chapel in the morning. The Chief told him he had been hindered by some friends, who had called upon him on their way home from the feast. "Ah!" said Ripi, "that has been your feast, has it? merely a little native talk. We have been to a feast of good things. The messengers of God have been sowing the good seed of the Word of God in our hearts; and if you had been there, you might have had a portion also. Why did you suffer yourselves to be hindered by such things?"

[Mr. R. Davis.

Oct. 1—Our native youths who have been baptized continue to visit the outposts, by which means the seed of eternal life is scattered to a considerable extent around.

[Rev. H. Williams.

Oct. 5—Spoke in the evening to several Baptized Natives: our subject was the 10th of Romans. At the conclusion, they requested me to nominate their Stations for the following Saturday and Sunday. I accordingly appointed them to go in five different directions, to visit the native villages. In this way we shall be enabled, generally, to provide for the regular instruction of those in our neighbourhood.

[Rev. W. Williams.

Nov. 4—When we visit the Natives at their residences, they are anxious for

Teachers to live amongst them : if they cannot have Europeans, they say, " Let us have Natives who know how to karakia" (preach).
[*Mr. J. Kemp.*]

Nov. 28, 1832—Ripi spoke this morning with Ururúa, who is a relative; and it gave me great delight to hear his boldness and the force of his reasoning. I was much struck with many of his remarks. Speaking of the general motives which influence the native movements, which are, power and reputation, he said, that the name which a Native gains is like the hoar frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts for ever. After speaking a long time, he ran off in a hurry, and returned immediately from the tent with his native book. He then proceeded: "It has been said by the Natives, that the Missionaries bewitch them, and cause them to die. Now, listen to this book." He then read a few of the Scripture sentences at the commencement of the Liturgy. "Now," said he, "what does all this say? Where is there any thing here which can harm the Natives? No; God does not harm you: and all that He wishes is, that you should not harm yourselves; but that you should listen to Him and be saved." He then continued: "Who made this land where we live?" The Natives then gave some evasive answers; but he pushed them hard, repeating his question; when at last he told them it was not Maui, but the God of the Europeans. The Natives, at last, said: "You are right, Ripi: your ideas are correct, but ours are wrong." He also said much about the native food, which they think will not grow unless all their superstitions are observed. This subject he handled in a way which Europeans cannot reach, and therefore with more effect. He concluded by saying: "You do not laugh at what I say to you now; but I suppose, when you are gone, you will say, 'It is all false.'"

Dec. 1—Panakáreau tells us that they have heard a good deal about our message, from Natives who have gone from our residences; and that they have paid attention as far as they have heard. He is at this time sitting in our tent, and we have had a very pleasant conversation with him. A lad of mine has just been in, and given him a very good sermon. I had always thought that this lad, who is remarkably quiet, had not a word to say for himself. But it is a singular fact,

that a knowledge of the Gospel sets the tongue at liberty; so that, where there is a sincere belief, *out of the abundance of the heart the mouth speaketh.* [*Rev. W. Williams.*]

Dec. 3—We found a good number of people, and addressed them at some length. Porotene (Broughton, formerly Ripi) spoke admirably for some length of time. I was delighted beyond measure at what he said; nor was I less delighted at witnessing the great attention which the Natives paid to his eloquent and faithful speech.
[*Mr. C. Baker.*]

Dec. 5—About 50 Natives were assembled together, and were addressed by Mr. Hamlin. I was unable to leave the tent myself, feeling exceedingly unwell; but I heard Ripi speaking in the course of the evening, with his usual earnestness. He is able to tell them, so much better than we are, the falsehood of their superstitions. It comes home with much force to say, "I have done all these things, and have learnt the evil of them." As we passed up the valley, Ripi pointed out several places, to which he had been, in former times, to fight and pillage. I was much struck to hear a conversation yesterday, in which he was a party. He was speaking of his own case; and said, among other things, "Since I have believed, I never quarrel with my wife, as I used to do." To which a Native replied: "It is because you have only one wife." Ripi answered: "I had three wives, who are now all alive: by one I had seven children, and by another three, who all died some time ago: but when I began to think of the things of God, I thought with myself, If I keep these three wives, I shall always find them a snare to me. I therefore cast off two, and find myself much happier with one."
[*Rev. W. Williams.*]

Dec. 12—Last month, my son and I went to Tápuetá, Tákou, and Matauri, and were three days among the Natives, who manifested an anxious desire to hear and to understand the way of salvation. Some of them have Natives living with them, who had lived some time in the other Settlements, and who had taught them the Catechisms by rote. They all appeared very desirous to learn the meaning of what they hear from time to time.
[*Mr. J. Kemp.*]

Dec. 14—One of our Candidates for Baptism has been inland two or three times lately, at the request of his relations. He gave me to-day a very interesting account of a man who has hitherto been much averse to any thing good.
[*Rev. W. Williams.*]

Jan. 7, 1833.—In company with Mr. Baker, I have visited the Natives at Wán-garóa, Matauri, and Tákou, on the north coast. We saw at each place a considerable number of Natives. Two of the principal Chiefs expressed a strong desire for Teachers to reside among them: if they could not have Missionaries, they would be glad to have Native Teachers to instruct them. [Mr. J. Kemp.

Jan. 13: Sunday—We had to-day a good illustration of the portion of assistance upon which we may calculate from our Native Teachers. We sent 2 Natives to Tepuke, 2 to Púketóna, 2 to Wáikari, and 2 to the Kanakana, while my brother went up to Otuihu.

Jan. 18—Spoke with our Baptized Natives on the subject of visiting among the native villages. The prospects which open before us very much increase our occupation; so that, from morning till night, we find ourselves in a continual perplexity. We hear, that many of the Chiefs are very angry with some of our Natives, because they tell them that they are likely to go to the fire of brimstone, and that a Native at Kororarika has been beaten by Táreha for repeating a clause in the Catechism to that effect.

[Rev. W. Williams.

Instances of Native Superstitions.

The following passages illustrate the nature of the prevailing superstitions among the New Zealanders, and the powerful influence which they still exert over their minds.

Jan. 5, 1832—Tetore, after landing with his party this morning, invoked the god of the winds and waves to be propitious. The ceremony is performed thus:—A handful of sea-weed which has been cast up by the sea is selected from the beach, and, having been dipped in the sea, is fastened to the limb of a tree, as an offering to their imaginary deity: an incantation is then used by the principal Chief, his party being present. Thus dedicated, they imagine themselves secured from the danger of the winds and seas.

Jan. 7—We went on shore to breakfast at nine o'clock, as the native superstitions will not allow of their eating or drinking in their canoes. Here was a handsome grove of trees, dedicated to the service of Satan, for the offering of sea-weed, &c.

Jan. 26—We were visited to-day by a canoe, which we had observed the day before fishing under the lee of the

island: they appeared suspicious and shy, although Rauroha and Kupénga were on board at the time, who went ashore in the canoe. Rauroha no doubt was glad of the release; for he had suffered much punishment while on board, from one of their deep-rooted superstitions. He had cut and dressed his brother's hair, prior to his coming on board; and therefore dare not go below, lest he should be killed by the Atua. The weather being bad, he was obliged to squat under the long-boat, for three nights, in his mats.

Jan. 27—Having arrived at the spot from whence Hinaki and his party had been driven, we sat down upon the fern to take some refreshment: we had brought a little biscuit with us, for the Natives in the boats. On requesting one of our native young men to give the Chiefs a little, he replied, "By and bye: stop a little!" Not being satisfied, I turned round to observe if they had any thing of their own to eat. I found they had got a very small piece of beef, which we had pared off and thrown away, lying before them; and our old Chief, Wárenú, was in the midst of a karakia, with a short piece of stick in his hand, one end of which was placed on the piece of beef. He continued thus for the space of seven or eight minutes. When he had ended, Kupénga took the stick and piece of beef in like manner, but was a much shorter time in the performance. This we found was to render the place free, as it had been held sacred since the death of Hinaki; and the present trespass would have brought down the vengeance of the Atua upon them, without the observance of this ceremony: they also reserved a part of the food thus made sacred for Rauroha, who was not with us. We reasoned with them on the circumstance, and told them their address was to the god of this world, who had blinded their eyes, &c. Their reply was, that it was the New-Zealand custom.

[Mr. W. Fairburn.

Nov. 28—Went with the Rev. H. Williams to Kororarika. Tetore, who has just returned from the Southward, was sitting on a bank, relating his exploits to some of his friends. On their right hand were fourteen human heads, stuck on short poles, which the Natives seemed eyeing with almost fiendish exultation in their looks. Tohitapu accompanied us when we went up to the party; and after addressing Tu (one of their gods) in a

chanting tone, he threw a piece of stick which he had in his hand toward three heads of their friends, which Tetore had brought from the Southward. The Chiefs stopped their conversation, to see whether the stick, round which he had tied a piece of the kórari (the flax-plant), would fall with the knot of kórari upward or downward. It was upward, which they took for a good sign in the event of their returning to the Southward, again to give battle to their enemies. Their absurd superstitions often bring painfully before my mind, that they are under a strong delusion that they should believe a lie. [Rev. A. N. Brown.]

March 20, 1833—Yesterday was a day of trial and distress. On Monday evening, a Native came to inform the Natives living with me, that there would be an attack made upon them on Tuesday morning, by a party, on account of a sacred place which they had violated. The boys immediately set to work, and got all their things into my place; and it was well for them that they did, or they would have lost them all. After making inquiry, I found that the Chief who was at the head of the party was Paróre, from Káipára; but hearing that he had some of those Natives with him whom we esteemed as friends, I was in hopes that the matter would have pretty quietly passed over. My boys did not think so, in consequence of the party sleeping close upon us. On Tuesday morning, at peep of day, the attack was made in a very hostile manner. The party found about ten of my people sitting to receive them, without arms or any thing in their hands. They immediately pointed their guns at them, and threatened to shoot them; whereupon some of them ran away; but they were followed and ill-used, two of them very much so. As soon as I arrived, they ceased from ill-using the poor boys, and began to cut and hack their houses, and to take all they could lay their hands upon. I assured the people that I believed the boys were innocent of that particular crime which they had laid to their charge; but that some of their girls and women had been to their sacred place, and had given a payment for the trespass to the person who had claimed it. This they took no notice of, but used the most reviling language toward us and our cause. They accused us of having brought death upon them, and that they were become few in number in consequence of a supernatural power which we

possessed of inflicting death upon any one we chose. They also accused us of having written to England, to say that they were not gentlemen, but slaves;—that the reason we wished them to believe was, that we may sell them as slaves, after having got them into our power. These things they had been told, they said, by our own countrymen; and moreover, that our own countrymen had also told them we were only Paras— which is the most abject appellation that they can make use of. Their threats were of a very horrifying nature; but in this it is our privilege to rejoice that the Lord God omnipotent reigneth. After the talking was a little subsided, I appealed to all present, in the most serious manner, as to the real evil we had ever done them in word or deed; and requested them to point it out to us, in order that we might know in what we had injured them, and so alter our proceedings, and live in peace with each other. They frankly acknowledged that they had nothing to bring against us. As to the imaginary evils, I told them that I was assured, in my own mind, that they did not themselves really believe them to be true; and as to the selling them for slaves, &c., I told them that the Consul, who was daily expected, would set them right on that point when he came. One of the Chiefs said: "You have been in the habit of passing through my place, when you go to Paihia; but see that you do not pass through again! for if you do, I will shoot your horse; and if you send Natives, I will strip them, and send them back again. And I shall serve the Missionaries and Natives of Paihia in the same way." I said: "Well, what evil have I done you, that you should behave in that way?" "Well," said he, "then you shall not go!"

Soon after the party left, Broughton came, with some of his people, to see us, as did also Temorenga, the principal Chief from Taiamai, and stayed with us all day. In the evening, Paróre came again, to make peace with me. This I was very glad of, as I should have been very sorry for him to go home without the matter being made up. He told me and the Chiefs present, that he did not wish to come in the manner he did, but that he was led into it by our own neighbours. I said: "Perhaps, after what you have heard, you will not wish for us to visit you again." "Oh," said he, "come, come! my people meet together

every day for prayer." And after further conversation, we parted very friendly.—As to their real concern for their sacred place, I firmly believe that they had none at all; but that, having been stirred up by wicked people, they were glad to have an opportunity to pick a quarrel with us. The attack, too, was a very unjust one; as payment had been given by the girls to Paróre's family for what they had done; and as for the boys, they had not been near the place. The Natives all know that we do not wish in the least to violate their sacred places, and that it is our wish that the people living with us should not do so either. Many of them acknowledge—even those who are strenuous to preserve them—that they have no belief in their sacred places themselves, and that it is a thing which will soon die, and be lost from among them. However, I would not exonerate the Natives living with us from blame with respect to those sacred places and sacred rites of the New Zealanders; for they not only treat them with indifference, but, in some cases, with that disrespect which ill becomes them. But I trust that this occurrence will be a warning and a real benefit to them; as they appear much humbled, from seeing us brought into distress of mind on their account. [Mr. R. Davis.

April 15, 1833.—In going to the Northward the last time, one of our party set the bush on fire, near the burying-place of the Wángaróá Natives. In this Waka Tápu (sacred place) were deposited the bones of a wife and daughter of EO'ngi, together with the bones of some others of consequence. The bones of the whole were consumed by the fire. We were informed of this sad affair as we returned through Wángaróá. Rewarewa, brother-in-law to EO'ngi, met us with his party; but, contrary to our expectations, he received us with kindness, and conducted his party in the most peaceful manner. He seemed persuaded that our party had not set the bush on fire for the purpose of burning their Waka Tápu; but observed, that they must have a payment. Mr. Matthews and I slept at Wángaróá the same evening, without being in any way molested by these Natives. My feelings were much shocked at this unhappy circumstance: it cast a gloom on our journey, and caused us to return with mournful feelings. I advised Rewarewa to come to Kerikeri, and to bring young EO'ngi with him; believing that, by

making up the matter with these two Chiefs, the Natives in general would be sooner appeased. The remark that the Natives have generally made is, that if this circumstance had taken place some time ago, there would have been a great disturbance, and perhaps much bloodshed. Again, it has been said, that this party are our friends, and therefore the affair passes over.

Last Monday, Rewarewa, EO'ngi, Papati, and other Chiefs, together with many attendants, came for a payment. They appeared in sight just at sunrise, firing as they came; but a more peaceful visit, under such circumstances, I never saw. Mr. Kemp assisted me in settling the matter with them, and all was peace and order throughout the whole affair. We gave them five blankets, two axes, two hoes, five pounds of tobacco, and some pipes. Thanks be to God, who has given us favour in the eyes of this people! [Mr. C. Baker.

Progress of Agriculture at Waimate.

Our Readers are aware that a leading object in the formation of a Settlement at Waimate was agriculture, with a view to render the Mission independent of New South Wales for its supply of provisions. The following extracts shew the progress of this undertaking, and the difficulties attending it.

Nov. 2, 1832.—The Farming Establishment will, I have no doubt, fully answer the expectations of the Society—make us in a measure independent of the Colony for supplies—as well as be the means of securing, for the rising generation, all the necessaries of life. It has not a little cheered me, as well as reminded me of the land of my fathers, to see the plough at work. It has very much excited the admiration of the Natives, and will doubtless eventually lead them to adopt the same means for cultivating their land. I now see the way opening for establishing our children in this land, and with them, I trust, the blessed Gospel of peace. [Mr. G. Clarke.

Nov. 21.—We are preparing to do what we can in the way of agriculture. To-day I have been striking drills for Indian corn, which grows very well here, and produces the Natives a valuable food: when properly cultivated, it will, I have no doubt, produce abundant crops.

Jan. 7, 1833.—During the last Quarter, my time was principally taken up in

preparing agricultural implements, in agriculture, and in attending to my Natives employed about different work. We have altogether twelve acres of land in cultivation, which is now cropped with wheat, barley, Indian corn, clover, and potatoes. My Natives have been employed much as heretofore.

March 25, 1833—Four horses at plough, breaking up land; one employed collecting manure. Natives employed at carpentering, sawing, fencing, taking up potatoe crop, and clearing land for the plough. Besides looking over the men, I have worked in the blacksmith's shop.

April 11—Worked with the Natives, clearing land: the horses at plough. This farming I find to be very heavy work. In the first place, we have to cut down and clear away the bushes and fern; we have then to grub up the wood roots; to dig up great stones, and remove them out of the way; then the plough follows, breaking up; but the land being literally full of fern root, the plough does not move many yards before it is choked up and obliged to stop, so that we cannot plough but about the third part of an acre a day. Even after it is thus broken up, it requires a deal of harrowing and picking over, and two more ploughings, before it is fit to receive the seed; and, after all, I fear it is not likely to produce us more than fifteen bushels an acre, without manure. The worst of all is the laziness of the Natives employed in the work. I do not give you this account to discourage you, as I am by no means discouraged myself; but merely that you may know the difficulties we labour under, in order to get a little land into a state of tillage, and that you may not expect from us at too early a period any thing like a sufficiency for a supply for the Mission. [Mr. R. Davis.]

On this head, Mr. Yate observes:—

The Station at the Waimate has every appearance of answering our warmest expectations; both as it regards the main object, that is, the eternal welfare of the Natives, and the subordinate one of the supply of the Mission with flour and other agricultural produce. [Rev. W. Yate.]

Injurious Influence of Europeans.

It is painful to observe in the communications of the Missionaries numerous facts, proving the pernicious influence upon the Natives of too many of our countrymen who visit their shores. The following

occurrence, while it evinces this, shews also that the more intelligent among the Natives distinguish between such and the Missionaries.

April 28, 1832—A Native related to me a conversation which took place a few days ago between Captain — and Pomare, the Chief at Otuihu. Pomare formerly received many presents from the Captains, and they used to consider him all in all. The Chief was asked by the Captain what he thought of the Missionaries. "I think," said he, "that what they tell us is for our good, and will be the means of our going to heaven after death; but all that we obtain from you is an incitement to destruction." "Do you believe," said the Captain, "what the Missionaries tell you about heaven and hell? Who has been to either of those places, to give you any information?" "I believe," replied the Chief, "that what the Missionaries say is true, because they endeavour to do us good. You stir us up to fight, and they try to keep us at peace." [Rev. W. Williams.]

Arrival of James Busby, Esq. the British Consul.

Our Readers have already been apprised of Mr. Busby's appointment to New Zealand, as British Consul (Vol. for 1832, p. 411). We look forward with sanguine expectations to beneficial consequences to the Natives from Mr. Busby's residence among them as Consular Agent. He arrived in the Bay of Islands on the 5th of May, 1833. His formal entrance on the duties of his office is thus briefly noticed by the Rev. A. N. Brown:—

May 17, 1833—A party of Chiefs formally met the British Resident to-day, at Paihia; when the King's Letter to them was read and translated, together with Mr. Busby's Address. The Captain and Officers of the "Imogene," most of our Brethren, and the Settlers, were present; and it formed altogether a very interesting sight.

Interest of the Missionaries in their Native Country.

The following brief extracts display, in an affecting manner, the lively interest which these remote Missionaries take in the welfare of their Native Country.

July 26, 1832—Preached a Sermon to the Europeans, and one to the Natives, at Kerikeri, this morning. The day has been set apart by us for remembering, before the Throne of Grace, our beloved native country. [Rev. W. Yates.]

We held a Special Prayer Meeting this evening, relative to the unhappy state of England. Rev. W. Williams expounded Daniel ix. 1—19.

[Rev. A. N. Brown.]
Thankful Acknowledgment of Providential Mercies.

Our Readers have already been made acquainted with the powerful expedition which proceeded from the Bay of Islands to attack the Tribes to the Southward, and of the efforts of the Missionaries to prevent bloodshed (pp. 283—294). Though these efforts were not altogether successful, the expedition ultimately returned without any severe conflict having taken place. This the Missionaries regarded as so signal a mercy, as to require special acknowledgment.

Aug. 4, 1832—Some of the Natives have returned from the Southward Expedition. Although they fought much, yet very few of them have been killed; neither were they permitted to destroy their enemies, according to their expectation and wishes. This calls for gratitude on our part to Almighty God, for thus answering the very imperfect prayers of His most unworthy servants. We have set apart next Wednesday as a day of Public Thanksgiving. The Natives seem to have returned very gloomy. They say that it was our God which took away their fighting heart, so that they had no desire thereto: in short, some of them speak surlily, and say that we have bewitched them by our prayers; while a few others attribute their preservation to the mercy of God, and appear thankful that they are safe at home. Their gloominess seems to forebode something. Many, very many, hard things have been said of us; but to the great Disposer of every event we commit our cause. [Mr. R. Davis.]

Aug. 8—A day much to be remembered in the annals of the New-Zealand Mission, being set apart by us for a General Thanksgiving on account of the peaceable return of the Ngapuhi. When the Ngapuhi left us for the Southward, they were as blood-thirsty as ever. They

were as well supplied with ammunition as on former occasions; their numerical strength was as great as in past days; and there was one occasion, just before their return, when the Pa (fortification) which they went against would have been, it appears, an easy prey for them; as the Natives of the Pa had, for one and another purpose, left it: but, to use the expression of one of the Ngapuhi Chiefs, "they had no heart left." Why was this? They cannot tell. We can; and we look with gratitude to the circumstances as a merciful and signal answer to our prayers.—Preached at Rangihoua, from 1 Samuel, vii. 12. [Rev. A. N. Brown.]

Preached two Sermons to the Europeans, and twice addressed the Natives; the day having been set apart for the purpose of returning thanks to Almighty God for His great mercy in bringing back the Ngapuhi in safety, and without permitting them to effect their evil purposes with respect to the Natives of Tauranga. Our Chapel was full, and all the Chiefs of any note around us attended. I cannot help hoping that God will bless such Services as these, and lead the Natives to think where we put our trust in times of difficulty, and to whom we give the praise in times of rejoicing.

[Rev. W. Yates.]

The return of the Natives from their expedition to the Southward, though it was not preceded by the establishment of peace, as we had anticipated, is still an abundant cause for thankfulness; inasmuch as the hand of God was distinctly manifest, and acknowledged, too, by the Natives. They returned without effecting any mischief worthy of notice; and we were glad to be able to set apart a day to record the circumstance. On that occasion the Natives assembled at our Places of Worship; and while many secretly maligned the good cause, and would willingly have set themselves in direct opposition to us, they were constrained to confess that we were right and they were wrong. [Rev. W. Williams.]

Propensity of the Natives to make War upon one another.

The termination of the expedition of the Ngapuhi to the Southward, without those disastrous consequences which had been anticipated, has just been mentioned. It is afflicting to find, that no sooner were the Tribes at the Thames freed from the hostile invasion of those from the Bay of

Islands, than they proceeded to make war upon each other, which terminated in much bloodshed. The Missionary emphatically remarks: "The only remedy for this is the Gospel."

Nov. 2, 1832—I regret that the Natives at the Southward have not profited by the advantage they gained in the quiet departure of those from the Bay of Islands; but that, as soon as their assailants were gone, they began to quarrel with their immediate neighbours, and have been requited by the loss of many of their people. Indeed, the state of the people at the Southward is truly deplorable. The causes for their quarrels are only increased by their mode of obtaining satisfaction; nor is there any human probability of their ceasing, except, as they often have done, by the extermination of one of the parties. The only remedy for this, as for most evils, is the Gospel; which, so far as it has hitherto been declared, has been *the power of God unto salvation*. [Rev. W. Williams. *Narrative of Excursions to the Northward.*]

Two excursions were made to the Northward of the Bay of Islands, partly with a view of imparting religious instruction to the Natives, and partly of ascertaining whether it would be feasible to form a new Settlement in that quarter. The result was extremely satisfactory, both as indicating the disposition of the Natives to listen to the Missionaries, and the facilities afforded for the extension of the Mission. In these narratives, many circumstances are incidentally recorded, illustrative of the state of the country and of the inhabitants.

We commence with extracts from the Rev. W. Williams's Journal:—

Sitting out of the Missionary Party.

Nov. 26, 1832—Previous arrangements having been made for our expedition to the Northward, we set forward at three o'clock. Our party consisted of Messrs. Hamlin, Baker, Puckey, Matthews, and myself. The Natives accompanying us amounted to 36; most of them carrying back-loads of provisions, bedding, and tents, for us and themselves. Broughton was in our number, and also three other Baptized Natives. Expecting to be absent three weeks, we were under the necessity of taking a good supply of provision. Our cavalcade proceeded

on till about six o'clock; when we brought up for the night by a stream in the open wilderness, from eight to ten miles distant from any human habitation. Our tents being pitched, and the ground well covered with fern-tops, we took our repast, had prayers with the Natives and among ourselves, and retired to rest upon beds as soft as down.

Proceedings on the Journey.

Nov. 27—At seven in the morning we proceeded onward to Wángaróá. There was little to interest us on the road, except the recollection of former times. Here and there were traces of European inhabitants who once lived there; such as, poles thrown across the rivulets to serve as bridges, &c. When we arrived in the neighbourhood of the old Wesleyan Settlement, the ravages of war were but too apparent. Portions of very fine land, which were formerly in a good state of cultivation, now lying desolate; while the few scattered inhabitants afforded a melancholy contrast to its former state. I was much gratified to hear a conversation which passed between one of the Chiefs and Broughton Ripi, the Chief of Mawí. Broughton was relating to the other an interview which he had just had with some people in a neighbouring valley; from which I could clearly gather that he does not in the least shrink from declaring to others those good things of which he himself has tasted.

Proceeding a little further, we came to a deserted fortification, the greater part of the fence still remaining. I learnt that it had belonged to EO'ngi, and certain Chiefs who lived with him; but who have all been killed within these two years. We at length arrived at Pupuke, the residence of Ururóá, the principal Chief; where we pitched our tent. This Pa, when I came to see EO'ngi, was full of people; but it also presented much of the picture of desolation. I learnt, to-day, that the "Boyd" was cut off, not as has been stated on account of ill-treatment from the Captain to the Chief George, but because that Chief, on his return from Port Jackson, found his parents dead through sickness; which was attributed to the influence of Europeans. After we had taken our repast, Ururóá arrived, and gave me an opportunity of conversing with him upon the blessings of Christianity and the grievous tendency of all their Native proceedings.

Nov. 28—We now proceeded on our

our journey, having before us a very remarkable hill, called Tāratāra, which was recently occupied by Natives, when EO'ngi came to Wāngarōa. The road being now unfrequented, is quite tedious to pass over, on account of the brushwood. When we came near Tāratāra, a Native of mine, who was with EO'ngi's party, gave us an account of the attack which was made upon this Pa, and pointed out the precise spot where the different parties lay. In this direction, all the cultivated land is lying neglected: the former occupants are partly killed, and the remainder dispersed through the different parts of the land.

Our Natives travelled very slowly on account of their loads, so that we did not advance more than fourteen miles to-day. In this distance there was not the least appearance of human residences, until we brought up for the night at Maunganui. The land over which we passed was, generally speaking, the most barren of the barren; but the hills around were nearly covered with Kauri* timber, which may hereafter be useful.

