

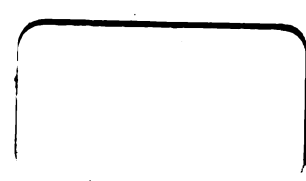
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THE
MISSIONARY REGISTER

FOR
M DCCC XVII.

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

THY GATES SHALL BE OPEN CONTINUALLY: THEY SHALL NOT BE SHUT, DAY NOR NIGHT; THAT MEN MAY BRING UNTO THEE THE FORCES OF THE GENTILES, AND THAT THEIR KINGS MAY BE BROUGHT. FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; YEA, THOSE NATIONS SHALL BE UTTERLY WASTED.

ISAIAH LX. 11, 12.

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1817.

LIST OF ENGRAVINGS

IN THIS VOLUME.

	Page
MAP OF PART OF THE WESTERN COAST OF AFRICA	98
MAP OF PART OF THE COLONY OF SIERRA LEONE	206
FIGURE OF JUGGERNAUT, <i>clothed</i>	} 305
FIGURES OF JUGGERNAUT, <i>and his BROTHER AND SISTER, unclothed.</i>	
THE CAR OF JUGGERNAUT.	307
PROCESSION OF JUGGERNAUT, <i>at the Grand Hindoo Festival of the Rutt Jatra</i>	309
HUMAN SACRIFICE TO A HINDOO DEITY	405
FAC-SIMILE OF A VALUABLE ETHIOPIC MANUSCRIPT.	504

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CONTENTS.

INTRODUCTORY.

	Page		Page
ALPHABETICAL LIST of Protestant Missionary Stations & Missionaries throughout the World, 1—24		Character of Missionaries	2
Introductory Remarks	1	Amount of Expenditure	4
Number of Stations	ib.	Foreign Sources of Income	ib.
Number of Persons employed	ib.	Domestic Sources of Income	6
		On a Spirit of Mutual Love	8

BIOGRAPHY.

Life of the Rev. David Brainerd, Missionary to the North-American Indians, 41, 81, 129, 177, 217, 265, 313, 361, 409, 449.

REPORTS OF SOCIETIES.

<i>National Education Society:</i>		<i>Church of England Tract Society:</i>	
FIFTH REPORT:		FIFTH REPORT 196	
Funds	141	<i>Sunday-School Society for Ireland:</i>	
Central School	ib.	SEVENTH REPORT 221	
Training of Masters and Mistresses,	ib.	<i>Jews' Society—NINTH REPORT:</i>	
Progress of the System at Home	ib.	Hebrew Translation of the New Test. 223	
Progress of the System Abroad	142	Finances 224	
Pecuniary Grants	143	Schools ib.	
Supply of Books	ib.	Female Department ib.	
Appendix—Conclusion	ib.	Progress of a Spirit of Inquiry among the Jews 225	
<i>British and Foreign School Society:</i>		Conclusion 226	
Progress of Education at Home	143	<i>London Missionary Society:</i>	
Foreign Operations	144	TWENTY-THIRD REPORT:	
<i>United Brethren</i>	146	South-Sea Islands 227	
<i>American Board of Commissioners for Foreign Missions—SEVENTH REPORT:</i>		China 228	
"Thoughts on Various Methods of advancing the Cause of Christ, by Missionaries at Bombay"	184	Malacca 229	
Missionary Labours in the English Language	ib.	Insular India: Java, Samarang, Am- boyna ib.	
Direct Methods of Teaching Christi- anity to the Natives—Preaching— Reading of the Scriptures—Distri- bution of the Scriptures and Tracts, 185	185	Ceylon 230	
Indirect Methods of Disseminating Christian Knowledge—Schools— The taking of Children to be brought up as Christians	186	Contiuental India: Chinsurah, Gan- jam, Madras, Vizagapatam, Bel- hary, Surat, Mauritius ib.	
Heathen School Fund	189	South Africa: Stations within the Colony:—Cape Town, Stellen- bosch, Caledon, High Kraal, Beth- elsdorp, Theopolis 232	
North-American Indians	ib.	Stations beyond the Limits of the Colony:—Caffraria, Grace Hill, Hephzibah, Griqua Town, Beth- esda, Journeys to Lattakoo, Beth- any, Peace Mountain 233—236	
South-Sea Islanders	191	Malta 236	
Remarks on Eastern Translations	192	Canada ib.	
Funds	ib.	West Indies: Trinidad, Demerary, Berbice ib.	
Conclusion	ib.	Lascars and Chinese in London 237	
<i>Gaelic School Society—SIXTH REPORT:</i>		Seminary ib.	
Plan and Advantages of Circulating Schools	193	Funds ib.	
Picture of a Highland School	194	Intended Missions ib.	
The Veteran Iverach	195	Missionaries of the Year 23	
Beneficial Effects of the Schools	ib.	Conclusion 8	
Funds	196		

CONTENTS.

<i>British and Foreign Bible Society :</i>	
THIRTEENTH REPORT :	
Continental Societies	272
Russia	273
America	276
Africa	277
The East: Calcutta, Serampore, Ceylon, Bombay, Travancore, Java, China, Amboyna	277—279
Domestic Occurrences	280
Conclusion	281
Compendium: corrected to July 16th, 1817	283
 <i>Society for the Propagation of the Gospel :</i>	
Receipts and Disbursements	321
Missionaries	ib.
Tribute to the late Bp. of Nova Scotia, 322	
Madras System	ib.
Mohawk Indians	ib.
 <i>Prayer-Book and Homily Society :</i>	
FIFTH REPORT :	
Liturgy in Bullom	ib.
Liturgy in Hindoostanee	323
Foreign Parts	ib.
Issues of Books	324
Conclusion	ib.
 <i>Baptist Missionary Society :</i>	
Introduction	364
Missionary Stations: Dinagepore, Goanalty, Cutwa, Berhampore, Jessore, Serampore and Calcutta, Vans-Variya, Chittagong, Silhet, Digah, Patna, Agra, Allahabad, Delhi, Gayah and Monghir, Nagpore, Surat, Burman Empire, Colombo, Samarang and Batavia, Amboyna, Jamaica	365—370
Translations	370
Home Transactions	378
 <i>Religious Tract Society :</i>	
EIGHTEENTH REPORT	379
 <i>Church Missionary Society :</i>	
SEVENTEENTH REPORT :	
Funds	417
Missions:—Western Africa: Colony	
of Sierra Leone, Susoo Mission, Bullom Mission, Goree, Revival of the Slave Trade	417—421
India: Calcutta, Chunar, Agra, Meerut, Madras, Ceylon	423—427
New Zealand, Persia, Malta and the Levant, Antigua	427—431
Publications: Scriptures—Liturgy—Tracts	431, 432
Students	432
Miscellaneous	433
Conclusion	434
 <i>Christian Knowledge Society :</i>	
Diocesan and District Committees :	
Calcutta Diocesan Committee	461
Madras District Committee	ib.
Bombay District Committee	ib.
Ceylon District Committee	ib.
Education and Schools	462
Distribution of Books, Tracts, and Papers	ib.
Further Reduction of Price	463
Arabic Bible	ib.
Foreign and Missionary Proceedings:	
South Carolina	ib.
Syrian Christians	ib.
East-India Mission	464
Funds	466
Receipts of 1815-16, & 1816-17	ib.
Expenditure of 1815-16, & 1816-17,	ib.
 <i>African Institution—ELEVENTH REPORT :</i>	
State of the Slave Trade:	
French West Indies	467
Portugal	ib.
Spain	ib.
Isle of Bourbon	ib.
Isle of France	468
Java Benevolent Institution	469
Abolition of Slavery in Ceylon	ib.
Conviction of Hannay	ib.
State of Western Africa:	
Slave Trade	470
Colony of Sierra Leone	471
Funds	473
Resolution	482
 <i>Edinburgh Missionary Society :</i>	
Karass—Astrachan—Crimea, 489—494	

HOME PROCEEDINGS.

<i>Church Missionary Society :</i>	
Gloucestershire Association	25
Sermons at Worcester by the Rev. Daniel Corrie	27
Anniversary of the South Collingham Bible, Church Missionary, and Jews' Association	b
Risely Branch Association	28
Departure of Two Schoolmasters for Sierra Leone	ib.
<i>General Baptist Missionary Society :</i>	
Formation of	ib.
 <i>Church Missionary Society :</i>	
Second Anniversary of the Bedfordshire Association	149
Turvey Branch Association	149
Sermons at Hereford	ib.
Fourth Anniversary of the Bristol Association	ib.
Sermons at Plymouth Dock and Stonehouse	151
Sermons and Meetings in Cornwall,	ib.
Sermons	ib.
Formation of Bodmin Association, Anniversary of the Falmouth Association	ib.
Falmouth Ladies' Branch Association	ib.
Formation of the Penzance and Marazion Association	152

CONTENTS.

Anniversary of the Helstone Association	152
Formation of the Guernsey Association	ib.
First Anniversary of the Sheffield Association	153
Return of Rev. D. Corrie to India	155
Departure of Missionaries to India	157

ANNIVERSARIES :

<i>Sunday School Society</i>	198
<i>Wesleyan Missions</i>	ib.
<i>Church Missionary Society—Seventeenth Anniversary</i>	ib.
<i>British and Foreign Bible Society—Thirteenth Anniversary</i>	200
Receipts	ib.
Payments	ib.
Issues of Books	ib.
<i>Prayer-Book and Homily Society—Fifth Anniversary</i>	201
<i>Jews' Society—Ninth Anniversary</i>	202
<i>Naval and Military Bible Society</i>	202
<i>British and Foreign School Society</i>	203
<i>Sunday-School Union</i>	204
<i>Religious Tract Society—Eighteenth Anniversary</i>	ib.
<i>London Missionary Society—Twenty-third Anniversary</i>	205
<i>Hibernian Society</i>	ib.
<i>Church Missionary Society :</i>	
Colchester East-Essex Association	238
First Anniversary	ib.
Sermons by the Rev. W. Marsh	239
<i>National Society—Sixth Anniversary</i> , ib.	
<i>British and Foreign Bible Society :</i>	
Speeches at the Thirteenth Annual Meeting	286
Extracts from the Speech of the Rev. Dr. Thorpe	ib.
Speech of W. T. Money, Esq. M. P.	287
——— the Rev. John Paterson,	289
<i>Church Missionary Society :</i>	
Sermons in Staffordshire and Warwickshire	292
Ashbourne Branch Association	ib.
Ashbourne Ladies' Branch Association	ib.
Second Anniversary of the Manchester and East-Lancashire Association	293
Manchester Ladies' Association	ib.
Worcester Ladies' Association	294
<i>United Brethren :</i>	
Thanks for Assistance to their Missions	ib.
<i>Society for the Propagation of the Gospel :</i>	
Annual Sermons	324
Annual Meeting	330

<i>Church Missionary Society :</i>	
Hibernian Auxiliary Society:	
Third Anniversary	330
Sermons and Anniversaries in Yorkshire	ib.

<i>Baptist Missionary Society :</i>	
Designation of Missionaries	331
Anniversary	ib.

<i>London Missionary Society :</i>	
Official Publications	ib.
Annual—Monthly—Quarterly, 331, 332	
Auxiliaries	ib.

<i>Church Missionary Society :</i>	
Sermon and Meetings at York and Tadcaster	381
Anniversary of the Rotherham Association	382
Meeting of the Lancaster and North Lancashire Association	ib.
Anniversary of the Knaresborough Association	ib.
Anniversary of the Leeds Association, ib.	
Formation of the Pontefract Association, 383	
——— Gainsborough Association, ib.	
Anniversary of the Derbyshire Association	384
Sermons at Preston	ib.
Formation of the Shropshire Association	ib.
Remarks on the Journey of the Assistant Secretary	385

<i>United Brethren :</i>	
Notice respecting the State of the Funds	387
Letter to the Editor from the Rev. C. I. Latrobe	ib.

<i>Church Missionary Society :</i>	
Fourth Anniversary of the Norfolk and Norwich Association	436
First Anniversary of the Saffron-Walden Association	ib.
First Anniversary of the Devon and Exeter Association	ib.
Sermons in Dorsetshire	ib.
Fourth Anniversary of the Suffolk Association	437
Special General Meeting	473
Departure of the Missionaries to the Mediterranean and to Africa	474
Specimen of a Card, for One Year, for the Use of Collectors of One Shilling, and upward, per Week	ib.
Meeting and-Sermons at Lynn	476
Sermons, by the Rev. Legh Richmond, in the North	ib.
Third Anniversary of the Birmingham Association	ib.

<i>British and Foreign Bible Society :</i>	
Monthly Extracts of Correspondence,	497
Address of the Committee respecting Associations	498

CONTENTS.

Church Missionary Society:
 Formation of the Carlisle Association, 498
 Formation of the Bath Association, 499
 Fourth Anniversary of the Leicester-
 shire Association 500
 Formation of the Nottingham Assoca-
 tion ib.
 Opponents and Benefactors of the
 Society 501
 Valuable Ethiopic Manuscript, with
 a Fac-Simile ib.
 Departure of Missionaries for Ceylon
 and Madras 505

United Brethren:
 London Association in Aid of the
 Missions of the United Brethren, 505

Jews' Society:
 Formation of the Colchester and East-
 Essex Auxiliary 506
 Formation of the Norfolk and Nor-
 wich Auxiliary ib.

Journey of the Rev. Messrs. Simeon,
 Marsh, and Hawtrey 506
 Anniversary of the Bristol Auxiliary, ib.
 Sermons to the Jews ib.
 Journey of the Rev. Messrs. Way,
 Cox, and Solomon 507

London Missionary Society:
 Meetings of Auxiliary Societies . . 508
 New Auxiliaries ib.
 Deputation to Scotland ib.
 Deputation to the Northern English
 Counties ib.

Baptist Missionary Society:
 Annual Meeting at Oxford 509
 Designation and Departure of Mis-
 sionaries for India ib.

Methodist Missions:
 Juvenile Societies ib.
 Anniversaries ib.
 Organization of Societies 510

FOREIGN INTELLIGENCE.

INDIA.

Bishopric of Calcutta — Primary
 Charge of the Bishop 29

Church Missionary Society:
 MEEBUT—Account of Permumund,
 a Reader and Schoolmaster 33.

American Baptist Mission:
 BANGOOK—Situation of the Mis-
 sionaries there 35
 Visit to the Lady of the Viceroy ib.

Baptist Society:
 BIRDHANA—Visit of Mr. Chamber-
 lain to the Fair of Hurdwar 36

INSULAR INDIA.—*Baptist Society:*
 AMBOYNA—First School Examination, 36
 Address of the Resident 37

CEYLON.—*Baptist Society:*
 Visit to a Buddhist Temple 38

RUSSIA.—*Bible Society:*
 Letter of Prince Galitzin to Lord
 Teignmouth 47

WESTERN AFRICA.

Church Missionary Society:
 Journal of the Assistant Secretary:
 Passage to Goree 50
 Stay at Goree 51
 Arrival at Sierra Leone 54
 Stay at Sierra Leone before visiting
 the Settlements ib.

NORTH AMERICA—UNITED STATES.

Episcopal Church:
 Extracts from Bp. Griswold's Charge, 57
 Letter to the Secretary of the Church
 Missionary Society, from the Bi-
 shop of Philadelphia 60

Female Bible Society of Philadelphia:
 Address of the Bishop of Philadelphia, 61

Louisiana Bible Society:
 Eager Desire for the Scriptures 63

INDIA.

Church Missionary Society:
 MADRAS—Journal of Christian, a Na-
 tive Reader 63
 State of the Mission 68
 TRANQUEBAR—Return of Mr. Schnurdt, 70
 CALCUTTA—Arrival of the Misiona-
 ries, Greenwood and Schroeter 70

MALTA.

Church Missionary Society:
 Proceedings of the Rev. W. Jowett 88

GREECE.

British and Foreign Bible Society:
 Yanina 95

SWEDEN.

British and Foreign Bible Society:
 Letter from Count Rosenblad to Lord
 Teignmouth 95
 Address of the Archbishop of Upsala
 to his Clergy 96

DENMARK.

British and Foreign Bible Society:
 Notice of a Letter from the Crown
 Prince to Lord Teignmouth 97

GERMANY.

British and Foreign Bible Society:
 MARBURG—Letter from the Rev.
 Leander Van Ess, Roman-Ca-
 tholic Professor of Divinity 97

*SWABIA—Letter from a Roman-Ca-
 tholic in Swabia ib.*

WESTERN AFRICA.

Journal of the Assistant-Secretary,
 continued 98

NORTH AMERICA—UNITED STATES.

Rapid Increase of Population 112
 Moral and Religious State of the
 Back Settlements 114

CONTENTS.