Nov. 29, 1832—After a very sound night's rest, we proceeded toward Oruru, which is a small river, emptying itself into a bay, a few miles to the S. E. of Knuckle Point. After a walk over a most rugged country, we reached the inner part of the valley of Oruru, at about noon. Here we found a small party of Natives, who supplied us with potatoes for dinner. I had a short conversation with them; and Broughton Ripi spoke to them nearly in the language which he used yesterday morning. We then walked down the valley about two miles, through a very fine district for New Zealand, where is a good portion of cultivation, to the residence of Wāre, the principal Chief. We expected an invitation here for the night, and hoped to procure another supply of food. Here also we spoke as before; but though some of the people attended to us, the Chief was most indifferent. Ripi is related to him also, and spoke closely in reference to their former wars; but so much unconcern was shewn, that we were glad to pass on. We pushed along about eight miles further; and brought up, at dark, by the side of a river, in a most solitary part of the country, where there is neither cultivation nor the dwelling of man, but the marks of many Pās, which were in occupation in former times. The distance we

travelled in the day may be from 16 to 18 miles.

Favourable Reception of the Missionaries among the Natives.

Nov. 30—We passed a very bad night. The wind blew high, with violent rain, thunder, and lightning; but very little rain came through our tents. We were now altogether in a strange country. I omitted to mention, that at dusk, last evening, a stranger made his appearance from the quarter for which we were proceeding. He happened to be a Ngapuhi, and to know me. He immediately returned to a residence about two miles and a half distant; and in the course of the evening, three youths made their appearance, one of them being the Chief's son, who came to conduct us onward. The place where we slept, and the surrounding valleys, had marks of cultivation; and we found traces of native villages, but no signs of inhabitants at this time. When within a short distance of the residence of our guides, we were beckoned to by the people of the place, in the most civil manner of which Natives are capable. Two Chiefs of the place then made a speech of welcome, which was very quickly followed by a cooked pig, smoking hot out of the oven, with some fish and kūmaras (sweet potatoes). This afforded a pleasing contrast to the dull reception we met with at Oruru; and was received by us as an earnest of a good welcome among the Rarawa Tribe, to which these people belonged. I then spoke to the people of the place, and was followed by Ripi. The name of this place is Parapara. Hence we proceeded to Mangatete, under the conduct of some of our new friends. The people of the place at first took us for a hostile party, and thought that the light-coloured clothes which we wore were blankets; but before they beat to arms, they perceived their mistake. Here our Natives again took food, being always ready to eat. This party had never had any connexion with Missionaries; but had some confused idea about the Lord's Day. They heard us with great attention.

After about two hours' walk from Mangatete, we reached Wakarake, which is situated on the southern side of Sandy Bay. A river, navigable for some distance, runs up toward the principal village of this Tribe, which is on the western coast. This river we purpose to explore to-morrow. The Chief, Panakāreau,

* The Kauri is a species of Fir-tree.

is one of the principal men of his Tribe; so that we hope, from him, to be able to ascertain the prospect there may be of the practicability of forming a Station in this quarter. It is needful, however, to observe the utmost caution in our communications on this subject; as we do not feel ourselves at liberty to make any promise, and must therefore raise no expectations. At the present period there is evidently an opening for Missionary usefulness, in various parts of the land; and as this Tribe is unacquainted with us, and we with it, much will depend upon the reception we meet with from the people generally. I have already had a little conversation with Panakáreau, upon the general subjects of our message; in the course of which he expressed a wish to have Missionaries, saying, "that the Ngapuhi alone have had Missionaries hitherto; and that if the Rarawa are instructed, they will give up their present mode of life." We have given him, as yet, no reason to suppose what our object is; but, from this Chief's manner toward us, we think that the hand of our God is with us, and we have reason to hope that He will prosper us in our journey. Every attention has been paid to our wants, and a good supply of potatoes has just been taken up before they are ripe.

Exp'atory Excursion with the Chief Panakáreau.

Dec. 1, 1832—We have had another very bad night, with much wind and rain, which came partially through the tent. We requested our host, Panakáreau, to conduct us to the places in his neighbourhood where there are inhabitants; as we have concluded to stay over Sunday at this place. He very willingly came forward; and led us to a hill, whence we had a view of all the surrounding country. The general features of the district, over which we have passed hitherto, agree with those of the parts in the neighbourhood of the Bay of Islands. The substratum is whinstone; upon which is found a stratum of clay, with a very thin coat of vegetable mould, affording a most scanty support to the thin vegetation which is found upon it. We are now travelling over sandstone, which is equally barren. From the eminence which I have just mentioned, we obtained a view of an extensive plain, lying at the bottom of Sandy Bay: it is called Rangaunu; or rather, the river which empties itself at this place bears that name. Vessels of 200 tons' burden have entered the mouth

of the river; but the navigation is extremely difficult, from the many sandbanks. On the opposite side is the hill Houhora, called, in the map, Mount Camel, where about 200 Natives are residing. The plain is swampy; and contains a large quantity of the Flax-plant, which has called the attention of Europeans to this quarter for three or four years past. The largest body of Natives live at Waro, on the western coast, which lies at the further extremity of this plain; the island here being not more than twelve miles across in a direct line, while the extreme length of the swamp, which lies transversely, is not less than twenty miles, and its breadth from six to ten miles. The river Rangaunu, we are told, is navigable for boats—I imagine, for about half the length of this plain. At the spot where the Natives' canoes land, is an extensive wood, which contains, by native account, much useful timber. I imagine that at this point will be found the most advantageous situation for a Missionary Station. We learn that the number of Natives belonging to this Tribe are very nearly equal to the whole population of the Bay of Islands which is divided among our four Stations. We have not yet said a word, to give an idea of a Missionary Settlement in this neighbourhood; but we have had several hints thrown out by the Natives.

Observance of the Lord's Day.

Dec. 2 : *Sunday*—After another boisterous night, with the prospect of bad weather, we were glad to find the clouds clear off again. Our flag was hoisted at an early hour; and thus, in a visible manner, the banner of the Cross being erected, possession was taken of this place in the name of Christ. Between eight and nine o'clock our bell rang for prayers, when from 20 to 30 Natives came to our tent, in addition to our lads. I then read the Prayers of our Church in the Native Language, together with the Lessons; and Mr. Hamlin addressed them. The strangers were all attentive, and I never enjoyed a Service more in my life. Panakáreau keeps very close to us, and seems to have a desire to say something to us. As soon as we had taken a little refreshment, we set out with Ripi for Kaitia, an inland settlement belonging to Panakáreau. One of our baptized lads went to Mangatete, through which we passed on Friday; and two others went onward to a village at a little distance to the

northward, and, on their return, gave a very good account of their reception. We ourselves had a walk of about seven miles, which we considered to be about half-way to Waro. We found but few Natives, the greater number being further up the valley; but those we met with were attentive to what we had to say.

There is one point which is very worthy of remark, that wherever we go we find a general idea of our object to prevail. They well know the difference between us and the Europeans living on shore who are connected with the Flax-trade. There is, further, a general idea of the Lord's Day, which they all profess to keep. Now, whether they observe it or not, their profession at least shews a good feeling toward our general object. At this place they mention a large party living at Wángapé, which is on the coast, thirty miles north of E'O'keánga, who generally observe the Lord's Day; and who, whenever they go a journey, always offer up a prayer to our God. These particulars would not be worthy of notice, except that we know that no Missionary has had any direct intercourse with this people; and that all the light they have derived has been gained by Natives, who have had only a moderate intercourse with us. So sure is it, that *a little leaven leaveneth the whole lump*. Nor is the case of this Tribe a solitary instance of *the fields being white already to harvest*. We have had, at different times, pressing invitations from the Natives of Rótorua, of 'Tauranga, of the River Thames, and from other places.

In the course of our walk, Panakáreau was very inquisitive, to know what were our ideas of the place, and whether this was to be the only visit they were to receive from us. As we did not give him a direct answer, he at length observed, that he was anxious to have a Missionary; and pointed out a wood of good timber, which he set apart some time since for the use of Missionaries, in the hope that sooner or later he should have one. Panakáreau came to the tent after Evening Prayers, and was soon after followed by his wife. She is a fine, intelligent woman, and seems to take a lively interest in us.

We had further conversation with Panakáreau; and told him, that perhaps, if the other parts of the Tribe are desirous for Missionaries, a Settlement may be formed. His countenance im-

mediately brightened up, and he said, that he knew they would all desire to have Missionaries. We held our English Service, among ourselves.

Discouragements from difficult Travelling.

Dec. 3, 1832.—We journeyed this morning to set out on our journey to Waro, whither Panakáreau had promised to accompany us. He wished us to take the road to Kaitaia, which is tolerably good; but we pressed him to go another way, in order that we might ascertain the state of the river which I have already mentioned, the course of which lies very near to the Waro Settlement. He told us that the road was very bad; but it was necessary for us to gain our information. We had scarcely left our encampment, when we entered upon a swamp, in which we walked a full mile up to our knees. We soon arrived at an extensive cultivation, which lies in the middle of this large plain. Here we assembled the Natives, to the number of about 100; and Ripi and myself spoke to them. They were very attentive, particularly to what Ripi said, who has a very happy way of addressing them. The people seemed to think we have an idea of forming a Station; and said, that some of their children should come and live with us. Before we left, the old Chief, a venerable man of about seventy years of age, brought out about eight or nine bushels of kúmaras, for our party. We were in hopes of finding a suitable situation for a Station at a little distance from this place, from whence the people of Waro would be accessible.

We proceeded onward tolerably well for a short time; and brought up by the side of a wood, to cook our dinner. The river at this place is forty feet broad, and more than six feet deep; and the Natives tell us that it is the same for the distance of some miles further up. Our number was by this time increased to seventy-six. The wood, by the side of which we dined, contains a large quantity of good timber; but the land is too low for a Settlement: I should be fearful that the Missionaries would never be free from ague. As soon as we had left the wood, we made a direct course for the western coast, but over such a road as I have never yet travelled: it lay through a continued swamp, for some miles. Most of our party were completely cast down by the forbidding appearance of the country, and I was apprehensive that all idea of coming here was likely to be given up.

It still occurred to me, that there was a very probable site, which we had still to explore, which was likely to answer our purposes; and it struck me, that any inconveniences within moderation ought to be put up with, while so many advantages seemed to present themselves. After a further conversation with Panakárea, our minds were all much relieved; as it seemed likely that the river running from Kaitaia, and which is now blocked up with timber, can be cleared, so as to render it navigable up to a finer part of the country.

At length we opened upon the Western Ocean; which at this time presented a grand sight, as a strong wind was blowing on to the shore. Our road hence lay along the beach about six miles; in the course of which we passed the wreck of a small vessel, which was cast away about a month ago. This makes the sixth vessel which has been wrecked on the coast to the northward of E'O'kéanga. The hills on the coast consist of sandstone, the surface of which has mouldered into a loose sand, and flies about in all directions, giving the country a most barren appearance. Further on we found a stratum of bitumen or peat-coal, upon the sandstone, immediately under the vegetable soil. We were not able to reach the village of Waro this evening; and pitching our tents in a place where there was not a tree to be found for firewood, we had much difficulty in procuring fire sufficient for our kettle.

Arrival at Waro, and Reception there.

Dec. 4, 1832 — We passed a very rough night, with wind and rain; but the morning was fine and pleasant. We were now in expectation of soon meeting the people of the place; and as it is customary to have a sort of sham-fight on these occasions, all arrangements were made by our party, beforehand. They settled, however, that, as our number was much the smallest, they would not come to close quarters with the other party. After little more than an hour's walk, we came in sight of the village: it lies at the foot of the range of hills, in a beautiful situation, with abundance of land for cultivation. We did not find so many Natives as I had expected, and many must have been absent: the men did not exceed 300. After the respective parties had had their dance, I went forward, and told the people the object of our visit; and was followed by Mr. Hamlin and Mr. Puckey; and then Ripi

and one of my boys spoke. The people were remarkably attentive; and though the time was long, they seemed urgent for us to continue speaking. When we told them we had done, the people still remained; and some of the principal men came round, and asked many questions relative to the subject before us. This is a fine party of Natives; and could the sight be witnessed by our friends, they would have been gratified in a high degree—300 men, with their muskets in their hands, sitting on the ground; together, with women and children, making a party of about 500; and every eye turned on the speaker, with more attention than is generally to be found in an English Congregation!

In a little time, about twelve bushels of potatoes were brought out for us; and we were pressed by the people to stay over the night, in order that they might hear more about our karakia (preaching). I had a good deal of conversation with the people after this, when they seemed to take as lively an interest as it was possible in all we had to say. They said, it would be very good to attend to all we recommended to them; but that they should like to have a Missionary, in order that they might be instructed frequently. I spoke of the difficulty of the situation, as ships cannot approach this side in safety; and proposed, that if a Missionary should come at a future time, he should live at Kaitaia, where he would be accessible to all. They seemed pleased with the proposal; and I told them, that if a European should not come, we would supply them with Native Teachers, which we shall, at all events, have in our power. It is remarkable how willing they are to listen, even to a boy who is able to tell them any thing about our Religion. We learnt that a person has been here several times to talk to them, and that he lived a short time at the Waimate. It is to be observed, however, that Satan has been very busy, in infusing many strange ideas into their heads; such as, that it is wicked to kill a fly when he is biting you, or to kick a dog when he flies at you. Ripi, in noticing these things, said, "They will soon tell us that we are to eat no food, and that our lips are to be sewn up." The principal Chief of the place asked me to go up to one of their houses, and talk with them: he said, "You must talk all day and all night, and then you may go in the morning." They seem to be truly desirous

of having some of us among them; and when we see such a desire, coupled with the fact, that there are more Natives within reach of one district here than are to be found in any two of our present Stations, I sincerely hope that the way will be made plain. In the afternoon, the place had the appearance of a fair in miniature. Abundance of food was spread about, to the great satisfaction of our lads; while most of them were endeavouring to purchase mats, &c., with hardware articles which they had received from us as payment for their work. After this was over, we set our boys to work, at repeating the Catechisms, in order that the strangers might hear the valuable matter contained in them. In the evening, I addressed a large party, who seemed still desirous of hearing more.

Proceedings at Kaitaia—Panakáreau eager for Missionaries.

Dec. 5, 1832—Temorenga, one of the principal Chiefs, who was absent yesterday, came to our tent this morning; when we had further conversation upon the subject of a Missionary Station. He seems to be as desirous as the rest of the people of this place. He says, that if Missionaries come to live at Kaitaia, they will move from their present abode, and go and live there. At nine o'clock we left the place for Kaitaia, after Mr. Baker had once more spoken to the people. We were glad to find the road very much better than the one by which we approached Waro; and that, though there are some bad places, a good horse-road can be made, which will bring the two places within seven miles' distance. Approaching Kaitaia in this direction, we found that the good land is very much more extensive than we had imagined; and from the hill above it, Panakáreau pointed out a situation, which seems calculated, in every respect, to answer our purpose. Passing over this ground, we found it much to exceed our expectations; so that all the forebodings, which had been felt before, were now removed. The ground is abundant for all purposes contemplated by the Society—of a very rich quality, far surpassing that at the Waimate. The river runs through it; which Panakáreau promises shall be cleared, as soon as he hears that any body is likely to come. He talks of setting 100 men to work at a time. Immediately behind this ground is a wood, which will afford an abundant supply of timber for all general purposes; from

which one of the branches of the river runs. There is also a good supply of timber for fencing and firewood, and a very good site for the erection of buildings. We felt it necessary, however, again to tell Panakáreau that we cannot make any promises that Missionaries shall come; and that they must not consider that we break our word, if nobody comes to the place. Here we dined; and then proceeded up the valley, to the residence of Panakáreau's father. The valley is very extensive, and capable of maintaining a very large population. We proceeded about eight miles up, and then brought up for the night.

Departure from Kaitaia.

Dec. 6—This morning, at nine o'clock, after having had further conversation with the people of the place, we took our leave of Panakáreau, after he had first provided us with a good supply of food for our journey. We continued our course up the valley of Kaitaia, for several miles; making the whole length of it, according to our nearest calculation, about twelve miles. We at length entered a wood, where the road was exceedingly bad; and we had to cross the river, in the course of it, forty-one times. After passing a high ridge of hills, we descended to the source of a branch of the E'O'keanga river, named Mangamuka. Our tent is now pitched in a most romantic situation, in the midst of a forest, at the conflux of two large rivulets, whose purling streams are beautifully shaded by an endless variety of trees; whilst the indistinct light of the moon, shining through the dense shade, greatly heightens the picture.

Dec. 7—We left our quarters a little after six o'clock, and continued our course along the stream by which we slept: after crossing it a few times, our road lay in the channel of the river, for the space of three miles. The romantic scenery of this part of our journey made up for the inconvenience of wading through the stream. In the bed of the river we met with several blocks of jasper, of a beautiful red colour. At length we reached the Native Settlement of Hunuhunua, near which E'ongi received his fatal wound.

Thus terminated this interesting visit of the Missionaries to these poor savages.

Mr. Baker makes the following remark on this excursion:—

Jan. 29, 1833—We were treated with much respect, and our message was re-

ceived with apparent eagerness. Without any suggestion on our part, the Natives strongly pressed us to go and live among them; saying, that it is in vain for us to expect any alteration in their character and manner, until they have Teachers living among them. This is the mournful language of the Natives; and though many of them use these arguments without really valuing our labours, yet such is the truth of the case, that they never will turn from their evil ways until the Gospel be preached amongst them.

Further Particulars of the Journey.

We select a few passages from Mr. Baker's Journal, in further illustration of the state of the Natives in this part of the island:—

Nov. 28, 1832—Left Tepuke at half-past 8 A.M. The former part of our journey to-day, we had to pass through a swamp half-a-mile in length. We passed the very romantic Pa of the Ao Pouri, the place whence this Tribe was driven at the time EO'ngi received the wound of which he died. Broughton gave us an interesting account of this affair, together with many particulars concerning the Ao Pouri and the Ngapuhi Tribes.

Dec. 2—We had Native Service at nine o'clock A.M. A good number of the Rarawa were present, besides our own Natives. It was a most gratifying circumstance to see how well every Native behaved; particularly so, when we recollect that this is the first time that this people have heard the Gospel as they heard it this day.

Dec. 4—The people of Waro having heard that we were at hand, sent a messenger early this morning. We set off, in regular military order, our party consisting of many belonging to Panakáreau. They received us with much respect—more I never saw paid to any of us. About 300 armed men formed a circle; when we addressed them, at considerable length, on the all-important truths of the Gospel: there was most profound attention paid to the word spoken. There were a number of old venerable-looking Chiefs among this party, who seemed quite struck with the new subject.

The principal Chiefs assembled, to have some talk with us; and pressed very much to have Missionaries. They pleaded very powerfully, and I have no doubt that they sincerely wish to have Missionaries living amongst them. This was really

an interesting day to us, and the pleasure we feel from the circumstances of it amply pay us for our laborious journey. The Natives were again addressed in the evening, when many were present. Perhaps the total number present to-day was from 500 to 600.

Dec. 6—There are several Native Settlements in and about Kaitaia, which might be visited with facility from the place where the Station would be; and Waro might be attended to every Sunday, as well as on other days. Schools might be established at Waro, where one or two Christian Natives might live; and being frequently visited by us, would be likely to do well. I should not omit remarking, that there is a place called Wangape, where many of the Rarawa are living.

Particulars of Visits to the Southward.

Tetore, a Chief of the Ngapuhi, having again proceeded on an expedition to the Southward, the Missionaries went thither, in their former character of *peace-makers*. With this visit, observations relative to the establishment of a Missionary Station in this quarter were connected.

—*Rev. H. Williams and Mr. Chapman.*

Mr. H. Williams writes, under date of April 16, 1833:—

After the return of the Ngapuhi last year from their expedition to the Southward, Tetore appeared determined to carry on the war; though to us he expressed himself very desirous for peace. He returned to the Bay in November; and in a short time went down again to the Southward, carrying with him a party from the North Cape.

We felt that it would be desirable to visit the parties; therefore Mr. Chapman and myself set out in two boats in February; and after some delay, waiting for the advance of the main body, we arrived in three weeks at Maketu. Every thing appeared in fair train for peace, until the arrival of the Natives from the Northward, who seemed determined to engage in hostilities. Several fell.

They still continued indisposed to listen to our remonstrances. We therefore left them; and, on our return, called in at the Thames. We did not remain long here, but saw some of the principal Chiefs. They had been in expectation of a visit from us for several months, and were highly delighted when we made our

appearance among them. During the whole of our sojourn with these Natives, at the places where we stopt, we could not but mourn the sad and degraded condition of all; and the country bore evident marks of the desolating effects of war. No inhabitant was to be seen through the whole line of coast to Tauranga; multitudes having been killed, and the survivors driven backward. The situation of Tauranga is due south, by compass, of Mayor Island; Maketu about 25 miles further to the eastward; and Rotorua 25 miles S. W. of Maketu.

—*Mr. Shepherd and Mr. Fairburn.*

From Mr. Fairburn's journal of a visit to the same quarter, at a later period, we make the following extracts.

March 21, 1833—Started from Tepuna in our whale-boat, with Mr. Shepherd in company, in order to proceed to the Thames; as the Natives of that place are very desirous that a Mission should be established among them: it was therefore concluded by the Committee, that a visit to them would be very desirable, in order to converse with them on the subject; as well as to encourage their ideas, preparatory to suitable arrangements being made for two or more persons to reside amongst them.

April 4—Arrived within three miles of Wakatiwai. Although it was dusk when we arrived, we were soon surrounded by a number of interesting and intelligent Natives, who seemed much interested in the nature of our visit; the different Chiefs pressing us to stay with them, saying, "This land is yours: come and live here!" The future prospect of Christianity being diffused amongst them, and that shortly, was most cheering to my mind.

April 5—Arrived at Turua, a native fortification, thirty-five miles from Wakatiwai, in the Thames;—the Natives quite upon the alert, as to the object of our visit, and solicitous that we should remain with them, and make choice of any portion of land we chose: the land here is good, in great abundance, and fit for the plough: the Natives also are numerous.

April 6—Proceeded, early this morning, further up the river; and arrived opposite Te Kari Pa, at dusk, in the evening; where the Natives received us with their usual kindness, and the object of our visit was re-echoed from one to another, all through the Settlement.

April 8—Went several miles further up the river. Stopped at a small Native Settlement; had breakfast; and returned with a strong ebb tide. Called at Turua on our way: Urumihia made me a present of a pig and some potatoes. She formerly lived in the Bay of Islands; but is one of the principal persons of this Pa. She showed me a large house, which she said was built for me; as Mr. Williams and myself had requested her to build one when at Paihia: and she wished to know when I was likely to come. A multitude of other questions were put by many Chiefs, to very few of which I was able to give a definite answer. We then passed on, further down the river, to Kawairangi, a place held by a Chief named Korita, who has also offered a fine piece of land for a Station: his tribe is numerous, and I think I saw the finest number of Natives at his place that I have seen any where in the Thames. We then re-crossed the Thames, and arrived at Pa Karaka at 10 P. M.

April 9—I paid a visit to Rouroha: he was very kind, and made me a present of six baskets of potatoes; and wished me to have a pig, which I could not take. He then gave his only son into my charge, to take with me in the boat to the Bay; after which we bade each other adieu. A near relative of his accompanied us in a large canoe, in order to go to Mokoia, to examine it and other places as to their eligibility for Missionary Stations.

April 11—We examined the situation of this place this morning, and found a considerable extent of valuable land; but do not think, in a Missionary point of view, it is so eligible as the neighbourhood of Wakatiwai. Erua told us to mark off as much of the land as we wished for, as there was so great an abundance. After some further conversation explanatory of our motives and views &c., and repeated entreaties on his part for Missionaries to go soon, we parted, each to return to our homes.

In a Letter under date of May the 31st, Mr. Fairburn thus refers to the subject:—

You will perceive, by the short journal which I have written, that I have been once more to the Southward, in our boat: the result of which gives every satisfaction, I am happy to say, both to those who have seen, and to those who have heard of it; so much so, that our

Committee in New Zealand have come to the conclusion to form at once, with permission from the Society, a new Station at the River Thames; a place at once so eligible in itself; the Natives so numerous; the navigation so easy up the Thames, leading as far as Wakaito, the heart of New Zealand; with not only the willingness, but the entreaties, of the Natives themselves to have Missionaries among them. They wish to be taught; they are tired of their wars: and al-

though their views may and do indeed proceed from selfish motives, yet let the Gospel but once take root among them, and will not that spirit be subdued? I believe, that if a Station be fixed there, it will be the means, under Providence, of preventing a great deal of war and bloodshed. Each fortification is sitting in fear of its neighbour; and on the slightest irruption on either part, the word is immediately "To arms!" and when they once begin, they seldom know where to stop.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Society—Mr. E. Gillespie (p. 456 of our last Volume) has returned from Sierra Leone, under Medical Certificate: he landed at Dover on the 5th of November.—The Committee thus report some *Legacies from Humble Individuals*:—

A Gentleman lately forwarded to the Committee a Legacy, with the following remarks:—"I have great pleasure in sending you an extract from the Will of Jane Cass, deceased, who, from her savings during a long service in a family in which she resided until within the last two years, has bequeathed Twenty-five Pounds to the Church Missionary Society." In consequence of the Legacies, through inadvertence, exceeding the property, the sum which accrued to the Society was not more than 20*l.* 8*s.* 6*d.*; but the example is one which does honour to the class of Individuals to which Jane Cass belonged.

The following particulars relative to another Legacy have recently been transmitted to the Committee by a Clergyman in the country:—

"Amelia Evans was the Widow of a workman in an iron foundry, who, by industry and frugality, was enabled to save between 200*l.* and 300*l.*, and he, dying childless, left it at his Widow's absolute and entire disposal. She afterward became Mistress of the Workhouse at Darlaston; where she diligently attended all the Means of Grace, and, among the rest, a Monthly Missionary Meeting. Its establishment in 1816 was speedily followed by a memorable season of general depression, rendering its Collections little more than a name. But it pleased God to give early evidence, that even in this view they were not held in vain: for, during the continuance of this depression, Amelia Evans, dying in 1817, bequeathed a Legacy of 100*l.* to the Church Missionary Society; assigning, as the reason for it, that having been taught to pray for the Institution, she deemed it her privilege to give to it. Nor did her pious zeal render her unmindful of other relative and social claims; for her Will contained a bequest of a like sum to a distant relative of her husband; and another of its clauses placed at the disposal of her Minister the residue of all which she left behind her, for distribution among the poor of his flock, with whom she had been wont to go up to the House of God. Her Legacy to the Society was afterward announced at one of its Public Meetings at Birmingham as a benefaction from the Workhouse of the poorest parish in England. And her other Bequest is here recorded in connexion with it, as exhibiting one among many evidences of the truth of Prov. xiv. 31—*He that honoureth his Maker hath mercy on the poor; and that what is enjoined in God's Word is verified in the experience of his servants, that He, who loveth God, will love his brother also: 1 John iv. xi.*"

London Miss. Society—The Rev. Mr. Rodgeron and the Rev. George Stallworthy, appointed to the Marquesas, and the Rev. James Loxton, appointed to Raiatea, with

Mrs. Rodgeron and Mrs. Loxton, embarked at Gravesend, on the 16th of October, in the "Tuscan," Captain Stavers; a free passage having been liberally granted by the owners, Messrs. Alexander Birnie and Son.

MEDITERRANEAN.

Church Miss. Society—The Rev. C. W. Isenberg (p. 318 of our last Volume) arrived at Cairo on the 26th of February.

INDIA WITHIN THE GANGES.

Church Miss. Society—The Rev. Peter Fjellstedt removed from Palamcottah to the Nilgherry Hills, with Mrs. Fjellstedt, on account of her health, and arrived there in the middle of March: in the beginning of May she had greatly recovered. The health of the Rev. J. B. Morewood had, however, much declined at the Hills—The Rev. John Tucker (see p. 202) arrived at the Mauritius, in the latter part of July, on his way to Madras: he makes an affecting allusion to some Labourers, whose remains repose in that Island.

"I greatly rejoice at the opportunity I shall have of visiting the grave of our dear Brother, Mr. Thomason, as well as that of Mrs. Newell, the American Missionary. It is a pleasing association, also, to visit the place in the same ship which carried him home; and with the Captain who showed him so much kindness when on board, provided for him a comfortable retreat on shore in the house of a friend, and followed him to the grave.

POLYNESIA.

London Miss. Society—Tahiti has recently become the scene of fierce hostility between the inhabitants of the northern and southern peninsulas. The ostensible cause of the war was the late marriage of the Queen to a second husband, under circumstances which the assailants declare to be contrary to law. The Directors, in speaking of this conflict, which issued in the victory of the Queen's friends, remark—

The tranquillity, which the influence of Christianity had preserved for eighteen years, has been broken: Tahiti has again become the scene of violence and bloodshed, and her inhabitants exposed to the influence of all the evil passions with which intestine war, especially among tribes but partially emerged from idolatrous barbarism, is invariably attended. The Missionaries unitedly deplore the misery and evil which the pride and obstinacy of the insurgents have produced, and speak in commendable terms of the great forbearance and clemency shewn by the victors; and the striking difference between their conduct on the present and on former occasions, which can only be ascribed to the influence of the Gospel in softening the natural ferocity of their dispositions.

Missionary Register.

DECEMBER, 1833.

Biography.

OBITUARIES OF SIX NATIVE CONVERTS UNDER THE WESLEYAN MISSIONARY SOCIETY.

THESE Obituaries are placed in chronological order, so far as that order could be ascertained from the communications of the respective Missionaries.

BOULA, A CHIEF OF TONGA,

Died May 23, 1829.

Mr. Turner, Wesleyan Missionary in the Island of Tongataboo, supplies the following particulars:—

April 20, 1829—This morning I visited Boula, a Chief, who has been ill for some time, and is now evidently drawing near to the invisible world; but, thank the Lord! his mind is fixed on things above. He spoke to me in a very pleasing manner, relative to his faith in Jehovah as the only true God, and in Jesus Christ as the Saviour of sinful men. He had just begun to meet in Class before he was taken ill, and has for some time much wished to be baptized; which Ordinance—being fully satisfied of his sincerity and of his consistent views of the first and most important Christian Doctrines—I promised that we would administer to him in the evening. Br. and Sr. Cross accompanied me to his dwelling. In a most sensible and pious manner, he addressed his relatives and friends, who were sitting round him; telling them what he was going to do, and that he should go to heaven, leaving them behind: "But," said he, "you must follow after me." He prohibited them from practising with his body any of the Tonga Ceremonies: "For," said he, "I have done with the Tonga Customs and all my former practices; but do you attend to the directions of Mr. Turner and Mr. Cross about my funeral." After singing a hymn, and praying in their own tongue, he was baptized, and called Job; principally on account of his great patience in his affliction. His youngest brother, Noah, prayed, and also a younger brother of our Chief Tubou; and God, even our own God, gave us His blessing.

April 22—I visited several who are afflicted; and, among the rest, Job, whom
Dec. 1833.

I found in a very comfortable state of mind; and that comfort drawn from a firm faith in Jesus, and an expectation of soon being in heaven.

April 23—Mrs. Turner accompanied me this evening to see Job; and truly our hearts rejoiced over the happy state of mind in which we found him. He longs to be gone; but is not impatient: his language is, "Let Jehovah do as He pleases!" For the encouragement of my wife, I asked him several questions; and, among the rest, whether he was now afraid of going to the great fire. He replied, "No! I have been a wicked man; but I have repented of my sins, and my mind is now fixed on Jesus my Saviour: I shall go to heaven." Mrs. Turner asked him, whether his mind was now fixed on any thing in this world: he very significantly replied, while a delightful placidity rested on his countenance, "What is there here that my mind should be fixed upon?" We afterward sung a hymn, and prayed with him.

April 25—I spent most of the afternoon in visiting and administering to the sick, of whom we have now many. I found Job still very comfortable in his mind, longing for dismission.

April 29—I was much interested with Job again this afternoon. His faith in Christ is firm, and his peace appears constant and uninterrupted. May this affliction be sanctified to his friends!

He lingered till the 23d of May; of which day, Mr. Turner writes—

About eleven o'clock at night, Noah came to inform me that his brother had just expired; and he wished to know how they should proceed respecting his remains. At day-break, I went down, to consult Job's friends relative to his funeral. He had earnestly requested that no Tonga Customs should be connected with

it, but that he might be buried in the way we should direct. His friends in general were quite willing to attend to our directions; though there was a little superstition, as might be expected, connecting itself with the conduct of some.

After Morning Service, we prepared to inter the remains of our departed brother in Christ. The body was placed on a kind of bier; and the procession moved on to our new burying-ground, somewhat after the English manner. The corpse was borne by four men: Br. Cross and I walked before; his friends and relatives following after. On arriving at the grave, the corpse was placed by the side, and the followers and spectators seated themselves on the ground, at a small distance from it. I then read, for the first time, in the native tongue, part of the Burial Service. The corpse was then lowered into the grave; after which we sang a hymn composed for the occasion, and designed for use on occurrences of a similar nature. I then addressed the hundreds who were witnessing the scene, and Br. Cross concluded with prayer.

His wife, who had been one of the most attentive creatures possible to him during his long affliction, wept much, but silently. Not a single extravagant expression of grief was manifested, though he was a Chief of considerable rank, and much respected. A short time ago, the scene would have been very different.

I have just learnt, from his widow, the following particulars of his death. Having taken a little drink which I had just sent him down, he said, "I am peaceful and happy: great is the love of Jesus Christ to me. I want not to stay here: I want to go to heaven." On some of his friends attempting to move his head on the pillow, he said, "Don't—I am happy!" and immediately expired. Thus died Job, one of the first converts in Tongataboo; and often, on my visits to him, have I said, from the fulness of a feeling heart, what I again repeat, *Let my last end be like his!*

ESTHER JONES, A CAFFRE,
Died Sept. 19, 1830.

Mr. Ayliff writes from Butterworth, in December 1830—

On September the 19th, Esther Jones, one of our members, was called from this suffering state, to that rest which remaineth for the people of God. Since her baptism, her conduct has been such as adorned the doctrine of God her Saviour.

She was particularly marked for tenderness of soul; and generally, when attending the means of grace during prayer, the bench and the ground where she was kneeling would be literally watered with her tears. Her illness was short, but her end was peace. A short time before her death, as Mr. Jenkins, the Assistant, went into her hut, she said, "O Sir! pray for me: I have need of your prayers." On the day of her death, being asked if she was afraid to die, she replied, "I am not afraid—I am not afraid! Jesus is my friend! Jesus is my friend!" About three minutes before her departure, she said, "O Sir! I feel happy—I feel happy!" and bringing her hand over her breast, she exclaimed, "My heart is very happy! I have a friend—Jesus is my friend! Jesus died for me. I am not worthy—I am not worthy!" She then fell back into the arms of her daughter, and departed to her friend Jesus, whom her soul loved.

HIKA, A NEW ZEALANDER,
Died Feb. 17, 1831.

A brief Notice of this Young Man is given, anonymously, at p. 211. Mr. Stack communicated the following particulars, under date of Hokianga, Feb. 17, 1831:—

Hika was a native of a place called Tako, a few miles from Wangaroa: whence he removed to Wangaroa, about the time the Mission was established there; in consequence of his sister's marriage to Ngahuruhuru, brother to Te Puihi and George, the principal Chiefs of that valley, who have become notorious as the cause of the ship Boyd's destruction.

We had not been long at Wangaroa, before Hika attached himself to the Mission, being about eleven or twelve years of age. His constitution was naturally weak; but was rendered much more so through an accident by fire, which took place in his infancy, and nearly deprived him of life.

From the time when he began to receive instruction, about six years ago, among the other boys who work about the Settlement, he became firmly attached to us; and never left us, till he left us for a better world. He soon discovered a carefulness and attention which were truly pleasing, and manifested a strong desire for European Knowledge. Instruction of a Scriptural kind did not, however, for a long time, find any place

in his heart, though it was treasured up in his memory. From the first, he never violated the principle of honesty; which, considering the frequent solicitations of his friends to steal for them, is truly surprising. When we were driven from Wangaroa, and left the Island for Port Jackson, he wished to go with us; and, as we could not refuse, he went, and came with us again when we returned. While in the Colony, though he used to look down upon the generality of that vicious community with great disgust, he was himself placed in circumstances which considerably confirmed his ideas of religion, and raised it in his esteem; and he was only persuaded to come back, that he might be useful to the Mission Cause.

Since our return, he has slept in the Store, for the purpose of securing the Mission Property from theft; and has been of inexpressible service. As the disease of which he died was lingering for some months previous to his death, he was obliged to desist from work.

His naturally thoughtful mind had now free scope for exercise; and the result was, a firm persuasion, that when his change should come, he should be lost. On several occasions, when pressed to tell us what he thought, he replied with great seriousness, *Ko te kapura ahau*—"I am going to the fire." In this state he continued some weeks; but complained of want of feeling as a sinner, and the smallness of his desire after Christ. After some time, through exhortation and prayer, he began to entertain a hope: the Scriptures now seemed to afford him comfort and relief; and his earnestness for us to visit him increased in proportion to his hope. It was not, however, until a few days previous to his death that he found repose in Christ, and agreed to be baptized. Having fully and decidedly expressed his desire for that sacred Ordinance, together with his resignation to the will of God and willingness to die, we agreed, on Sunday morning, the 6th of February, publicly to receive him as a brother in the Lord, not doubting but Christ would seal him His unto the day of redemption. He was accordingly baptized, in the Name of the Blessed Trinity, in the presence of our Brethren and their Wives, who had stopped a few days on their passage to Tonga, and a good number of Natives. Some of our boys appeared more moved on the occasion than we ever saw them

before; and a few of the out-door Natives manifested much interest. By ourselves, when reflecting on the scepticism which he discovered, five years ago, in reference to the doctrines of religion, the circumstance is regarded as of the most encouraging kind; and may the Divine Spirit, which infused through his soul the light of heaven, receive the glory and the praise!

About tea-time, he sent for one of us; who found him, as it were, sinking into the arms of Death. He said, with much difficulty, *Ei kona ra*—"Good bye!" or, more literally, "Remain there:" to which he was answered, *Kia mau, kia kai koe ki te hapa tapu*—"Wait a little, and take the Sacred Supper:" on which he presently revived, and continued much refreshed until he had taken the sacred emblems of his Saviour's death, which he did apparently with much satisfaction. He afterward spent the night chiefly in conversation with the two boys who attended him, giving them much good exhortation and advice: he laboured to persuade them to continue with us, and turn from their sins, and believe in God and Christ, whose residence above is far more happy than any earthly place: he also assured them, that all our actions are observed from above, and that he should soon be conducted safely thither. Thus he continued to interest himself for their welfare until about two o'clock in the morning, when he calmly fell asleep, to wait the coming of the Resurrection.

JOSEPH QUAKALA, A CAFFRE,
Died July 18, 1831.

Mr. Ayliff, of Butterworth, writes—

July 18, 1831—Died to-day, at this station, Joseph Quakala, a converted native; who, for personal piety and zeal for the Lord of Hosts, was a pattern worthy of imitation by all the Native Christians. He was induced, in the first instance, to come to this place in search of medical assistance, soon after the station was formed, having been for a long time in a very afflicted state: from Br. Shepstone, in the absence of Br. Shrewsbury, he obtained what he sought after. Through attendance on the preaching of the Word, he became deeply convinced of sin; and, on the 22d of June, 1828, was baptized by Br. Shrewsbury. From that time till he died, his conduct was consistent in all things.

Decision of character was a leading

trait in our late brother's Christian course. This, in the first instance, was very conspicuous: when the Caffres threatened to take all that he had if he came to live on this station, he said, "You may take all I have, and kill my body; for I have heard the Word of God, and will save my soul." About two years after his baptism, a person came to this place for the purpose of alluring him, by great promises, to leave this station; when he repelled the man, by saying, "Before the Word of God came into the land, my father was murdered; and my mother died before the Word of God was brought to her ears: I have got the Word—I will not leave it."

His zeal led him to watch over the interests of the station with quite a fatherly care; and, from his extensive acquaintance with the customs and usages of the Caffres, he was always sought to in any cases of a temporal nature, when difficulties arose. But his piety to God shone through all his proceedings: his attendance on the means of grace was unremitting: his attention to those who were seeking the Lord was very great; and his faithfulness, in exhorting and reproving, was manifest till the last. During his illness, he was constantly speaking to those about him concerning their souls. Two days before he died, he said to a young woman who was in the house, "O Bongo! God is very great: why will you not serve him?" To one of the members he said, "William! a man cannot say that he is converted, though he is baptized. God is very great." When in great bodily pain, he said to me, "I have great pain, but I leave myself in the Lord's hands. I have peace. I have a good hope. I am glad I have served the Lord." A short time before he died, he was heard to say, in prayer, "Lord! Thou comest to fetch me—Oh stop close to me!" Then he called for his only son: when the lad came before him, he was unable to speak; but he fixed his eyes upon him with much apparent affection, and soon after expired.

His death was occasioned by a severe cold, which he took while riding with me to Clarkeburg, as I was going to supply my preaching-appointment at that place; the wind, the whole of the journey, blowing hard from the north-west. This cold brought on a nervous fever; and being so far from medical assistance, the means which we used were not sufficient to check the fever, which grew stronger and

stronger; till by it he was removed from this vale of tears, to that land *where the inhabitant shall no more say, I am sick.*

HAEBAE, A NEW-ZEALAND CHIEF.

Mr. White, of Hokianga, gives the following account, but without date:—

The next subject is the most pleasing and encouraging of all, viz. the conversion, baptism, happy death, and burial, of a Chief of considerable rank. His native name was Haehae; afterward Mohi, or Moses. I became acquainted with him about eighteen months since, on a visit up Mangamuka River; and, on a subsequent interview, finding him unwell, I invited him and his wife to come to our Settlement, that we might the more conveniently administer medicine. He told me that he had long wished to come and live with us, but had not courage to name it; and gladly accepted the invitation. A few days after this, he came, with his wife and two or three slaves, and remained about six weeks; during which time he attended diligently to all the means of instruction, and met in a small class which was then commenced: but as his disease (scrofula) gained strength, his friends induced him to go to his native place, while I was absent at the Bay of Islands; and being alone on the station, I was not able to visit his place for several months. As soon, however, as Br. Hobbs returned, I went to see him. I found him so much reduced, that he was scarcely able to stand. He expressed his joy at seeing me, and said, "I have long been wishing to see you; and now you are come, I will go home with you, and be buried in your *wahi tapu*"—sacred place. This led to a long conversation with his father, an old and venerable Chief, and many of his friends; who reluctantly consented to his going to the Mission Settlement. It not being convenient to take him in our small boat, his father brought him and his wife the next day—built a house—and remained with him, until his spirit left the clay tenement for a mansion above.

Br. Hobbs and I alternately visited him during his affliction, which was very heavy, but which he bore with great patience. Divine light seemed gradually to break in upon his mind; and, as his departure drew near, his earnestness in prayer and desire for our visits increased. One

night, after having prayed with him, he inquired particularly the nature of Saving Faith: I endeavoured to set Christ before him, as bread to a hungry man, as water to a thirsty traveller, and wine to the fainting. The next day, while reflecting on the conversation which had passed the night before and earnestly engaged in prayer, the Lord, whom he sought, suddenly came to his temple, and filled him with light and joy through faith in Christ. He sent for me; and, in great simplicity, told me what the Lord had done for his soul. I exhorted him to *hold fast the beginning of his confidences steadfast unto the end*, which, by the grace of God, he was enabled to do; although the enemy made some attempts to wrest his shield out of his hand. Having obtained redemption through the blood of Christ, he expressed a wish to be baptized; and, on the Sunday Morning after he obtained peace with God, he was solemnly received within the pale of the Christian Church, in his hut, not being able to walk out—his father and friends witnessing the ceremony with great seriousness. In the evening he received the Sacrament of the Lord's Supper, and expressed confident hope of soon being with Christ. In the middle of the night, thinking himself dying, he despatched a messenger for me. I hastened to him. His eyes sparkled with joy: he seized my hand, and held it fast in his for some time; and said, "I am going! Farewell!" I asked him, "Are you happy?" He replied, "Yes! I am going to Jesus. I have no fear." He then turned to his friends, who were weeping around, and said, "Listen to me! I am a dying man; and perhaps you will remember what I say, when I am gone. You are all in darkness, and in the way to hell. I am going to Jesus Christ. Will you meet me in heaven? This world is full of misery: who would live here always?" After this he said nothing, but survived the night, and entered into rest on the evening of the next day.

SAMUEL BAILLIE, A NEGRO SLAVE.

Mr. Biggs, Missionary at St. Vincent, writes, in June last—

The death of Samuel Baillie, a Slave Leader, had a salutary effect on the minds of those under his care, and of all who knew him. This Slave Leader was a credit to our Society; and, in his station in life, did honour to Christianity. He had been for many years a Member of our Society; and was noticed for conducting himself consistently toward those who were in authority over him as a Slave, by his diligence, fidelity, and good behaviour. As a father, he taught his family the duties of Christianity—prayed with them and for them—and endeavoured, by his own example, to shew them the blessedness of walking in the ways of religion. From the time he was made Leader, it was his one chief object and aim to be found diligent, faithful, zealous, and persevering in that important calling.

When he was taken for death, which was rather suddenly, he seemed to be persuaded that the time of his departure was at hand: he calmly inquired for his family; and, with sweet serenity of mind, told them, "My time is come to go to heaven, and I am ready to go to my Saviour Jesus." He affectionately persuaded them to be religious; and to join the Methodist Society, in which he had found so much good to his own soul. One of his sons, a Young Man, came to me with tears in his eyes, affected with his father's dying advice, determined to be religious, and to become a member of our Society if we would receive him. He said his father had often given him the same advice, but not till his death did he feel so affected. When, in the Society Meeting, a few remarks were made on his character as a Christian, in his duties on the estate, in his family, among his neighbours, in our Society as a Member and Leader, and as a dying Christian, many tears were shed, good resolutions were made, and I believe much good resulted.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE French Protestant Bible and Missionary Societies consolidated the accounts of the two preceding years in their last Reports: the half of each amount is, therefore, here given. The

Income of the National Education Society, here stated, includes the sum of 22,363*l.* 3*s.* 2*d.*, and that of the Gospel Propagation Society the sum of 34,000*l.*, being the produce of the Collections made under the authority of the King's Letters granted to the respective Institutions: the Propagation Society received also 13,750*l.*, as Government Grants.

ANTI-SLAVERY.		Year.	Income.	Year.		Income.			
		£.	s.	£.	s.	d.			
American Colonisation	1832-33	9565	13	6	1832-33	34536	3	3	
British African Colonisation	1835	343	3	0	1832-33	5939	5	5	
Ladies' Negro Children Educat.	1832-33	1658	16	6	1835	4212	7	2	
Slave Conversion	1832	2594	6	8	1831	10561	6	10	
BIBLE.					1831-32	47715	12	7	
American	1832-33	19110	9	9	SEAMEN'S AND SOLDIERS'.				
British and Foreign	1832-33	75492	10	3	American Seamen's Friend	1831-32	1277	15	6
Edinburgh	1832-33	5294	10	7	Destitute Sailors' Asylum	1832-33	1121	7	2
French Protestant	1832-33	1266	15	0	Distressed Sailors' Asylum	1832-33	354	16	0
Trinitarian	1832-33	1211	15	4	Episcopal Floating Church	1832-33	421	19	4
EDUCATION.					Merchant-Seamen's Bible	1832-33	670	15	7
American	1832-33	11741	19	9	Naval and Military Bible	1832-33	2619	8	0
American Sunday-School	1832-33	28660	5	6	Sailors' Home	1832-33	546	4	10
British and Foreign School	1832-33	2978	10	6	TRACT AND BOOK.				
Kildare-Place	1832	7392	6	7	American Tract	1832-33	14049	15	9
Irish Sunday-School	1832-33	3147	18	0	Church-of-England Tract	1832-33	488	14	4
National	1832-33	23748	19	8	Irish Tract and Book	1832	4295	5	8
Newfoundland & Br. N.A. Sch.	1832-33	2504	16	0	Prayer-Book and Homily	1832-33	2568	6	8
Sunday School	1832-33	591	16	4	Religious Tract	1832-33	39783	16	5
Sunday-School Union	1832-33	7859	17	0	MISCELLANEOUS.				
JEWS.					British & Foreign Temperance	1832-33	1606	9	0
London	1832-33	11265	7	9	Christian Instruction	1832-33	1133	1	10
MISSIONARY.					Christian Knowledge	1832-33	6801	6	5
American Board	1832-33	29219	18	0	Continental	1827-35	1809	9	4
American Baptist	1831-32	6300	0	0	District Visiting	1832-33	645	15	1
American Methodist	1832-33	5684	7	6	Hibernian (London)	1832-33	9170	9	3
Baptist	1832-33	12742	9	8	Irish Society of London	1832-33	2052	15	4
Baptist (General)	1831-32	1225	8	2	Irish Society of Dublin	1832-33	2075	14	4
Church	1832-33	49350	1	5	Lord's-Day-Observance	1832	327	5	1
French Protestant	1832-33	1089	5	4	Peace	1832-33	636	7	9
German Evangelical	1831-32	4170	18	6	Reformation	1832-33	2296	19	7
Gospel-Propagation	1832	65642	1	4	Total	£	655,488	10	0

United Kingdom.

JEWS' SOCIETY.

TWENTY-FIFTH REPORT.

Conferences in London with Jews.

CONFERENCES are held on Saturday Evenings, during the winter season, at No.18, Aldermanbury; in which the points of difference between Jews and Christians are amicably discussed. We extract a few notices of these meetings:—

The attendance, though at first small, was, after the Third Conference, peculiarly gratifying.

The subjects discussed were, The character of the Messiah, as Saviour of the World—His atonement, genealogy, offices, deity, sufferings, resurrection, and ascension—and the authenticity and genuineness of the New Testament.

The points on which our Jewish Brethren thought themselves the strongest

were, the apparent differences in the genealogies recorded by St. Matthew and St. Luke, and the apparent contradictions in the narratives contained in the Gospels. The subject of the genealogies was debated for several evenings, without satisfying the Jewish speakers; though one of them, and he by no means the least-gifted, was led to abandon the defence of the Old-Testament Genealogies, in his zeal to attack those of the Gospel.

Still your Committee feel thankful for the results. Several Jews, who still oppose the claims of the Lord Jesus Christ, have been led, by these Conferences, to a more careful and diligent study of the Word of God, and some to think more seriously about religion than ever they had done before. The New Testament had evidently been carefully studied by those who spoke on the Jewish side.

One possible good of such conferences

is, the promotion of mutual good-will and respect, on the part of both Jews and Christians: and to those who attended throughout, it was evident, from the improvement in the spirit of the meetings, that this end was attained, in no small degree. Christians had an opportunity of witnessing the ability and acuteness of Jewish Controversialists; and the specimen was such, as to leave no mean impression as to the gifts and talents of that once highly-favoured people: and it is hoped that the Jewish Friends who attended saw that Christians can and do love and revere their Nation, and are willing to concede them that place in God's purposes of mercy which is assigned to them both in the Old and New Testament; at the same time that they affectionately and faithfully point them to the Incarnation, Death, and Resurrection of the Son of God, as the only hope of salvation either for Jew or Gentile.

Missionaries.

There are now Thirty-seven Missionaries employed by your Society, Thirteen of whom are Converted Jews. They are, at present, considered as attached to the following Stations; though, in some cases, a Missionary may have been some time absent from the place with which his name is connected, and at all the Stations frequent changes are found necessary:—

England: Rev. J. C. Reichardt and Rev. M. S. Alexander—*Holland*: Mr. R. Bellson and Mr. W. Davenport—*France and Switzerland*: Rev. J. J. Banga, Rev. P. J. Oster, and Rev. J. A. Hausmeister—*Hamburg*: Mr. J. C. West—*Cologne*: Mr. J. Stockfield—*Lippstadt*: Mr. C. G. Petri and Mr. J. E. Hisscock, B.A.—*Dessau*: Mr. C. Becker—*Halberstadt*: Mr. C. W. Noesgen—*Frankfort-on-the-Maine*: Mr. J. C. Moritz—*Offenbach*: Mr. J. D. Marc—*Dresden*: Mr. J. P. Goldberg—*Koenigsberg*: Rev. J. G. Bergfeldt—*Thorn*: Rev. A. Gerlach—*Posen*: Rev. J. G. Wermelskirch, Mr. J. Graf, and Mr. J. Hartmann—*Berlin*: Rev. W. Ayerst, B.A., and Mr. S. Deutsch—*Warsaw*: Rev. A. M'Cauley, M.A., Rev. F. W. Becker, Rev. R. Smith, Mr. J. Lange, Mr. J. Waschitscheck, and Mr. H. Lawrence—*Lublin*: Rev. G. Wendt, Rev. L. Hoff, and Mr. Rosenfeldt—*Syria and Palestine*: Rev. John Nicolayson and Mr. S. Farman—*Smyrna*: Rev. W. B. Lewis, M.A., and John Evangelist—*Algiers*: Rev. F. C. Ewald.

Besides the above, there are four individuals employed as Agents by the Local Committees in India, one at Breslau, and five as Schoolmasters at Dantzic and in the Grand Duchy of Posen.

Estimate of Success.

Your Committee feel inclined to believe that England now presents a fair field of labour for promoting Christianity among the Jews.

With reference to Foreign Affairs, with much pleasure and thankfulness your Committee state, that though your Missionaries have met with much to retard their progress in some parts of the world, they have had fresh openings made for them in others; and that the accounts received from abroad touching the readiness of the Jews to hear them, and the actual good resulting from preaching and conversing with them, are delightfully encouraging. Conviction has flashed on many minds. Many of the lost sheep of Israel have already been brought back to the Lord; and numbers are at this present moment anxiously inquiring, and searching diligently the Scriptures.

The Cause, itself, is certainly gaining ground, both as it respects the growing interest taken by Christians in the Conversion of the Jews, and also the increasing spirit of inquiry manifested by the Jews themselves with reference to the great and important question, whether Jesus of Nazareth be the true Messiah—a fact which shews the Committee, for their great encouragement, that the work in which they are engaged is not theirs, but His, who can, at all times and under all circumstances, effect His own purposes.

BRITISH AFRICAN-COLONIZATION SOCIETY.

SOME details of the formation of this Society appeared at pp. 308—311 of our Number for July. We subjoin, from a Circular just issued, a statement of the grounds on which the Committee entertain the

Design of establishing in Western Africa a Colony of Free Blacks and People of Colour.

From the attention and support which the proposition for establishing a "BRITISH AFRICAN-COLONIZATION SOCIETY" has received, the Committee are induced to lay before the public a short outline of the Intentions of the Society, which has for its Object the introduction of the blessings of Christianity and Civilization to Africa.