NORTH-AMERICAN INDIANS.	
<i>United Brethren.</i>	
FAIRFIELD—Communications from Mr. Dencke	115
SPRING PLACE—Letter from Mr. Gambold	117
SPANISH AMERICA.	
Prospects of its Improvement	117
CONTINENTAL INDIA.	
<i>Church Missionary Society:</i>	
CHUNAR—Proceedings of Mr. William Bowley	118
TRANQUEBAR—Establishment of the Rev. J. C. Schnarré at this Station	123
CEYLON.	
Abolition of Slavery	126
BASLE.	
Basle Institution	158
WESTERN AFRICA.	
Journal of the Assistant-Secretary, continued	159, 206
Intelligence from Sierra Leone	170
Arrival of Messrs. Cates and Brennan off Senegal	212
NORTH AMERICA—UNITED STATES.	
<i>Board of Foreign Missions:</i>	
Seventh Anniversary	212
WESTERN AFRICA.	
<i>Church Missionary Society:</i>	
Journal of the Assistant Secretary, concluded	241
General State of the Mission	252
Christian Institution	253
Regent's Town	255
INDIA.	
<i>Church Missionary Society:</i>	
MADRAS AND TRAVANCORE—Arrival and Stations of Messrs. Norton, Bailey, and Dawson	258
RUSSIA.	
<i>Bible Society:</i>	
Fourth Anniversary	294
INDIA.	
<i>The Vidyalaya, or Hindoo College, of Calcutta:</i>	
Managing Committee	297
Rules of the College	298
Tuition	ib.
Funds and Privileges	ib.
Government	300
<i>Church Missionary Society:</i>	
MADRAS—Extract of the Journal of the Missionaries, from Oct. 4, 1815, to Aug. 27, 1816	332
Letter of Mr. Rhenius	337
Revision of the Tamul Old Test.	338
Discussions with a Gooroo	ib.
Letter from the Rev. M. Thompson, 339	

CALCUTTA—First Circular Letter of the Corresponding Committee	
<i>Hindoo College, Calcutta:</i>	
Opening of the School	343
NEW ZEALAND.	
<i>Church Missionary Society:</i>	
Proceedings of the Settlers at the Bay of Islands	344
Extracts from Mr. Kendall's Journal, from March 1815, to Jan. 1816	ib.
MALTA.	
<i>Bible Society:</i>	
Formation and Importance of the Society	351
ABYSSINIA AND EGYPT.	
<i>Church Missionary Society:</i>	
Intelligence respecting Abyssinia	352
Character of the Pasha of Egypt	354
WEST AFRICA.	
SIERRA LEONE—Official Returns of the Population and Schools	
Population of Freetown	ib.
Account of the Captured Negroes, 356	
General Return of Free-Schools, to March, 1817	357
NEW ZEALAND.	
<i>Church Missionary Society:</i>	
Seminary for New Zealanders	387
INDIA.	
<i>Church Missionary Society:</i>	
Voyage of the Rev. Daniel Corrie	388
WESTERN AFRICA.	
<i>British and Foreign Bible Society:</i>	
SIERRA LEONE Auxiliary Society—	
First Annual Meeting	ib.
<i>Church Missionary Society:</i>	
KISSEY TOWN—Death of Mr. Brennan, 389	
YONGROO POMOHO—Bullom Witchcraft, 390	
CANOFFEE—Preaching in the Native Towns	ib.
MALTA.	
<i>Church Missionary Society:</i>	
Mr. Jowett's Communication on the State of North Africa	394
— Egypt, Tripoli, Tunis, 394—402	
WESTERN AFRICA.	
<i>Church Missionary Society.</i>	
Death of the Rev. Leopold Butcher, 437	437
HONDURAS.	
<i>Church Missionary Society:</i>	
Advantages of a Mission to the Mosquito Indians	438
State of Morals and Education	439
State of Slavery	441
RUSSIA—Bible Society:	
Documents on the Progress of the Scriptures in the Russian Empire, 442	
<i>Edinburgh Missionary Society:</i>	
Intelligence from the Crimes	444

CONTENTS.

GERMANY.	
<i>British and Foreign Bible Society : Progress of the Scriptures among Roman Catholics</i>	444
MALAYAN ARCHIPELAGO.	
<i>Java Benevolent Institution : State and Effects of the Slave Trade, 477</i>	
WESTERN AFRICA.	
<i>Church Missionary Society :</i>	
SIERRA LEONE—State of the Christian Institution 480	
Further Particulars respecting Mr. Butcher's Death	481
State of the Negroes and Schools at Regent's Town	ib.
Gloucester Town	484
Wilberforce Town	485
Kissey Town	486
SWEDEN— <i>Bible Society :</i>	
Letter of the President	510
GERMANY— <i>Bible Societies :</i>	
Speech of the Landgrave of Hesse,	511
Progress of the Scriptures among Roman Catholics	512
RUSSIA— <i>Bible Society :</i>	
Fourth Anniversary of the Moscow Bible Society	515
Speech of the Archbishop Augustine, <i>ib.</i>	
Exemplary Zeal of the Clergy . 516	
Declaration of the Emperor Alexander <i>ib.</i>	
Zeal of the Peasantry 517	
Juvenile Association <i>ib.</i>	
Formation of the Tobolsk Bible Society, in the Capital of Siberia . <i>ib.</i>	
Ukase of the Emperor Alexander, 519	
NEW ZEALAND.	
<i>Church Missionary Society :</i>	
Settlement at Wytanghee	519
Misconduct of European Seamen	522
Plan for establishing a Native School,	524
Improvement of the Natives	525
General Statement of the Settlement,	525
General Views	526
WESTERN AFRICA.	
<i>Church Missionary Society :</i>	
YONGROO ROMOH—Christian Worship, and Preaching in Bullom 527	
CANOFFEE—Insecurity of the Settlement, and Rejection of the Gospel, through the Slave Trade 528	
St. Mary's, in the River Gambia 533	
NORTH-AMERICA—UNITED STATES.	
<i>Bible Society :</i>	
Extract from the First Report of the Society 533	

MISCELLANIES.

Contributions to the Church Missionary Society, from Dec. 21, 1816, to Jan. 20, 1817	39
CORRESPONDENCE—Correction of the List of Missionary Stations and Missionaries 70	
Memoir and Obituary of Mowhee, a young New Zealander, who died at Paddington, Dec. 28, 1816	71
Contributions to the Church Missionary Society, from Jan. 21, to Feb. 20	79
Contributions to the Church Missionary Society, from Feb. 21, to March 20, 1817	127
Papal Bull against Bible Societies	170
Contributions to the Church Missionary Society, from March 21, to April 21, 1817	173
Contributions to the Church Missionary Society, from April 22, to May 23, 1817	213
Death of Onim, a Converted Indian Sorcerer	259
Remarks on the Christian Treaty	262
Contributions to the Church Missionary Society, from May 21, to June 20, 1817	263
An Account of Juggernaut, from Dr. Buchanan's Christian Researches,	300
An Idolater converted by means of a Little Girl	311
Contributions to the Church Missionary Society, from June 21, to July 21, 1817	<i>ib.</i>
The Little Sunday Scholar	358
Contributions to the Church Missionary Society, from July 22, to August 20, 1817	<i>ib.</i>
Human Sacrifices to Hindoo Deities,	405
Resolutions of Congress on the Slave Trade	407
Missionary Zeal in the Poor	<i>ib.</i>
Contributions to the Church Missionary Society, from August 21, to September 20, 1817	408
OBITUARY—Rev. James Jones, Curate of Glasbury	445
Anecdote—Poor Jack, the Sailor Boy,	447
Contributions to the Church Missionary Society, from Sept. 22, to Oct. 20, 1817	<i>ib.</i>
Contributions to the Church Missionary Society, from Oct. 21, to Nov. 20, 1817	487
Nicholas's Voyage to New Zealand,	534
Contributions to the Church Missionary Society, from Nov. 21, to Dec. 20, 1817	535

Missionary Register.

JANUARY 1817.

ALPHABETICAL LIST
OF
PROTESTANT MISSIONARY STATIONS AND MISSIONARIES
THROUGHOUT THE WORLD.

INTRODUCTORY REMARKS.

TO our Volume for 1816 was prefixed a Geographical List of Missionary Stations and Missionaries. In the present List we have, for facility of reference, adopted the alphabetical order.

Notices are given, wherever they could be obtained, of the state of each Mission. These notices are taken, as much as possible, from the Reports of the respective Societies; and have been collected with much labour, and carried up to the very time of printing: though errors and omissions will, doubtless, be found in such a numerous collection of facts brought together within the limited time allowed by a periodical work.

Before we proceed to the List, we beg to call the attention of our Readers to some Introductory Remarks, derived from a view of the present state of the Missionary World.

NUMBER OF STATIONS.

It appears, from the following List, that the number of Stations amounts to about ONE HUNDRED AND FIFTY. These include all the Stations formed by Protestant Christians among the Heathen, with the view of introducing civilization, educating the young and ignorant, distributing the Scriptures and other Books, and preaching the Gospel.

Beside the Stations among the Heathen, enumerated in the following List, several Societies, as we remarked last year, maintain Missionaries and Schoolmasters, chiefly in British America. Of these, the Society for Propagating the Gospel has nearly eighty; the Wesleyan Society about thirty-five; and the London Missionary Society, five.

NUMBER OF PERSONS EMPLOYED.

Exclusive of many wives and children who are dependent upon them, these amount to about THREE HUNDRED AND SIXTY. This number includes all the various descriptions of Christian Labourers, whether Settlers, Schoolmasters, Catechists, Scripture Readers, or Missionaries; and men of different countries, whether Europeans or Natives.

We are rejoiced to be able to assure our Readers, that, in the HUNDRED ENGLISH CLERGYMEN, of whom we spoke last year, as FOREIGN

Jan. 1817.

B

CHAPLAINS, there has been a great increase of Missionary Zeal; and we earnestly hope, and pray, that we may be enabled to make the same report every year, until the whole body, like some of its honourable members whose names are familiar to our readers, shall stand forward, as emulating the devotedness and wisdom of the Browns, the Buchanans, and the Martyns, of other days.

But how inadequate is this number to the great work in which we are engaged! Six, or seven, or eight hundred millions of men committed to the care of so small a number!—not a Christian Teacher to a million!

CHARACTER OF MISSIONARIES.

Yet we cannot but remark, that the efficiency of our Labourers is not to be estimated by their mere numbers.

Not a few of the present race of Missionaries emulate the virtues of the best of their predecessors, and are the happiness and honour of the bodies to which they belong; and many more, are devoting, with all simplicity, the talents entrusted to them, to the honour of their Lord:—but there are some of less weight of character.

We do not speak of those shades and gradations of character, which are inevitable in such a body of men; nor of that variety of talents which the Great Householder commits, for wise purposes, to His servants: but we speak of those imperfections which have, in different degrees, disappointed the reasonable expectations of the Societies by whom such persons have been prepared and sent forth, at a great charge on Public Charity.

It may be beneficial to trace the operations of a mind of this description, in offering itself to the Missionary Service. An honest zeal springs up in a man newly awakened to feel his own obligations to Redeeming Mercy, to communicate the knowledge of Salvation to others. Missionary Sermons, or Meetings, or Publications, awaken his attention to the awful state of the Heathen World—he offers himself to this service—he persuades himself that he is sincere; and he really is sincere—prudent counsellors advise him to much prayer, self-examination, and a diligent study of the Missionary Work and its difficulties, with his own fitness for the labour; and they give him faithful intimations of their own judgment respecting him—these may happen to be somewhat humbling, and he receives a little check in his view of himself; but he goes to his preparatory work under the strong bias of new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions are, of course, favourable to his wishes—he perseveres, and prevails; and, at length, sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others; that he is not sufficiently dead to the world; that he is unreasonably careful about his conveniences and comforts; that he cannot deny his whole self; that he cannot, in lowliness of mind, esteem others better than himself; that he cannot keep his eye off his own things, to look with kind consideration and strict impartiality on the things of others; that he cannot lie at the feet of his Master, and at the feet of his Brethren, for his Master's sake:—he learns somewhat of these painful lessons before he reaches the

Heathen Shores; and when he enters on his work, still he has much to learn, before he can effectually teach:—he counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments: he read of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared; that, as he knew but little of himself, so he knows but little of those among whom he is to live; that he wants that good sense, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart, which are absolutely requisite to the full discharge of his high calling. And well will it be for him, if he discern this; and if, feeling his own deficiencies, he go humbly to his Heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our Missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts and of mankind, have prepared them to learn with rapidity, when on Heathen Ground, the best methods of commending their message to the men among whom they are to live:—while others will give way to discontent, and peevishness, and selfishness; and will grow listless, and, ultimately, unless Divine Mercy arrest their progress, utterly unprofitable in the great work which they have undertaken.

We have no pleasure in drawing such a sketch of human infirmities; and rejoice to believe, that but a few, in any considerable degree, answer to this picture: but we sincerely hope that this statement of facts, which, in various measures, have too often occurred, may act as a caution to those who are purposing to offer themselves to this service.

We know the difficulties under which the different Societies labour, in their judgment of Candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided MISSIONARY TALENT; and, where there are talent, and even sincerity, there is too often a want of THE MISSIONARY SOUL: there is, not seldom, a moderate portion of various missionary virtues, which together form a character that you cannot disapprove, and are reluctant to reject; but there is an absence of those decided and positive MISSIONARY GIFTS and GRACES, which would lead you to send such an one forth with confidence and joy.

We would not be supposed to undervalue men of a heavenly character, though not of a superior mind. No! such men, by their humility, their faith, their love, and their prayers—by their readiness of service, and unwearied kindness of spirit—are the stay and comfort of their Brethren: they conciliate and win the Native Mind; and they call down the blessing of their Lord on the undertaking in which they are engaged.

But, perhaps, Christians have failed here in the great duty of Prayer. The Devoted Missionary is the greatest character in the Church of Christ: all the mere dignities of outward station sink before the grandeur of his mind and purpose. But the greatest of all human Missionaries was specially prepared and trained for his arduous service; and the more we study the history of those men who have

most fully imbibed his spirit and imitated his labours, the more clearly shall we discern the providential and gracious influence which guided them, from their earliest years. The True Missionary must be a man peculiarly called and prepared of Him, *who divideth to every man severally as He will.*

Let us then, Christians, in all our prayers for the success of Missions, never fail to beseech *the Lord of the Harvest, that He would send forth labourers into His harvest*—that He would graciously prepare, from their youthful years, by the leadings of His Providence and the influences of His Holy Spirit, able and devoted servants, for the advancement of His Kingdom in the world.

Oh, how does the heart cling to the name and deeds of such men of God! We need not point out these CHRISTIAN HEROES. Every Society actively engaged in promoting the knowledge of Christ in the world is blessed with such men. May every returning year multiply their number manifold!

AMOUNT OF EXPENDITURE.

We have examined with much attention the statements of Expenditure, for their last year, of the respective Societies, whose proceedings come within the notice of our work, so far as we have been able to obtain such statements.

The result of this examination is, that there appears to have been expended by them, in objects directly Missionary, about SEVENTY-FIVE THOUSAND POUNDS; and, beside this sum, in objects not directly Missionary, but connected with the civilization and enlightening of the world, upward of ONE HUNDRED THOUSAND POUNDS; independently of payments and receipts on account of books printed and sold, which may amount to nearly SEVENTY THOUSAND POUNDS.

But, on the subject of the expenditure which is directly Missionary, it must be remarked, that the sum above stated, of 75,000*l.* is far short of that which has been actually devoted to this service: as very considerable sums are contributed, in various parts of the world, to the carrying on of the work, either by the MISSIONARIES themselves, by EUROPEANS and others resident in their respective vicinities, or by the CONVERTS to whom the Word has been brought home with power.

FOREIGN SOURCES OF INCOME.

On each of these three Foreign Means of Support to the Missionary Cause we shall say a few words: but as the funds derived from these sources are not brought to account by the Parent Societies, it is obvious that the actual expenditure on any particular Mission so circumstanced, and, of course, the aggregate amount of the whole expenditure, cannot be accurately ascertained.

1. Missionaries themselves have formerly contributed, and do now, in not a few instances, contribute, to bear the expenses of their Mission. The eminent men who have been such a blessing to the Peninsula of India under the Christian-Knowledge Society; and the eminent men who occupy so important a post in the Baptist Mission, with others, in various degrees, are of this description. If the Great Master entrust a Missionary, as his steward, with this world's good, and give him a heart to devote it to the carrying on of his work among the Heathen,

we cannot imagine a higher character or a more dignified station : but where a Missionary, qualified and sent forth to preach the Gospel, has recourse to occupations for gain, however honourable and useful in themselves, and when discharged by persons in connection with him who do not bear his own character of Missionary, we cannot but fear that the spiritual interests of his Mission will suffer a loss, that will be ill compensated by any saving of expense to his Society ; especially in enervating climates, where the whole strength should be brought to bear on the direct objects of the Missionary.

2. The contributions of Europeans, and others, resident within the sphere of a Mission, are a most legitimate source of its support. In general, they derive advantages from the very people for whose benefit, both temporal and eternal, the Mission is supported ; and that by men in their own country, who derive no such advantages, and are actuated by the most disinterested love of mankind. The strongest ground of appeal to every moral feeling is therefore laid for their countenance and support. With shame, indeed, we confess that many even of the British Residents within the sphere of Christian Missions to the Heathen, who need the labours of the Missionary as much as the Heathen themselves, look with contempt on his work, and oppose themselves to his labours. But many, very many, blessed be God ! redeem the British Name from this opprobrium ; and count it their highest honour and happiness to countenance and advise the Missionary in his work, to encourage him by the warmth of their friendship, and to aid him with their influence and by their contributions.

3. But the main support of these labours must ultimately be derived from the Converted Heathen themselves.

In Infant Missions, and particularly among the uncivilized, it will be vain to expect any aid in diminution of the expenditure, for a considerable time. In proportion, indeed, to the want of civilization, or as habits of cupidity have prevailed, the Missionary must, for a time, purchase the very liberty of doing good, by gratuitously maintaining and educating children, and by various other acts of benevolence. The Missions in Greenland and Labrador, of former days, are illustrations in point ; and so are those in West Africa, South Africa, and New Zealand, of the present day.

But still, even in such Stations, the Missionary should ever keep in mind, in the sound sense of the declaration, that *they who preach the Gospel should live of the Gospel*. As it pleases God to bless his labours, the mind of the savage will feel the force of that appeal :—*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?—Who planteth a vineyard, and eateth not of the fruit thereof ?—or, who feedeth a flock, and eateth not of the milk of the flock ?*

In different Missions where the Word has been blessed with success, a great part of the expense is thus contributed by those who receive the benefit. And it is by these very means that the Gospel must be carried through the nations. The Christian Church must give the impulse, and must long continue to send forth her Missionaries to maintain and extend that impulse ; but, both with respect to Funds and Teachers, a

vaat portion of the work will doubtless be found ultimately to arise from among the Heathen themselves; who, by the gracious influence which accompanies the Gospel, will be brought gladly to support, as the Christian Church has ever done, those Evangelists whom God, by his Spirit, will call forth from among them.

Before we quit the subject of Expenditure, it may be expedient to offer a further remark.