Experience has, unhappily, proved, that all attempts to colonize Western

Africa with Europeans, although attended with an appalling sacrifice of life and an enormous expense, have hitherto proved but of little avail : and the contemplation of our connexion with Africa leaves us deeply impressed with the weight of our National Responsibilities toward that Continent, which has hitherto derived but little benefit from our well-meant endeavours to promote her improvement of late years, while she so long and so dreadfully suffered from the large share which this country took in all the enormities of the Slave Trade.

Among the causes by which all our good intentions have been frustrated, the principal is, the baneful effect of the climate upon Europeans.

The Society proposes, if aided by the sanction of the Government, to establish a COLONY OF FREE BLACKS AND PEOPLE OF COLOUR ; the direction of which will be under the immediate controul of the Society.

To raise the moral condition of the Natives, the Society apprehends that its attention should be first directed to the developement of native energies, by the Propagation of the Gospel, by incentives to Industry, and by the establishment of Schools.

From inquiries which the Committee has made, it has been ascertained that many educated and enlightened Blacks and Coloured People may be found in our own Colonies, ready to avail themselves of the advantages held out by the Society ; while, at the same time, the Colony will be open to all Free People of Colour.

The Society feels that it has a strong claim to public support, on behalf of the Re-captured and Liberated Africans at Sierra Leone. At the present moment, there are nearly 20,000 of these people, for whose improvement the resources of that Colony are very inadequate. It is hoped that the proposed Colony will especially prove an asylum to poor sufferers of that description, the number of whom is continually increased by fresh captures.

The ground on which the Society calculates its success, is the fact of a thriving Settlement of this character now existing on that coast, at Cape Mesurado, about 300 miles south-east of Sierra Leone. This Colony, called LIBERIA, was established in the year 1821, by a Society of philanthropic and benevolent individuals in the United States, and commenced with only 28 settlers : in 12

years they have increased their number to 3000 Colonists ; and 25,000 Natives have united with them, all evincing the greatest desire that their children might be educated at the Schools there established : and where, until within a few short years, nothing but the gloom of Heathenism prevailed, Christian Temples have been erected, in which large Congregations assemble for the worship of their Creator—and this, on a spot once a principal Mart for the Slave Trade, but where that abominable traffic is now unknown. And such, under Providence, will necessarily be the effect, wherever the operations of this Society can be extended.

To the various Missionary and Religious Societies of Great Britain and other Christian Countries, such an establishment will afford the means of a secure and easy communication with the Natives of Africa ; and, eventually, the supply of a class of well-educated Native Teachers, from which the most important benefits may be derived : while, at the same time, openings will be afforded for the diffusion of the Scriptures, even among Tribes far remote from the immediate Settlement, and scarcely known even by name to Europeans. Of this, a happy instance has already occurred at Liberia : several of the Traders, who have visited that Settlement from great distances inland, have been found to be acquainted with the Arabic Language, and have thankfully accepted copies of the Arabic New-Testament ; and the British and Foreign Bible Society, with its usual promptitude, has availed itself of this opening, by placing several copies at Governor Mecklin's disposal.

The sense which the Natives entertain of the benefits to be derived from this Colony cannot be better illustrated than by stating the fact, that the advantages resulting from intercourse with their brethren in a civilized state have excited the attention of other Tribes, who have offered a large tract of land, without purchase, for the establishment of a similar colony ; thus proving their friendly disposition. Cape Mount, about 50 miles north-west of Monrovia, the principal town of Liberia, is the district referred to : it is situated on the north bank of a fine river, in a populous neighbourhood, having a direct intercourse with the interior : and is extremely fertile, and capable of producing every article of tropical growth, particularly cotton, rice, and maize.

After a careful investigation and consultation with persons well acquainted with this coast, the Society has resolved, that this is the most eligible spot for the commencement of its operations. A correspondence has, consequently, been entered into with Governor Mechlin, of Liberia, to ascertain how this grant can, with the consent of the Natives, be made over directly to the British Society. Steps have been taken to give further effect to this negotiation, by the influence of respectable and intelligent individuals at Sierra Leone; and the Society has been assured of cordial co-operation from many of our fellow countrymen residing in or connected with Africa.

It has been found that a settler may for the sum of 10*l.* be conveyed from the Continent of America, and established in Africa; but the Society has reason to reckon, in some instances, upon a class of emigrants who will require but little pecuniary aid.

It is of the utmost importance, that, on the receipt of Governor Mechlin's reply, which is expected in a short time, the Committee should be provided with the means of meeting the expenses attendant upon the commencement of active operations: they, therefore, feel themselves under the necessity of requesting the early and liberal support of the friends of Africa; and will also be thankful for any local information or suggestions which may contribute to mature or improve their plans.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE formation of this Society was stated at p. 226. From a Circular issued by the Committee, we extract the following notices.

Urgent Motives for Combined Efforts in behalf of the Spiritual Welfare of Sailors.

Britain's greatness is acknowledged to depend essentially on her maritime population. British Mariners have been the defenders of our shores, from the threatened invasion of ambitious tyrants; and their perilous labours have united us in profitable intercourse with all the nations of the earth. Obligations, therefore, of the most powerful kind claim the generous sympathy of every individual among all classes of the community, especially in seeking the spiritual welfare of sailors. Seamen cannot regularly enjoy Christian Ordinances, which are

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the glory of our peaceful country, even in their most favoured circumstances; while their dangers and temptations, both by sea, and on shore at home and in foreign climes, are peculiar and fearful.

Christian Benevolence and Zeal have, in our times, done much to elevate and improve the character of sailors; and not a few are now known, not only to be scientific in nautical affairs, but intelligent and exemplary in Scriptural Piety: still, it is notorious, that intemperance, profaneness, and impurity awfully prevail among sea-faring men. But, while we reflect on the influence of their principles and habits in our Colonies generally, with the various momentous interests involved in them, and our numerous Missionary Stations, with the Infant Churches of Christ gathered from the Heathen, we, with every serious mind, must feel concerned to secure for them the sanctifying Means of Grace, by the Gospel.

Solitary individuals, however endowed and zealous, are insufficient to accomplish the great work of evangelizing the hundreds of thousands of British Seamen, and of promulgating the doctrines of Salvation to the seamen of all nations. Societies have hitherto but partially succeeded, owing to causes which would paralyze and ruin the most noble designs. The great work yet remains to be accomplished. Praise-worthy efforts have been made at Liverpool, Bristol, Hull, and some other ports; but a United Association seems imperatively demanded.

A crisis has arrived in our country's history, and the disciples of the Son of God must vigorously prosecute the work of Maritime Evangelization. Missionary Labours among the Heathen have been deplorably injured by the licentiousness of British and American Seamen; and their operations will be still more awfully impeded in their course of blessing the world, unless energetic measures are taken, in devout dependence on Almighty Grace, to seek the spiritual interests of that important class.

Appeal of the Society for Support.

The British and Foreign Sailors' Society contemplate this glorious work; and, in this Society, the Port-of-London Society and Bethel Union have merged their common interests: and now they appeal to every Minister, and to every member of the British Churches, for an interest in their prayers and for their pecuniary support. They have, at present, the Floating Chapel, on the River

Thames; in which Service is held twice every Lord's Day, when Sermons are preached by various Ministers; the Wesleyan Methodists taking their turn in these labours: from this depôt, Religious Tracts and Books are sent, on loan, to ships sailing to every part of the world. Four Ministers, with other Agents, are engaged on the River; presiding at Bethel Prayer-Meetings, and preaching several evenings in the week on board different ships in the Port-of-London; and distributing Religious Tracts to the sailors. A Day and Sunday School, consisting of about 200 children of sailors and watermen, with master and mistress, are supported by this Society; and many other plans of usefulness are formed, as funds may be furnished, enabling the Directors to accomplish their contemplated objects.

Missionary Societies are most deeply interested in forwarding the objects of the Society. Statements, most heart-rending, are constantly reaching us, from our Missionaries, of the pernicious consequences to their labours, from the intemperate and licentious conduct of British and Foreign Seamen. In proof of our remarks, we need only refer to the recent intelligence from Tahiti. Ministers of the Gospel, of all Denominations, are deeply interested in the labours and success of the Society, especially those in our sea-ports and manufacturing towns.

Merchants and Manufacturers, and all who are connected with the immense British Exports and Imports, are also interested in its prosperity; not only for the sake of their principles as Christians, but for the security and preservation of their property.

Auxiliary Societies, both Congregational and Provincial, should be formed throughout the country, in aid of the Society; that, agreeably to the merciful purpose of our God, by the ministry of His servants, under the blessing of His Spirit, *the abundance of the sea shall be converted unto Him*, and bring perpetual glory to His Holy Name.

"The Pilot," a Monthly Magazine of the Society, will give information respecting its operations.

JOHN PIRIE, Esq. Treasurer, *Freeman's Court, Cornhill.*

G. F. ANGAS, Sub-Treasurer, *Jeffrey's Square, St. Mary Axe.*

REV. A. F. COX, LL.D. }
REV. THOMAS TIMPSON, } *Secretaries.*

*Society's Rooms, 2 Jeffrey's Square,
St. Mary Axe, London.*

EDINBURGH BIBLE SOCIETY.

TWENTY-FOURTH REPORT.

State of the Funds.

Receipts of the Year :		£.	s.	d.
Subscriptions and Donations	....	551	4	8
Collections	.....	37	17	3
Societies which formerly remitted,	1744	17	1	
Societies now first remitting	....	28	0	0
For Specific Purposes	.....	24	0	0
Legacies	.....	2479	9	0
Interest	.....	12	9	1
		4877	17	1
Sale of the Scriptures	.....	416	13	6
Total	...£.	5294	10	7

Payments of the Year :

Serampore Translations	.....	300	0	0
Baptist Bengalee New Test.	....	100	0	0
Spanish New Testament	.....	100	0	0
Naval and Military Bible Society,		100	0	0
Printing or Purchase of the Scrip- tures in English, Gaelic, and German	.....	2671	18	0
Agents, Salaries, Reports, State- ments, and Sundries	.....	585	7	9
Total	...£.	3857	5	9

Summary of Proceedings in the Year.

The Issue of the Scriptures has been as follows:—

	Bibles.	Testa.
English	4747	3764
Gaelic	7013	5605
German	2949	4289
Total	14709	13658

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1832—33.

Issue of Books, Tracts, and Papers; from April 1832 to April 1833.

	Sold.	Gratis.	Total.
Bibles	73,111	461	73,572
Testaments	68,952	1654	70,606
Psalters	15,378	128	15,506
Common Prayers	160,180	1639	162,019
Other bd. Books	134,820	1952	136,772
Tracts & Papers	1,599,032	21,834	1,620,866
Grand Total	...	2,079,341	

State of the Funds.

Receipts of the Year :		£.	s.	d.
Benefactions	.....	4900	19	6
Annual Subscriptions	.....	13,010	11	7
Legacies	.....	2155	11	7
Dividends	.....	8969	3	4
		29,036	6	0
On account of Books	.....	37,666	10	6
Ditto from Government	.....	75	1	0
Discount from Booksellers	...	2,523	8	11
Total	...£.	69,301	6	5

Payments of the Year:		£.	s.	d.
Books sent to Members—				
Charge to Members,	35,598	12	9	
Loan to the Society,	19,381	5	8	
		55,279	18	5
Books issued gratuitously		827	6	10
Books for Government, &c. . . .		651	12	8
Books for Charities		261	14	9
Sundry Books and Papers		797	1	1
Common Prayer-books in Irish,		300	0	0
Ditto in French		50	0	0
Annual Sermon and Report		910	10	1
Scilly Mission		620	11	4
On account of Cape of Good Hope,	1080	0	0	
On account of India	3389	15	7	
On account of British America,	150	0	0	
Salaries, Taxes, Legacy Duty,				
House and Office Expenses,				
and Incidentals	2053	7	7	
Grant to Committee of General Literature	2000	0	0	
Total	£ 68,371	18	4	

Proceedings of the Committee of General Literature.

The operations of the Committee being entirely distinct from those of the Society, its accounts do not enter into the estimate of the Society's circulation of Books and Tracts: but it would not be doing justice to the Society to omit noticing the great success which has attended the object for which the Committee was appointed: It will appear, on referring to their Report, that, during the ten months preceding, the number of books sold, exclusive of the Saturday Magazine, was 96,625; and, including that work, the total amount of their circulation has been 4,421,523: and that the price of these Works to the public has amounted to upward of 22,000*l.*

Projected Popular Commentary on the Scriptures.

Among the domestic transactions of the year, one of the most important has been to take measures for carrying into effect a design which the Society had long entertained, of publishing the Holy Scriptures with plain explanatory Notes, illustrated by plates and maps, in the cheapest form, and adapted to popular use. The selection of editors for this important work was referred to his Grace the Archbishop of Canterbury, who has appointed the Rev. John Lonsdale, B. D. formerly Chaplain to his Grace, and the Rev. W. H. Hale, M. A. Chaplain to the Bishop of London, to that office. At the request of the Board, the Archbishop has also appointed the very Rev. G. Chandler, D. C. L. Dean of Chichester, the Rev. W. Dealtry, D. D. Chancellor of the Diocese of Winchester, and the Rev. C. A. Ogilvie, M. A. one of his Grace's Domestic Chaplains,

to be the Committee of Revision; and the Bishops of London and Lincoln to be the ultimate referees.

Under these arrangements it is hoped that this important work will proceed satisfactorily and successfully; and that a sound and practical exposition of the Word of God, adapted to the use of those for whom it is intended, will be added to the means which the Society already employs for spreading abroad the knowledge of Salvation *through faith which is in Christ Jesus.*

RELIGIOUS-TRACT SOCIETY.

ONE of the Society's Correspondents states the

Beneficial Results of employing Poor People to sell the Society's Publications.

There are many parts of our country so distant from large towns, that the moral and spiritual wants of the scattered population cannot be reached by the ordinary plans which are now in operation. It has, therefore, occurred to several friends, that the employment of poor Christian People to sell Religious Works in the districts referred to, might not only introduce Divine Truth into many families far removed from the Means of Grace, but might also obtain employment and food for the agent. I will refer to two facts, which have been mentioned to me.

In Shropshire, a pious Clergyman adopted the plan. He found out an active, pious, and persevering poor man; and fitted up for him a small box of the publications of the Society, with a few Bibles and Prayer-Books. He obtained for him a hawker's license. Thus prepared, the agent went to all the small towns and villages within a circle of twenty miles round the Clergyman's residence. At first, his sales were small; but he went forward, till he created a demand for Religious Works to a very large extent. The Clergyman kept the account of sales—ordered the publications—marked the price of each book on the first leaf—corresponded with the Society, &c.; and he told the writer, that, within three years from the commencement of the plan, he had actually received from the man about 1300*l.*, the produce of sales! Consider how large a portion of religious and moral truth was diffused among the scattered population visited, and also how comfortable a source of income was obtained by the poor man: supposing that, after payment of all expenses, he cleared upon the sales fifteen per cent., then he had

65*l.* a year for his own support: in addition to which, a pious poor man would rejoice in being the means of scattering so large a portion of Divine Truth.

Another fact was mentioned to me in Dorsetshire. A poor but pious woman has, by many changing scenes, been brought into very low circumstances. She was recommended to sell some of the neatly bound publications of the Society. Two friends, who knew and respected her, lent her the needful means to purchase the Works for ready money; and when it was known that her sales realized a profit to her, and were indeed almost her only means of support, many friends sent to her for the publications of the Society. This good woman, as she makes her sales, purchases new stock; and already has been the means of distributing many valuable books in places where no other agency could have found an entrance. In little more than two years, she told the writer, that, in addition to many other Works, she had sold 136 Bogatzky's "Golden Treasury"—360 "Persuasives to early Piety"—600 "Daily Food for Christians"—200 Doddridge's "Rise and Progress of Religion"—and 460 "Cottage Hymns."

I hope the facts which I have stated will induce Christian People, in affluent circumstances, and who reside in the country, to try the plan which has been so successfully adopted in the cases referred to. An advance of 10*l.* would purchase a good stock of books, which should be from 6*d.* to 1*s.*, 1*s.* 6*d.*, 2*s.*, and 2*s.* 6*d.* This sum might be returned out of the sales, and a fresh stock ordered. If the books are sold in a shop kept by the vender, no hawker's license is necessary; but if they are taken from place to place, then the person is liable to imprisonment, unless the usual license is procured, which will cost 4*l.* and is annually renewable. In conclusion, let me urge the affluent to try the plan; and I will give them one piece of advice before I conclude, viz. not to employ a drone in the work, but one who will love the employ—has a good deal of activity and perseverance—can speak in commendation of the articles he sells—and who will rejoice, that, both in a temporal as well as in a spiritual sense, it will be his meat and drink to do the will of God.

The Committee, for the encouragement of those who engage in this work, have determined to allow an additional 10 per cent. on all pur-

chases of 5*l.* and upward for ready money.

A Lady in the West of England furnishes the following instances of *Success in supplanting Injurious Books for Children by those of the Society.*

One cold winter's day, I saw a poor little country lad reading, with great attention, a little bright-covered book, at the door of a shop in this town. I looked over his shoulder, and asked him what he was reading, and where he bought it. "I gave a halfpenny for it," he said, "over there, at Betty——." "I will give you a larger one for it," I said, "if you will give it me." He looked as if he hardly thought I meant what I said: but I soon shewed him some of the Reward Books of the Society; one of which he took with pleasure, seeing he had made so good an exchange. By this time, his mother had made her purchases in the shop; and, with another lad and his mother, the book which I had given became an object of great desire. "Oh how I wish I had such a book!" said the younger woman—"what a beauty!" "I shall be glad to give you one," I said. "And I should like one," said the other; "and one for my Jem at home, for he's mortal fond of a book—as good a boy as can be." I then supplied each of them with an assortment, which I happened to have in my bag; and, on inquiring the name of the village where they lived, found, to my great joy, that I had thus an opportunity of sending these little books—messages of mercy, and heralds of salvation—to a place, where, though nominally Christian, the condition of the villagers was little better than Heathen. I returned to the shop where the foolish tale had been bought; and shewing Betty the bright gay colours and pretty pictures of the Society's halfpenny books, offered to give her two for one, if she would give up her present stock of "Mother Hubbard" and "Blue Beard," and buy in future, from our Tract Depository, the wholesome productions of the Parent Society. To this she agreed, and I bore away the spoils of my morning's ramble; and, with pleasurable feelings, kindled a bonfire in my dwelling, and destroyed them—thankful that I had been honoured to supplant error with truth, and to put into the hands of my fellow-immortals the plain truths of that Religion, which is able to make the simple wise, by directing the hopes of a dying sinner to the only way of life eternal.

Thinking that other shopkeepers might be induced to exchange their foolish tales for these little books, I went round to many, making the same offer of giving them two for one of their present stock, on condition that they would not renew them, but buy at the Depository when they wanted more. This offer was generally accepted; and now, several months since the first exchange was made, in one instance only has there been a breach of the bargain. Not only in the huxters' and green-grocers' shops are these bad little books vended, but I was surprised to find that respectable booksellers sold them also. One bookseller has assured me, that he will never keep another of the kind: he wonders how he could have done it so long without thinking of the evil of it: he says he has been no loser by the exchange; on the contrary, a gainer; for whereas before only children bought the trash and nonsense, he now sells these to grown-up persons. He makes it a practice now, when asked for trash, to shew the wholesome and interesting series of the Society; and finds that they are liked better, and bought more readily. In this way I have circulated nearly 2000 of these little books: and if the saying be true, that mankind are benefited by the planting of an acorn where a bramble once grew, sure I am that this exchange, on the same principle, must be beneficial to the best interests of mankind. Encouraged by the command and promise, *Cast thy bread upon the waters, and thou shalt find it after many days*, I record these particulars, with the hope, that a plan so simple may induce others to similar efforts: if, in one town, so many books of an injurious tendency have been destroyed, and others sold in their stead, what might be the result if every town were alike reformed in its publications; and individual Christians would throw in the weight of their recommendation, example, money, and influence for this object. On the same principle that we deprecate novels for our children when further advanced in years, should we banish these fabulous, idle inventions from the nursery and playground; and it is worth a thought, from all Christian Parents, whether the love of novels and romances, and all the evils attendant on this pernicious kind of reading, may not be implanted, at a very early age, by "Jack and the Bean Stalk"—"Cinderella"—"Red Riding Hood," &c.

The Committee request the par-

ticular attention of their friends to this communication, and add—

The success of the experiment says to all, *Go thou, and do likewise*. A Clergyman in Yorkshire has employed the elder children in his Sunday School to visit the shops where the trash referred to was sold; and has succeeded in removing several thousands from circulation, by the same plan as that adopted by our Correspondent.

The same Lady supplies an affecting instance of the
Usefulness of one of the Books for Children.

One halfpenny book found its way into the hands of a little boy, who lived in a very retired spot. His only neighbour was a shepherd, and he was ill: he saw the little book, and bought it of the child. The reading of it brought him to tears: he wept over the account of "John and his Mother;" and, in that solitary spot, without outward advantages, this poor man began to feel, from reading a child's book, his first concern to find a Saviour. This fact I heard from a village preacher, who called on the mother of the little boy that sold the book to the shepherd. She desired him to visit the sick man; and he saw the tears flow while, at his request, he read to him again of "John and his Mother." This little purchased treasure he kept under his pillow continually; declaring that he never heard any thing in his life before which affected him so deeply.

Another Correspondent strongly recommends, on his own experience, a
Novel Method of circulating Religious Handbills.

You will perhaps recollect, that about twelve months since, when we were talking over the distributing of Religious Handbills, I mentioned to you a plan which I had adopted of circulating them in a way quite as effectual, and less personally offensive, than by giving them indiscriminately in the street.

On the Sunday Morning, about half-past eight, I hang on the iron rail between my parlour window and the street, a small board like this—



To it I attach 100 Handbills; and I have been much gratified in observing persons of all classes and ages honestly taking ONE only at a time: when these are gone, I hang others up in the same way for about a couple of hours, in which time three or four hundred are disposed of.

Thus, during the last twelve months, about 10,000 Handbills have been distributed, into channels which perhaps might not otherwise have been accessible.

Continent.

JEW'S SOCIETY.

FROM the Twenty-fifth Report we collect the following view of the Society's

LABOURS AMONG CONTINENTAL JEWS.

France.

The *Rev. F. A. Hausmeister*, himself a Converted Jew, is stationed at *Strasburgh*. The details of his Journal fully prove that there also the Lord has prepared the hearts of some to hear: not only individual members come to converse, but an attempt to preach publicly to the Jews on their Sabbath-day succeeded.

Switzerland.

Mr. Ewald, on his way to Africa, gave a pleasing account of the efforts of the Society of the Friends of Israel at *Bâsle*. Mr. Moritz likewise visited Switzerland. The Committee gave, in a former Report, the particulars of a former visit to the Jewish Villages of *Langenau* and *Endingen*, where he was then received by the Jews in a most encouraging manner. On a second visit, during the past year, he had, however, to lament a different state of things. He writes—

I could find no more entrance among the Jews of *Langenau*: I therefore left this village, and went on to *Endingen*, where I had last year met with so good a reception; and I intended to stay some days there, to see if I could water the seed which I had last year sown so richly: but I was sorely disappointed. The two days I staid there I made several trials to engage the numerous Jews, who stood in groups in the street, in conversation; but I had hardly begun to address them, when they laughed, and turned their backs to me. The schoolboys to whom I last year so fully expounded the prophecies in the presence of so many old Jews, were now strictly prohibited to go to me; and when I addressed myself to them in the street, they slyly ran away.

Holland.

The distracted state of this country

rendering the retirement of your Missionaries from the immediate sphere of action a matter of necessity, has of course given a temporary check to the work in that quarter; but from former opportunities which your Missionaries have had of meeting and conversing with the Jews, they are able to report very favourably of their readiness both to hear them preach and to receive the Scriptures. In *Amsterdam*, *Rotterdam*, and the *Hague*, they commenced regular meetings with the Jews. In *Amsterdam*, especially, the demand for Scriptural Instruction was very great: the house in which your Missionaries resided was so beset with Jews, anxious to obtain the Scriptures, that the police were obliged to interfere; and the general feeling of that people throughout the country, notwithstanding the violent opposition which some have manifested, is such as to afford a good hope that a great work will be done among them. Your Missionaries, *Mr. Bellson* and *Mr. Davenport*, have recently returned to the station from which the late war obliged them to retire, and are entering on their former labours.

Germany.

Frankfort-on-the-Maine is still occupied by *Mr. Moritz*; who, besides proclaiming the message of salvation to the Jewish Inhabitants and Visitors of that centrally-situated city, continues his occasional visits to the Jewish Congregations in the neighbouring territories. He has, in the last year, visited parts of *Wuertemburgh* and *Switzerland*. Some of the Jews to whom he had an opportunity of speaking, rejected the offer of salvation; but, in not a few instances, he was received with kindness, and heard with attention.

In *Lippstadt*, *Mr. Petri* continues to labour; having now a companion in his work, in *Mr. Hiscock*. From *Lippstadt*, your Missionaries travel to the neighbouring towns and villages, and have frequent opportunities of preaching the Gospel of the grace of God to the Jews.

Prussia.

The state of the Mission at *Koenigsberg* is in the highest degree encouraging. The *Rev. J. G. Bergfeldt*, who was placed in circumstances of great difficulty and trial some months ago, has been since enabled to circulate the Scriptures very extensively, and a great work is evidently going on among the Jews in that quarter. The sum of 55*l.* had been received from

Jews for copies of the Scriptures, during the short time of one quarter of a year.

In *Posen*, the *Rev. J. G. Wermelskirch* continues to avail himself of the permission to preach the Gospel publicly every Saturday, in addition to his other more private labours. He has also frequent opportunities of selling the Scriptures to the Jews. Concerning the Schools for Jewish Children, *Mr. Graf* says—

I never had such joy among Jews as in these days. Besides the progress which the children have made in other subjects, they have acquired such a knowledge of the Old Testament and Biblical truths as is not to be found in many Christian Schools. They are likewise acquainted with the main points of the history of our Lord and His work.

There is now also a School in *Posen* for Jewish Adults : the number attending is about thirty. Thus are the Means of Grace afforded to both old and young ; and old and young are both inclined to make use of them.

Poland.

Your Missionaries in Poland remain in the same Stations as reported last year. Your Committee acknowledge with gratitude the facilities and protection still afforded by the Imperial Government ; and they would desire to express their thankfulness to Almighty God in still giving them favour in the eyes of the Rulers, notwithstanding all the trouble and distractions of the country. The work still prospers in that country ; though there, as elsewhere, there is need of patience, and of simple faith in the promises of God.

South Africa.

LONDON MISSIONARY SOCIETY.

Summary View of Caledon Institution.

Site and Inhabitants—Caledon Institution is situated in the Vale of Zurrebrak, in the District of Zwelendam, about 120 miles eastward from Cape Town, and 12 from the town of Zwelendam ; and is surrounded by remarkably picturesque and beautiful scenery.

The Hottentots, who resided at the spot where the Institution was commenced, were composed of the descendants of an ancient Kraal of their race ; and were, at that time, under the direction of a Captain named Moses. As a reward for their industry and orderly behaviour, Lord Caledon, late Governor of the Cape, was pleased to assign them

certain lands, which form the site of the Institution.

History of the Mission—The Mission was commenced in 1811 : but, from the influence of causes which the Society had not power to controul, it was for several years suspended, after considerable progress had been made in the instruction of the people and the external improvement of the Settlement.

The Mission was not resumed till 1827 ; when the *Rev. Mr. Miles*, who then filled the office of Superintendent of the Society's Missions in South Africa, obtained permission from the Colonial Government to supply the station with a Missionary. The Hottentots, who in very diminished numbers still resided on the spot, on hearing of this design, manifested the most lively satisfaction. It was not long before they were gratified by the arrival of the *Rev. Henry Helm* ; who had for some years laboured as a Missionary, in connexion with the Society, at Bethelsdorp. On the application of the *Rev. Mr. Miles*, the lands of the Institution were, by order of the Government, on this occasion, re-measured.

Mr. Helm, on his arrival in 1827, found there about 280 Hottentots, whose attendance on his Public Ministry and other Means of Grace was commendable. He, that year, commenced a Day School, with about 40 children.

At the close of 1828, the number of Hottentots belonging to the Institution increased to 470. The attendance on the Public Services of Religion was now, as might be supposed, greatly enlarged ; but, what was of still greater importance, some of the congregation were led to feel the guilt and danger of their condition as sinners, and to inquire earnestly concerning the way of salvation : a Christian Church was at length formed, composed of 8 members. A Sabbath School also was commenced, for the benefit of young and middle-aged persons, of whom about 50 attended. The attendance at the Day School was about 70.

In 1829, the number of persons belonging to the Institution was further increased to 520 ; of whom 340 lived on the spot, and the remainder in the capacity of servants with the neighbouring farmers. Many members of the congregation, which, on the Sabbath, fluctuated between 100 and 200, this year received decidedly religious impressions ; and to the church were added 7 members, making the total number 15. The atten-

dance in the Sabbath School was irregular; but those who constantly attended, and diligently applied to their books, were enabled to read in the New Testament.

In 1830, the Hottentots belonging to the Institution still further increased to 544. Early in this year, Mr. William Elliott, who had resided, during part of 1821 and 1822, as a Missionary of the Society in the Island of Johanna, and had subsequently endeavoured to impart Christianity to the Mahomedan Population at Cape Town, removed thence to Caledon Institution, where he laboured for a season as the colleague of Mr. Helm. An English Service was now commenced at Zwelendam, for the benefit of the English residents in that town: an English Class was also formed in the Day School; Mr. Elliott engaging chiefly in the English Department of the Mission.

In 1831, the Hottentots belonging to the Institution increased to 580; of which number about a moiety resided at the village, and were usually present at the stated services of Public Worship: the other half resided among the farmers, and were only able to attend occasionally. The number in church-fellowship increased to 21. The average attendance at the Sabbath School was 45, of whom 21 were capable of reading the New Testament. In the Day School, the number who were able to read the Scriptures in Dutch was about 70; of whom 30 were able, also, to read them in English. An Infant School was this year commenced, with 36 children.

In 1832, the Hottentots belonging to the Institution increased to 589. On the more Public Services of Religion and Meetings of Social Prayer, the attendance was numerous: about 40 persons were awakened to earnest inquiry as to the way of salvation, of whom 6 were

restored from a backsliding state: of the new converts, 12 were baptized; and of these, 6 were received into the church, which now comprised 31 members. In the Sabbath School the attendance was 50, of which number 30 were able to read in the New Testament: in the Day School, the number of Scholars was 94, of whom 34 read the Scriptures in English and Dutch, and the remainder in Dutch only: the number in the Infant School was increased to 46 (the average attendance being 35), and their progress good. Mr. Henry Helm, third son of Mr. Helm, rendered valuable aid in the Day School, and his brother, Mr. William Helm, in the superintendence of the Infant School. During the past year, a Temperance Society was formed.

Beneficial Results.—When the Mission was re-commenced, in 1827, there were comparatively few Hottentots left at the Settlement; and these were living without the fear of God; excess and riot prevailed in the village; and, in the vicinity, violence and plunder. The population is now more than quadrupled: social order and religious decency distinguish the place; and depredations on property are seldom heard of. We have already seen that the spiritual results of Mr. Helm's labours have been important; and, while the people, in regard to their religious character and moral habits, have been in a state of progressive improvement, they have been advancing also in civilization. Industry has increased: the village has been much enlarged and improved, and the labours of husbandry considerably extended. A handsome donation, lately received from the South-African Society, has enabled Mr. Helm to make arrangements for building a new place for Public Worship for the use of the Institution.

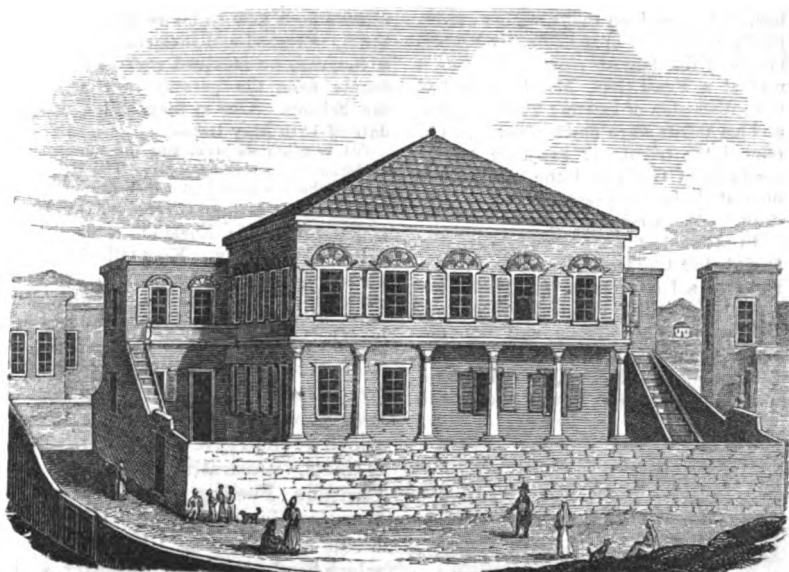
[Directors.]

Mediterranean.

CHURCH MISSIONARY SOCIETY.

SYRA.

FROM the Society's Quarterly Paper for the present Quarter, we obtain the subjoined View of its Premises, and Summary of its Proceedings in the Island of Syra. The last notices, on this subject, will be found at pp. 268—272.



View of the Pædagogion, the Church Missionary Society's School Establishment, Syra.

Description of the Pædagogion.

The Independent School Establishment at Syra, belonging to the Society, goes under the name of "Pædagogion," to distinguish it from the Public or Government School; and it affords—in the building above represented, which has four large School Rooms and four smaller rooms—sufficient accommodation for the instruction of 600 pupils. It is divided into four different Schools:—1. An INFANT SCHOOL, for Children of both sexes. 2. A BOYS' SCHOOL OF MUTUAL INSTRUCTION. 3. A GIRLS' SCHOOL OF MUTUAL INSTRUCTION. 4. A HIGHER SCHOOL FOR GIRLS. These are held in the body of the building; the Infant School and Boys' School below, and the Girls' Schools above. The four small rooms, one of which is used as a store, occupy the wings.

Rise and Progress of the Society's Proceedings at Syra.

Dr. Korck first visited Syra in the beginning of 1828. A School had just been established there by the Rev. Josiah Brewer, a Missionary from the United States. Of this School Dr. Korck took charge; and, with the sanction of Count Capo d'Istrias, the President of the new Greek State, considerably enlarged it. In August 1828, the number of Scholars amounted to 250, including 80 Girls.

In August 1829, the School contained Dec. 1833.

350 Children: indications of opposition were, however, beginning to appear. At the close of the same year, the number had risen to 520, of which 170 were Girls. In December, Dr. Korck was joined by the Rev. F. Hildner; and in March 1830, the Schools contained 550 Children, and Mr. Hildner commenced an Infant School.

An attempt was then made, by influential persons, to introduce Image-worship into the Schools; which eventually proved but too successful, and the Boys' School was taken out of Dr. Korck's hands.

Shortly after, Dr. Korck was removed from Syra; and a School was begun by Mr. Hildner, entirely independent of the Government. At first there were only 5 Children, and it was, for a long time, called "The Little School." Such was the small beginning of the Pædagogion; but the numbers increased in a rapid and striking manner.

In April 1831, Mr. Hildner purchased, at a reasonable rate, the building represented above; not then in so good a condition as now. After the requisite alterations and repairs, the Children were removed into it.

About this time, also, two of the Government Schools, viz. a Grammar School for Boys, and a School of Mutual Instruction for Girls, were placed under the superintendence of Mr. Hildner.

Mr. Hildner removed the Infant School

into the new Building on the 1st of November, 1831; and on that occasion assembled the Children of the different Schools in one of the largest rooms. Though it was at a Feast-time, Mr. Hildner had the satisfaction of meeting 220 Children; and his spirits were much cheered, as he offered the tribute of gratitude for the goodness of God; and the building was dedicated, in the presence of the Children, to His service.

In June 1832, the Pædagogion contained 400 Children; and Mr. Hildner received a Letter from the Demogeronia (Magistracy), expressing their high satisfaction in his labours, and their gratitude to the Church Missionary Society.

The following Extract, from Mr. Hildner's Journal, shews further progress toward the close of the year:—

Nov. 22, 1832—The number of pupils in the Schools of Government exceeds 300; and that of those in the Pædagogion, on the Society's Establishment, is 402. Of these Children, about 300 are Girls, 12 of whom are preparing for Mistresses; and all, to the very little Infants of three years old, are instructed in the truths of the Gospel; and this in love and prayer for the souls of the Children—simply—heartily—frequently by several of the Masters and Mistresses. What an encouraging circumstance it is, that now 4 Girls from the Pædagogion are faithfully employed as Teachers—two at Athens, in the School of the Rev. J. Hill, an American Missionary, and two in the Pædagogion itself!

In reference to the revival of the work, after the persecution noticed at p. 271, the Committee say—

The encouraging revival of the Schools will be seen in the following extract from Mr. Hildner's communications:—

Dec. 30—Tranquillity with respect to the Schools seems daily to be more fully established; and for this I am very thankful to God. I have authentic proofs that a good number, more than I knew before, have defended our cause, and exposed themselves to bear scoffings. One Warden of the Church, seeing that he was not heard in the first assembly in which they resolved to close my School, gave in his resignation immediately. When I visited him to-day, he told me, in the presence of many others, "How could I remain, and agree to such injustice! My boy had learned nothing but good things at this School; and the other day, when his mother wished him to remain at home, and then to say that he had been sick, the child—he is only seven years of age—told the mother, 'I dare not say a lie: this is not permitted at our School: and we pray every Saturday that God may preserve us from lying.'"

The state of his health, shortly after this, compelled Mr. Hildner to quit Syra for a season. After spending a short

time at Smyrna, he came to England, whence he is now on his return to his labours, refreshed and invigorated. While at Smyrna, he received encouraging accounts from the persons in charge of the Schools. One of them states, under date of 15th May last—

All is going on well, and the number of Children is increasing daily. The Hellenic Girls' School is even better than formerly.

The latest accounts, received by Mr. Hildner when in England, come down to the 21st of July. King Otho had just paid a visit to the Institution, and expressed great satisfaction at what he witnessed. The number of Children in June was 450.

During Mr. Hildner's visit in England, he drew up a comprehensive view of his proceedings, from which we shall give our Readers some extracts, illustrating the state of Christian Feeling and Missionary Exertions in the Levant. His statements relative to the island of Syra, which has been his head-quarter, and the surrounding parts of Greece, evince a growing attachment to all those Christian Labours in which he, and others from various Societies, have been engaged. He writes as follows:—

Progress of Education.

This department, which engages the chief attention of a Missionary in Greece, has its peculiar attractions here in Syra, and has till now claimed the greatest part of my time and strength. Both the School Establishments, though at one time endangered and interrupted in their course by the machinations of a few ill-informed and wicked individuals, have, nevertheless, made a more encouraging progress than I ever could have anticipated. The following are some particulars respecting them.

—In the School Reestablishment of Government.

Two of the Schools of Government, viz. a GRAMMAR SCHOOL FOR BOYS, and a SCHOOL OF MUTUAL INSTRUCTION FOR GIRLS, have been under my special direction since March 1831. The Grammar School was much longer closed than the Pædagogion; till at last, on the 20th of March, after three months' interruption, it was re-opened, and soon had again 40 Scholars. Every Scholar has his Testament and Psalter, from each of which he has to commit to memory, every week, from

six to ten verses. During the three past years, I have taught them twice every week from the Scriptures. Most of them have a good knowledge of the Old and New Testament. They are divided into three Classes: the first reads Thucydides; the second, Xenophon's Memorabilia; and the third is exercised in the Ancient Greek Grammar. There are, at present, two Masters engaged, both of whom assist in Biblical Instruction. Besides the Ancient Greek Language, lessons in Geography, History, and Arithmetic, are given; and the first Class has also begun French.

The Girls' School has not been interrupted in its exterior course; but the enemies have tried to shake its interior foundation, by endeavouring to deprive it of the Scriptural Lessons, and to use their influence to persuade the Mistress, who teaches the truths of the Bible to the Girls, rather to follow the Catechism of their Church. The Testament is used as a Class-book; and the other School-books are, without any exception, from the Malta Presses. The Girls learn parts from the Testament and Psalter, by heart, twice a week, under the direction of the Mistress. She teaches, every Sunday and Thursday, Scriptural History to the younger classes; and I, on the same days, instruct the first classes in the Bible. This I have done—excepting the time of persecution—uninterruptedly, for two years, and indeed with peculiar delight. There were, a short time ago, two Mistresses employed in this School; one having the needle-work, and the other the lessons. But, since one sister married, the other manages the whole: she is well able to do it; which is decidedly an advantage in this School. Eight Girls have been promoted to the High School of the Pædagogion in the course of the year. The number of Girls is fluctuating, and must be considered rather less than 100.

The LANCASTERIAN BOYS' SCHOOL did not come under my superintendence till last September (1832), when, by a Letter of the Trustees, lately elected, I was desired to extend my care also to this School. The present Master seems glad that I am come to his School, and is ready to follow my advice. Several steps have been taken as to its improvement.

The total number of children who attend these three Schools at present is from 330 to 340; but there is room for 500 pupils. The Trustees exert themselves much for the improvement of these Schools, especially for the Grammar School. They,

with many other merchants, mostly Sciotes, who cannot forget their flourishing School at Scio before the Revolution, some time ago formed the plan of erecting a large Hellenic School. They often asked my advice and co-operation; but as I dislike great things, particularly great beginnings, I recommended them first to provide for a good small School, as that would best prepare scholars for a higher one. "For the same reason," I told them, "I have kept up our Hellenic School. To this direct your particular attention; and should it prosper, enlarge it gradually: this will not involve you at once in great expenses. Schools, if they are to be good, require time, close attention, well-qualified and tried Teachers, paternal inspection, and a good fund, either of ready money, or of Christian Subscribers, or of faith, and, above all, the Word, the grace, and the blessing of God."

The Trustees display great zeal for good Christian Education, and take wise measures: they have also provided for the thorough repair of the buildings. I do not however think, that, as my cares and labours multiply, and the strength of my body diminishes, I shall be able much longer to continue the special direction of these Schools. I shall be satisfied if I see them again well arranged, and then render only my occasional assistance.

—in the Society's School Establishment, or the Pædagogion.

Opposition and persecution against the Schools had gradually subsided; and from the beginning of this year (1833) the Schools resumed, to a great degree, their former course and order. The unusually severe winter, however, with much snow and rough weather, was unfavourable to the regular attendance of the children; the more so, as many of the poor creatures had no shoes, nor the necessary clothes for such a season. It was then very reasonable to them to accept the stockings and shirts sent by a Ladies' Association at Strasburgh for distribution among the poorer children of my Schools. They were accompanied by Letters and passages from Scripture, written, as it seemed, by pious children at Strasburgh to the poor children at Syra. Our differeⁿt Schools expressed, by Letters, their gra^titude for these gifts; mentioning that, in addition to so many benefactions, the good friends of Greece had provided them also with stockings.

Mr. Hildner relates the following

touching circumstances relative to his manner of addressing the Schools on occasion of the Anniversary of the Pædagogion, just before his departure.

We had, on account of the preservation and new success of the School, great reason to thank the Lord for His mercy on this occasion. The large Room was more filled with people than ever, and, including the children, perhaps more than 600 people attended. Among these were the Governor, Magistrates, Trustees of the Public Schools, and many other respectable persons, fathers and mothers, and also several Priests; one of whom, from Tino, was residing with us for a few days.

This meeting was opened with a hymn: others, besides the children, joining in singing. The Master of the Boys' School read the first prayer; and I then gave an extract of the Annual Report of the School. This having been followed by another hymn, an examination of the First Class of the Infant School took place. None of these children were above six years. They answered individually questions put to them in Scripture History, from Adam to Joseph; on Geography, and other miscellaneous subjects. This examination did great credit to the Scholars, as well as to the Master, who now directs the lessons of the Infant School. The room was rather too crowded for examining the younger infants in their lessons by the Mistress, as was at first intended.

When the examination finished, Mrs. Hildner brought out some little rewards, as pincushions, &c. for the Infant Girls; and for each of the Boys I had prepared a copy of Korai's Catechism of Scripture History. These rewards were given to the little-ones by the Governor himself. The Mistress of the Girls' School read the concluding prayer; after which we sang, "All honour and glory to God for ever and ever! Amen."

Of the Report I may be permitted to give you a short extract. I opened it with the words of Jeremiah—*It is of the Lord's mercies that we are not consumed, because His compassions fail not.* "This, my dear friends," I said, "is the best text for the Report of the Establishment for the past year, and, at the same time, the whole summary of it. Last Anniversary, we counted two years since the foundation of this temple of children,

in which nothing but success and progress had been witnessed. The past year, however, has been distinguished by some melancholy experience. It pleased the Lord to prove us, and to sift us as wheat: nevertheless, we are still standing, through His mercy, and are not *like the chaff which the wind driveth away.* Therefore, being here assembled, I beseech you, Friends of Education, Parents, Teachers, Children, thank the Lord with me on this occasion; and let us, like Samuel of old, erect to the Lord a stone of help, an Ebenezer, saying, with him, *Hitherto hath the Lord helped us.* For, much cause as we have, on the one hand, to humble ourselves, so much we have, on the other, to rejoice, and to praise the Lord our Saviour. I feel, however, thankful also to those who have protected this Institution in a troublous time, and to the parents who have confidently entrusted their children to our care."

Thus I spoke; and thus I departed from this Establishment. One respectable Ipsariot woman, who sat near Mrs. Hildner, on hearing that I spoke of my departure, said to her, "But we do not wish that your husband should go away from us: prevail on him to stay." Mrs. Hildner comforted her, saying, that, with the Lord's help, I would return again. Most of our boys are Ipsariots.

Of the INFANT SCHOOL connected with the Pædagogion, Mr. Hildner briefly reports—

The Infant School has now so many children, that it has been found best not to receive any more. The number of infants who visit the School is 150.

The Teachers and Scholars have been encouraged to address Letters to one another, and to Mr. Hildner, describing their progress and feelings. Some of these are preserved by Mr. Hildner. The two following (of which we give translations) are from one, who, before her removal to teach a School in Athens, had been Mistress in the Girls' School of the Pædagogion at Syra. The first of these is addressed to her successor in the School.

"I rejoice sincerely to learn, by a Letter from Mr. Hildner, that you are doing well in the School; and I pray to God Almighty that He may endow you with strength and patience to fulfil your work acceptably to Him who has entrusted

it to you. Think, my dear sister, what joy it is to be accounted worthy to feed such a flock, and to be beloved by them. I pray the Lord that He may grant to the children to behave well, and to be obedient toward you, as they were toward me, and as I experience it from my present charge in Athens! Have the kindness to read the enclosed Letter aloud to all my former pupils, at the close of the lessons; because I cannot reply separately to each Letter they have written to me."

The second is to her former pupils.

"As you have me still so well in your remembrance, I wish that you should write to me frequently, that I may learn whether you are well, and whether you regularly frequent the School, and make such progress, that I may rejoice. I pray God that He would give you strength for every good thing, and especially to love Him; and grant that you may know the words of His holy Gospel, that He may nurture you with His Holy Spirit, and that you may have also the proper obedience to your present Mistress. But I hear you are obedient, and I am glad on your behalf. Now, I wish that you may become wise to that which is good, and simple concerning evil; and the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen. As many of you as are able to write may sit together, and write me a Letter, stating all about yourselves and your School."

Mr. Hildner adds to the account of the Schools, in which he is himself principally engaged, the following statement of the progress of Education

—In Schools conducted by the Greeks themselves.

There exist in this town a few other Private Schools, where children pay; viz. 5 Schools for Mutual Instruction, the largest of which has 75 Scholars, and all together have 268, boys and girls mixed. The number of girls is 78. Further, there are 4 Hellenic Schools, where Ancient Greek, and this almost exclusively, is taught, and which contain 218 Scholars: a great part of them are from fifteen to eighteen years old, and some even nineteen and twenty. There are, perhaps, a few other small Schools, kept by some Priest, where children learn to read only, or by some lady, where they learn to sew only, or to sew and read. I may conclude,

with some certainty, that, in Hermopolis, about 1300 children are under instruction; and I have found in some Lancasterian Schools, not under my superintendence, that the New Testament is read: but there are more than 3000 children in this town who are of an age to go to School. I had several times proposed to the Governor and Demogerontia to do something to oblige, or at least encourage, such poor parents as are indifferent about it, to send their children to a School; as opportunity is offered for 1000 children and more to receive gratuitous instruction: but before any thing of the kind was attempted, the persecution broke out, and checked all our endeavours.

In the upper and ancient town, where the inhabitants, from 5000 to 6000 in number, are all Catholics, there exist very few Schools. Girls are entirely excluded from learning to read. Some Catholic children are, however, always attending our Schools: sometimes six, sometimes more; and were it not for the Priests, who try to prevent their attendance as soon as they can read, or sooner, we should have a good number of them.

A further important branch of Missionary labours is thus stated by Mr. Hildner, in reference to the

Progress of Translations.

One hour in the evening has been devoted to this branch; and besides some extracts from books, lessons, &c., for immediate use in the Schools, the following larger Works have been translated:—

"A Treatise on the improvement of Day Schools."

"Help to the Gospels:" very well adapted for the use of Masters in Schools.

"A Catechism on the Parables of Christ."

"Mrs. Howland's Infant System"—the best of the kind to my knowledge. It is an American Work, and is nearly completed.

These Translations want only a last revision, and are ready for printing.

Distribution of Scriptures, Scriptural School-books, and Tracts.

This has constituted one of the chief branches of my Missionary exertions since I have been in Syra; and had not the organization, rapid progress, repair, and building of the Pædagogion, together with additional superintendence, required almost my entire time and attention—had not my bodily strength failed in the hot season—and had not a most melancholy persecution against my work, and a hostile disposition against the Malta Publications, in the latter part of the

past year, put impediments in the way, I presume that the results in this branch of my work would not have proved inferior to those of the former years. Yet something, nevertheless, has been done in this respect. I have, in the course of last year, received not a few of the most interesting and affecting Letters, with applications for Bibles, Testaments, School-books, Lessons, and Slates, from different places in Greece where Schools for Greek Youth are established, or where they were to be established. These Letters were almost all signed by the local Authorities; for it has gone abroad, that, in that case, I am more ready to give books gratis, or at a low price.

Thus I have provided with the Word of God, besides Syra, Schools in Crete, Cyprus, Scio, Haivali, Napoli, and some other places of the Morea, Zea, Nio, Zinos, and others of the Cyclades. The amount of books disposed of, in the course of the year, comprises 358 entire copies of the Testament or Bible, and 3296 copies of parts of Scripture, School-books, or Tracts, from the Presses in Malta, and from the Tract Society in England. About the third part of them were sold, at reduced prices, for 968 Turkish piastres. In this amount are not included the Scriptural and Arithmetical Tables, and the books in Ancient Greek, from the Presses of the Episcopalian Missionary Society of Athens, with which several Schools are also supplied. By far the greatest part of these books are distributed and used in the Schools. This dissemination of the Word of God I trust, according to Divine promise, will not only continue, but will increase, and effectually co-operate to prepare a harvest for future time, and for eternity.

For the distribution of Scriptures, and useful School-books founded on Scripture, and containing a good part of Scripture, a wide door still remains open in Greece. I regretted not being able to make a tour in Greece, or to send an Agent round with Scriptures; for it happened that no one visited Greece with the volumes of the Word of God during last year. I hope to do more in future for Greece in this important branch; but I should rather wish that some one would make it his exclusive business to provide every town, and village, and school, and family in Greece, with the Scriptures, and Scriptural Books for instruction. What can be done should, I think, be done speedily, though not

indiscriminately; as we do not know how long this important door may remain open. Scripture distribution in Greece is, I trust, one of the chief means by which Greece will be preserved from destruction; for if this new State, with its inhabitants thirsting for knowledge and improvement, grows in civilization and strength and wealth, and there is not at the same time an increasing counterbalance against both superstition and infidelity, internal dissension will not cease—injustice and vice will increase—and, should the long-suffering of God quit them, their final destruction must ensue.

A subject of much practical difficulty is next alluded to by Mr. Hildner; in reference to which the feelings of every Missionary must be deeply interested, while his means of meeting the urgency must, of course, be entirely limited. He thus speaks concerning the duty of

Almsgiving and Charitable Help.

Syra is a place where poverty still exists to no small extent. A number of poor widows, who lost their husbands in the Revolution, and sought refuge in this island, are collected here, together with their children, having perhaps lived before in affluence, but being now destitute of the means of subsistence. A Missionary, then, though his whole work here is a work of charity for body and for soul, should be enabled to do something in particular for the poor. I have not yet succeeded in forming any thing like a Charitable Society for relieving the distressed: for this it still seems too early. There does not yet exist a feeling for such an Institution; but I have prevailed on some individuals to do something for the poor widows, the stranger, the sick, and the fatherless; I myself joining them after a while. The gift of a Ladies' Association in Strasburgh I have already mentioned, when treating of the Schools.

It will not be out of place to notice here, that five of my Teachers are orphans, having lost their fathers in the struggle with the Turks. Now, while they are standing as labourers in the best work, and conferring benefits to others, they themselves, by it, support their poor mothers, brothers, and sisters, who else would starve. I am sure that the prayers of these poor people, and their cries, have spoken better things than those of which St. James speaks in his Epistle (v. 4).

and are entered into the ears of the Lord of Sabaoth, in those hours when we were about to be comfortless. This constitutes one of my reasons for saying something on the subject of charity.

Our Readers will heartily join with us in prayers to the Giver of all good, that mercy may continue to attend this and every other devoted labourer, in every step of their journeyings, in every dwelling of their families, and in all the labours of their hands.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

WE extract from the last Report the Society's

Views and Expectations with respect to Bishop's College.

It was a great object with Bishop Heber to extend the operations of Bishop's College, so as to allow of the admission of General Students within its walls; under the expectation, that, while the primary object of the Institution—the education of persons to be employed in diffusing the knowledge of the Gospel among the Heathen Nations of Hindoostan—should form the prominent feature in the establishment, it might be rendered useful in introducing the learning and civilization of Europe among every class of the inhabitants of the Indian Peninsula.

With this view, and influenced by the authority of his great name and character, the Society were induced to enlarge the College Buildings; feeling that the establishment of Professors, which was found to be necessary even upon the moderate scale of a Seminary for Missions, would be competent to conduct the education of any number that might be likely to avail themselves of the literary advantages which the College would offer, without any additional expense to the Society. When the buildings were completed, notice was given in the Public Papers of Calcutta, that the College would be open for the admission of General Students on terms which were supposed to be moderate. But, in the first instance, some mortification was experienced, in finding that the expectations entertained by Bishop Heber and others were not realized; but, after the expiration of a year or two, it appears that the higher class of residents have become more sensible of the

advantages within their reach, and the latter despatches from India announce the admission of several non-foundation students for the purposes of general education.