We have more opportunities than most persons, of becoming acquainted with the interior management of Missionary Societies, and of ascertaining their real state; and we are fixed in the conviction, that all the Institutions which take a lead in this Work, are directed with a simple aim to the glory of God, and that their affairs are managed with Christian Wisdom.

And we would remind the friends of the different Societies, that there are many circumstances necessary to be known, before they can become competent judges of the expenditure of others. For instance, in several parts of the Missionary Sphere, as we have already intimated, the congregations support, in part or entirely, the work carried on among them—in others, they contribute nothing whatever—and, in others, are even personally a considerable burden on the Mission. In one place, the Missionary can live as well on 100*l.* per annum, as in others on 300*l.* In one sphere, great sums are unavoidably expended in preparatory work—in others, where this work is not now needed, the same sums would support a number of Missionaries preaching the Gospel.

When all circumstances are taken into consideration, it will be found, we believe, and we speak from an investigation of the subject, that the rate of expenditure by the respective Societies is much on a par; and that the average cost of each Missionary, under similar circumstances, is usually much the same, to whatever body he may belong. This is to us a very satisfactory conclusion; as it shews that the Sacred Fund of Missions is applied, on the whole, to its great objects, with as much frugality and economy as varied and difficult circumstances will allow.

DOMESTIC SOURCES OF INCOME.

On these resources, for a long time to come, the chief reliance must be placed. And if God be gracious to this country, He will give wider and wider influence to that zeal which is raising her to the character of an Evangelist of the Nations: and if she maintain this character, other Christian Countries will join her, as they have already begun to do, in her glorious career.

Indeed, we cannot but hope, from the Signs of the Times, that Christendom will be brought to devote her strength and resources to far nobler objects than she has hitherto done.

Some impressive remarks are made on this subject in an American Publication, in allusion to the celebrated Christian Treaty, which our Readers will be glad to see.

The contest in which Europe has been engaged for the last twenty-five years, is the most remarkable which the world ever witnessed. During its continuance, its prospects were, alternately, the most grand and the most gloomy, which human events could create. Ambition was never before so unsparing to liberty, and happiness, and life. In no former period did war

ever combine genius, and skill, and wealth, and numbers, with such terrible effect. On the smallest calculation, this contest has cost Europe **TWELVE THOUSAND MILLIONS OF DOLLARS**; and **TEN MILLIONS OF HER INHABITANTS** are supposed to have perished by the hand of violence. What have been the fruits of this mighty sacrifice? What has been gained, which can compensate for all the various misery which is implied in this waste of property and of life? The contest began by putting the Bourbons down; and it has ended by restoring them. France has gained glory; and she has lost it. Buonaparte sprung from nothing; and he has returned to nothing again. No wonder, that, while the misery of this struggle is still fresh in their recollection, the Sovereigns of Europe are anxious to adopt a policy which will prevent the repetition of such stupendous folly. The world is ripe for such a policy. War has lost its splendour. The mind sickens at the thought of new battles and continued revolution. We long to see the science and enterprise of Europe devoted to the cause of human happiness. We long to see her resources unencumbered by war; that she may extend to Asia and Africa, all the arts and refinements of civilization, and all the blessings of Christianity. What a change would be effected, if Europe would consent to make the same sacrifices, for twenty years, to render the world happy, which she has made to render herself miserable! How would the Earth rejoice under the influence of such a policy!

In the mean while, let all Christians devote themselves and their substance to promote the progress of Truth and Righteousness in the world. We need not fear, but that He, whose are the silver and the gold, will, even in these times of difficulty and need, open resources for the furtherance of that work, which shall surely be accomplished.

And, great as appears the liberality of Christians among us, yet how small a sum is the one or the two hundred thousand pounds which are employed in this great work! If every thirtieth person in the United Kingdom of fifteen millions gave but a penny a week, they would supply more than **ONE HUNDRED THOUSAND GUINEAS A YEAR!** And if the whole mass of the community were brought to contribute, one with another, but this trifling boon, no less a sum would, of course, be annually devoted to this highest work of Christian Charity than **THREE MILLIONS OF GUINEAS!**

Here is abundant encouragement for continuing to diffuse a sacred zeal in the cause of Missions. The Preacher and the Speaker may hope never to appeal in vain; and every individual friend of Missions may thus do something toward the extension of Christ's Kingdom. If but five weekly contributions of a penny each be obtained, they supply more than a guinea annually;—if a 100, more than twenty guineas;—if a 1000, more than 200; and so in any further proportion, till the result would be found as we have above stated, if applied to the population of the whole kingdom.

As the mass of the people become influenced by the great motives of the Gospel, they will gladly yield of their substance to assist in communicating that Gospel to the perishing Heathen. Many, under difficulties and privations, even such that the gift must be returned into their own bosom, are, *out of their deep poverty*, anxious to further the cause of Truth and Righteousness in the world.

We quote the following honourable and affecting testimony of a Clergyman to the benevolence of his poor Parishioners. It is addressed to the Secretary of the Church Missionary Society; and we know it to

be a fact, that attestations of the same nature, to the charity and zeal of Christ's poorer members, are coming in from all quarters :—

In some instances, our subscriptions have rather fallen off—not however, Dear Sir, from any want of inclination, but from actual inability: for I do assure you, my heart has even ached, when I have seen some bring their weekly penny, who have not had a sufficiency of that bread that perisheth: but their love for the Bread of Life has influenced them to contribute their mite, that others might have an opportunity of tasting that Bread which they themselves have felt to be more precious *than their necessary food*.

ON A SPIRIT OF MUTUAL LOVE.

We shall close these remarks with some hints on the cultivation of a right spirit among the friends of Missions.

We think we can perceive indications of a course opening before the great bodies of Christians now coming forward in this cause, which marks the governing hand of God.

There are characteristic differences in the Missionaries of some of these bodies, arising from their education and habits, and from the characters of those bodies themselves with which they are connected; and a few of these Institutions are, by their discipline, better fitted than others to train men to that habit and temper, which are of great advantage in the work of Missions.

If all these Societies follow, with simplicity, the path opening before them—envying none—speaking evil of none—silently learning by the experience of all—and fervently praying for all—then will the Great Master shower down on them abundant prosperity; and will point out, by His Providence, what portion of His work He has *before ordained that they should walk therein*.

But, in proportion as human infirmity shall be suffered to mingle with the work, and any become *puffed up for one against another*, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

We may be allowed to indulge a more sensible warmth of affection toward that body to which we belong. More interest is created, as Dr. Buchanan has well observed, when the work appears to be somewhat of our own; and more energy is excited, when the attention is chiefly directed to the operations of a single body of men: and there are wise reasons to be assigned for the permission of this state of things. But we must watch against indulging exaggerated views of our own Institutions, and a spirit of indifference or a want of candour toward others.

Some, indeed, seem to stand by, and to view these Christian Efforts with neglect, if not with contempt; and others set themselves against them in active hostility, as needless, or even injurious: but we must not despise these men, nor meet them in their own spirit; but rather oppose them with *the meekness of wisdom*, and pray that God would remove that infatuation which brings them under the aggravated guilt of indifference or hostility to the best interests of man, and to the establishment of that Kingdom which will be the consummation of the Divine Councils with reference to this present world. When once the duty of supporting Missions is brought before the mind, that servant may

justly dread *many stripes*, who, from indifference, from party spirit, from superciliousness, from overweening partialities, from indolence, or from carnality of mind, shall dare to set himself against those Servants of their Common Master who are occupied in His work, or even refuse to lend them his utmost aid.

Never had Christians the opportunity presented to them of winning a brighter crown. If they who *turn many to righteousness shall shine as the stars for ever and ever*, every man who gives his whole heart to forwarding the salvation of the world will have his high reward in the Kingdom of our Heavenly Father; and, even in this present state, where communities and nations have their retribution, that body of Christians, or that Christian Country, which shall devote itself to this Work, will secure the Divine protection and favour.

AFRICANER'S KRAAL.

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the Chief Africaner.

LONDON MISSIONARY SOCIETY.

1815.

E. Ebnor.

AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a Hinduos state; inhabited chiefly by Hinduos and Mahomedans.

BAPTIST MISSIONARY SOCIETY.

1811.

Messrs. Peacock and M'Intosh.

The Missionaries have a European School, which nearly enables them to support their families, and thus to establish gratuitous Schools among the Natives. One of these is supported by a Christian Lady. Several persons have been baptized.

CHURCH MISSIONARY SOCIETY.

In 1813, under the kind direction of the Rev. Daniel Corrie, the Company's Chaplain at this Station, Abdool Meseeh (Servant of Christ), a converted Mussulman, became a Reader of the Scriptures, and Superintendent of Schools. He is assisted by his nephew, Inayut Meseeh (Gift of Christ), and Nuwazish Meseeh (Kindness of Christ). Abdool's labours have excited great attention and inquiry; and, in various cases, have been eminently blessed of God; as may be seen in his highly interesting Journals, printed in our work. The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the Native Christians depending much on the countenance and guidance of their European Friends. In order to awaken attention, and conciliate the Natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the Faith; as Abdool takes occasion, from their bodily complaints, to lead them to the Great Physician. Other Native Converts have lately died in peace.

The Society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and

Jan. 1817.

in three other places. Two Native Converts, Bur-ruckut Ullah (Blessing of God), and Molwee Mun-soor (the Helped), ass at at Agra.

Some pious and intelligent European Residents countenance and direct these labours.

ALLAHABAD.

A city of India—at the junction of the rivers Ganges and Jumna—about 490 miles W. N. W. from Calcutta—population about 90,000—resorted to annually by Hindoo Devotees, on account of the junction of the rivers; many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

BAPTIST MISSIONARY SOCIETY.

1814.

N. Kerr.

Kureem, *Native*.

The Gospel seems rather welcomed here, than repelled.

AMBOYNA.

In Insular India—about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram—the greater number of the inhabitants Mahomedans—population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the island: some estimate these at 20,000: they had neither Ministers nor Schoolmasters. The island is now restored to the Dutch, who have granted their protection to the Missionaries employed therein.

BAPTIST SOCIETY.

1814.

Jabez Carey.

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent, by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, formerly a Student under Dr. Carey in the College of Fort William.

C

Mr. Trowt has joined Mr. Carey. The Resident has established a Central School at the Capital, on the British System. Five or six islands will be benefited thereby. See under the head Amboyna, in the Foreign Intelligence of the present Number, an interesting report of the First Examination of the Central School.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam.

AMERICA (NORTH).

Various attempts have been made, in later years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for Propagating Christian Knowledge, the New-York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other Missionaries, greatly distinguished themselves by their labours among the Indians.

ANTIGUA.

An island in the West Indies. The late Nathaniel Gilbert, Esq. of this island, strenuously exerted himself in promoting the cause of Religion.

UNITED BRETHERN.

1756.

The Stations are, at ST. JOHN'S, GRACEBAY, and GRACEHILL.

Cha. Fred. Richter, Joseph Newby,
James Light, W. F. Sautter,
C. F. Stobwasser.

The labours of the Brethren among the Negroes continue to be prospered.

WESLEYAN METHODISTS.

1786.

Sam. P. Woolley, Jonathan Raynar,
John D. Allen, Moses Raynar.

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many. Many have cast in their lot among us, in the country; but, in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 5177 persons in connection with the Society.

CHURCH MISSIONARY SOCIETY.

Mr. William Dawes, formerly a Member of the Committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbour. Very interesting communications from him, on the subject, may be seen in our work.

ASTRACHAN.

A city in Russian Tartary, situated on the Caspian Sea, distinguished for its extensive commerce.

EDINBURGH MISSIONARY SOCIETY.

1814.

John Mitchell, John Dickson.

A printing-press is established, at which an Edition of the Psalms, in Turkish, has been printed. The Tartar New Testament printed at

Karass, with Tartar Tracts, are widely dispersed by means of Persian Merchants, who carry them, as they will the Persian Scriptures and Tracts when ready, to Derbent, Shirvan, Ispahan, &c.

BAHAMAS.

A chain of islands in the West Indies.

WESLEYAN METHODISTS.

1788.

NEW PROVIDENCE.

Wm. Wilson, sen. Wm. Dowson,

Wm. Turton.

ELUTHERA.

Joseph Ward.

HARBOUR ISLAND AND ABACOS

Roger Moore.

LONG ISLAND.

Michael Head.

By the last Returns, there were 1134 Members.

BALASORE.

A town in the Province of Orissa, in India, about 120 miles s.w. of Calcutta, and in the vicinity of the Temple of Juggernaut; to which many hundred thousand Hindoo Devotees annually resort.

BAPTIST SOCIETY.

1810.

John Peter, an Armenian.

His labours, with those of a late Native Assistant, Kreesnoodass, have been very successful. An edition of the Scriptures in the Orissa Language has been distributed. Before the Missionary came hither, even Portuguese worshipped the Idol. A Brahmin, named Juggunath, has been lately baptized, and preaches the Gospel.

BARBADOES.

An island in the West Indies.

UNITED BRETHERN.

SHARON.

1765.

Nicholas Ganson, J. A. Kaltofen.

WESLEYAN METHODISTS.

William Westerman.

An alarming insurrection lately broke out in Barbadoes, which was suppressed with the loss of many lives. A futile attempt was made to connect this insurrection with Missionary Exertions; but it is a fact, that deserves the notice of even the mere politician of this world, that Christian Efforts to instruct the Negroes have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know from the Report of the Assistant Secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the Missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done, toward the instruction of the Negroes; and, at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the Island. If the Slaves of Barbadoes had been diligently instructed, and brought under the influence of the Gospel, no such event would have taken place. Some of the Planters themselves have discernment enough to see this.

BELHARY.

A town in the Mysore, in India. The language is Telinga.

LONDON MISSIONARY SOCIETY.

1810.

John Hands, Joseph Taylor, W. Reeve.

Mr. Hands is translating the Scriptures into the Canara Language: he has also established several Schools, in which he is assisted by Mr. Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

BERBICE.

In South America.

LONDON MISSIONARY SOCIETY.

1814.

John Wray.

BERHAMPORE.

A town in Bengal, about 120 miles N. N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

Pran-krishna, }
Nidhee-rama, } *Natives.*

A Station lately formed. Mr. Gardiner, born in the country, assists the Native Missionaries.

BERMUDA.

An island in the West Indies.

In 1728, the very Rev. Dean Berkeley, afterward Bishop of Cloyne, generously resolved to surrender his preferment at home, and to form a Missionary College at Bermuda for Indian Youths, in order to evangelize America. He was patronised by George I.; but, through the influence of Sir Robert Walpole, this noble scheme proved abortive, after the Dean had sailed to Rhode Island, and had expended much of his private fortune.

WESLEYAN METHODISTS.

1788.

William Wilson, jun. William Ellis.

Number of Members, '96.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

James Read, J. G. Messer, — Hooper.

By the blessing of God on the Ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practice no less than sixteen trades. The Settlement consists of about 1200 persons. Four hundred and forty-two adults, beside children, have been baptized. They are now building a School-house and Printing-office, and the Society has lately sent out a Printer.

BETHESDA.

In South Africa—formerly called Oorlam's Kraal—on the Great River—about 700 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1808.

Christopher Sass.

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula—the seat of an Archdeaconry—ten miles in length by three in breadth—population above 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos, the Hindoos composing more than three-fourths of the whole population.

AMERICAN BOARD OF MISSIONS.

1813.

Samuel Newell, Gordon Hall.

WESLEYAN METHODISTS.

1916.

John Horner (*sailed*).

BOSJESVELD.

In South Africa—sometimes called Kramer's District—in the Drosdy, or District, of Tulbagh—about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer.

CAFFRARIA.

A country in South Africa—700 miles N. E. from Cape Town.

LONDON MISSIONARY SOCIETY.

1816.

T. Williams,
Tzatzoo, a *Native*.

CALCUTTA.

The chief of the three British Presidencies in India—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry: the Diocese extending over all the Territories of the Company—population estimated variously, from 500,000 to 1,000,000—habitations of individuals, in 1788, not including the new and old Forts and many houses belonging to the Company, were 78,700; of which these of British Subjects were 4300, Armenians 640, Portuguese and

other Christians 2650, Hindoos 56,460, Mahomedans 14,700, and Chinese 10.

BAPTIST MISSIONARY SOCIETY.

For the connection of this Society with Calcutta, see Serampore.

CHURCH MISSIONARY SOCIETY.

1816.

W. Greenwood, C. F. G. Schroeter.

The concerns of the Society in the North of India are under the management of a Corresponding Committee at Calcutta, to whom is allowed the sum of 1500*l.* per annum; the European Residents and others adding several hundred pounds, to be applied, in the most promising methods which may offer, in furthering the Society's Designs. The Corresponding Committee are anxious to discharge the trust reposed in them in the most effectual manner. They have established, in behalf of the Society, various Schools, in Meerut, Arra, Chunar, on the Coast, and in Calcutta. At Kidderpore, near Calcutta, a School Room has been erected, on land given by a Native; and a Teacher has been provided to carry into effect the New System of Instruction. A Christian Institution, as a Seminary for Students and Missionaries, with requisites for translating and printing, is in contemplation. An estate has lately been purchased, with this view, at Garden Reach, about four miles below Calcutta, at the cost of 12,000 rupees or nearly 1500*l.* Six Native Youths, who came down from Arra with the Rev. Daniel Corrie, on his embarkation for Europe, are preparing as Missionaries, Readers, and Schoolmasters. Serjeant M'Cabe has, at present, the charge of them.

LONDON MISSIONARY SOCIETY.

1816.

Henry Townley, James Keith.

CALEDON.

See ZUREBRACH.

CANOFFEE.

On the Rio Pongas, in Western Africa, upward of 100 miles n. w. of Sierra Leone—a Station among the Susoos.

CHURCH MISSIONARY SOCIETY.

Melchior Renner, John Godfrey Wilhelm, Jellorum Harrison, *Native Schoolmaster*, Jacob Renner, *Native Usher*.