On this subject, the public will peruse, with great interest, the following paragraphs—the one being a copy of the proceedings of the College Council, on the admission of a Hindoo Youth as a non-foundation student; the other being the copy of the observations of the Principal upon the occasion.

Extract from the Proceedings of the College Council. Aug. 27, 1832.

The Principal makes known to the College Council, that a Hindoo Youth, named Mohesh Chunder Ghose, had been recommended to him by the Rev. T. Dealtry, as a person of considerable reading and acquirements, and very anxious for full instruction in Christianity, into the fellowship of which he was on the point of being admitted by baptism; and that he had accordingly seen the Youth, whom he found to agree with the above description, his abilities and activity of mind being unusual for a Native, his education at the Hindoo College having made him acquainted with some of the best metaphysical writers of England, as well as with the more popular subjects of history and polite literature; and that after having, under the instructions of a late tutor in that establishment, imbibed Atheistical sentiments, his mind had happily reverted to Theism, and had been further led to the study of the Evidences and Doctrines of Christianity, which had issued in a decided belief in its divine authority—that he was anxious, without delay, to be baptized in the name of the Holy Trinity: but that, with a view to meet all possible objections of his countrymen, and to acquire the means of rendering himself eventually useful to them in their highest interests, he was most desirous to become critically skilled in the Original Languages of the Holy Scriptures, and at the same time to obtain that knowledge of the exact sciences which he had neglected to acquire at the Hindoo College—for this purpose he was most solicitous to know if he could accomplish his object at Bishop's College.

Agreed, That the above case touching more nearly on the objects for which Bishop's College was instituted than any other non-foundation case that has yet occurred, the said Mohesh Chunder Ghose be admitted, on the provision, that should he be hereafter engaged in the service of the Society, with the approbation of the Bishop, the money received for his maintenance be refunded, according to a regulation to that effect by the Parent Society in 1829.

The Principal proceeded to observe, that

An era may be said to have arrived in the History of our Institution—in the admission into it, as a Student, of an Aboriginal Native, the first Hindoo of cultivated mind and Euro-

pean acquirements, who has, from deep conviction, embraced Christianity in this Presidency, and under circumstances which promise, with the Divine Blessing, to make him the harbinger of many more.

Important as the College is, in what is necessarily its more immediate and constant application to another class of natives of the soil (the Indo-Europeans, or Country-born), to qualify them by education for the province of efficient instructors of India, to which their situation, far more than their present mental capability, recommends them, I have always viewed that object as distant, and the gulph that separates us from the immense Hindoo Population, still unpassed, until some of that population became immediate members of this Institution; but the admission of a few Christian Hindoos, like the present Mohesh Chunder, of energy of character, ardent love of truth and desire of benefiting their countrymen, by the Divine Light which has been so beneficial to themselves, may hereafter enable the Society to take a further and a more important step in opening the College; one which, though announced in the Venerable Bishop Middleton's first Letter to you on the subject, as the second object proposed in the foundation, has never yet been taken—I mean the admission, with these, of Aboriginal Natives of India, who are not Christians, to literary and scientific instruction in the College, under the same rules as other students, with the exception of those respecting Hall and Chapel. When the time has arrived for this, and I believe it is not distant, an invaluable opening will be made for the future triumph of the Gospel in India—such as nothing but unacquaintance with the country could lead any one to augur—from the general introduction into the College of Non-missionary Indo-British Youth.

To the four Catechists named in the last Report, Messrs. Horst and Godfrey employed in Southern India, and Messrs. Bowyer and Simpson in the neighbourhood of Calcutta, is now to be added Mr. Cammerer, who will be located by the Archdeacon of Madras in such situation as may appear to him most desirable. These Young Men have proved, by their good conduct and efficiency in their several departments, not only the sound judgment which prescribed the course of their education, but the excellence of those instructions which have secured the principles as well as the attainments of the youth. The utility of their services is abundantly testified by the correspondence of the Missionaries under whose guidance they are placed . . . justifying the truth of the observation made by Bishop Turner, that Bishop's College will furnish an adequate supply of Missionaries for all the subordinate situations in India.

Ceylon.

CHURCH MISSIONARY SOCIETY.

WHILE the sickness of some, and the return home of others, have, in a measure, diminished the strength of this Mission, we nevertheless rejoice in being enabled, on resuming the account of it from p. 383, to report both labours abundant and success hopeful.

COTTA.

From the Journal of the Rev. James Selkirk, we select the following passages, illustrating chiefly his

Pastoral Intercourse with the Natives.

Nov. 11, 1832—I preached to-day twice; in the morning at Mirihane, and in the afternoon at Talamgama, and read Prayers four times. I think I once remarked how very attentive I always found the people, when I preached to them on some historical subject, or on a parable or miracle of our Lord. This was remarkably the case this afternoon. Some old persons near me appeared to be interested in every sentence I uttered; and when I spoke to them afterward, I found that they perfectly understood what I had said. Indeed, notwithstanding the religious instruction to be derived from the history of the Prodigal Son, from which I preached, there is something in the account itself so interesting, that it is not wonderful that persons who have never before heard it should be surprised when they hear it read and explained. I have often found persons ask questions, when a parable, or miracle, or portion of history has been the subject of the discourse, who would never have opened their mouths if we had been preaching to them from a single text of Scripture, however important.

Dec. 25—To-day, all the children belonging to the Out-Schools came to attend Divine Service, at Cotta. The Rev. S. Lambrick read Prayers, and I preached from Luke ii. on the Birth of Christ. There were 254 children present from the Out-Schools, who, together with the Girls' School and the adults, made up the Congregation to about 360 persons.

March 15, 1833—I went this evening with the Catechist to visit some houses in Mirihane. We had a long conversation with a blind man. In answer to my question, "How he became blind," he said, "It was on account of some bad

actions committed in a former birth." I tried to shew him how foolish it was to be led away into these notions by his ignorant neighbours; and that the only way to find out where true happiness and light were to be found, was to consult the Holy Scriptures, or to inquire of those who were acquainted with their contents. He is accustomed to go, several times a year, to the Buddhist temples, and make offerings; and the reason he goes is, as he says, "That he may obtain eyesight and other blessings in a future birth, which he is deprived of in this."

Mr. Selkirk has opportunities also of attending the soldiers, when in the hospital: but we have not extracted particulars of this nature from his Journal, being desirous rather to exhibit the direct labours of a Missionary among the Heathen. His visits to the people in their houses had been, however, much interrupted by attention to the work of translation.

Mr. Selkirk, under date of March 8, 1833, reports as follows, on the

Interruptions to the School System.

Before Christmas, as is the case every year, we had a great accession to our School Children, probably because it is well known that about that season of the year we generally bestow rewards on the children of our Schools. These, however, were no sooner received, than the attendance fell off very considerably; and for the last two months, the numbers actually attending have been very small. I have occasionally visited the Schools in company with the Catechist; when, instead of finding the number named in the book, there has not been more than a third of that number. This, I fear, will continue to be the case for a short time longer, as the people are now all busily engaged in the harvest.

The children of the other Schools, though the attendance is bad, improve, and store up in their minds, every month, a large portion of Scriptural knowledge.

The Out-Schools are at present badly attended, partly through the sickness of the children, but chiefly through their being called away by their parents. The Buddhist Festivals occurring about this time of the year is the cause of many being absent: they are taken by their friends and relatives to the temples. No-
Dec. 1833.

thing has so bad an effect upon our Schools as this. It is very discouraging, when we have been instructing our children almost daily throughout the year in the truths of Christianity, to find their parents and relations step in between us and them, and say to them, "You must now come with us, to worship Buddhu;" and this is frequently done. We can hardly expect that the spread of Christianity can be rapid, when so much indifference is manifested on all sides toward its progress. The parents are careless in sending their children to the Schools; the children are inattentive and insolent when at School, and frequently leave us as soon as they have become able to read; and the Masters, in general, are very indifferent, and teach only that they may get their wages. There is, I believe, at present, among the young a greater and more general desire to understand English than was ever manifested before; and in the acquisition of the English Language they cannot but obtain a knowledge of the chief truths of the Christian Religion; as every English book put into the hands of young persons at Schools is well stored with extracts from the Bible. But the desire to understand English is only that they may thereby become the better fitted for situations under Government, and not that they desire to learn what Christianity is.

Progress of Scriptural Translations.

On this subject, Mr. Selkirk reports, March 8, 1833—

The translation of the whole of the Prophets is completed, and printed as far as Jeremiah xl. As soon as we had finished the Minor Prophets, we began the book of Job, which we expect to get through next week. The difficulties which we have met with in it are not so great as we were led to expect from the nature of the book. We have had far greater to overcome in the Minor Prophets. The probability is, that we shall complete the whole Bible before the end of the year; which being accomplished, we must have a new edition of the New Testament, numerous applications for copies having been made; but, to our great regret, we have not a single copy left.

Distribution of Religious Tracts.

From Mr. Selkirk's Journal we select a few particulars on this branch of Missionary labours.

Dec. 2, 1832—I preached three times to-day. The place I was at this afternoon,

Talangama, was well filled with very attentive hearers, about twenty of whom were adults. I have employed a man the last week to distribute Tracts in the villages at a distance from Cotta. He has circulated about 200 of different kinds, all of which were received by the people very willingly.

Dec. 16, 1832—This evening I gave to the Catechist Harmanis, who is going to his village for a month, about 3000 Tracts, at his own request, to distribute among the inhabitants of the part of the country in which he lives. Many of the Students also leave us to-morrow morning, to go to their respective homes for a short time, for the Christmas holidays.

Feb. 1, 1833—The 3000 Tracts which I gave Harmanis, when he went home, he has distributed in the village where he lives, and in the neighbouring villages.

May 11—Within the last month, I have, by employing a man, and by supplying the Catechist, disseminated 800 or 900 Tracts on the principles of the Christian Religion, &c. Villages have been visited which were never visited before; and the people have everywhere received the Tracts willingly.

Operations of the Press.

Several interesting particulars are related on this subject by Mr. Selkirk, and by the Printer, Mr. W. Ridsdale, tending to shew that this important instrument of good is increasing in activity and influence in Ceylon. We extract the following notices:—

The Press is in full operation; for, besides the printing of the Scriptures, there are other works, some in English and some in Cingalese, going on. [Rev. J. Selkirk.]

During the past six months we have had a great increase of work, on account of Public Societies and Private Individuals. With the new year we commenced a Monthly Publication, called the "Tyro's Repertory of Useful Knowledge," 12mo. 12 pp., price 1½d. per number. This publication is intended more directly for the benefit of the country-born youths, whose opportunities of acquiring useful knowledge are very limited, but who manifest a great desire for instruction. The publication has been cordially approved by the Governor.

[Mr. W. Ridsdale.]

While surveying these instances of the operations of intelligent

Christian benevolence, it must still be borne in mind, that the Natives yet remain, considered in the mass of the population, *mad upon their idols*; and they have their foolish and sinful motives for endeavouring to perpetuate idolatry, while devout Christians are aiming to bring in the *knowledge of the only Living and True God, and of his Son Jesus Christ*. The following circumstance, related by Mr. Selkirk, under date of January 13, 1833, painfully displays the

Perpetuating of the Idolatrous Priesthood.

Yesterday was a great day among the Buddhists. It appears to be usual among these Priests, that when the High Priest has, through age and infirmity, become incapable of performing the duties of his situation, another is put into his place. The ceremony took place yesterday. An immense crowd of Priests, accompanied by hundreds of other persons, walked in procession from the Cutcherry (Court of Justice) in Colombo—where the High Priest elect had gone, as I understand, to take some oaths—to the Temple at Cotta. As soon as they reached the Cotta-bridge, which is about a mile and a half from the Temple, numbers of persons, with tomtoms and all sorts of Cingalese musical instruments, met them, and, beating the tomtoms, &c., marched before the procession all through the village, till they arrived at the Temple. The washermen also were in attendance, and spread white cloth all along the road for the Priests and their attendants to walk upon. The people of Cotta, too, to shew that they are still Buddhists in heart, had most splendidly decorated a small Rest House, which is in the midst of the village, where the procession stopped for a short time, and plentifully supplied the Priests with coffee, &c., and the company with cocoa-nuts, which, to the number of 500 or 600, were prepared in the morning for their refreshment. All through the village, several persons, some in one fantastic dress and some in another, like harlequins in masks, danced before the Priests.

KANDY.

Exercise of the Ministry.

It will be perceived that the Rev. Thomas Browning had been inter-

raptured for two months in his duties, by the necessity of recruiting his health. From his Journal and Letters we select the following passages.

Aug. 26, 1832—Had a pleasing conversation with one of the Communicants, after the Service. Visited another of the Communicants, ill of fever. She was much rejoiced to see me, and manifested a great love for the Word of God. How cheering it is to witness these marks of the Divine power and blessing! How unworthy am I of these advantages! Lord, make me humble and thankful!

Oct. 31—I rejoice, in once more, by the blessing of God, having arrived at my Station, from which I have been absent two months. The people have not been left entirely destitute of instruction during my absence, as Mr. Knight has resided at the Station part of the time, and has kindly attended to its concerns as far as he was able, not knowing the Cingalese language.

Nov. 4: Sunday—Was happy indeed again to meet my people in public! Was attentively listened to, both at the Prison and at School-room.

Under date of March 30, 1833, Mr. Browning adds—

We are endeavouring, as far as our limited means allow, to carry on the important work entrusted to our care in this place. Sometimes our hearts are gladdened by the prospect of increasing usefulness; and at other times we are depressed, both with the unbelief and wickedness of our own hearts, and the prevalence of sin among those around us. The favourable disposition manifested by a few to hear the Word of God, and keep it, is cheering to us, and leads us to believe that the Lord has a people here whom He has chosen for Himself. A young man lately came forward, wishing to be admitted to the Lord's Table, who seems, as far as we can judge at present, awakened to a sense of his state as a sinner before God, and inspired with a desire to become a true Christian. He is one of our Schoolmasters. We hope to admit him to the Lord's Table on Good Friday.

State of the Schools.

Under date of July 31, 1832, Mr. Browning briefly reports on this subject:—

Visited the Schools at Gatambe and Kategalle, and gave the children who

have learnt most lessons during the last six months the half-yearly reward of a piece of common white cloth, or a handkerchief each, and a few Tracts and Portions of Scripture to the best readers. Examined the English School, and gave rewards to the children of that and the Cingalese Boys' School. Large portions of the Word of God are committed to memory by some of the children. May the Lord bless the knowledge of His Word to their eternal good!

He likewise refers, in his Letter of Dec. 8, 1832, to the

Acceptableness of the Book of Proverbs to the Schoolmasters.

Had an interesting conversation with the Schoolmasters to-day on the chapter which they read, Prov. xvii. I find the Book of Proverbs very useful for their reading; it is so easy to address suitable instruction to them from its important declarations. I invite them, when they have read a chapter, to name any verse of it which neither of them fully comprehends. This method frequently opens a way of speaking more directly to their feelings, than if it came from me in the shape of an address. May God bless every attempt to explain and enforce the truths and doctrines of His Holy Word!

It is at all times painful to a Christian mind, and, were there no practical use in it, it would be wrong, to contemplate in detail the superstitious, fantastic, and blasphemous rites of Idolaters. In occasionally, however, recurring to the notice of them, we should aim at illustrating, with new force, the awful declaration of the inspired Apostle—*I say unto you, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God* (1 Cor. x. 20). Such language, it might be imagined, could not, even to an avowed Infidel, appear too strong, after carefully perusing a series of profane follies, such as are exhibited in the following document. It is extracted from a longer Paper, sent home by Mr. Browning, and was drawn up by a Native, as an account of the

Views of the Kandians relative to Demon-Worship.

The people of this country, when their children are sick, offer rice, flowers,

and incense to the devil, to obtain a cure for them; and pay adoration to their ancestors and forefathers, who have been dead for a few centuries, because they think these, their forefathers, may probably have become devils or inferior deities.

The Kandian People offer rice and incense to a devil named Gavaleyaca: they think that he always takes care of the house, garden, property, children, cattle, &c. When we inquire why they offer these things, they say, "Oh! we must offer monthly or annually: if we do not so, surely he will destroy our cattle, or will take away the lives of our children, or, perhaps, even our own lives. Therefore we offer these things, in order to save ourselves, our children, and cattle." These offerings are expensive and vain.

In the interior of this island, the people of low rank worship a devil named Weramundayaca. They say, this devil came to Ceylon from the Maldive Isles. When their wives or their children become sick, they call a devil's priest, named Capuwa, or Yacadura, to inquire by what means they became ill. Then the Capuwa begins to tell past and future events, by the aid of that devil. First, he utters a sort of prayer, stating how the devil came from one of those islands to this country. He also addresses the devil, saying, "You did many wonderful actions at that time; why do you not exert yourself now?" Then the devil comes upon him mad, and he begins to tell past and future events. He also adds, "This sickness is very difficult to cure: however, I will cure it, if you will give me such and such things." Then they offer those things. Whether the devil cures the sick person, or whether the doctor, by the help of medicine, effects the cure, the people cannot understand: they have no sense to inquire into the matter, and to distinguish truth from falsehood.

The people of this country worship a devil named Menemaroo-devata-unaha. When we ask, "Why do you call that devil a murderer?" they say, "That devil constantly endeavours to devour some infant; and every day he must have some human blood to drink: for this reason we use that word concerning him." When their children become sick on account of that devil, they offer to him cock's blood, rice sufficient for eight persons, and incense. These things they take to a rivulet, and there they sacrifice to him. Besides this, they must give a

handkerchief, or a piece of cloth, to Cupoo Mahaya, the name of the female devil's priest: if they do not offer these things, they think they cannot get cured of their sickness.

The agriculturists of this country worship a devil named Gurayaca. When their paddy (rice in the husk) becomes ripe, they offer many articles to that devil. If we ask why they do so, they say, "Unless we sacrifice these things, this devil will come in the night-time and steal the paddy from the field: when we offer these things to him, he protects the field, and neither steals the paddy himself, nor permits any other devil to steal it."

The sportsmen of this country worship a devil named Vadeyaca: they offer him five kinds of tender buds, the blood of beasts, and a variety of other things. When we ask them, "Why do you offer these things?" they say, "If we offer these things before we go to hunt, then we shall get much game. Not only so, but that devil protects us from danger, and from ravenous beasts. Besides, on the days we make these offerings, we succeed better in our undertakings than on other days, and are in greater favour with all who converse with us."

The women of this country are very much afraid of a devil named Cadavara-yaca. If any one talk about that devil, they do not like to hear. When we ask, "Why do you not wish to listen to that conversation?" they say, "If we hearken to that vain-talking, the devil will make us sick." Besides this, they are very much afraid to walk in the evening from five to six o'clock: they think that devil will then do them some mischief. When they become sick by means of that devil, they call a person who knows how to pray to him, and tell him to cure the sickness: then he takes a piece of thread stained with turmeric, and says some prayers to that devil; and after that, he ties the piece of thread round the arm of the sick person.

When the little children of this country become ill, their parents are accustomed to offer many things to a devil named Pidaniyaca or Seriyaca. They are required to sacrifice to him five kinds of stench, produced by burning, nine sorts of red flowers, cock's blood, and five portions of boiled rice, stained with different colours. These things they take to a solitary place, where there is water, and devote them to the aforesaid devil, and entreat him to accept their offerings, and to cure the sickness.

A part of the inhabitants of Udasiapattoo in Matilecorle worship a devil named Abbootanmaha, or Gangebandare. When their children or any of their friends become sick, they prepare a kind of table or stand with small sticks, about three feet high, in a thicket where there is some water; and they offer him rice and curry made of seven different kinds of herbs, flowers, roasted eggs, and incense. These things they keep upon the table which they have erected, and pray him to accept of these offerings, and to cure the sickness.

The people of this country are very much afraid to walk over ground in which people have been buried, in the night-time. When we ask them, "Why are you so terrified?" they say, "There is a devil named Sohonyoca, who takes care of every burying-ground. He has absolute power to murder those who walk on that ground."

When the people inhabiting the interior of this island become sick, they frequently imagine that sorcery or witchcraft is the cause of their sickness, and therefore they call a devil's priest, and tell him to cure them. Then he makes a house with plantain-trees. After it is finished, he tells the sick man to go into that house, and sit down upon a rice mortar. He then begins to dance, beating a small drum. The dancing commences about eight o'clock in the evening, and is continued till five in the morning. After finishing his dancing, the priest begins to pronounce a kind of charm: at the same instant, another man stands with an open archa-nut cutter and a lime in his hand, near the sick man. Afterward, the man that stands with the archa-nut cutter cuts every lime successively, having first passed it through the flame of a burning taper, into two equal parts, and immediately throws them into a chatty (pot) of fire, kept for the purpose. This he begins at five o'clock in the morning, and continues till seven o'clock. And, moreover, the priest takes some leaves of the Toch-tree, and makes up eight dishes or plates with the leaves: again, he puts rice into every one of them, and sets them in a circle, with a small burning taper over each plate, and repeats a charm, that the devils on all sides may smell what he has prepared. After a little while, he pronounces another charm, that the devils may depart from that place. After they are departed, he bids the attendants to cast all the things of which the house is made, the plates, the rice, and the chatty

of fire, &c. into the jungle. The reason why he performs all these ceremonies is, to get a cloth of about 20 cubits: if he did not get this, he would not take so much trouble.

When the people of this country become sick of the small-pox, they call a devil's priest, in order to obtain a cure from him. First, that priest, when he comes from his village, brings all the things that are necessary to cure the sickness. Before he comes, the people must prepare a house, smear the floor with cow-dung, &c. When he enters the house, he prays to his lord, named Hadowe Ocomara Bandar, who grants his petition, and comes upon him. After this, he takes a small chopping-knife, made of silver, into his hand, and puts it upon the sick man's head; and, by the power of the devil, utters the following words:—"The darkness of disease shall immediately pass away from you, when the light of my knife comes upon your head." Afterward, he pours a pot of water upon his head, and wets all his body. This is all done to deceive the people, and to plunder their property.

The people of this country, when they have lost a buffalo, offer archa flowers, incense, and betel (a nut), to a devil named Gala Bandara. Having offered these, they address the devil, saying, "You must make a person able to declare some news about the buffalo which we lost at such a time, and we will offer any sacrifice that you please to appoint." After some days, if the person who has lost the buffalo hears some news of him, he thinks, "Oh, that devil must have brought this to my knowledge. I prayed him to do so." Thus thinking, he goes to the devil's temple, and offers whatever the devil's priest orders him. By this means he loses his property, and does not always get his buffalo again.

When cocoa-nuts, jack-fruits, toddy, or any other fruits, are stolen from the gardens of the people of this country, they go to a devil's temple, and address a devil named Daveleyaca; saying, "Last night a thief came and stole such and such things from my garden; wherefore I pray you to bring out the person who stole them, and make him declare publicly, 'I am the thief!' Beside this, I request you to prevent people from stealing in future in this manner from my garden." Then the devil is pleased with his petition, and the devil's priest gives him a piece of archa flower

to hang on a tree. The person thinks that flower will preserve the garden; and he does as he is directed.

BADDAGAME.

The Rev. George Conybeare Trimmell, reporting upon this Station, has given, up to the date of March 6, 1833, an interesting

Summary View of past and present Proceedings.

He first refers to the condition of the inhabitants at and around this Station, during a long series of years past; and to the successful exertions thus far made by our own Missionaries.

At this Station, and in this neighbourhood, before Messrs. Mayor and Ward came to reside here, though the greater part of the population was nominally Christian, in consequence of a law made by the Dutch Government that none should inherit property but those who were baptized and registered, the grossest darkness and ignorance prevailed. There was a Government School, and two nominally Christian Masters; but their chief employment in the School was, publishing the banns of marriage. Teaching was a secondary thing; and if not entirely neglected, was carried only to such an extent as enabled the few Scholars to read the native *ollas*, and write in such a way as would disgrace an English child who had been at school only a month or two; and to repeat the Lord's Prayer, the Creed, and the Ten Commandments, in such a dialect or state of language as would leave it doubtful with most of them which of the three was the Prayer, and which the Creed. The ignorance of the females was even greater than that of the other sex, as there was no School for them; and I have been told, that, before the Missionaries came, a needle had never been seen here. Such was the state of the people before our Missionaries settled among them, which is now about fourteen years ago. In point of knowledge, there can be no doubt a very considerable advance has been made. We have at this Station, and at most of the neighbouring villages, a School for Boys, in which reading and writing, and, in some of them, arithmetic, are taught. They read the native written character on *ollas*, as well as our printed books in the native language; and some of the scholars can read better than their masters could when they began to teach.

The Word of God is the chief book read in the Schools. Catechisms are taught, portions of Scripture are committed to memory, and the children are examined every month by one of the Missionaries, as to the advance they have made in knowledge, and particularly as to their understanding of the passages of the Word of God which they have committed to memory. The number of boys in these Schools is between 400 and 500, of nearly all ranks and classes in society. How many have attended the Schools since they were first established, it is not in my power to state; but I can have no doubt that many hundreds, perhaps thousands, have derived by them knowledge to some extent, both in temporal and eternal things. In these Schools, also, the Adult Natives in the neighbourhood of them are collected, the Word of God declared to them, and the way of salvation made known by preaching and familiar conversation. Thus, by means of these Schools, not only has the rising generation been instructed in useful and religious knowledge, but the adult population also, for several miles around, has been brought under the sound of the Gospel. In this village there is a School for Girls, under the superintendance of the wife of one of the Missionaries, who is assisted by two Native Masters and one Mistress. The girls learn to read: many of them can read very well. They learn, also, Catechisms and portions of Scripture. They are taught plain and fancy needle-work, some of which has been purchased by English Ladies in the island, and the produce of it will defray part of the expense of the School. We have at this Station a Boarding School for Boys, twelve in number, selected from the Day Schools. These are instructed in English, reading and writing, arithmetic, grammar, and geography. They have a good knowledge of Scripture History, and, generally, a clear understanding of Christian Doctrine. On a hill, now called Church Hill, which a few years ago was an uncultivated jungle or wood, stands a commodious, substantial stone church, with a tower and bell: in this church, Divine Service is held every Lord's Day; and it is generally pretty well filled. I suppose there are, upon an average, between 500 and 600 persons. We have lately had two parties of friends visiting us, both of which attended our Native Service at Church—not on the same day, and expressed themselves

much pleased, particularly by the responses made by the children in the different parts of the Service. One of these parties was the family of a Chaplain in the island. Besides preaching in the Church and in the School-houses, we collect, when we have an opportunity, in the houses of some of the respectable Natives, their servants and neighbours, and preach to them the Word of Life; and also, in an evening, go from house to house, instructing and exhorting the people, and leaving Tracts with such as can read.

Having thus stated some encouraging views, Mr. Trinnell proceeds unreservedly to point out those circumstances which cause the Missionary still to feel the need of faith and patience.

Now, a person reading what I have written, would very naturally think a great deal has been done; and any one examining our Schools, or attending our Church or School Service, might suppose that many of the Natives have been converted. There is all the external appearance of a great change;—and indeed there is a great change, as far as knowledge and the Means of Grace go! Where all, or nearly all, a few years ago, were unlettered, there is now a great number that can read: where there was nothing to be read but a few Buddhistical books or foolish songs, written by the hand on the leaf of a tree, there are now hundreds of printed copies of portions of the Word of God: where there was no sound of the Gospel, it is now constantly preached; and there are hundreds who hear it every Lord's Day, and many on the other days of the week besides. Thus far it is well. But we, who cannot be satisfied with a change in externals, or without an evidence of spiritual life among the people, and who have seen things almost in their present state for several years, are often much discouraged; and now, as I proposed, I shall state some of those things which are the chief causes of our discouragement.

1. We have scarcely evidence of any one being truly converted. There are one or two who, we trust, have been brought to the Lord. Of others we entertain hope that there may be some good thing in them toward the Lord our God; but this hope has been so often beclouded, that it is nothing more than a faint hope. Among the nearly 600 children of the Day Schools, who have much spiritual

instruction given them, and who possess a considerable knowledge of the Truth, we have not reason to hope that one has been savingly enlightened. When children, who have been at school for years, and have been in the habit of attending Church every Lord's Day, leave their schools to attend to the business of some calling, it is natural for us to hope that they would reverence the Sabbath, and would continue their attendance at the House of the Lord: but I do not remember that this has ever been the case, except in one instance; unless where there was a hope entertained that they would be employed by us. It is the same with servants, who, when living with us, regularly went to church; but as soon as they left us, their attendance at the Lord's House was discontinued, unless they entertained a hope that they should be again employed. The Youths in the Boarding School, who have greater spiritual privileges than any others in our charge, have also given us greater hope; yet there are but two or three of them of whom we can feel any confident hope. That they clearly see the folly of idolatry—that they regard Christianity as the true Religion, and the only one by which they can be saved, I think there can be no doubt. I also believe they daily read the Scriptures for themselves, and pray privately. Some of them are exercised with hopes and fears; but then some deceitful conduct, prevarication, disobedience to the expressed wish of their pastors, when they think it will not be known, often make me fear greatly that our labour has been bestowed on them in vain.

2. Another great cause of discouragement to us is the disregard of the Lord's Day by the Natives. I was much struck, when reading a late account of New Zealand, by the marked difference in the regard paid to the Lord's Day by the people of that island, at the part where the Missionaries are, and by the Natives of Ceylon. The New Zealanders appeared to make a complete distinction between the Lord's Day and the other days of the week: here every day is the same; and none observe the Sabbath but those who are in some way connected with us. We may, during the whole day, see the Natives working in the fields all around us, as on other days: the Church-going bell calls on them in vain to come up to the House of the Lord. It ought not to be thus, where the Gospel has been preached for fourteen years.

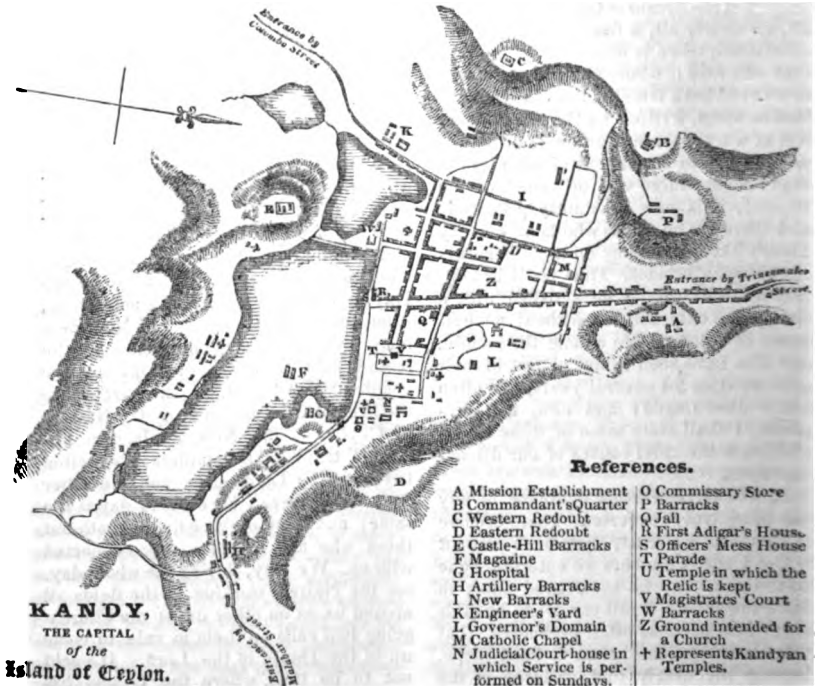
3. Another discouraging circumstance is, the disinclination of the people to assemble for hearing the Word of God. I said that we have a congregation of between 500 and 600 persons every Lord's Day in the Church, and congregations in the Schools on week-days; but I do not think there are six persons, among the many who hear us, that have any desire whatever to hear the Word, and that they come from worldly motives—some, as the School-children and their Masters, because they are required to attend Church; others come to the School Congregation to oblige the Schoolmasters; and some come to Church to be among the number of those who receive alms from

us. I have shewn that we have a good number in the Schools; but if they did not receive a reward in clothing once a year, I do not think there would be half the number. But very few value education; and the Schoolmasters are often obliged to go from house to house to collect their Scholars, otherwise a very few of them would attend.

It would be wrong for me to say that the Lord has not been with us; but certainly He has not, as yet, prospered the work here as we could wish. His designs are *unssearchable*, and *His ways past finding out*. What He does is done in wisdom; and it is our duty to wait without fainting.

We close this abstract of the latest intelligence from the Ceylon Mission with a Plan of Kandy, one of the Four Stations. It was formerly the residence of the Kings of Ceylon, and the Native Capital of the Island. Dr. Davy, in his "Account of the Interior of Ceylon," published a few years since, thus speaks of it:—

Standing on the border of an artificial lake made by the late King, and surrounded by wooded hills and mountains varying in height from 200 to 2000 feet, its situation is beautiful and romantic. The houses which constitute the streets are all of clay, of one story, standing on a low terrace of clay; and are all thatched, with the exception of the dwellings of the Chiefs, which are tiled.



Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE following extracts, in continuation from p. 512, will close, for the present, our reports of this Mission.

Solicitude of Natives for Missionaries, and Sanction of New Settlements.

The solicitude of the different Tribes to have Missionaries settled among them is one of the cheering indications of the progress of the Mission. This doubtless springs, in part, from secular and selfish motives; but it tends, under the Divine Blessing, to the diffusion of the light and grace of the glorious Gospel of the Blessed God throughout the island;—and therein we rejoice, yea, and will rejoice.

The facilities presented for the enlargement of the Mission, together with the arrival out of additional Labourers, led the Missionaries to contemplate the formation of two new Settlements; one to the northward, and the other to the southward of the Bay of Islands. That to the northward had been authorised by the Corresponding Committee in New South Wales, previously to the transmission of the last accounts from the Mission; and the other had been referred to that body, for their decision. Both these undertakings have received the sanction of the Parent Committee. They have been induced to do this, partly by the augmentation of income last year vouchsafed, and the consequent warrant to sanction a limited enlargement of operations—partly because it appears, from the communications before them, that the Missionaries have adopted various measures with a view to diminish the expenditure of the Mission, so far as this may be practicable without endangering the efficiency of their operations—and partly by the peculiar encouragements which the

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present state of this Mission affords for its extension. In the following passages the views of the Missionaries on the subject are explained.

Prospects of Settlement to the Northward.

Oct. 3, 1832 — It is likely that the Settlement to the Northward may be entered upon, on a plan which will involve scarcely any additional expense. Buildings somewhat substantial are requisite at head-quarters; if for no other reason, at least for the preservation of property from fire. But in this new Settlement it will be requisite only to keep immediate necessities, while supplies can be forwarded, as required, from the Bay of Islands.

[Rev. W. Williams.

Nov. 4 — This last week I have been out to Wángaróa, Matauri, Waiaua, and Takou, places on the north coast; where many of the Chiefs expressed a strong desire for Teachers to reside among them; particularly those at Wángaróa, the place formerly occupied by the Wesleyan Missionaries. [Mr. J. Kemp.

Feb. 27, 1833 — We have the sanction of the Corresponding Committee to form a Settlement there, upon a limited scale; and Messrs. Baker, Matthews, and Puckey, will proceed thither as soon as circumstances will allow. [Rev. H. Williams.

Mr. W. G. Puckey writes, on the 15th of April:—

I am happy to say that I have been appointed by the Committee to proceed with Messrs. Baker and Matthews to the new Station at the Northward, which is named Kaitaia. The Natives seem very anxious for our arrival, and every thing bears a most promising aspect. The principal Chief, by name Panakáreau, is a sensible young man; and will, I have no doubt, treat us kindly. We have been preparing, for the last four months, for our departure; which I hope will soon take place; for I am very anxious to be gone.

And Mr. Kemp, the same date:—

You will learn, from the accompanying minutes, what our arrangements are respecting the formation of a new Station at the Northward: our great object is, as far as possible, to prevent any great expense. I hope the arrangement that is made will effect that object.

Kaitaia having been fixed upon as the site of the Settlement to the

Northward, Messrs. Clarke, Baker, and Matthews, proceeded thither on the 13th of March, to purchase the ground required for the purposes of the Settlement. The result is stated by Mr. Baker, in a Letter dated the 15th of April.

The situation we have fixed upon is central to the body of the *Rarawa*; and it is eligible in every other respect, being of the first quality of soil, and there being sufficient timber for all purposes. The extent of land purchased is an abundance for the Settlement: it also offers a good prospect with respect to agriculture, and may some day turn to good account.

The Natives manifested a strong desire to have us among them. I am hopeful that their conduct to the Missionaries will be good.

We set out some work necessary to be done, before we can enter upon the Station; and the whole party belonging to *Panakāreau* seemed ready to enter upon it. That part of the river leading to where the Station will be is not as yet navigable; being glutted with timber, which requires clearing away. We have engaged the Natives to do this; and also to clear a road by land, in times of flood. *Panakāreau* and his party are anxious to put up some rush houses for us, as being the strongest pledge of our going to live among them. We therefore staked out a rush house for each of us. This we have done, with a view to serve our purpose till we can erect wooden houses.

Prospects of Settlement to the Southward.

Jan. 27, 1832 — The proposed place for a Missionary Settlement is called *Mokoia*; once possessed by a powerful Chief named *Hinaki*, who was killed in a fight with *EO'ngi*, when but few escaped death, excepting those who were taken as slaves. It is certainly a beautiful place; and I think, without exaggeration, may be termed the garden of New Zealand. It contains a large tract of first-rate land for cultivation, well watered, and plenty of timber; is accessible by water about eight miles distant; independent of which, it is a central situation; the river *Manukau* passing *Mokoia* within five or six miles, emptying itself on the western side, and navigable for small vessels nearly as far as *Waikato*. *Mokoia* has been abandoned ever since the time of *Hinaki's* overthrow; nevertheless, this appears to

be the place of their choice: their remark was, they only wanted the place made honourable by the residence of Missionaries; and their whole Tribe, joined by *Wārenui* and his party, would sit down along with them. They are at present afraid of the *Ngapuhi*, but then they would not be so: they are also in themselves formidable, their numbers amounting to 1000, women and children included.

[*Mr. W. Fairburn.*]

July 2—Many solicitations were made that Missionaries might be sent to teach them; and all, far and near, knew that our object was that of peace, and hailed us with cheers and salutations. As we passed through the *Pas*, and beheld the multitudes of men, women, and children—so great a field for Missionary labour—my bowels yearned over them. The parting words of the Chiefs were, “When will Missionaries be sent to us?” Alas! I could not tell them.

Oct. 4—There is a young Chief at *Paihia* from *Rōtorua*, who has come up professedly to apply for some one to go to his place to give instruction. One reason he assigns is, that if Missionaries were there, the neighbouring Tribes would sit quietly, as the *Ngapuhi* do now; whereas, at present, war is their constant occupation.

[*Rev. H. Williams.*]

Dec. 11—*Wārenui* and *Nene* were at my house this morning, when we had much conversation relative to the Southward. We told them that we wish the Natives to make peace, and that we are desirous of having a Station at the Southward as well as the Northward. They seem quite to approve of these movements; and say, that the only way to keep peace, is for the Missionaries to be dispersed among the different Tribes.

Feb. 27, 1833—On the other side, we have been strongly and repeatedly urged by the Natives at the *Thames* to form a Settlement in that quarter; and we have just heard, from a vessel that has been lying there, that a large party of Natives are now actually occupied in making preparations for a Missionary. [*Rev. W. Williams.*]

April 15—You will learn, that it is the wish of the Committee in New Zealand to form a Station at the *Thames*, as soon as possible; and this we hope to do without increasing the present rate of expenditure for the past year. The calls from the Natives at the Southward are very loud.

The formation of a Station somewhere

about the Thames appears to us the great means of preventing the continual petty wars which are carrying on among the different Tribes: this we consider a strong reason why we should, with as little delay as possible, form a Station at the Southward.

[*Mr. J. Kemp.*]

Views of the Progressive Extension of the Mission.

On the progressive extension of the Society's operations in New Zealand, the following important general views have been submitted to the Committee by the Rev. H. Williams. They will rejoice to find themselves in a situation to give effect to the plan thus comprehensively sketched.

April 16, 1833—I should wish to call your attention to the state of the whole Island, or rather of both Islands; as our numbers have been increasing, and the general feature of the country has undergone very material changes within these few years; and there is scarcely a part of the coast where Europeans are not settled, for the purpose of procuring flax.

Though I feel that it would be improper to require any one to proceed upon new ground against his inclination, yet it is evident that he may err on the opposite question. Our ideas have been long dwelling upon the savage state of this people; and thus it may continue, unless some more considerable exertion is made to extend our influence more widely.

The subject has been brought forward occasionally, that we might so dispose of ourselves as to ensure a Settlement not only in the Thames, but with a prospect of extending through the two Islands. To accomplish this, however, a new system must be entered upon.

I have felt much encouraged by your drawing our attention to the extension of the Mission, in some of your recent communications to us, and more particularly in your Letter of August 24, 1832. We have all felt considerable fears as to your means of extending our efforts; independent of which, there are many points for consideration. We are, at present, divided into four Stations in the Bay of Islands, which will necessarily require a stated number of members. At these Stations we have three Public Works in daily progress—the Farm for the Mission, the English Boys' School,

and English Girls' School—which may be regarded as a basis of our Mission, and to require our constant and peculiar care. After providing for these, it may perhaps be well to ask what probable strength you may, in reasonable calculation, be enabled to provide for the whole extent of New Zealand?

By looking over the chart of the island, you will perceive that the part which we now possess is but a mere spot, and that at the extreme end. At present, all is darkness, desolation, and death; but there is certainly no physical reason why it should thus remain. Communication with every corner of the land has long been maintained by the trader of Port Jackson, and Englishmen placed on shore to reside; and the Natives from these places have visited Port Jackson and also the Bay of Islands, and have consequently formed extensive acquaintance with us and our desires respecting them.

We are upon the eve of forming a Station to the northward of Knuckle Point; and proposals are now going to Sydney, to form one up the Thames, lat. 37° 10', in the course of this next summer. At Table Cape, also, is a Chief of great note, related to these people; and the neighbourhood of Entry Island, in Cook's Straits, would also form a commanding situation. Here we have leading points to begin with; and, in like measure, the Southern Island. The intermediate space can be filled up or occupied as circumstances may offer, either by dividing the Europeans, or by Native Teachers who may act under the guidance of the Missionaries.

On this subject the Rev. W. Williams makes the following remarks:—

May 30—Our work, in every part of it, continues to give us increasing encouragement; and the distant Tribes now begin to call out, *Come over and help us!* So that, although many have been the difficulties attendant upon this Mission, the Committee will now be able to discern the speedy approach of that period when the glory of the Lord shall be established in this land.

General Views of the State of the Mission.

Under this head, we throw together a few remarks of a more general kind; calculated to shew the point of view in which the state of

the Mission is at present regarded by the Missionaries themselves.

Nov. 2, 1832—We are proceeding in our work, as when I last wrote. A pleasing attention is still paid to the Lord's Day, with a regular attendance on the Means of Grace. Once hostile Chiefs are now inviting us to their places, that they may be instructed in the things pertaining to their present and eternal peace and happiness; and there is around us almost a general desire to be instructed in reading and writing. [Mr. G. Clarke.]

Nov. 3—Turning now to a brief review of the past year, it may be said to include another striking promise that our Heavenly Father is with us, as we have again been permitted to see ground for projecting and recommending for your sanction the establishment of another Mission, somewhere to the Northward. That such a Mission will prove highly beneficial, none can doubt; and that many thousand souls are there resting in the gall of bitterness, is too true. But, looking to the Southward, I see all this, and, added to it, war—continued war—war, until the Missionaries make a stand, and, like Aaron, place themselves between the destroyer and the devoted; for the Lord may be there supplicated—and, I believe, would be supplicated, and bless the labours of His Servants. The practical objections to the formation of a Station at present to the Southward are, that we have no disposable ordained Missionary, and that Tauranga (the place generally thought of) is now the seat of the Ngapuhian war; Tetore still remaining there, in co-operation with the Rotorua Natives. Still, the work of grace goes on—still the words of Him, who spake as never man spake, are winning their almost silent and unseen way. Inquiry seems abroad; and though, *Who will shew us any good?* is eagerly asked by this people, yet, having tried and tried, they are forced frequently to confess that they are yet wrong. But, *it is good to hope, and quietly wait for the salvation of our God.* May we, then, be kept thankful, and mindful of the mercies which we enjoy! permitted as we are to see the *Sun of Righteousness* now rising with healing in his wings. [Mr. T. Chapman.]

Nov. 6—With respect to the Natives in general, I think the Gospel is gaining ground among them, although but slowly; for there is, or seems to be, among several small Tribes, a call for the Word of God,

and, I hope, a growing desire to know its blessed contents. But with respect to the Natives of the Settlement, they do not, I think, make much progress in spiritual things: indeed many of them appear as though they knew enough, and were satisfied with their present attainments: neither do I see, in many who have the means to be so, a desire to be clean and decent. [Mr. J. Hamlin.]

Nov. 21—The cause of Christ is thus, you see, advancing among the poor benighted, and once generally-despised, New Zealanders. At this time the influence of the Gospel is extending fast over the minds of many of the Natives who are not converted; and there seems to be an appearance of a division amongst them; viz. those who hold to their old customs plead for them: but it is evident that even this party think their cause a weak one; while the other party unite themselves with those few who fear the Lord, and endeavour to walk in His ways, and think little or nothing of their old customs. Superstition is evidently losing ground, and dying away; and even some of the old superstitious Chiefs say they consider that their *tápus* &c. will be quite extinct in the next generation. But, alas! Satan is ever on the alert; and it is evident that he is endeavouring to make some of the Natives superstitiously religious. Many people who know not a letter wish to possess themselves of a copy of the translated Scriptures, because they consider it possesses a peculiar virtue of protecting them from the power of evil spirits. [Mr. R. Davis.]

Feb. 27, 1833—You will be gratified to learn that the prospects of the Mission continue to brighten; and that, while the great enemy appears to be more on the alert than ever, both at home and abroad, the *arm of the Lord* has been made manifest; and a sufficient earnest has been given to His servants, to assure them that He is minded speedily to establish His kingdom. The warlike dispositions of many of the Natives still continue; and at this present time the Natives of the Bay of Plenty are all in arms. But I can safely say, that out of those who went from the Bay of Islands to Tauranga, last year, there are a great number who would, on no account, move for a similar expedition, and a great number who are glad of any excuse for staying at home. The Natives living in the villages which are within our reach are, for the most part, anxious

to have instruction regularly attended to on the Lord's Day; and this wish we are, for the most part, able to comply with, by the assistance of our Baptized Natives: while the calls from a distance have presented a field before us, which we know not how to occupy. [Rev. W. Williams.]

March 10, 1833 — Thank God, the Gospel is finding its way into many dark places! and it manifestly proves itself to be *the power of God*. We now have the prospect of carrying the Gospel into the midst of the whole Northern District; and I sincerely hope that the day is not far distant, when that larger, much larger district, the Southern, will be visited with the light of Salvation! For the accomplishment of this, our energies and prayers are called into exercise; and for this may the energies and prayers of the whole Society be in exercise, that the Redeemer's Kingdom may be more widely extended!

By means of those portions of Scripture which have been translated, together with the First, Second, and Church Catechisms, much light has already been diffused. The superstitions of the Natives are giving way, and many are brought to see the evil of their doings. May the Holy Spirit be poured out from above upon us and upon the Natives! We have, under all circumstances, reason to thank God and take courage. It is, I know, for us to labour with diligence and fidelity, and to refer all our works to God, for His blessing. [Mr. R. Baker.]

March 25—To-day, I conversed with some of the serious Natives, respecting the concerns of their souls; and they lament their deadness of soul. Such is the language of the generality of Natives at present. It is true that in the vicinity of this Settlement there are several attentive Congregations collected every Sunday; but, alas! there is not that shaking among the dry bones which it is so desirable to see. *The fields appear white unto the harvest*. O that the Lord would pour out His Holy Spirit, and send us a gracious rain, that many may be born for glory! There seems still to be a growing division among the Natives, and I think it is not improbable that a persecution will arise. [Mr. R. Davis.]

May 31 — With regard to our prospects here, we are still going on, and I trust increasing. We have a Native School at Kororarika: although it received a temporary suspension, through the interference of one of the Chiefs,

still it was soon after renewed again: the Gospel has taken root in New Zealand; and Satan, with all his forces, will never be able to eradicate it. We have a School at Puketona; and at the Kana-kana we have regular Service on the Lord's Day, either by one of our Christianized Natives, or one of ourselves. There was a little opposition made to the preaching of the Gospel, a few months back, by some of the Natives: they said it was witchcraft; and it would not be long, if they suffered it to continue, before they would all be bewitched; besides which, we should, by our continual praying, raise the anger of God against them; and that He would then turn their land the other side upward, and they would be all killed, while we should not be hurt at all. This last idea, a Native told me, was given to them by one of the ungodly Europeans living among them. [Mr. W. Fairburn.]

June 4 — I would acknowledge with gratitude the goodness of our Heavenly Father, in preserving and keeping us in health, and in peace, not only among the poor Heathen, but I trust also among ourselves; amidst discouragements arising from the conduct of ungodly Europeans living upon the island, and from the threatenings of the poor Heathen, who are continually told that our object is to enslave them. We have very great encouragements to persevere in our labour of love. A deep, and I hope an abiding, impression is made upon the minds of the Natives in general, that there is a reality in those truths which we are daily endeavouring to make known. The old men do not hesitate to say, that they are confident that their children will no longer be guided by the lying vanities which have kept, and do still keep them in bondage to *the god of this world*. A general and growing regard for the Lord's Day is another pleasing feature of the present time; and it is a pleasing circumstance, that we are under the necessity of very considerably enlarging our Chapel, in order that we may find room for the Natives to sit and hear the preached Gospel. It quite cheers me to see, on the Sunday Morning, the Natives come flocking from the villages around us, many of them an hour before the time of Service, in order to get a place in the Chapel; and their attention in general would put many Congregations called Christian to the blush. The villages which we visit on a Sunday, and

where we have regular Congregations of from 50 to 150, lie at the distance of from two to ten miles from our Settlements. In every village there are several of the Natives who can read and write; and a School is established among them by the Natives themselves, where a number are taught to read and write; and old and young are taught their Catechism. Their desire for books is very great; and we are all anxiously waiting Mr. Yate's return from Port Jackson, with the books, which he is carrying through the press, in order to supply the Native wants.

[Mr. G. Clarke.

The following extract of a Letter from Mr. John Morgan, dated May 30, 1833, describes the impression made upon him by his first attendance on Public Worship in New Zealand:—

I arrived here on the 21st instant, after a very boisterous passage. On the following day I attended Native Prayers in the Chapel. The Service, which was conducted by one of the Baptized Natives, commenced with the singing of a hymn, and concluded with prayer. It was a most interesting sight, to see nearly 200 poor savages assembled together, to offer up their morning sacrifice of praise and thanksgiving to that God who had watched over them during the silent watches of the night, and brought them in safety to see the light of another day. Their attention during the Service was very remarkable: their responses to the prayer were solemn and impressive.

Travellers' Charges against Missionaries.

In our Number for September 1832 (p. 412) we referred to certain charges brought against the Missionaries in New Zealand, in a volume then recently published, and stated that the work had been sent to the Missionaries for their remarks. The despatches lately received from them contain their vindication of themselves from the charges alluded to, and are, as the Committee fully anticipated they would be, perfectly satisfactory. For the reason, however, assigned, when the subject was formerly mentioned, it is not deemed advisable to enter into the matter more particularly at present.

This is a fit occasion to introduce the evidence of Captain Benjamin Morrell, the American Officer to whom we alluded at p. 99, who bore the following strong

Testimony to the Civilizing Influence of the Missions in New Zealand.

Of the Bay of Islands in New Zealand, Captain Morrell says—

This place was once inhabited by wild and ferocious cannibals; but, through the philanthropic labours of Missionaries, the Natives here and in the vicinity have become civilized, friendly, hospitable, and anxious to do good to others. Indolence and filthiness have given place to industry and personal cleanliness; ferocity, to gentleness; ignorance, to intelligence; idolatry, to the pure and undefiled religion of the Gospel.

Of New Zealand generally, and of the labours of Missionaries, he elsewhere says—

Such are the perils and hardships which these good people voluntarily encounter and endure, in their godlike attempts to civilize and humanize the savage islanders of the Pacific Ocean! and yet their services have been decried, and even their motives questioned, by those who cannot conceive of such a thing as disinterested benevolence. But New Zealand itself is a splendid proof of the utility of Missionary labours. There are many parts of this island which it was once dangerous for a ship to approach, unless she was well armed with officers and crew continually on their guard: but, thanks to the Missionaries, and the blessing of Heaven which has attended their pious and humane exertions! ships may now anchor in safety in those very harbours where the greatest danger was once to be apprehended, and obtain provisions at the most reasonable rate, with many testimonies of kindness and hospitality.

North-American States.

BIBLE SOCIETY.

Summary of the Seventeenth Year.

Auxiliaries: 862 — *Receipts:* 84,935 dollars; of which, 37,464 were for Sales of the Scriptures, 4190 from Legacies, 13,227 for the distribution of the Scriptures in Foreign Countries, and the rest were general Contributions—*Books issued:* 91,168; of which, 36,941 were

entire Bibles. Total Issues from the beginning: 1,533,668 copies.

The General Supply, which was entered upon in consequence of the Resolution of the Society to that effect in 1829, though not completed, has still been carried as far as it was probably to be expected, considering the extent and difficulty of the work, especially in the newly-settled parts of the country.

The Foreign Distribution is calling forth much of the attention and resources of the Society. The sum of 15,000 dollars was appropriated to this work in the previous year. The Managers have now resolved that it is expedient to attempt to raise 30,000 dollars for this object during the current year; most of which is to be used for printing the Scriptures in Heathen Languages, under the direction of Missionaries of different Denominations of Christians.

TRACT SOCIETY.

Summary of the Eighth Year.