This Mission was first established by the Rev. C. F. Wenzel, now stationed at Kisseey Town, in Sierra Leone. Basha, which was the first Settlement of the Society, and had been supported for several years, has been given up; the children being removed to Canoffee, a few miles higher up the river; that situation being better adapted for their instruction. The Society maintains and educates 100 Native Children at Canoffee. A Church has been erected there. Mr. Wilhelm is translating the New Testament into Susoo, and preparing Elementary Books.

CANTON.

A sea-port in the Empire of China, of extensive commerce, and vast population.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison.

Mr. Morrison has effected the highly important object of the Translation and Printing of the New

Testament in the Chinese Language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of Life and Immortality, into an Empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese Grammar, printed in Peking; and a large Chinese Dictionary, which is now printing at Macao.

CAPE COAST.

A British Settlement in Western Africa, under the African Company.

SOCIETY FOR PROPAGATING THE GOSPEL.

Philip Quaque, *Native*.

CAPE TOWN.

In South Africa.

LONDON MISSIONARY SOCIETY.

George Thom has resided here several years, and has been useful both to Europeans and Slaves.

The following five Missionaries are on their voyage, to reinforce the Missions in South Africa.

John Taylor, Evan Evans,
Robert Moffat, James Kitchingman,
John Brownlee.

WESLEYAN METHODISTS.

Barnabas Shaw.

CEYLON.

This celebrated island, lying off the south-eastern point of the Peninsula of India, now wholly in possession of the British Crown, offers the most ample and unrestricted encouragement for Missionary Exertions; and will, doubtless, by the Divine Blessing on the different Societies which are pressing forward to cultivate this prolific field, repay the British Government a hundred-fold for its sound policy and wisdom. Both the Portuguese and the Dutch, who successively possessed Settlements here, promoted Christianity. There are now about 150,000 persons who profess themselves Protestants, and about 50,000 Roman Catholics; but they blend many heathen notions and practices with their Christianity. By the benevolent exertions of the Chief Justice, the Hon. Sir Alexander Johnston, the state of Slavery in Ceylon is put into a train of being speedily abolished for ever.

COLUMBO

Is the capital of the island—population about 50,000—inhabitants chiefly idolaters, of the sect of Budhu.

LONDON MISSIONARY SOCIETY.

1805.

J. D. Palm,

Sent out as a Missionary, is now Minister of the Dutch Church in Columbo. Mr. Erhardt and Mr. Read superintend Schools in MATURA and ANLAMGOODY.

BAPTIST MISSIONARY SOCIETY.

1812.

James Chater, Thomas Griffiths.

Mr. Chater has nearly finished a Grammar of the Cingalese, and is now able to preach in Portuguese. See, under the head Columbo, in the Foreign Intelligence, an account of his visit to a Buddhist Temple.—Mr. Griffiths has lately joined him.

WESLEYAN METHODISTS.

1814.

Benjamin Clough.

JAFFNAPATAM.

WESLEYAN METHODISTS.

1814.

James Lynch.

BATTICALOE.

WESLEYAN METHODISTS.

1814.

GALLE.

WESLEYAN METHODISTS.

1814.

Thomas H. Squance, G. Erskine.

These Missionaries visit Matura.

The Wesleyan Missionaries are assisted by Mr. A. Arnour, and by Petras Papaditta Sekarra, a converted Buddhist Priest.

From the same Society, the following Missionaries sailed for Ceylon and the East, and arrived in safety at Galle on the 13th of June:—Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway; John McKenny having arrived before them from the Cape. The following have been appointed to the same destination:—W. B. Fox, Thomas Osborne, Robert Newstead, and John Barry.

From the American Board of Missions, there have sailed for Ceylon and the East, Daniel Poor, — Richards, Horatio Bardwell, Benjamin Meigs, and Edward Warren; who are safely arrived, and have been well received. Two of them will proceed to Bombay, and three be appointed to Stations in Ceylon.

CHINSURAH.

In the province of Bengal, formerly a Dutch Settlement.

LONDON MISSIONARY SOCIETY.

1813.

Robert May, J. D. Pearson.

Mr. May has established Twenty-four Schools, in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are about 1500 Children in these Schools, among whom are 250 some of Brahmins. Mr. Pearson is on his voyage to India, to assist in the superintendence of the Schools; the benefits of which are likely to be greatly extended, and on an improved plan, highly commended by the Gentlemen of the country.

CHITTAGONG.

A district in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood which divide the British Dominions from the Burman Empire. It is about 230 miles E. from Calcutta.

BAPTIST SOCIETY.

1812.

— Du Bruyn.

The prospect is encouraging. The people are solicitous for the education of their children. Mr. Du Bruyn has been successful in gaining the confidence of the Mugs, an uncivilized people, who retreated to the mountains on his first settling near them.

CHUNAR.

A town near Benares—about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.

1815.

William Bowley,

Born in the country, was for some time at Agra, but is now placed at Chunar, where he is actively engaged in devising and forming Schools for the Natives; having one Central School, and others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He is also labouring with advantage to Professing Christians and others.

CONGO TOWN.

A town of Negroes, in the Colony of Sierra Leone, re-captured from smuggling Slave Ships, and collected under British Protection.

CHURCH MISSIONARY SOCIETY.

1817.

David Brennand, Schoolmaster, (sailed).

CUTWA.

A town in Bengal, on the western bank of the Hoogley, about 75 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1807.

William Carey, jun.

Kangalee, Mut'hoora, } Natives.
Vishnuva, Kanta, }

This Station was originally formed by Mr. Chamberlain in 1804. Besides establishing a School, he laboured, much in preaching the Word in the neighbourhood, and with considerable success. Here Kangalee and Brindaband, two useful Native Preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers; also to the neighbourhood of Lukra-koonas, in the district of Beerhoom, sixty miles N. W. of Cutwa, where a thriving branch of the Church, and several Schools, are now established, under the superintendance of Mr. W. Carey, aided by Kangalee and other Native Brethren. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of Schools. There are a few pious soldiers who have been baptized at Berhampore. The Clergyman has given them a place to meet in for worship.

DELHI.

A city of India, 976 miles N. w. of Calcutta, once the capital of the Patan and Mogul Empires. It formerly covered a space of twenty miles, and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government; to which it is in reality subject, although nominally under the authority of the Mogul.

BAPTIST SOCIETY.

John Kerr.

Mr. Kerr appears to have very recently visited Delhi. He reports that the Word of God is heard with willingness and attention, much to his encouragement and surprise, as he had been told that it could not be preached with safety in that city.

DEMARARA.

In South America.

LONDON MISSIONARY SOCIETY.

LE RESOUVENIR.

1808.

John Smith.

Here Mr. Wray laboured for several years, with much success. Upwards of 900 Negroes attended worship, and were much attached to the Missionary. Since his removal, other Missionaries have laboured here; and Mr. John Smith is now on his way thither.

GEORGE TOWN.

1809.

John Davies, Richard Elliot.

A considerable number of Negroes repair to George Town, to hear Mr. John Davies, some from the distance of many miles. The Chapel is crowded, and many listen at the doors and windows. More than 1000 attend on Sunday Morning. Not fewer than 5000 Negroes attend in rotation, a great number of whom learn the Catechism. They have established among themselves an Auxiliary Missionary Society, composed of People of Colour and of Slaves, whose subscriptions, inserted in the last Report, amounted to 189*l*.

WESLEYAN METHODISTS.

Thomas Talboys, John Mortier.

Mr. Talboys writes:—"We have in society, six whites, and 388 coloured and blacks. The Society is in a good state. We enjoy peace in our borders. Love appears to be the cement that binds us together; and the people appear to be growing in grace, and in divine knowledge."

DIGAH.

A Station 12 miles to the N. w. of Patna, in Hindostan, about 320 miles N. w. of Calcutta, on the south bank of the Ganges.

BAPTIST SOCIETY.

1809.

William Moore, Joshua Rowe.
Brindabund, }
Ram-prisada, } *Natives.*

At present, Messrs. Moore and Rowe are engaged in an European School, and superintend three Native Schools, containing about 100 Chil-

dren. The Society here possess a valuable Mission-house, and they have procured ground to erect a School-house. A rich Native of Benares has agreed to give 300 rupees per month for the support of a School, for the reception of all classes—a striking proof of the beneficial operations of the Gospel upon the Heathen, even where conversion is not produced.

DINAGEPORE & SADAMAH'L.

Dinapore is a city in Bengal, about 240 miles N. of Calcutta—population 40,000. Sadamah'l is a few miles from Dinapore.

BAPTIST SOCIETY.

1814.

Ignatius Fernandez.

Sixty-one Hindoos have become Christians. In the School there are 43 Children.

DOMINICA.

An island in the West Indies.

WESLEYAN METHODISTS.

1788.

William Beacock.

Members, 710.

FAIRFIELD.

In Canada; now called New Fairfield.

UNITED BRETHREN.

1734.

Christian Fred. Dencke,

John Renatus Schmidt.

(See under the head Goshen, some account of Fairfield.)

In 1813, the American Army, under General Harrison, destroyed the Settlement by fire; and the Congregation was dispersed. By the last accounts, the Members were again collected, to the number of 109 Indian Brethren and Sisters, who resided in huts where Fairfield formerly stood. They had been visited by some of the Brethren from Bethlehem; and Brother Schmidt had united himself to Brother Dencke, who, with his wife, had been mercifully preserved during their wanderings. A place of residence had been fixed on and measured out, in a more convenient spot, which had received the name of New Fairfield.

FLINT RIVER.

A Settlement in North America, among the Creek Indians.

UNITED BRETHREN.

This Settlement was formed in 1734; but has been, for the present, suspended, in consequence of the unsettled state of the country.

FREE TOWN.

The chief town of the Colony of Sierra Leone.

WESLEYAN METHODISTS.

William Davies, Samuel Brown.

Mr. Davies takes an active share in the instruction of the recaptured Negro Children. Mr. Brown lately sailed.

GAMBIER.

A Settlement situated among the Bagoes, at Kapparoo, in Western Africa, a Native Town on the coast, about 70 miles n. w. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.

Jonathan Solomon Klein,
Emanuel Anthony, *Native Usher.*

GANJAM.

A town on the Orissa Coast, in India, where the Telinga and Odea Languages are spoken.

LONDON MISSIONARY SOCIETY.

1713.

William Lee.

A Church has been built for the Missionary; and he also superintends a School.

GNADENTHAL.

In South Africa, about 130 miles east from Cape Town: formerly called Bavianskloof, or the *Glen of the Baboons*, from the great number of those animals; but since named *Valley of Grace*.

UNITED BRETHERN.

1736, renewed 1792.

J. Adolphus Kuester, J. M. Peter Leitner,
H. Marsveld, Daniel Schwerin,
J. G. Schultz.

The Mission among the Hottentots was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among them till he had formed a small congregation, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted, by the Dutch East-India Company, to resume his labours; some ignorant people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the Colony.

From that time, to the year 1792, the Brethren did not cease to make application to the Dutch Government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot Congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read; and left a Dutch Bible with them, which they read together, for their edification.

At length, in 1792, leave was granted to send out three Missionaries; who, on their arrival, were willing, at the desire of the Governor, to go first to Bavianskloof, and there to commence their labours, on the spot where George Schmidt had resided. Instructions from the Government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstances of the Colony at that time would not admit of it.

Since the English have made themselves masters of that country, the Brethren have built a Church; and now remain undisturbed, and protected in their civil and religious liberty.

When the Missionaries first arrived at Bavianskloof, in 1792, it was a barren uninhabited place: there are now collected together upward of 1000 Hottentots, under the regulations of the Brethren. This Mission greatly prospers. New people come

almost daily, inquiring what they must do to be saved, and requesting to live at Gnadenthal. In less than half a year, 103 of these were admitted. A new School-house has been built.

The Rev. C. I. Latrobe, in a visit to the Society's Settlements of Gnadenthal and Gruenekloof, from which he is just returned, has obtained an allotment of land, upward of 600 miles from Cape Town, for the formation of a third Settlement in South Africa.

The four following Brethren accompanied Mr. Latrobe to Africa, to assist in the Missions:—A. M. A. Clemens, Christian Thompson, John G. F. Stein, and John Lemmerts.

GOAMALTY.

Near the ancient city of Gour, which was formerly the capital of Bengal, between Cutwa and Dinagore, about 200 miles n. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1808.

Krishna, a *Native*.

The people in these parts are very desirous of Schools. In 1815, the Station was removed to a town called English Bazar, not far from the former. There are 137 Children in the Schools at this Station. Manika, a Native Teacher, is lately dead.

GOREE.

An island of Western Africa.

CHURCH MISSIONARY SOCIETY.

1815.

At this place 109 Children are under education. Schoolmaster and Schoolmistress, Mr. & Mrs. Hughes.

Mr. Hughes endeavours to promote the instruction of the Natives; several thousands of whom, chiefly Jaloofs, are here crowded together, in a deplorable state of ignorance and superstition.

GOSHEN.

A Settlement on the river Muskingum, among the Indians, in North America.

UNITED BRETHERN

1734.

Abraham Lukenbach.

The Brethren had three flourishing Settlements on the river Muskingum—Salem, Gnadenhuetten, and Schoenbrunn; but during the American War before last, these places were destroyed, and the inhabitants partly murdered, partly dispersed. Fairfield, in Canada, was built by such of the Indian Converts as were again collected by the Missionaries. In 1798, a Colony of Christian Indians was sent from thence, to occupy the land belonging to their former settlements on the Muskingum, which had been restored to them by an Act of Congress. They built a new town on that river, called Goshen. The greater part of the Indian Congregation, however, remained at Fairfield; the Missionaries entertaining hopes that the Gospel might yet find entrance among the wild Chippeaway Tribe inhabiting those parts. This Settlement was not disturbed during the last American War. The work prospers. The School-Children afford the Missionary much pleasure.

GRAAF REYNET.

Mr. Kircherer, who was some time a useful Missionary at Zak River, under the London Missionary Society, has been, for several years past, Minister of a Dutch Church at this place.

GRENADA.

An island in the West Indies.

WESLEYAN METHODISTS.
1788.

William Lill, George Poole.

Members, 175. The Congregations are large and attentive, and the Society is in a good state.

GRIQUA TOWN.

In South Africa, formerly called Klaar Water, near the Orange River, about 700 miles N. of Cape Town.

LONDON MISSIONARY SOCIETY.
1802.

William Anderson, Henry Helm.
B. Berend, J. Hendrick, P. David, *Natives*.

At this Settlement many have been converted; and have evinced their improvement in civilization, by the cultivation of very considerable tracts of land.

GRUENEKLOOF.

In South Africa.

UNITED BRETHERN.
1808.

J. G. Bonatz, J. H. Schmitt, J. Fritsch.

This Mission was begun by desire of the then Governor, the Earl of Caledon, whose favour toward the Mission, and endeavours to promote the general welfare of the Colony, and of the Hottentots in the interior, will always be remembered with gratitude.

At the beginning of 1815, the Congregation consisted of 129 baptized persons, of whom 40 were communicants: there were, besides, 25 candidates for baptism. The number of Hottentots under the care and instruction of the Brethren was 276.

GUYA.

In India; near Patna, we presume, but we are not informed of its exact situation.

BAPTIST SOCIETY.
— Fowles.

Mr. Fowles was baptized by Mr. Thompson, at Patna; and has begun to preach to the Hindoos and Mahomedans at this new Station almost daily, and is heard with much attention and affection. "Some of them weep," he says, "even like children, when I speak to them of the sufferings and death of the Lord of Glory."

HIGH KRAAL.

In South Africa, about 300 miles from Cape Town.

LONDON MISSIONARY SOCIETY.
1813.

Charles Pacalt.

HOPE.

On the river Corentyn, in Guiana, South America, among the Aruwack Indians.

UNITED BRETHERN.
1735.

W. Christian Genth, John Hafa.

In 1806, this Settlement was destroyed by fire.

The present Missionaries are not yet sufficiently acquainted with the Aruwack to deliver a discourse in it, but are studying it diligently.

HOPEDALE.

In Labrador, among the Esquimaux.

UNITED BRETHERN.
1782.

John Hasting, Suen Andersen,
Fred. Jensen Mueller, Adam Kunath,
Jacob Nissen, Lewis Morhardt.

The work prospers, especially among the young. Inhabitants, 123, of whom 107 are baptized; and 44 communicants.

Several parts of the New Testament have been translated into the Esquimaux Language.

ISLE OF FRANCE.

In the Indian Ocean—the inhabitants French Colonists.

LONDON MISSIONARY SOCIETY.
1814.

John Le Brun.

JAMAICA.

A West-India Island.

UNITED BRETHERN.
1714.

John Lang, John Becker,
Samuel Gruender, Thomas Ward.

The Stations are named, BOGUE, MESO-POTAMIA, and CARMEL.

WESLEYAN METHODISTS.
1789.

KINGSTON.

John Wiggins, John Shipman.

SPANISH TOWN.

John Lewis, jun. William Ratcliffe.

MORANT BAY.

John Bargar, (*lately dead*.)

BOVE ROCK.

John Colmar.

The Missionaries have been heretofore much harassed by the Colonial Assembly; which has, however, of late relaxed its rigid opposition. The number of Members in the Society is 3207, of whom upwards of 500 were added during the past year. One of the Missionaries writes: "Though I have been several years in this country, and was always sanguine in my expectations of the spread of the work, my mind was never so much impressed with an idea of its immediate and abundant increase as at this time." Mr. Bargar, Missionary at Morant Bay, died very lately. The Magistrate and Vestry of St. Thomas in the East presented his widow with 100*l.* in testimony of their regard for her deceased husband.

BAPTIST SOCIETY.

Moses Baker, John Rowe,
Lee Compeer.

A Place of Worship has been opened in Kingston which had long been shut up.

The late excellent Bishop, Porteus, was indefatigable in his efforts to get the Negroes in the West-

India Islands, instructed in Christian Principles; an object to which too many Colonists, especially those of Jamaica, have shewn decided hostility.