Auxiliaries and Branches: 4595—*Receipts:* 62,443 dollars; of which, 31,326 were Contributions and 31,117 for Sales—*Tracts printed:* 2,808,076 copies, containing 39,700,808* pages; making a Total from the beginning of 32,804,563 copies, containing 503,371,790 pages—*Tracts circulated:* 3,543,087 copies, containing 48,400,607 pages; making a Total of 28,954,173, containing 433,238,327 pages—*Gratuitous Distribution:* 7,480,607 copies—*New Publications, stereotyped:* 34; making a Total of 648; exclusive of 1 in Burman, 1 in German, 8 in Modern Greek, and 2 in Tamul, approved for publication at Foreign Stations—*Fixed Agencies:* 16; with a few Agents whose fields of labour are not definitely settled.

Notices on the Funds and the Foreign Circulation.

It is a most instructive fact, that the Society has been blessed in its pecuniary means just in proportion to its efforts for Foreign and Pagan Lands. When these efforts were commenced with any degree of efficiency, in December 1831, the Society owed, on money loaned from the banks, 8000 dollars; and for paper bought on credit, 12,000. It transmitted to foreign lands, before the Anniversary then ensuing, 5000 dollars; and has since transmitted 10,000; and, now, the last cent of the debt is paid—it is disencumbered from its burden—and may press forward unhindered in its blessed work.

The Society has appropriated 10,000 dollars, during the year, to promote the circulation of Tracts in Bufmah, China, Bombay, Ceylon, the Sandwich Islands, Greece and

other countries of the Mediterranean, France, Germany, and Russia.

While the Committee trust that God will render these appropriations the means of great good, they also believe that the expending of this amount will but create an additional demand, and render a much larger amount requisite in all succeeding years.

Deficiency of the Means of Grace.

It is estimated by those who have had best means of judging, that not far from 5,000,000 of our population are now unbled with the stated Means of Grace. Ministers to supply the deficiency are not to be found; and, with all the energy which can be put forth, it can hardly be expected that they will be raised up till the present generation at least shall have gone into eternity. The Bible must be placed in every family: yet it is known that multitudes, from indolence and disregard of its truths, neglect to read it. Sabbath Schools must be everywhere formed: but they affect mainly the Young; and meet an almost resistless counteraction in the example and influence of Parents, so far as they live estranged from religion. What then shall be done to carry the Gospel to the mass of population, whose souls are perishing; and whose ungodly influence is diffusing itself far and wide, and descending from generation to generation? What other means is devised, and what better can be, than for faithful devoted private Christians to take the Gospel Tract, and present it at their fire-sides? This work may be prosecuted without any delay. The present generation of the destitute may thus be reached; and almost every family, within a few months, or years at farthest.

BOARD OF MISSIONS.

Summary of the Twenty-third Year.

Receipts: 130,574 dollars—*Expenditure:* 123,897 dollars—*Labourers sailed:* 11 Missionaries, a Physician, and a Printer; all married except 2—*Labourers appointed:* 16 Missionaries, a Physician, and 2 Printers—*Pages printed at the Missionary Stations:* 14,200,000.

Summary of the Twenty-fourth Year.

Receipts: 145,844 dollars—*Expenditure:* 149,906 dollars; with 17,920 dollars from the Bible and Tract Societies, for printing the Scriptures and Tracts in various Missions—*Labourers sailed:* 48; of whom, 19 were Missionaries, 2 Physicians, 2 Printers, and 25 Females and other Assistants—*Pages printed at the Missionary Stations:* 7,500,000.

Summary Views of the Society.

—At the end of the Twenty-third Year.

Stations: 55—*Labourers:* 271; being 68 Missionaries, 4 Physicians not ordained, 3 Printers, 17 Teachers, 20 Farmers and Mechanics, 125 married and unmarried Teachers, with 4 Native Preachers and 30 Native Assistants—*Schools:* 1257

* There must have been an error in the Total of the Seventh Year, stated at p. 530 of our last Volume; as this Total carries the number higher by 7,000,000 than the Tracts printed in the Eighth Year would carry that Total.—*Editors.*

— *Scholars*: 59,784 — *Communicants*: 1800—*Pages printed at the Missionary Stations from the beginning*: 61,000,000.

— *At the End of the Twenty-fourth Year.*

Missions: 20; viz. to Greece, Constantinople, Syria, the Jews, Bombay, Ceylon, Siam, China, the Indian Archipelago, the Sandwich Islands, Patagonia, the Cherokees west of the Mississippi, the Choctaws, the Creeks, the Osages, the Stockbridges, Mackinaw, the Ojibeways, Maumee, and Indians in New York—*Stations*: 60—*Labourers*: 297; being 83 Missionaries, 6 Physicians not ordained, 6 Printers, 26 Assistants, 126 married and unmarried Females, with 4 Native Preachers and 46 Native Assistants—*Communicants*: 1704—*Pages printed at the Missionary Stations from the beginning*: 68,500,000, in Eleven different Languages.

Resolutions at Twenty-fourth Anniversary.

— That the Board regard with great satisfaction, the proposal of the American Bible Society to enter on a course of means, in concert with the British and Foreign and other Bible Societies, for the purpose of supplying the world with the Holy Scriptures, so far as its inhabitants are prepared and willing to receive them, within a limited period; and that, to encourage and co-operate in this benevolent and laudable undertaking, the Committee be requested to instruct the Missionaries of the Board to report how soon it may be possible to accomplish the proposed object, within their respective fields of labour—what obstacles exist—and how far the Labourers now on the ground will be able to render assistance in translating, printing, and distributing the Scriptures; and further, that the Missionaries be informed, that the Board desire them to aid and promote the proposed undertaking to the utmost of their ability.

— That it is eminently desirable that the spiritual condition and necessities of the world be ascertained and spread before the Church as soon as possible, and that a distinct presentation be made of all the means which ought to be employed to publish the Gospel to every creature.

— That the openings of Providence among the Unevangelized Nations, and the state of feeling in this country in reference to the work of Foreign Missions, require in the Missionaries of the Board and in the Committee the enlargement and vigorous prosecution of their operations, to as great an extent as they can successfully prosecute them, not doubting that the Churches will furnish the pecuniary means.

— Whereas the exertions of the Church for the Conversion of the World will be of no avail, without the influences of the Spirit of God; and whereas these influences are granted, according to God's revealed plan, in answer to prayer, and the Monthly Con-

cert is especially designed to present the supplications of the Churches for these influences to extend the Kingdom of God through the earth:

Resolved—That this Board would earnestly request the attention of Ministers and Churches to the subject of increasing the efficiency of the Monthly Concert.

Resolved—That this Board regard with deep interest the appointment, by various Ecclesiastical Bodies in this country, of the first Monday in January next, as a Day of Special Fasting and Prayer for the Conversion of the World; and they earnestly express the hope, that this practice will be continued.

BAPTIST BOARD OF MISSIONS.

Summary View of the Missions.

The American Baptist Mission in Burmah commenced in the year 1813. In the nineteen years which have elapsed, there have been Thirty-three Missionaries and their Wives sent to that country, under patronage of the Board. Of these, five have lately embarked—eleven have been removed by death, or otherwise, from the field of their labours—and seventeen are now on the ground. Nine—more than a quarter of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when three Natives were admitted to the church. Since that time, about 400 have chosen the service of God, and joined the churches at Rangoon, Tavoy and Maulmein. Four presses and three printers have been sent out. About 200,000 Tracts have been printed, and circulated throughout the whole empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian Schools. Villages have been visited, and many in them have believed in Jesus. The Karens and the Tounghoos have heard the Word of Life, and multitudes of the Karens have become the disciples of Christ.

At the Indian Stations, at the time of the last Annual Meeting, Thirteen Missionaries and Teachers were labouring for Christ, under patronage of the Board: during the year 1832, Fifteen others have been commissioned to join the various stations, thus making the number employed Twenty-eight. At all the stations, some have become religious: perhaps, at a moderate estimate, 260 have joined the Mission Churches; and many more have enjoyed the Means of Grace, through the medium of Schools and Preaching.

Besides these stations, Professor Chase, with Mr. Rostan, and his family, embarked last October for France.

Thus the number of Labourers in the employ of the Board, including Native Assistants, is between fifty and sixty. From 600 to 700 have become Members of the Church of Christ. The New Testament has been translated and printed in the language of several millions, in Asia; and may be circulated to any extent desired.

[*Ann. Baptist Mag.*

Duty of the Baptist Denomination.

In view of these facts, two things are required of us.

1. A SPIRIT OF SELF-DENIAL. This must exhibit itself in a willingness to contribute, to the extent of our means, for the sustentation of the Cause. Let us not give the trifles, which we shall not feel; but let us offer to the Lord an oblation worthy of our gratitude as Christians, and worthy of our professions as pitying the souls of men. There are some, too, among our churches, who must offer THEMSELVES to God: a band of 4000 Missionaries would be far more worthy of our 4000 Churches, than the little company who now bear the heat and burden of the day; let Ministers seek out in their Churches and encourage suitable Missionaries: let not parents and friends kill their ardent feelings, and quench their Missionary Spirit: send them, if they will go: resign them to the work, to which their Heavenly Father has called them, and in which you feel so high an interest: and let the Young Men break away from the endearments of home and native soil—resist the obstructions in their way—and enter on the Apostolic Work of saving souls.

2. The Church must cultivate A SPIRIT OF PRAYER. This and the Spirit of Missions have a reciprocal influence. Pray much for the Heathen, and a Missionary Spirit wakes up of course. We cannot look for the Conversion of the World, till there is among us more of fervent piety—more of deep absorbing devotion—more love of communion with Heaven. We must return to primitive piety, and then we shall have primitive success. Prayer must become the very atmosphere breathed by the church; and holiness must be stamped upon the lines of every countenance. *Arise, O Lord, into thy rest, thou and the ark of thy strength!* [The Same.]

COLONIZATION SOCIETY.

Summary of the Sixteenth Year.

Agencies—Five permanent Agencies are to be established; correct information concerning the Society and the Colony of Liberia having reached comparatively but a small portion of the American People, while the diffusion of such information universally would, the Managers doubt not, increase tenfold the means and benefits of both. From their Agent, Mr. Elliott Cresson, on a visit to England, the sum of 3756 dollars had been received: of that visit, the Managers say—

Declining all compensation, and defraying even his own expenses, Mr. Cresson has, nevertheless, laboured with an activity, zeal, and resolution not to be exceeded—has travelled throughout a large portion of England—addressed Public Meetings in the principal towns—formed numerous Branch Associations—and secured the aid of the Press and the favour of thousands of warm hearts in behalf of Liberia.

Emigrants—During the year, 790 persons sailed for Liberia, in six vessels: 247 of these were Manumitted Slaves: many of the rest were highly respectable People of Colour; and some of them exemplary Religious Teachers.

Funds—Receipts: 42,603 dollars—Expenditure: 52,645 dollars.

Vindication of the Society.

The Society has been denounced in terms of unmitigated severity and reproach. It has been represented as hostile to the Free People of Colour—as designed to add to the rigour and perpetuate the existence of Slavery—as injurious to our own country and to Africa—and, in fine, as proposing a plan, the best feature of which is, its impracticableness on any large scale.

The Managers will offer, in vindication of the Society, on this occasion, only the following Facts:—

1. The Society was founded by the Patriotic, the Benevolent, and the Pious; and from the great community of these, throughout the Union, has it mainly derived support.

2. The Free People of Colour, who have sought its aid and emigrated under its direction to Liberia, have, according to their own testimony and the testimony of others, greatly improved their condition and character.

3. Through its moral influence, numerous Slaves have been manumitted; and, through its agency, settled, in freedom and prosperity, in Liberia: while many others are now ready to be consigned to its care.

4. No one has shewn, or can shew, that the public have experienced detriment from the plans and proceedings of the Society.

5. The Native Africans in the vicinity of the Colony are, in their own judgment, greatly benefited by its establishment; and disinterested strangers, who have visited them, concur in their opinion.

6. The practicability of the plan of African Colonization, on a scale of vast utility, has been demonstrated; and means exist, all admit, for immensely enlarging its results.

[Report.]

Prospects of the Society.

Difference of opinion may and does exist, in regard to the extent, in future, of African Colonization. The Managers would simply avow their opinion, that the moral and economical elements at work to promote it, and the influence to be relied on for augmenting their power, afford solid grounds for hope, if not for confidence, that it will be so extended as to confer invaluable blessings on at least some millions of our race—so extended as, in an age not distant, to be contemplated as among the greatest schemes ever devised for the good of mankind. [Report.]

EDUCATION SOCIETY.

Summary of the Seventeenth Year.

Receipts: 52,185 dollars; of which, 20,611 were earned by the Students: the whole amount earned by the Students for the last 7 years is 76,526 dollars—

Expenditure: 48,053 dollars — *Young Men aided by the Society during the Year:* 807; being 133 in 15 Theological Seminaries, 356 in 26 Colleges, and 318 in 101 Academies and Public Schools. Of the whole number, 449 were aided at 55 Institutions in New England, and 358 at Institutions in other parts of the United States—*New Beneficiaries:* 271; viz. 28 in Theological Seminaries, 62 in Colleges, and 181 in Academies—*Total Young Men aided from the Beginning:* 1697; of whom about 500 have entered the Ministry, including about 30 Missionaries.

The demand for Ministers to supply vacancies in the churches, to send as Missionaries to the newly-settled parts of the country and to the Heathen, and to act as Agents for the Religious and Benevolent Institutions, has never been so urgent as during the past year.

[*Report.*]

SUNDAY-SCHOOL UNION.

Summary of the Ninth Year.

Receipts: 127,379 dollars—*Schools added:* 2399—*Teachers added:* 13,118—*Scholars added:* 45,688—*Communicants added,* from Schools connected with the Union: about 20,000 Teachers, and 30,000 Scholars.

Summary View of the Society.

In Nine Years, there have been established, in connection with the Society or by its agency, 14,550 Schools; in which 109,000 Teachers have laboured gratuitously, in the instruction of 760,000 Scholars—Of Publications, 215 have appeared, of from 36 to 323 pages each; and 100 Children's Books, of from 8 to 24 pages each: eight Volumes of the Sunday-School Magazine have appeared; and the third Volume of the Sunday-School Journal, a Weekly Paper, is now publishing.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. James Stack and Miss West (p. 471) having been united in marriage on the 6th of November, embarked at Gravesend, on the 27th, on board the "Sovereign," Captain Baker: they sailed on the following day; but on the evening of the 30th they had not proceeded further than off Margate; and have since been detained in the Downs by contrary winds—Mr. B. Yate Ashwell (p. 471) embarked at Gravesend, on the 25th of November, on board the "Elizabeth," Captain Wilson, for Sierra Leone; but is detained in the Channel.

London Miss. Soc.—The Missionaries who embarked for the South Seas (see p. 512) on the 16th of October, landed at Portsmouth on the 20th, and were detained there by contrary winds till the 27th, on which day they finally sailed.

Wesleyan Miss. Soc.—The Committee are about to send eighteen additional Missionaries to the West Indies, in order to avail themselves of the facilities opened to them by the new state of things in these Colonies.

Brit. & For. School Soc.—Hypates Mariolakis, the last of the party of Greek Youths who were sent to this country for instruction some years ago, sailed in the schooner "John," for Syra. During the whole of his stay in England, he had been under the care of the Society; and, in addition to a thorough acquaintance with the System of Mutual Instruction and the usual branches of education, had made considerable progress in geometrical studies. His conduct, while in this country, was highly satisfactory to his friends; and there is every reason to hope that he may prove extensively useful in Greece.

Treasury Minute on School Houses—Parliament having granted the sum of Twenty Thousand Pounds for the erection of School Houses, the Lords of His Majesty's Treasury recorded the following Minute, on the 30th of August, relative to the application of the said Grant:—

My Lords read the Act of the last Session, by which a sum of 20,000*l.* is granted to His Majesty, to be issued in aid of private subscriptions for the erection of Schools for the education of the children of the poorer classes in Great Britain.

The Chancellor of the Exchequer feeling it absolutely necessary that certain fixed Rules should be laid down by the Treasury for their guidance in this matter, so as to render this sum most generally useful for the purposes contemplated by the grant, submits the following arrangements for the consideration of the Board.

I. That no portion of this sum be applied to any purpose whatever, except for the Erection of New School Houses; and that, in the definition of a School House, the residence for Masters or Attendants be not included.

II. That no application be entertained, unless a sum be raised by private contribution, equal at least to one-half of the total estimated expenditure.

III. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such School be directed.

IV. That no application be compiled with, unless upon the consideration of such a report, either from the National Society or the British and Foreign School Society, as shall satisfy this Board, that the case is one deserving of attention, and there is a reasonable expectation that the School may be permanently supported.

V. That the applicants whose cases are favourably entertained be required to bind themselves to submit to any audit of their accounts which this Board may direct; as well as to such periodical Reports, respecting the state of their School and the number of Scholars educated, as may be called for.

VI. That, in considering all applications made to the Board, a preference be given to such applications

as come from large Cities and Towns in which the necessity of assisting in the Erection of Schools is most pressing; and that due inquiries should also be made, before any such application be acceded to, whether there may not be charitable funds, or public or private endowments, that might render any further grants inexpedient or unnecessary.

In these suggestions my Lords concur.

The Committee of the British and Foreign School Society remarked on this Minute—

The money is granted by Parliament, *exclusively* for the erection of School Rooms, in which Boys or Girls may be instructed on the plan and principles either of the British and Foreign School Society or of the National Society. It is not intended to be available either for the removal of old debts or for the erection of Sunday or Infant Schools. The object of Government is, not to check, but to encourage private liberality.

Growth of the Temperance Cause—New Members, to the number of 4716, were added to the Society in the month of November; making the total number 67,661.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. C. L. F. Haensel (p. 339) arrived in the Gambia on the 26th of August, and at Freetown on the 20th of September.

ITALY.

Increase of Schools in Lombardy—The following abstract is formed from an Official Report on the State of Elementary Instruction, issued at Milan in September:—

Elementary Instruction in Lombardy has now reached that degree of diffusion which leaves very little more in this respect to be wished. The total number of Schools, and of public as well as private Institutions for Education, affording the means of Elementary Instruction, amounts to 4479: and for the year 1832, we have, in Lombardy, the immense number of 188,879 children, from the age of 6 to 12 years, who have enjoyed the advantage of such instruction.

During the last ten years, the number of Public Schools has been increased in Lombardy by one third, whilst the number of children attending at these Schools has augmented by more than two-fifths.

From Tables given in the Report, it appears that there is an average attendance of 680 Boys and 428 Girls out of every 1000 of each sex, between 6 and 12 years of age. It is stated—

These favourable results are, in great measure, owing to the zeal exhibited by all the Public Authorities for the progress of Elementary Instruction. This encouragement from the Authorities has also been admirably seconded by the Local Magistrates; and by philanthropic individuals, who have contributed, with their pecuniary means and with their personal exertions, to the diffusion of Institutions so conducive to the civilisation of the people. In the various villages of Lombardy, there are no less than 473 charitable persons who have gratuitously lent their houses or other buildings for the purpose of establishing in them Public Elementary Schools: 208 Public Masters offered to teach, gratuitously, in Sunday Schools, those children who are not at liberty during the week: in various cities, Evening Schools were opened during the winter season, destined to give instruction, without any remuneration, to boys belonging to shops or to young workmen. Besides which, various Masters of superior schools volunteered in devoting their leisure hours to the instruction of mechanics.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Joseph Peet (p. 68) has arrived at Cottayam.

London Miss. Soc.—The Rev. James Robertson, Missionary at Benares, died suddenly on the evening of the 15th of June. At Two o'Clock, he was busily occupied in translating the Scriptures—was seized with Cholera—and before midnight, resigned his spirit to God.

NEW ZEALAND.

Church Miss. Soc.—The Labourers destined for New Zealand (see p. 339) arrived safely at the Cape on their way.

GUIANA.

London Miss. Soc.—The Rev. James Howe (p. 472) arrived at Berbice, after a prosperous voyage, on the 11th of October.

SOUTH AMERICA.

Sunday in Montevideo—From a Letter, written from Montevideo by a Captain of an American Ship to a friend in Philadelphia, an extract of which appears in one of the Papers, we find a notice on which the Editor remarks—“The Officers of the American Navy, as a body, are distinguished for propriety of behaviour, and especially in their intercourse with foreigners; and for a high sense of what is due to the opinions and feelings of their countrymen. It is with deep regret that we notice the exception referred to in this Letter:”—

I am tired of this wicked place. Placards are now stuck up through the streets, announcing the play that is to be acted to-morrow (Sunday) evening. What would the Christian Community of the United States say, if they were to know that a *Dinner and Ball* were given on Sunday, the 19th of May, 1833, on board of the *American Bloop of War "Warren,"* in this harbour! Dancing continued until the Ladies got sea-sick, from the motion of the ship; when the band left off playing, and the party landed at a late hour of the night. I think such conduct in our Public Officers, who are representatives of the Nation in foreign ports, should be properly noticed in the public prints. The English cry “Shame!”

UNITED STATES.

Board of Missions—The Rev. Eli Smith, on his return to Syria, and the Rev. Justin Perkins, appointed on a Mission to the Nestorians in Persia, embarked at Boston, with their Wives, on the 21st of September, on board the Brig “George,” Captain Hellet, bound for Malta.

Protestant Episcopal Church—At the last Triennial Convention, it appeared that the Church numbered 15 Bishops, 377 Clergymen, 462 Parishes, 30,939 Communicants, and 24,218 Sunday Scholars.

Western Foreign Miss. Soc.—The Rev. J. B. Pinney (see p. 204) has returned from Liberia, after spending a few months on the coast, having left just after the commencement of the Rains. He has endeavoured, while waiting his return to Liberia, to promote the interests of the Society among his countrymen, particularly in the Southern States, of which he is a native. In the progress of his journey, he passed through Columbia, in South Carolina; where such excitement was occasioned by his preaching in behalf of the Colony and its objects, that he was obliged to withdraw, from reasonable apprehension that the following disgraceful

Resolution of a Public Meeting of the inhabitants put his life in danger:—

Resolved, That we will not permit the notion of Colonisation to be uttered among us; and will punish any attempt to propagate it, however subtly contrived.

Anti-Slavery Proceedings—The "Times" thus speaks of the influence in the United States produced by the late Anti-Slavery Measures in England:—

In the North-Eastern and New-England States an extraordinary effect has been produced by our Emancipation Act, and the discussions by which it was accompanied or preceded. Societies have, in consequence, been established, to promote the Abolition of Slavery in the Southern Section of the Confederacy: popular Meetings have been held in most of the large towns for the same object: and Sermons have been preached, and Pamphlets have been published, all breathing the same spirit and directed to the same end.

Degraded Condition of the Coloured and Slave Population—The same Journal gives the following view of this subject:—

Out of a population of between 12,000,000 and 13,000,000 of inhabitants, more than 2,000,000, or about one-sixth part of the Nation, are deprived of all the rights of citizenship, and subjected to a cruel and degrading treatment from which the lower domestic animals are exempted. The colour of the skin, even when it has ceased to be a badge of Slavery, becomes a social crime, which, after Emancipation, all the waters of liberty cannot wash out; and about 500,000 or 400,000 of the African Race, for whose compulsory services no man can advance a claim, are excommunicated from all the offices and benefits of freemen, as rigidly as if they still wore their original fetters.

National Temperance Convention—This Convention commenced its sittings, on the 24th of May, in the Hall of Independence, in Philadelphia; the Hon. Reuben H. Walworth, of New York, in the Chair. The following Resolutions were adopted:—

—That, in our judgment, it is the duty of all men to abstain from the use of ardent spirits, and from traffic in them.

—That it is, in our view, expedient that all who are acquainted with the subject unite with some Temperance Society.

—That we regard, with peculiar satisfaction, the formation of the American Congressional Temperance Society; and express our decided conviction, that, should similar Societies be formed by the Legislature of each State, they would greatly benefit our country and the world.

—That the regulations adopted by the National

Government for discouraging the use of ardent spirits in the Army and Navy of the United States is a mark of wisdom and paternal care in the rulers of the people over the individuals employed in these services.

—That the abolition of the practice of furnishing Merchant Vessels with ardent spirits, or employing men who drink them, would greatly promote the interest of the country.

—That Temperance Societies in all Mechanical and Manufacturing Establishments, while they would promote the pecuniary interests of all concerned in them, would also in various ways promote the good of the public.

—That the formation of a Temperance Society in each Ward of every City, and in each District of a County and Town, in the United States, would tend powerfully to perpetuate the Temperance Reformation.

—That each State Society be requested to take the direction of the Temperance Cause within its own limits; and to employ one or more permanent agents to visit periodically every part of the State, and devote their whole time and strength to the promotion of the work.

—That each Family in the United States be requested to furnish themselves regularly with some Temperance Publication.

—That the increase of Temperance Groceries, Public Houses and Steamboats in which ardent spirits are not furnished, is highly auspicious to the interests of our country; and that the friends of human happiness, by encouraging such establishments, in all suitable ways, till they shall become universal, will perform an important service to mankind.

—That it be earnestly recommended to all Emigrants, who contemplate removing in a body from Foreign Countries to the United States, and all those who contemplate removing from one State to another, before their removal, to form Temperance Societies.

—That it be recommended to each and every of the Societies, to provide in their Reports full accounts of the Statistics of their Districts and Vicinities—particularly with regard to the population; the number of Temperance Societies; the number of members belonging to each; those who have been personally reclaimed and joined such Societies; the number of distilleries extant and lately extinct; the proportion of pauperism to crime, particularly with those addicted to liquors; the number of criminals who are, and who are not drunkards, &c.

"A Sign"—The number of Barrels of Whiskey transported on the Miami Canal amounted, in 1832, to 40,425; in 1833, to 22,461—a difference of 17,964 barrels: while the number of Barrels of Flour transported was upward of 7000 more than in the preceding year.

* * * Vol. for 1831: p. 28, col. 2, l. 6, and in the Index of Persons, for *Mr. and Mrs. Collard*, read *Mrs. and Mrs. Collard*.

Vol. for 1832: in last col. of Contents, for *Armenia*, read *America*—p. 28, col. 2, under *Siberia*, *Mr. Swan* arrived at home at the end of *June* 1831, not *January*—p. 32, col. 1, l. 10 from the bottom, for *rides*, read *rides*—p. 37, col. 2, l. 1, for 1828, read 1818—p. 105, col. 2, l. 27, for p. 131, read p. 471—p. 108, and in the Surveys for 1830 and 1831, the date of *New Herrnhut* should be 1733 instead of 1773—p. 206, col. 2, l. 2 from the bottom, for 26th of *April*, read 29th of *April*—p. 244, col. 1, l. 6 from the bottom, for *B. Burnett*, read *J. Burnett*—p. 330, col. 2, for 3300 Auxiliaries and Associations of the Bible Society, read 3330—p. 453, col. 2, l. 1, for *Waiaheia*, read *Waiaheia*—p. 529, col. 1, for 3000 as the total Scholars in the *Travancore Mission*, read 3100, as appears at col. 1 on the preceding page—In the Index, at *Sandiland, Capt.*, for reference to p. 200, read p. 500; and at *Ahmednuggur*, add a reference to p. 533.

Vol. for 1833: In the Contents, at *Bible Societies*, add *Edinburgh Bible Society*: State of Funds and Summary of Twenty-third Year: p. 504—p. 49, col. 2, lines 1 to 4, for 18 Married Brethren, read 22; for 33 Widows, read 38; and for 83 Children, read 91—p. 69, col. 2, l. 22, for *Indian Crises*, read *India's Crises*—p. 76, col. 1, line 3 from the bottom, for *reposes*, read *rupees*.

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