JAVA.

In Insular India—2350 miles s. s. e. from Calcutta—the population above 2,000,000—Mahomedanism the prevailing superstition—many Chinese are resident here.

BATAVIA.

The Capital of the Island.

BAPTIST MISSIONARY SOCIETY.

1813.

W. Robinson, — Reiley,
— Trowt, Joseph Phillips (*sailed.*)

Mr. Robinson has begun to preach in Malay, and he and Mr. Trowt are applying to the Javanese. Messrs. Reiley and Trowt have lately arrived. The Committee of the Java Auxiliary Bible Society have presented Mr. Trowt with 1000 rupees, in aid of a Translation of the Scriptures into Javanese, which he has undertaken, and in testimony of their high sense of his exertions therein.

LONDON MISSIONARY SOCIETY.

1814.

John C. Supper

Officers in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia; and circulates the Chinese and other Scriptures.

SAMARANG.

In 1814, the London Missionary Society placed at this station Mr. Gottlob Bruckner; but he appears, by recent intelligence, to have united himself to the Baptist Missionary Society.

Java has been restored to the Dutch. When in former possession of the island, they promoted Christianity therein.

JESSORE.

In the east of Bengal—77 miles e. n. e. from Calcutta—the district contains 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

BAPTIST MISSIONARY SOCIETY.

1807.

William Thomas (Country born.)

Natives:

Sephul-rama, Manika-sha, Nurottoma.

This Mission has four branches, each about thirty miles apart.

KARASS.

In Russian Tartary.

EDINBURGH MISSIONARY SOCIETY.

1802.

Alexander Paterson, James Galloway.

With a view to introduce the Gospel among the Tartar Tribes, a Mission was established at this place. One of the Missionaries has translated the New Testament into the Tartar Tongue, which has been printed, and is now in the course of circulation. Mr. Paterson made a tour in the Crimea, in the summer of 1815, in order to distribute the Tartar Testament and Tracts. He found at Bakcheserai a Tartar translation of the Old Testament, which he has sent to Astrachan.

The Sultan Katergery Krimgerry, a native of the Jan. 1817.

Krim, brought to the knowledge of Christianity under the late Mr. Brunton, with whom he lived a considerable time at Karass, is come over to England, for the purpose of qualifying himself to become an instrument of good to his own countrymen.

KINGSTON.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

George Okill Stuart,
Missionary to the Mohawks.

John Green,
Schoolmaster to the Mohawks.

KISSEY TOWN.

A town of recaptured Negroes, in the Colony of Sierra Leone—population about 400.

CHURCH MISSIONARY SOCIETY.

1816.

Charles Frederic Wenzel,
James Curtis, *Native Usher.*

The liberated Negroes have themselves built a place for the worship of God. A School has been lately opened. Government contribute in part to the support of the Missionary.

KLIP FOUNTAIN.

In South Africa, North of the Great River, in the Great Namaqua Country 550 miles from Cape Town—called also Bethany.

LONDON MISSIONARY SOCIETY.

1815.

H. Schmelen.

**LATAKOO, MAKOOON'S KRAAL,
& MALAPEETZE.**

Stations in South Africa, about 1000 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

Missions to these places are about to be commenced, by Messrs. Evans, Hamilton, and Barker; with the Native Teachers, Cupido Kakaluk and Kruisman Heikam.

LEICESTER MOUNTAIN.

In the Colony of Sierra Leone, about three miles from Free Town—an elevated spot.

CHURCH MISSIONARY SOCIETY.

Leopold Butscher,
John Horton, } *Schoolmasters.*
Henry Düring, }
Mrs. Horton, } *Schoolmistresses.*
Mrs. Düring, }
John Rhodes, *Native Usher.*

A Grant of 1100 acres of land has been made to the Society on Leicester Mountain. A Christian Institution is there in progress, where Negro Children of various tribes, re-captured from smuggling Slave Ships, are maintained, and receive religious and useful instruction. The Society wholly maintains at Leicester Mountain 200 of these Children, besides 180 more out of the Colony; and many others are placed under its care, at the charge of 5*l.* per annum each to the Government.

D

LICHTENAU.
In Greenland.

UNITED BROTHERN.
1774.

John Conrad Kleinschmidt.
John Jacob Beck.

The Communicants, by the last intelligence, were 455.

LICHTENFELS.
In Greenland.

UNITED BROTHERN.
1758.

John Gottfried Gorcke, J. G. Fliegel,
Michael Eberle.
Communicants, 899.

MADAGASCAR.

LONDON MISSIONARY SOCIETY.

David Jones, Stephen Laidler.

Messrs. Jones and Laidler are intended for this Station, and are expected to embark shortly for the Mauritius; from whence they will proceed to Madagascar.

MADRAS.

The second of the three British Presidencies in India—the seat of an Archdeaconry—on the east coast of the Peninsula—Population 300,000. The Black Town, to the northward of the Fort, is the residence of the Armenian and Portuguese Merchants, and of many Europeans unconnected with Government.

LONDON MISSIONARY SOCIETY.
1805.

W. C. Loveless, Richard Knill.

Mr. Loveless for some years instructed the Youths in the Male Asylum. He now teaches in the Missionary Native Free School, and preaches in a newly-erected Chapel in the Black Town.

CHURCH MISSIONARY SOCIETY.
1815.

John Christian Schnarré,
C. Theophilus Ewald Rhenius,
Benjamin Bailey,
Thomas Dawson,
Rayappen, *Native Catechist.*
Christian, *Native Reader.*

To a Corresponding Committee, formed at Madras, is entrusted the direction of the Society's undertakings in the South of India. The sum of 1500*l.* is allowed per annum; and considerable additions are made thereto by friends on the spot. Mr. Schnarré and Mr. Rhenius have been for some time settled in the Black Town; and have been diligent and successfully employed, in preaching, conversing, the distribution of the Scriptures and Tracts, and in the superintendance of Schools. These Schools contained, by the last return, 37 Protestant Children.
54 Roman Catholic.
41 Heathens of various Castes.

Total - - - 135

Mr. Bailey and Mr. Dawson sailed from this country in the beginning of May. The Corresponding Committee enter with zeal into the objects of the Society. A Seminary for training Native Missionaries is in contemplation. Commodious premises are occupied by the Society.

capable of containing the various buildings requisite for its designs.

The Journals of the Missionaries, printed in our Work, give ample evidence of their activity and prudent zeal.

WESLEYAN METHODISTS.
1816.

W. M. Harvard (appointed.)

Mr. Harvard was appointed to proceed from Ceylon to Madras; but this measure met with some delay on the arrival of the last Methodist Missionaries at that island, it being found expedient to attend to the very pressing calls for labour, particularly in the Jaffnapatam District.

MALACCA.

The chief town in the Peninsula of Malacca.

LONDON MISSIONARY SOCIETY.
1815.

Wm. Milne, C. H. Thomsen,
Walter Hen. Medhurst.

Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a Religious Magazine monthly. Mr. Thomsen is learning the Malay Language. Mr. Medhurst is on his voyage to India; and Mr. Slater is expected shortly to follow, in order to strengthen the Mission at Malacca.

MALTA.

A British Island in the Mediterranean Sea—resorted to by inhabitants of different countries, for purposes of commerce.

CHURCH MISSIONARY SOCIETY.

The Rev. William Jowett, late Fellow of St. John's College, Cambridge, is settled in Malta, as a Literary Representative of the Society. His objects are: the acquisition of information on the state of Religion and of Society, and the best means of its melioration; with the rendering of such assistance as may be in his power to the propagation of Christian Knowledge, by the Press, by Journeys, and by Education.

Another Student is preparing at one of the Universities, by the acquisition of the Eastern Tongues, to enter on this field of labour.

LONDON MISSIONARY SOCIETY.
1811.

Isaac Lowndes.

The late Brazeel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease, the Directors have appointed Isaac Lowndes to succeed him in that Station. Mr. Lowndes left England for Malta in September last.

MEERUT.

A town in the province of Delhi, in India, and about 32 miles N.E. from the city of Delhi—it is one of the principal Military Stations under the Presidency of Beugal.

CHURCH MISSIONARY SOCIETY.
1815.

Permannund, and his Brother, two *Natives*, are here engaged in the service of the Society. The Chaplain on the Station assists and directs them. See, under the head Meerut, in our Foreign Intelligence, an interesting account of Permannund.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles w. of Calcutta—population 80,000.

BAPTIST MISSIONARY SOCIETY.

1819.

Ram-mohun, Native.

A School of 84 Boys is established here. The Scriptures are read, at the houses of many, by the Boys educated in the School. Inquirers are daily increasing. An attempt is making to translate the Scriptures into Goandee.

NAIN.

In Labrador, among the Esquimaux.

UNITED BRETHERN.

1771.

**C. T. L. Schreiber, Tho. Christensen,
George Schmidtman, John Lundberg,
George Knoch, John Peter Stock.**

The Mission prospers. A new Church has been built. The number of Esquimaux who dwell in the Settlement is 166: the Congregation 199, there being 37, including Children, who are allowed, as new people, to reside on the Brethren's land. The Schools are much blessed to the adults.

NEVIS.

An island in the West Indies.

WESLEYAN METHODISTS.

1788.

Calvarley Riley, George Jackson.

Number of Members, 1491. The work is prospering.

NEW HERNHUT.

In Greenland.

UNITED BRETHERN.

1733.

Valentine Mueller, Henry Mentzel.

The Communicants, by the last reports, amount to 356.

In 1731, Hans Egede, a pious Norwegian Clergyman, promoted Christianity in Greenland, under the auspices of the Danish Government.

Couat Zinzendorf, who, in 1731, had seen two Greenlanders baptized by Mr. Egede at Copenhagen, being very anxious for the conversion of the Pagans of that country, the United Brethren established their Mission.

NEW ZEALAND.

Two large islands in the Great Pacific Ocean, lying East of New South Wales.

CHURCH MISSIONARY SOCIETY.

A Settlement has been formed in the northernmost of the two New-Zealand Islands, by the zealous assistance of the Rev. Samuel Marsden, Principal Chaplain of New South Wales. Mr. Marsden sailed in the Brig Active for the Bay of islands, with several Settlers of the Society. At an interview with the Chiefs, a grant of 300 acres of land was made to the Society, at Ranghee Hoo, in the Bay of Islands. It is supposed that there are half a million of people, some say a far greater number, of a noble native character, on the two islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion.

Schoolmaster, Mr. Thomas Kendall.**Lay Settlers, Mr. William Hall, Mr. John King.**

Twenty-five Europeans are settled at Ranghee Hoo.

The sum of 500*l.* per annum is granted to the Rev. Samuel Marsden, and other friends in New South Wales, to be appropriated to the support of the Mission.

NIAGARA.

In Canada.

**SOCIETY FOR PROPAGATING THE GOSPEL.
Robert Addison.****OKKAK.**

In Labrador, among the Esquimaux.

UNITED BRETHERN.

1776.

**Traugott Martin, Benj. G. Kohlmeister,
John S. Meisner, Sam. Sturman.**

The work of Religion prospers. The Congregation consists of 179 persons; besides whom, 109 new people live in the Settlement, making a total of 288 inhabitants.

ORENBURG.

In Russian Tartary—the key to Siberia and Great Tartary.

EDINBURGH MISSIONARY SOCIETY.

1814.

C. Fraser, G. M'Alpine,**Walter Buchanan, a Circasian.**

The Missionaries are acquiring the dialect of the Tartar spoken in and near Orenburg, in order to publish such a revision of the Tartar New Testament, printed at Karass, as may be understood by the Natives. They itinerate among the Kirghisian Tartars, who are Mahomedans by profession, and are settled in tents in the neighbourhood of Orenburg.

PANDUA.

In the district of Silhet, at the north-east extremity of Bengal, 310 miles n. e. of Calcutta, and within a fortnight's journey, on foot, to China.

BAPTIST MISSIONARY SOCIETY.

1813.

John de Silva, Portuguese,**Bhagvat, Native.**

The Missionaries lately visited Hircambo, a small independent State. Much attention was excited. The daughter of the Rajah heard them with pleasure, and invited them to repeat their visit monthly.

PARAMARIBO.

In Guiana, South America, among the Arauwck Indians and Negro Slaves.

UNITED BRETHERN.

1735.

**Thomas Langballe, C. F. Schwarz,
J. G. Buechner, C. E. Graf,**

C. F. Schroeter.

The work of God increases among the Negroes. At the close of 1814, the Negro Congregation consisted of 612 persons, of whom 479 are Communicants.

PARRAMATTA.

A town in New South Wales—about 25 miles w. of Sydney—on the banks of a river of the same name.

CHURCH MISSIONARY SOCIETY.

1815.

The Rev. Samuel Marsden, whose residence is at Parramatta, has established, in conjunction with the other friends of the Society in New South Wales, a Seminary for the instruction of Natives of New Zealand in the simple arts of life, and preparing them to aid the Society's Designs in their own country. Several New Zealanders have been already received.

We shall give a fuller account of this Seminary in an early Number.

PATNA.

A city in the Province of Bahar, in India, 320 miles N. W. of Calcutta—said to contain 500,000 inhabitants.

BAPTIST MISSIONARY SOCIETY.
1812.

— Thompson, (*Country born.*)

Mr. Thompson is able to preach in three languages, English, Bengalee, and Hindoostanee. He appears, by the distribution of portions of the Scriptures, and Tracts in the Hindoe, Persian, Bengalee, and Arabic Languages, to have produced considerable interest and inquiry. A School upon the British System has been established by him, assisted by a lad from the Calcutta School. A very encouraging instance has occurred of the attention excited by the Scriptures. Two Pandits wished to have copies of the Sanscrit New Testament. Not having one, Mr. Thompson offered them the Pentateuch. "Not this book," said they, "but another, in which there are many good things about Jesus Christ, and good words of his: for we have seen and read the book at Pandit Sookrugge's; and when we wanted the book for ourselves, he refused, saying that he had obtained it with great difficulty, and told us to come to you."

PELLA.

In South Africa, in South Namaqua Land, about 500 miles north of Cape Town.
1811.

J. Bartlett, J. Marquard.

Albrecht and his companions having been driven by a lawless plunderer from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by 500 of the Namaquas.

POLYNESIA.

Or the Islands of the Great South Sea.

LONDON MISSIONARY SOCIETY.

OTAHEITE AND Eimeo.
1797.

John Davies,	James Hayward,
William Henry,	Charles Wilson,
Samuel Tessier,	Henry Bicknell,
Henry Nott,	W. P. Crook.

At this first Station of the Society the Missionaries arrived 6th of March, 1797, and were favourably received: they laboured with little apparent success till lately: but after fifteen years' perseverance, there is reason to believe that many are converted. About 700 persons have renounced idolatry, and worship the living and true God. They attend the preaching of the Gospel, and observe the Lord's Day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the School about 660 persons, chiefly adults. Many of the Chiefs are among the number who have renounced idolatry; and the Chiefs of several other islands are desirous of receiving Missionaries.

The following eight Missionaries are now on their passage:

Launcelot Edw. Threlkeld,	David Darling,
William Ellis,	Robert Bourne,
J. M. Ormond,	George Platt,
Charles Barff,	John Williams.

RANGOON.

The chief sea-port of the Burman Empire, in the farther Peninsula of India—about 670 miles S. E. of Calcutta—containing 5000 houses.

AMERICAN BAPTISTS.

Adoniram Judson,
George H. Hough.

In 1807, the Baptist Missionary Society established this Mission, under the care of Felix Carey, one of the sons of Dr. Carey. He made considerable progress in translating the Scriptures into the Burman Language, and obtained permission of the Emperor to set up a press for printing them; but was required, for that purpose, to remove to Ava, the capital, about 500 miles east of Calcutta. Two Stations, it was hoped, would be thus established in Burmah, at the two extremities of the Empire. Mr. Carey expressed his intention of translating the Scriptures into the languages, also, of Siam and Pegu.

But he has now withdrawn from all immediate concern in the Mission, and acts in a medical capacity in the Court of Burmah, having been appointed a Grandee of the Empire.

Before this took place, he had been joined by Mr. Judson, who was sent out to India by the American Board of Missions; but having in India united himself to the Baptist Society, he was placed at Rangoon. The American Baptist Board of Missions have now taken this Mission under their immediate care, and have sent Mr. Hough to assist Mr. Judson.

In March, 1814, the city was reduced to ashes, for the second time since the establishment of the Mission in 1807. The Mission-house and Printing-press were preserved from the flames.

See under the head Rangoon, in the Foreign Intelligence, a recent communication from Mrs. Judson.

REGENT'S TOWN.

A town of recaptured Negroes, in the Colony of Sierra Leone—population about 1100.

CHURCH MISSIONARY SOCIETY.

1816.

Schoolmaster and Schoolmistress,

Mr. and Mrs. Johnson.

Mr. and Mrs. Johnson, sent out by the Society, have been appointed to this Station by the Colonial Government, with government salaries. There are 100 Children and 51 Adults in the Schools.

RODEZAND.

In South Africa, in Tulbagh District, about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.

1804.

Ariel Vos.

ST. BARTHOLOMEW.

An island in the West Indies.

WESLEYAN METHODISTS.

1788.

Daniel Hillier.

Number of Members, 541.

ST. CROIX.

An island in the West Indies.

UNITED BRETHREN.

FRIEDENSBERG.

1733.

Matthew Wied.

FRIEDENSFIELD.

1733.

FRIEDENSHAL.

1733.

— Huenerbein, J. Sparmeyer,
— Hoyer, J. C. Lehman,
— Jessen.

ST. DOMINGO.

An island in the West Indies.

WESLEYAN METHODISTS.

PORT AU PRINCE.

1816.

John Brown, sen. James Cates.

To that part of the island which is under the Presidency of Petion, the Committee have appointed two Missionaries, the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the want of Ministers, and the general desire of the people to be assisted in their religious concerns, were circumstances which seem to give to this new enterprise the sanction of a Providential Designation, and afford great hope of the happiest results.

ST. EUSTATIUS.

An island in the West Indies.

WESLEYAN METHODISTS.

William Shrewsbury.

ST. JAN.

An island in the West Indies.

UNITED BRETHERN.

BETHANY.

1741.

EMMAUS.

1741.

ST. CHRISTOPHER'S.

An island in the West Indies.

UNITED BRETHERN.

BASSE TERRE.

1774.

C. F. Procop, C. F. Berg.

WESLEYAN METHODISTS.

1787.

George Johnston, Jeremiah Boothby,
William White, Thomas Blackburn.

Number of Members, 2999. The prospects are encouraging.

ST. THOMAS.

An island in the West Indies.

UNITED BRETHERN.

NEW HERNHUT, and NIESKY.

1732.

John Gottfried Haensel, J. G. Ramsch.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labour, two of the United Brethren, Leonard Dober and Tobias Leopold, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

ST. VINCENT'S.

An island in the West Indies.

WESLEYAN METHODISTS.

1787.

Thomas Morgan, Wm. Crossecomb,
Wm. Coultas.

Number of Members, 2910. The prospects of the Mission are very encouraging. There are many

small Islands in the neighbourhood, some of them containing upwards of 1000 inhabitants, which have no Christian Teacher, nor any Public Worship.

SANDUSKY CREEK.

A Station among the Delaware Indians, in North America.

UNITED BRETHERN.

1734.

John Joachim Hagen.

During the war between Great Britain and America, this Congregation was exposed to many dangers and sufferings.

SAREPTA.

In Russian Tartary, near Czaritzen, on the Wolga—the high road from St. Petersburg to Persia, by Astrachan.

UNITED BRETHERN.

1765.

The Brethren formed this Mission with a view to evangelize the Calmuck Tartars, and other Heathen Tribes in those vast regions, by addressing them when they might visit Sarepta, and by opening a School for their Children.

But little success has attended their labours; though their exertions have been great and persevering, and equal to those of any of the Brethren's Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the Steppes, (immense plains covered with long grass). They omitted no opportunity of preaching to them Jesus; directing them, from their numberless idols and wretched superstitions, to the only true God, and to the way of life and salvation; but, though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the main horde, or tribe, quitted those parts.

Finding that nothing was likely to be effected among the Calmucks, the Brethren turned their attention to the education of Heathen Children; and, having, in 1808, ransomed four Girls of the Kirgise Nation, they had the satisfaction to see them grow up in the fear of the Lord. They were baptized in 1810. A poor Calmuck Woman also, left to perish on the road, was some years ago brought into the Settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized; she departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German Colonists living on the Wolga; and, by God's blessing, were made useful to them, Ministers of the Gospel were provided for most of the Colonies, by their instrumentality.

Very lately, the Brethren have renewed their attempts to awaken the Calmuck Tribes. Two Brethren, John Gotthied Schill and Christian Hübner, left Sarepta for this purpose, in May 1815; and settled with the Torzutsk Horde, by whom they were well received. The London Missionary Society assisted this design by a liberal benefaction.

SERAMPORE AND CALCUTTA.

Serampore is a Danish Settlement, about 15 miles N. of Calcutta, on the western bank of the Hoogley.

1799.

Missionaries:

Drs. Carey and Marshman; Messrs. Ward, Lawson, Eustace Carey, Leonard, and Yates; with Messrs. Randall and Penny, on their voyage; besides William Smith (Country born); and the Natives, Sebukrama, Ncelo, Jahans, Petrusse, Kanta, and Cait'hano.

The principle on which the Missionaries agreed

to act was, "that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the Mission."

It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-office, have each contributed considerably more than 1000*l.* a year to the undertaking.

The premises occupied for the Mission cost near 4000*l.* sterling; were purchased at three different times; and are vested in the Missionaries, as trustees for the Society. They contain dwelling-houses for the Missionaries, School rooms, and a spacious Hall for public worship; also a Printing-office, in which ten presses are constantly employed; a Type Foundry; in which are cast types for the greater part of the Eastern Languages; and a Mill for making Paper, which is expected to cost 10,000 rupees, or 1250*l.* sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this Station the Translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian Public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number; affording a prospect of the most important advantages to the immense population of Asia.

At this Station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies; besides which, they conduct a charity-school upon the Lancasterian, or British, System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sanscrit, Bengalee, and Sahrattie in the College of Fort William, and his colleagues having frequent occasion to be at Calcutta, they were invited to preach there in a private house.

Since then, a commodious place of worship has been erected at nearly 4000*l.* expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmen, Portuguese, Armenians, and Europeans have been added to the Church; and several Native Converts of good talents are employed in preaching from house to house, and in different parts of the city.

At Calcutta, a School-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts, one for boys, and the other for girls; where they are taught to read the Scriptures in the Bengalee and English Languages, also writing and accounts, on what is now termed "the British System." The objects of the "Benevolent Institution" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society), of Armenians, Hindoos, Mussulmen, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets, in all manner of vice and wretchedness. Nearly 500 are already on the books of the School. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this School voluntarily went with Mr. Thompson to Patna, and there established a School for Native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where Schools on a similar principle are opened. At Ildanga also, about ten miles west of Serampore, and at Vidjuvattee, a large village lying between them, Schools have been opened.

These Schools, and others at different Missionary Stations, are so conducted as to render a Christian Teacher unnecessary: "Heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the Schools the Scriptures are taught, Heathens thus become the instruments of instructing Heathen Children in the principles of Christianity.

SIERRA LEONE.

A colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.

The Society's Missionaries have, for many years, supplied the Chaplaincy of the Colony. The Rev.

William Garnon, an English Clergyman, has been appointed to this Station; for which he sailed, with Mrs. Garnon, some months since. On the representation of his Excellency Governor Mac Carthy, seconded by the proposal of the Society to bear a portion of the expense, Government have agreed to enlarge the number of Chaplains. The whole Colony will be divided into Parishes, and proper provision made for the Christian Instruction of the inhabitants.

The Assistant Secretary of the Society, the Rev. Edward Bickersteth, on his return from a visit paid last year to its Settlements, presented a Report, to which we refer for full information respecting the present state of the Colony and of the Society's Missions.

See in this List, under the heads—*Free Town, Congo Town, Kissey Town, Leicester Mountain, and Regent's Town.*

SIRDHANA.

The capital of a small independent territory, near the Punjab, or country of the Sieks, about 920 miles n. w. from Calcutta, and 200 from Agra.

BAPTIST MISSIONARY SOCIETY.

1813.

John Chamberlain.

Mr. Chamberlain established this Mission in 1813, at the request of the Prime Minister of Her Highness the Begum Sumroo, by whom he was favourably received. Five Schools are established for teaching Persian and Hindoostanee. The Gospel has been preached, and the Scriptures dispersed, at Delhi; and also at Hurdwar, where 100,000 pilgrims of different nations were assembled. See, under the head of Sirdhana, in our Foreign Intelligence, some recent information.

SOMMELSDYK.

In Guiana, South America.

UNITED BRETHERN.

1735.

J. Daniel Lutzke, T. Bliit.

The Negro Congregation consists of 89 persons, of whom 30 are Communicants.

SPRING PLACE.

A Station among the Cherokee Indians, in the State of Tennessee, in North America.

UNITED BRETHERN.

1735.

John Gambold, Michael Jung.

Many pleasing proofs of the fruits of the Missionaries' labours have appeared among the young.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

CHURCH MISSIONARY SOCIETY.

1802.

J. Bakker.

SURAT.

A large city on the western side of the Peninsula of India, to the north-east of Bombay, said to contain 600,000 inhabitants. The Hindoos are numerous. The Parsees, of whom there are 12,000, are active, and eager after gain. The

Mahomedans, Brahmins, Jews, and Armenians, are all in a low state.

Schools taught by Native Catechists, who receive support from the Society; but he is said to have left his station.

BAPTIST SOCIETY.

1812.

Carapeit Aratoon, Armenian.

Carapeit Aratoon is, by birth, an Armenian. His father's father was an Armenian Clergyman, and was born near Mount Ararat. After encountering many difficulties in Persia, his grandfather and father settled at Bussorah, where he was born. No person is admitted to the sacred office in Armenia, unless he can trace his ancestors to the tenth or twelfth generation. This Carapeit could have done. He speaks Turkish, Arabic, Persian, Guzaratee, Beengalee, Portuguese, Hindoostanee, Armenian, and English; but the last three better than the rest. He first settled at Bombay; but removed to Surat, where his wife was born, and itinerates through the provinces. He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and is said to comprise 100,000 persons: they affirm that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat: it is not numerous: they sing Hymns, far superior to the Heathen Hymns: they equally oppose Idolatry and Mahomedanism. Carapeit distributes books, and has preached to thousands; but mourns his present want of success. "Oh!" he exclaims with simplicity, "that I may see some of the Idolaters in this country, sitting close to the feet of Jesus our Lord!—then I may die!"

LONDON MISSIONARY SOCIETY.

1815.

James Skinner, Wm. Fyvie.

Mr. Donaldson will soon embark to reinforce this Mission.

TANJORE.

A city in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

John Caspar Kolhoef.

At this place the illustrious Swartz laboured. The return for the year 1813 is:—Baptized, 65 Children and 111 Heathens: Communicants, 706: Received from the Popish Communion, 7: Marriages, 31: Funerals, 53.

The Society's Missions are assisted by the following Country Priests, who have received Lutheran Ordination:—

Sattianaden, Nanaperagason,
Adeykalam, Abraham.

THEOPOLIS.

In South Africa, about 600 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1814.

J. G. Ullbricht, D. Verhoogd, *Native.*

TINEVELLY COUNTRY.

A district near Cape Comorin, in the Indian Peninsula.

1805.

Charles Mead, Samuel Render.

Mr. Ringletaube preached in six or seven churches lately erected by him, and superintended several

TRANQUEBAR.

In the Southern Carnatic, in the Peninsula of India.

ROYAL DANISH MISSION COLLEGE.

1705.

Augustus Caemmerer, — Schreivogel.
Savarayen, *Country Priest.*

The Royal Danish Mission College established the first Protestant Mission in India, at this place, in 1705. Here Ziegenbalg translated a great part of the Bible into Tamul; himself and associates being honoured with the patronage and correspondence of George I. of England, Frederick IV. of Denmark, Archbishop Wake, and other distinguished personages. The printing-press established here has furnished many valuable Christian Works to the adjacent countries. The late Dr. John, whose plan of Free Schools is likely to be so beneficial to India, laboured at this Station.

The Tranquebar Mission includes near 500 Communicants.

CHURCH MISSIONARY SOCIETY.

The support of the School Establishments of the late Dr. John has fallen almost entirely on the Society. Dr. Caemmerer, the successor of that venerable man, makes regular reports to the Society of the state and progress of the Schools. At the close of 1815, the total number which had been admitted amounted to 2179, of whom 956 were then under education. The Schools were 23 in number, fixed in various Stations, under the care of 35 Teachers. There is every prospect of obtaining, by the Divine Blessing, a supply of Native Teachers and Missionaries from the elder youths: one School being specially appropriated to that object.

English and Tamul Schools:

5 Stations, supplied by 9 Teachers.

Tamul Schools:

8 Stations, supplied by 15 Teachers.

Tamul Free Schools, for the Pariah Caste:

10 Stations, supplied by 11 Teachers.

THE CHRISTIAN KNOWLEDGE SOCIETY has granted 50l. in aid of these Schools, and a quantity of School Books and Stationery.

TRAVANCORE.

A Province at the south-western extremity of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.

1816.

Thomas Norton.

Major Munro, the Company's Resident, has erected a College at Cotym, for the instruction of the Syrian Christians. The Rev. Thomas Norton, one of the Society's Missionaries, is appointed, at Major Munro's desire, to assist in his plans, who promises his most cordial support and aid. Mr. Norton was accordingly to proceed, without delay, from Ceylon, and to be fixed at Quilon, in order to obtain a knowledge of the Malayalm Language, and of the peculiar usages of the Syrian Christians.

TRINIDAD.

An island in the West Indies.

WESLEYAN METHODISTS.

1788.

Abraham Whitehouse.

Number of Members, 330.

LONDON MISSIONARY SOCIETY.

1809.

Thomas Adam.

Mr. Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

TRICHINOPOLY.

A town in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

Christian Pohlé.

The return for 1813 is—Baptized, 21; Received from Popery, 5; Communicants, 229; Scholars, 60; Tamil Congregation, 336; Portuguese and Half-caste, 130.

VANDERWALT'S FOUNTAIN.

Called also Thornberg—in South Africa—in the Bushmen's Country—about 500 miles from Cape Town.

1814.

Erasmus Smith, J. Goeyman, *Native*.**VANS-VARIYA.**

A Station about 50 miles n. of Calcutta.

BAPTIST MISSIONARY SOCIETY.Tarachund and Mut'hoora, *Natives*.

Tarachund supports himself as a writer, as his companion does by teaching school. Tarachund has composed a number of Bengalee Hymns, to be printed and dispersed over Bengal. Some of the School-boys are so well instructed in Christianity, as to refute the arguments of the idolaters who visit the School; and some of them explain the Scriptures with much intelligence.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1727.

Charles Wm. Pæzold.

Here the eminent Gerické formerly laboured.

VIRGIN ISLANDS.

group of Islands in the West Indies.

WESLEYAN METHODISTS.

1788.

James Whitworth,

John Raby,

Stephen Swinnyard.

It deserves to be remarked, that even the Slaves who had received Christian Instruction at Tortola, armed to defend the island against French Invasions, at the request of the Missionary, whose assistance had been earnestly required at that crisis: a proof of the political benefit arising from the encouragement of Missions.

Number of Members in Tortola and the Virgin Islands, 1792: yet, in Tortola, there are unfavourable circumstances, many Members having been excluded. Better days are anticipated.

VIZAGAPATAM.

A town of the Northern Circars, on the east coast of the Peninsula of India, containing about 20,000 inhabitants.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, Edward Pritchett,
James Dawson.

Here Messrs. Cran and Des Granges, Missionaries, began the Translation of the Scriptures into the Telinga: three Gospels are already printed, and now circulating by Anandarayer, a converted Brahmin; and other parts of the Bible are in progress. Schools are also established here, with the prospect of great good being done to many Native and Half-caste Children.

YONGROO POMOHO.

In Western Africa, opposite Sierra Leone, across the river—a Station among the Bulloms.

CHURCH MISSIONARY SOCIETY.

1812.

Gustavus Reinhold Nyländer,
John Brereton Cates, *Schoolmaster*.
Stephen Caulker, *Native Usher*.

Mr. Nyländer, who had supplied for several years the office of Chaplain of Sierra Leone, established this Mission in the close of 1812. He has translated several books of the New Testament into Bullom, with the Morning and Evening Services, and has compiled Elementary Books for teaching the Bulloms their own tongue.

Fifty Native Children are here maintained and educated. Mr. Cates has just sailed to assist Mr. Nyländer, by which he will be enabled to make excursions among the Natives, by whom his character and proceedings are held in high estimation.

ZUREBRACH.

In South Africa, about 130 miles from Cape Town—sometimes called Caledon, from the Caledon Institution established at this place.

LONDON MISSIONARY SOCIETY.

1811.

John Seidenfaden, Michael Wimmer.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

GLoucestershire Association.

THE friends of the Society in Gloucestershire have had in view, for some time, an Association for that County, in aid of the Church Missionary Society.

The Festival of Epiphany was selected by the Bishop of Gloucester as a peculiarly appropriate season for carrying their desires into effect. The Secretary, the Rev. Daniel Corrie, and the Assistant Secretary, attended.

Preparatory to a Public Meeting, Sermons were preached on the Sunday preceding the 5th of January, at St. Michael's Church in Gloucester, by Mr. Corrie; at Stroud, and at Painswick, by the Secretary; and at Cheltenham, by the Assistant Secretary.

On the following Monday Morning, being Epiphany Day, his Lordship preached an able and impressive Sermon, at the Church of St. Nicholas, from Isaiah lx. 1. *Arise! shine: for thy light is come, and the glory of the Lord is risen upon thee.* This Discourse was particularly calculated to awaken Churchmen to the duty of supporting Missions. Immediately after the Service, the Meeting was held in the Shire Hall.

The Bishop having been unanimously called to the Chair, stated the object of the Meeting; expressing his hope that the grand and laudable design of the Church Missionary Society had already a strong prepossession in the hearts of the present assembly. He thought that the respectable names at the head of the Institution would be

a sufficient security to the Public, that nothing but good could be intended, or would be attempted.

His Lordship then introduced the Assistant Secretary, who detailed the particulars of his recent visit to Africa; and the Rev. Daniel Corrie, who stated, with his usual happy simplicity, what he had seen in India.

The Rev. Robert Clifton, Wm. Montague, Esq. and the Rev. Richard Raikes, the Rev. Edward Mansfield, the Rev. S. C. E. Neville, and the Rev. Charles Jervis, severally made or seconded motions for the formation of the Association, and the appointment of Patrons, Officers, and a Committee.

The Rev. Henry Campbell, seconded by the Rev. John Williams, moved a vote of thanks to the Clergymen who had preached for the Society. The Secretary acknowledged these thanks; and the Rev. John Kempthorne moved, and the Rev. Michael Wyatt seconded, a vote of thanks to the Magistrates of the County for the use of the Shire Hall.

We regret that our limits preclude the possibility of giving a detailed account of the address's of the several Speakers.

The Meeting being about to close, the venerable the Archdeacon of the Diocese, in proposing the thanks of the Meeting to the Right Reverend Chairman, expressed his concurrence in the object of the Society, and his gratification in witnessing the sentiments of the Meeting.

The motion of the Archdeacon was seconded by Robert Branshy

Cooper, Esq. who expressed the obligation of the County to his Lordship, for bringing forward, recommending, and patronizing the claims of so excellent an Institution.

His Lordship concluded the business of the Meeting by a general summary of the SPECIAL grounds on which the Church Missionary Society appeared to him to deserve, and, if he might so speak, to demand the support of the present assembly. If it had been satisfactorily shewn, that, as Christians, we are bound to obey, according to our means and in our sphere, the command of Christ, *Go ye into all the world, and preach the Gospel to every creature*; a command originally addressed to the Apostles, but, obviously, by the words that immediately follow, extended to Christians in every age and every climate, *Lo! I am with you always, even unto the end of the world*—if it had been forcibly demonstrated, that, as Britons, endowed with such peculiar Christian Privileges, favoured with such superior opportunities, and urged by such uncommon calls to gratitude and service, we are, above all other nations, constrained to engage in this cause, press forward, and take the lead in this work—if it had been clearly and affectingly proved, that, as Churchmen, who cannot but believe their own communion affords the most ample means of grace, and who pray yearly, monthly, daily, that the saving health of God may be extended to all nations, and that Jews, Turks, Infidels, and Heretics, may be brought into one fold—we cannot but acknowledge a special call for us to step forward, and march in the very front of the company of Preachers. If we cannot but con-

cess the irresistible force of these obligations as Christians, as Britons, and as Churchmen, we shall surely own, and comply with the claims of the Church Missionary Society, as above all others pre-eminently calculated to satisfy our conviction of duty, and fulfil our expectations of success. The two Societies in any manner professedly engaged in this cause, in connection with the Church, deserving as they are of every respect on account of their motives and operations, cannot, as has been ably shewn, from their limited objects, and the diversion of the far larger part of their funds to other laudable purposes, be considered as accomplishing what we ought or what we must desire to attempt in this cause.

His Lordship proceeded to state, that he thought it his duty to point out, in addition to the above observations, this especial characteristic distinction in favour of its claims—that the Church Missionary Society alone had succeeded in obtaining regularly-ordained Ministers of the Church of England for its Missions: four or five are already in active labour in the East Indies, and four times that number are preparing to enter, in our Apostolical Communion, upon the blessed career of an Evangelist. Without any invidious comparison with our most venerable and excellent Society for Promoting Christian Knowledge—the parent, as she may be said to be, of public religious charity amongst us—a Society to which, his Lordship stated, he had belonged from his earliest admission into Orders, and whose cause he advocated, perhaps every year, from the pulpit and elsewhere—without any attempt to depreciate such a

Society, he could not help, on these particular grounds, recommending the Church Missionary Society to the distinguishing support of all who take a deep interest in this particular branch of Christian Beneficence, and whose love for the Church of England ever leads them to wish for her extension, her increasing honour, and her universal pre-eminence.

His Lordship concluded with a forcible entreaty, that, to their contributions, the assembly would add the exercise of their influence among their absent friends; and, above all, their prayers for a blessing on this glorious cause, its objects, and its instruments—on all who, loving the Lord Jesus Christ in sincerity, wish to make his light known and precious to every man that cometh into the world.

About thirty Clergymen were present at the Meeting. With some sums previously raised in the County, particularly at Newland, where an Association has existed several years, about 250*l.* will be the first-fruits of this Association. The Dean of Gloucester presented a Benefaction to the Parent Society.

The following are the names of the President, Vice Presidents, Treasurers, and Secretaries:—

President:

The Hon. and Right Rev. Lord Bishop of Gloucester.

Vice-Presidents:

Right Hon. Lord R. H. E. Somerset, M. P.

Sir B. W. Guise, Bart. M. P.

Howard Molineux, Esq. M. P.

Edward Webb, Esq. M. P.

The Venerable the Archdeacon of Gloucester.

Sir Samuel Wathen, Knt.

Sir Paul Baghott, Knt.

R. B. Cooper, Esq.

T. Estcourt, Esq.

Treasurers:

Messrs. Turner, Morris, and Co.

Secretaries:

Rev. John Kempthorne, B. D.

Rev. John Williams, B. D.

Mr. John Mountain.

SERMONS AT WORCESTER BY THE REV. D. CORRIE.

The Rev. Daniel Corrie proceeded from Gloucester to Worcester, where he preached on Sunday, Jan. 12th; in the morning at St. Nicholas's, and in the evening at St. Martin's. No collections were made on this occasion: but it was the object of Mr. Corrie's discourses to recommend the establishment of an Association for Worcestershire, as soon as circumstances will admit.

We copy the following passage from the Worcester Journal:—

Mr. Corrie's statements respecting idolatry and superstition, the ignorance and vice of the Natives of India, and the unnatural acts of cruelty and murder, which, in conformity with their false notions of religion, they committed, were confined chiefly to what had come under his own observation; and were calculated to excite in the breast of every sincere Christian an earnest desire that these millions of our fellow-creatures might be brought out of this dreadful state of darkness, into the glorious light of the Gospel of Jesus Christ. We heartily wish success to exertions for the conversion of the Heathen to the Christian Faith; and we trust, that when a Society is formed in this city, it will meet with liberal and extensive support.

ANNIVERSARY OF THE SOUTH COLLINGHAM BIBLE, CHURCH-MISSIONARY, AND JEWS' ASSOCIATION.

In our Number for February, 1816, page 47, we reported the formation and Regulations of this Association. The Rev. R. W. Sibthorp, M. A. preached Sermons in its behalf, on the 12th of January; at Langford in the morning, and at South Collingham in the afternoon. The Annual Meeting was held at South Collingham, on Monday evening, the 13th, in the

Church, the only place capable of containing the number who attended. The Reverend Joseph Mayor, the Rector, presided. The Rev. John and Joseph Jowett, R. W. Sibthorp, Henry Clark, and others, addressed the Meeting. Upwards of 70*l.* has been raised during the last year.

Lord Grey, son of the Earl of Stamford, has accepted the office of Patron.

This Association, which is now, through the blessing of God, well established, has far exceeded the warmest expectations of its friends.

RISELEY BRANCH ASSOCIATION.

A Penny Association, in aid of the Bedfordshire Church Missionary Association, was formed, in April last, at Riseley, near Bedford, by the Curate, the Rev. J. W. Niblock. Between forty and fifty persons, chiefly labourers and school-children, cheerfully subscribe their weekly pence. We heartily wish that all friends to the Society and its objects, where efforts cannot be made on a larger scale, would *Go, and do likewise.*

DEPARTURE OF TWO SCHOOLMASTERS FOR SIERRA LEONE.

Unavoidable circumstances have hitherto prevented the Committee from taking any further steps, since the sailing, in March last, of the four Schoolmasters and their wives, to comply with the earnest calls for help in the African Mission. They have, at length, been enabled to send two more Schoolmasters, Englishmen, to supply, in some measure, the pressing wants of the Colony.

A Special Meeting of the Committee was held on the 2d of January, for the purpose of furnishing these Schoolmasters, Mr. John Brereton Cates, and Mr. David Brennand, with suitable instruc-

tions. They have since given a written reply to these Instructions, manifesting much humility, a due counting of the cost, and an entire dependence upon God their Saviour.

They embarked at Gravesend, on the 14th of January, on board the Echo, Capt. Rowe, who carried out the Schoolmasters and their wives last year.

Mr. Cates is appointed to assist Mr. Nyländer, at Yongroo Poinoh; and Mr. Brennand to enter on a new Station at Congo Town, in the Colony.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE following account of the formation of a New Missionary Society is extracted from the General Baptist Register.

Considerable attention to the subject of Missions to Heathen Nations has, for some time past, been excited in different parts of the New Connection. The Lincolnshire Conference, after repeated discussion, concluded, that it would be more prudent, in present circumstances, to assist the Particular Baptist Mission, than to attempt a separate one. But the Church at Nottingham, roused by some local circumstances, became more sanguine in the cause, and ventured to commence a subscription. They likewise recommended the subject to the consideration of the Midland Conference; and that Meeting addressed a note to all the Churches in the Connection, requesting them to attend to the subject, and send their Representatives, properly instructed, to discuss it at the ensuing Association.

The subject was accordingly brought before the Association at Boston, in the form of a Case from the Midland Conference; and, after considerable deliberation, it resolved unanimously, "That this Association heartily approves of a Foreign General Baptist Mission; and recommends it to the friends of the measure, to form themselves immediately into a Society, for

the prosecution of this important object."

Encouraged by this Resolution, several meetings were held in the intervals of the business of the Association, which were respectably attended. At these meetings a Society was formed, under the designation of "THE GENERAL BAPTIST MISSIONARY SOCIETY;" and a number of Regulations, respecting its object and the means of pursuing it, were cordially adopted. Mr. R. Seals, of Nottingham, was requested to act as Treasurer, and Mr. J. Pike, of Derby, as Secretary, for the ensuing year: and a number of friends, in various parts of the kingdom, were chosen as the first Annual Committee, "to diffuse information on the subject; to solicit subscriptions and donations, preparatory to the ulterior objects of the Society; and to watch those leadings of Providence, which may direct to the scene of future

operations, and point out men suited to the work." The zeal and liberality displayed at these meetings were highly encouraging, and afford good ground to hope well of the future success of this institution.

As the Committee will doubtless take prompt and effectual methods to make known the formation, nature, and regulations of this Society to every Church in the New Connection, we say no more at present. But, as the noble efforts made by others, for carrying the Religion of Jesus to the benighted nations of the Heathen, have always claimed the peculiar attention of the Editor of this Miscellany, it will certainly afford him greater pleasure to record the progress and success of the General Baptist Mission in the General Baptist Register; and he trusts that the transactions of this newly-formed Society will give additional interest to his future numbers.

Foreign Intelligence.

INDIA.

BISHOPRIC OF CALCUTTA.

• PRIMARY CHARGE OF THE BISHOP.

THIS important document has recently been published in England. It was delivered at Calcutta, Dec. 7, 1815; at Madras, Jan. 11, 1816; and at Bombay, June 13, 1816. It brings before us points of the first importance, respecting the state and progress of Religion in India. We regret that we are confined by our limits to a brief view of its principal topics.

Admitting the existence of peculiar difficulties in the duties of the Clergy in India, arising out of the difference which subsists between the condition of Christianity in that country and the order and stability which it has long attained in England, the Bishop reminds them, that the just conclusion is the necessity of a ready and conscientious co-operation under one

Head; and adds, for their encouragement,—

We have no natural impediments to contend against, but the manners and habits incidental to an enervating climate: and yet there is no region on the earth, where the Religion of Jesus, if due care be taken to plant and to water it, will not flourish. The most dissipated city of the East became one of the earliest and most distinguished seats of the Gospel. We know that *the Disciples were called Christians first at Antioch*; and that a branch of the Church of Antioch has subsisted for centuries, under every discouragement, amidst the mountains of Malabar.

The enforcing of Order and Discipline, under the peculiar circumstances of the Clergy in India, being at once a matter of necessity, and yet of delicacy and difficulty, His Lordship has enlarged on this subject; and urges it, in various parts of the Charge, in a manner which cannot fail, we would hope, to draw forth the hearty co-opera-

tion of every sincere and enlightened friend of the Established Church in India.

Of the Constitution of the Church of England, his Lordship observes :—

Its government and discipline originally emanate from higher authority than any human enactments, or the power of Princes; even from the Word of God, and the promises of Christ, and the practice of his Apostles: its Liturgy and its Articles, though of human composition, are yet interpretations of Scripture by persons, to whom was committed the Ministry of the Word: and the Rubric, which it has framed to preserve a decency and propriety of worship, and the Canons, by which it has provided for its government, are the results of Piety and Experience applied to these particular subjects: the part which the State has taken in these proceedings, has been only to adopt and to sanction them, and to secure to the Clergy, who teach in conformity with such principles, the emoluments, which a Christian State will appropriate to the maintenance of the Gospel, together with certain immunities and honours, to uphold them in the eyes of the world.

On the subject of the extension of the Gospel, the Bishop remarks :—

We are aware that this is a topic, from the mere mention of which some persons shrink with alarm: and unquestionably, if we could be supposed to cherish the thought of propagating Religion by force, not only ought the subject to be proscribed by common consent, but the idea should be rejected with horror. We bless God, however, that persecution on account of Religion is alike abhorrent from the Faith of Protestants and the temper of the times: the only armour of an offensive kind, in the Christian Panoply, is the *Sword of the Spirit, which is the Word of God*. But if, in the general dissemination of knowledge, the excellence of Christianity should be more fully displayed—if a faithful and affectionate exhibition of the Truth, as it is in Christ Jesus, should impress the minds of some, who cannot discover either the grounds of their

present Faith, or the reasonableness of their Worship—or if a strict attention to Divine Ordinances, and to Christian Duties among ourselves, should produce the effects which so abundantly followed it in the early ages of the Gospel, and should bring in willing converts to Christ, I know not that *any man can forbid water, that these should not be baptized*. And the Prophetic Word enjoins us to look to such an event, though it has not defined the precise mode or the time of its accomplishment. In this view, then, the Church in India may be only in its infant state: it may be destined to receive gradual, yet continual accessions of strength; and it may ultimately, in the unseen methods of Providence, be made the means of dispensing knowledge and consolation to the descendants of millions, who are yet without its pale.

His Lordship anticipates the time, in the future extension of Christianity in the East, “when all diversity of practice or opinion shall gradually subside in the doctrine and discipline of the Church.”

Should that day arrive, it will be a day of high honour for the Church, as it will unquestionably be connected with the revival and prevalence, in the great body of her members, of that heavenly spirit which lived in her Founders, Martyrs, and Confessors; for, by no other means, will she secure that measure of the Divine Presence and Favour which such a state implies, or conciliate to herself the discordant sentiments and alienated affections of those who separate from her.

The Bishop forcibly remarks on this subject :—

Supposing that, in the plan of Providence, other means should be chiefly effectual in disseminating the Truth, if the Doctrines of our Church are ultimately to be received as the preferable interpretation of Scripture, they must be diligently and consistently inculcated; and if her Discipline

is to be the model, it must be exhibited in all its strength.

In offering you, however, these remarks (his Lordship observes), I am duly mindful, that I am not addressing Missionaries, but the Stationary Ministers of an Established Church. I might, indeed, by reverting to an Act of the Legislature in the reign of King William, recognise the two characters in unison: it was then enjoined, that "such Ministers as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos, who should be servants of the Company or of their Agents, in the Protestant Religion:" and, among the Missionary Proceedings of the present day, I have met with none which have been conducted with a happier combination of zeal and judgment, than one of your own body has displayed.

His Lordship directs his Clergy, in a Note, to the revered and beloved name of CORRIE, of Agra; and the weighty testimony thus borne to the proceedings of our friend, cannot fail to encourage the Members of the Church Missionary Society in particular, and to stimulate other Chaplains and the Society's Missionaries to follow in the same career.

In reference to the ordinary Duties of the Clergy in India, the Bishop remarks:—

The model which I would propose to you, is that of the English Parish Priest: the guardian of morals—the instructor of youth—the comforter of the afflicted—the promoter and director of works of Charity and Love—and the guide of all, who are entrusted to his charge, in the way of peace. And I anticipate every objection arising from the different state of Society and the circumstances of the country, in the reply, that this is still the standard, to which you should endeavour to make all difficulties gradually yield.

His Lordship anticipates the happy influence of such a character on the persons committed to his charge: but adds—

These remarks suppose you to be animated with a sincere desire of doing good: they suppose you to be attentive to the spiritual and temporal wants of your people; to be vigilant observers of every thing which is amiss; and, in short, to have your hearts in the work of your Holy Calling.

The attention of the Clergy is then particularly called to the state of the Military, and the establishment of Regimental Schools, on the National System; in furtherance of which and similar objects, they may derive effective assistance from the Diocesan and District Committees of the Society for Promoting Christian Knowledge, now established at the Presidencies.

Some judicious remarks follow, on the Studies most appropriate to the situation of the Clergy; particularly the investigation, in Bingham's Christian Antiquities, of the circumstances of the Primitive Clergy, which were not essentially different from those of the Clergy now in India, being "the Pastors of very small flocks surrounded by Pagans, with whom they were obliged to have frequent intercourse, and toward whom to observe the greatest circumspection."

The following passage touches most forcibly on the peculiar dangers of European Residents in India. To attain the object so ably urged therein on his Clergy, the Bishop recommends to their particular attention, the Evidences of our Faith, as displayed in the writings of Grotius, of Stillingfleet, of Leslie of Lardner, and of Paley.

Another study, which I would particularly recommend to you, is that of the EVIDENCES OF CHRISTIANITY. The flimsy Scepticism, which prevailed in England some years since, among those who knew little of Religion, except from cavils and objections, is, I have reason to apprehend, not wholly unknown in India: and it is possible that even a learned Divine, whose studies have proceeded upon a conviction long since established, that the Gospel came from God, may not be always prepared to convince the gainsayer, or to meet a fallacy with all the force of truth. But it is not, perhaps, to the mischievous zeal of Deists in Europe, that we should ascribe all the Scepticism, the symptoms of which may be detected in India. There are circumstances attending a long residence in this country, which, without any extrinsic aid, must operate against a clear and decided belief of Revelation. The total disuse of public worship, not unfrequently occasioned by necessity, might of itself be thought sufficient to create Indifference: but when persons, who see little or nothing of their own religion, are almost daily spectators of the rites of Superstition;—when they are told, that it has descended, with all its usages, from the most remote antiquity;—when they observe, that millions appear to believe in it, and rigidly adhere to its injunctions, and that these are generally regular in their lives, and peaceable in their deportment;—when extravagant commendation is given to passages in their Sacred Books, as conveying no unworthy notions of the Creator;—and when the mind is called to witness the various ways, in which men do homage to the Supreme Being;—in such circumstances, it certainly requires a deeper acquaintance with the true state of the question than is usually to be expected, to be proof against inferences which are formed almost imperceptibly, and which, we know, have sometimes led to opinions avowedly hostile to the exclusive claims of the Gospel. It is not considered, that Antiquity is not even presumptive evidence of Truth, besides that it is not peculiar to one mode of Faith;—that millions may be kept in error, where knowledge is proscribed and forbidden;—that the peace of human societies is by no means the only,

or the ultimate object of True Religion, and that Morals are not merely something negative, but are a positive and active compliance with the authenticated will of God;—that sublime conceptions of the Deity are attainable without Inspiration; and that when they are blended with the absurd fancies of a disgusting Mythology, it may well be suspected, that both have not been derived from a common source;—and that, after all, the Evidences of Christianity are peculiarly its own: I allude, not merely to Prophecies, nor to Miracles, nor to the Character and Doctrines of Christ, nor the moral effect produced on His Apostles by His Resurrection, and by the Descent of the Holy Spirit: I mean, that it is a Historical Religion: the History of the whole Dispensation is before us, from the Creation of the World to the present hour: and it is throughout consistent with itself, and with the attributes of God; gradually developing one vast Design through a progression of ages, which makes it impossible that our Faith can have been fabricated by the collusion of many, or by the artifice of a single impostor. Of its two competitors, the one has no History to produce, but, in the place of it, refers us to Inscrutable Antiquity; while of the other, all that can be told, lies within a narrow compass, and furnishes its best refutation.

The judicious Reader of this able Charge, who duly appreciates the general state of religious opinions and feelings among the European Residents in India, will be aware, that the First Bishop of the English Church has many difficulties to encounter; and that his Lordship is accomplishing an important work, in the establishing of Discipline, and the enforcing of Personal Character, among the Clergy and other Members of the Established Church in India.

Nor will such a man cease to pray that the Clergy of India may make, as his Lordship enjoins on them, “the grand Truths of the Everlasting Gospel” the “pro-

vailing topics" in their Sermons; and bring forward in them "whatever has a tendency to give, not only to their hearers, but to those *who are without, access through Christ, by one Spirit, unto the Father.*"

I now, my Reverend Brethren, (adds his Lordship in the close) dismiss you with my fervent prayer, that the succours of the Holy Spirit may be abundantly vouchsafed to us all; that we may be actuated by a patient zeal for the glory of God, and the salvation of human souls; and that we may each of us, in his allotted station, hourly and habitually remember the account which we must one day give at the judgment-seat of Jesus Christ.

• CHURCH MISSIONARY SOCIETY.

MEERUT.

Account of Permunund, a Reader and Schoolmaster.

THE Corresponding Committee of the Church Missionary Society at Calcutta have taken into its service two Christian Natives, Permunund and his brother, who are employed, at Meerut, as Readers of the Scripture, and in the care of Schools.

We have been favoured with a very interesting account of Permunund, written by the zealous and intelligent Lady who presented to the public, among others of a similar nature, the affecting Indian Story of "Henry and his Bearer." That Lady, the wife of an Officer, who, like other honourable members of his profession, rendered every aid in his power while in India to the interests of Religion, is now returned to this country with her husband and family; and has favoured us with the following extract of a Journal kept by her when in India.

Whilst the army was in the field, in the latter end of the year 1814; I was left at Meerut, and found it
Jan. 1817.

very difficult to get a person to read the Hindoostanee Service to about forty or fifty persons, who had for many months been accustomed to meet in a room which we had built for that purpose in our garden. A writer, under one of the Civilians at Meerut, had undertaken to perform the service; but, on Sunday (I think the 18th of December), the congregation assembled, and he did not arrive.

Whilst I was in distress, not knowing how the Service could be performed, Permunund, with his brother, came in; and made themselves known to me, by saying that they had been in the service of Mr. Chamberlain, the Baptist Missionary, at Sirdhana, who had directed them to come hither. I was pleased with the appearance and manner of speaking of Permunund; and, happening to mention to him my dilemma, that I had a congregation waiting and no teacher, he offered his services—assuring me that he would read such parts of Scripture, and such Prayers only, as I approved. I was thankful for the offer; and directed him to use the Church of England Prayers, of which I had some copies in Hindoostanee; and certain portions of Scripture; together with Abdool Messeeh's Hymns. I accompanied him to the Chapel; and endeavoured, to the utmost of my power, to observe whether his expositions of Scripture were such as were agreeable to Truth. I was greatly pleased with him, as were all the congregation.

I have now stated, to the best of my recollection, the commencement of my acquaintance with Permunund, and hope that I have made no mistakes.

From the time that he first came, he performed Divine Service in our little Chapel at Meerut once a week; and read and expounded the Scriptures, every morning, to our servants assembled in the hall.

We had at that time a Mussulman Moonshee, who was employed as a Schoolmaster, and who had for some years been eagerly engaged in studying the first rudiments of astronomy, geography, and antient history. Permunund became very earnest to be allowed to study with him; and, for this reason, came every day, and laboured with him; eagerly requesting assistance from me, who was but

little able to give it. Oh, that more labourers could be sent out into these fields, so ripe for harvest! All that I could teach these two persons they received with the eagerness with which persons dying with thirst seek for water; often using this pathetic language, when I pleaded my inability, "Oh, teach us more! teach us more! You are going from us, and who will instruct us when you are gone?"

The account which Permunund gave of himself, as well as I can recollect, is to this effect—that he was converted under Mr. Chamberlain (of whom he spoke with great respect), and employed by him as a Schoolmaster—he had never been baptized, as he wished to have his infant son baptized with him, which was not agreeable to the tenets of the Baptists—he had therefore declined baptism from the hands of Mr. Chamberlain, but sought it earnestly from our Church. He had not been baptized when we left India.

In February, 1815, Mr. Thomason arrived at Meerut; and, at my entreaty, appointed Permunund as a Schoolmaster in the city of Meerut, under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his School, by favour of the Judge; and many of the old scholars and pupils of Mr. Bowley flocked to him.

After his appointment in the School, Permunund continued to come to us for instruction, his brother assisting him in the School. He performed Divine Service in our Chapel as usual; and brought his boys to the Service, and also to be examined in their progress.

Our Chapel now began to be filled by our own Mussulman and Hindoo Servants, and our School-boys, with those of Permunund, from the city. Every one behaved with the greatest decency, and seemed to take delight in hearing him.

It now became common to see the servants, in different parts of the house and garden, spending their time in learning to read the Scriptures; and one man, in particular, always carried a copy of the Gospel of St. Matthew in his girdle, and, during the intervals of his work, sat down and read his

two chapters. He knew no more, when we left Meerut.

Purmunund appeared to me to be a man of a quick and lively imagination; and had a manner of expounding Scripture particularly adapted to the Natives, and sometimes highly beautiful. It appeared to me that he was better fitted for preaching and expounding to grown persons, than for teaching children; although the children in his School made a very fair progress, whilst we remained at Meerut.

In the latter end of the month of June, 1815, we left Meerut, on our return to Europe. Meerut lies about two days' march from the river Ganges, where we were to take boats to go down to Calcutta. The Ghaut or wharf of the Ganges nearest to Meerut, is called Ghurmuckteegir. Near this place is a sacred grove, in which lives a Brahmin, highly honoured by the Hindoos. In this grove, at the very time of our departure from Meerut, was to be held a Meeting of Brahmins, on the occasion of an eclipse. Permunund, who, in his astronomical studies, had just learnt the nature of an eclipse, was anxious to impart his knowledge to the assembly, and also to take this opportunity of preaching the Doctrine of the Cross: he, therefore, went before us to Ghurmuckteegir; and, joining the assembly of the Brahmins, had much conversation with them concerning the eclipse, and explained to them the way of Salvation. They heard him with eagerness.

Permunund, after the assembly was over, came to us as we lay at anchor at Ghurmuckteegir (being detained by the weather); and there we had Divine Service, for the last time, with all our poor servants, who had followed us from Meerut. We sang one of Abdool Messeeh's Hymns: after which we separated, and Permunund returned to Meerut; since which we have heard no more of him, excepting that the next day after his departure, being still detained at Ghurmuckteegir, we walked to the grove where the assembly of the Brahmins had been held. The old Brahmin, who resides in the grove, was inside of his house, at prayers; but three young Brahmins, who were sitting on the Churbutah, spoke highly to us of Permunund, and of his wisdom, and of the good words which he had spoken.

It gives us pleasure to lay before our Readers the following recent intelligence respecting Permunund, from a Letter of the Chaplain on the station, dated June 15, 1816; and addressed, soon after his arrival, to a relative, who is an active member of the Society.

We have here (he says) a little Indian Church, which, as yet, I can only superintend occasionally. Permunund, a converted Hindoo—a sincere, devout, and simple Christian—is the Schoolmaster, and teaches about thirty Natives to read the Scriptures, expounding them in a very modest way, and with much genuine feeling. He has also a School of young Children who attend him. He receives a monthly stipend from the Church Missionary Society. The poor fellow seems to be lifted to a new state of existence by our arrival. He has been languishing, without countenance, under a temporary cloud; which we have fully swept away, by an open investigation of the circumstances of his case. In meek silence, he cast his care on God; and the Lord has not forsaken him. It is a long and interesting story.

AMERICAN BAPTIST MISSION.

RANGOON.

WE extract some passages from the Letters of Mrs. Judson, wife of the Missionary on this station, addressed to her friends in America, of different dates, ending about the close of 1814.

Situation of the Missionaries at Rangoon.

The first part of the following passage strongly paints the deprivations to which the Missionary Life is exposed.

Not more refreshing to the thirsty Africans is the cooling stream; nor more luxurious to the meagre, half-starved native Andaman, is a morsel of food; than your Letters to our weary and almost famished feelings. Two long years and a half had elapsed since we left our native country, without our hearing one word from any

of our American Friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single Christian Friend, or female companion of any kind.

Our home is the Mission House, built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey in this country. It is large and convenient, situated in a rural place, about half a mile from the walls of the town. We have gardens inclosed, containing about two acres of ground, full of fruit-trees of various kinds. In the dry season, our situation is very agreeable. We often enjoy a pleasant walk within our own inclosure, or in some of the adjoining villages.

Visit to the Lady of the Viceroy.

To-day, for the first time, I have visited the wife of the Viceroy. I was introduced to her by a French Lady, who has frequently visited her. When we first arrived at the Government-house, she had not risen: we had consequently to wait some time.

The inferior wives of the Viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her Highness made her appearance, dressed richly in the Burman Fashion, with a long silver pipe at her mouth, smoking.

On her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me on a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several, and ornamented her cap. She was very inquisitive, whether I had a husband and children; whether I was my husband's first wife; meaning by this, whether I was the highest among them; supposing that my husband, like the Burmans, had many wives; and whether I intended tarrying long in the country.

When the Viceroy came in, I really trembled; for I never before beheld such a fierce-looking creature. His long robe and enormous spear not a little increased my dread. He spoke

to me, however, very condescendingly, and asked if I would drink some rum or wine.

When I arose to go, her Highness again took my hand, told me she was happy to see me, that I must come to see her every day; for I was like a sister to her. She led me to the door, and I made my salam (obeisance) and departed.

My object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to get access to the Viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with Government People as possible, as our usefulness will probably be among the common people.

Mr. Judson lately visited the Viceroy, when he scarcely deigned to look at him; as English men are no uncommon sight in their Country, but an English female is quite a curiosity.

BAPTIST SOCIETY.

SIRDHANA.

Visit of Mr. Chamberlain to the Fair at Hurdwar.

WE extract, with pleasure, the following honourable testimony to the zeal and wisdom of Mr. Chamberlain, in a visit to the great Fair held at Hurdwar; from a work just published, entitled, "Sketches of India;" which is attributed to a writer of great authority.

During the greater part of this Fair, which lasted nearly three weeks, a Baptist Missionary (Mr. Chamberlain) in the service of her Highness the Begum Sumroo, attended; and, from an Hindoostanee Translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished Native; his delivery impressive; and his whole manner partook much of mildness and benignity. In fine, he was such as all, who undertake the arduous and painful duties of a Missionary, should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his

allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled.

At first, as may be expected, his auditors were few; a pretty convincing proof, when 60,000 were collected, that it was not through mere curiosity that they subsequently increased. For the first four or five days, he was not surrounded by more than as many Hindoos: in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the Fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian Audience. On the Missionary retiring, they every evening cheered him home, with "May the Padre (or Priest) live for ever!"

Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular; and many whose countenances were marked, were even the first in assembling.

Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the Fair, effected his purpose, by converting to Christianity men of some character and reputation.

INSULAR INDIA.

BAPTIST SOCIETY.

AMBOYNA.

First School Examination.

REFERRING our Readers to the head "Amboyna," in the preceding List of Missionaries and Stations,

we proceed to lay before them the following account of the First Examination of the Central and Subordinate Schools, placed by the British Resident, Mr. Martin, under the superintendance of Mr. Jabez Carey.

On Monday the 5th of September, 1815, the Officers of Government, the principal Dutch Inhabitants, the Rajahs, and the inferior Regents, assembled for the purpose of observing the progress of the Native Scholars.

The First Class, consisting of nine Boys, read a chapter of the Malay Bible, with great fluency, accuracy of pronunciation, and emphasis. All the other classes read to satisfaction. Specimens of writing were exhibited by the Scholars of the first and second classes; and several copies of the Lord's Prayer, in the Malay language, were neatly and correctly written, in the Resident's presence.

Address of the Resident.

When the examination was finished, rewards were distributed to the Schoolmasters whose conduct had merited distinction: after which, the Resident delivered the following Address to the Superintendent of Schools:—

Mr. CAREY—The public exercises of this day afford a satisfactory proof of the progress, which, under your superintendance, has been effected by the principal Scholars of the Central School, in acquiring the rudiments of useful knowledge.

During a considerable period of the time in which I have administered the government of these possessions, my attention has been anxiously directed to the important object of introducing an improved system of elementary education and efficient discipline into the Schools established by the late Government.

Adapted as those institutions formerly were to the benevolent purposes of their original foundation, the sphere of their utility had been gradually contracted, and the lustre of their character progressively obscured, by the combined operation of various political causes; under which public spirit became extinct, industry languished, the principles of public virtue were corrupted, and the fruitful seeds of disorder widely disseminated throughout every department of the local government.

Under such circumstances, it could not

be expected that the Schools alone should resist the contagious influence of general corruption: but, although the spirit, by which those institutions had been originally animated, was extinguished, their organization still subsisted; and they were destined, at a more auspicious period, and under the fostering protection of a British Government, to become the successful instruments of opening and enlarging the sources of useful knowledge, and of dispensing to the Natives of these valuable islands the inestimable benefits of learning, civilization, and religion.

It has accordingly been a principal object of my solicitude, to elevate the fallen character of those establishments; to reanimate them with a portion of their ancient spirit; and to qualify them for accomplishing the beneficent purposes of their original institution; by regulations calculated to administer an effectual remedy to the numerous abuses which neglect had introduced and time had fortified; by a scrupulous attention to the moral character, acquirements, and abilities of the masters appointed to enforce them; and by establishing in the minds of those, who are the destined objects of their salutary operation, invariable grounds of hope and fear, under a uniform and efficient system of control and discipline, and under an equitable and impartial distribution of rewards and punishments.

The Report, which I lately received from you, of the state of the several Schools established in this district, satisfied me, that considerable progress had been made in the attainment of those useful objects; that, with few exceptions, the conduct of the Masters had been directed by a laudable spirit of zeal and attention to the performance of their respective duties; that many of the Scholars were distinguished by a creditable proficiency in the acquisition of elementary knowledge; and that the salutary consequences of these improvements were discernible in the propriety and regularity of their general behaviour.

The Public Exercises, which have been now performed in my presence, have afforded me the cordial satisfaction of witnessing a corresponding proficiency in the attainments of the Scholars of the Central School; and they furnish a decisive proof, both of your zeal in superintending, and of their diligence in pursuing, the course of their prescribed studies.

The satisfactory proofs which have been thus exhibited, of general zeal in the Masters, and of honourable emulation in the Scholars, both of the Central and Sub-

ordinate Seminaries, inspire me with just confidence of ultimate success, in cultivating and promoting, at these islands, the inseparable interests of learning, virtue, and religion.

These are the great purposes of every wise and beneficial system of public instruction. These are the purposes to which the efforts of the British Government have uniformly been directed; and, whatever may be the further period of duration assigned to its existence, I shall continue to cherish and pursue them, with a zeal and constancy proportioned to my deep sense of their transcendent importance to the permanent happiness of the people committed to my government, and the steadiness and warmth of my attachment to the public interest and honour.

CEYLON.

BAPTIST SOCIETY.

MR. Chater, in a Letter to his Brethren at Serampore, dated Columbo, May 27, 1815, gives the following account of a—

Visit to a Buddhist Temple.

I was this week, with Mr. Siers and my Cingalese Teacher, at Kullyanee, where there is a Buddhist Temple; at which, on the day of the full moon of the present month, was one of their great festivals. It is about seven miles and a half from Columbo. We arrived after the middle of the day; and, at three in the afternoon, I delivered a Sermon in Cingalese, under a shed not far from the Temple; and, at eight in the evening, another. On the former occasion, I had a decent number of hearers; and, in the evening, quite a crowd. Being formed into a semicircle before the shed in which I stood, which was elevated four or five feet, they could all both see and hear very well.

Between the morning and evening preaching, we went to the inclosed spot of ground in which the Pagoda stands. There we spoke to a surrounding crowd. We contradicted the nonsense of Buddhism, by stating the plain and important truths of the Bible; and thus, in a kind of a side way, made an assault on the enemy, on his own ground; in one of his strong holds, where his seat is.

The ceremonies were going on the

whole night; and not less, I think, than ten thousand people were present. Some of them were feeding the lamps, others carrying lights round the place; some reading books aloud, surrounded by many attentive bearers; and not a few were making offerings of flowers, &c. and repeating prayers, much in the same way as I have seen them in the Burman Country. I observed, that every one who brought an offering, gave a small piece of money to the Priest; which, in the whole, would no doubt amount to a considerable sum.

Mr. Siers and myself were at the Pagoda, going on with our work, till after twelve at night. He was so much delighted with his new employment, that he could scarcely sleep when we retired to our little hut, in which we spent the remainder of the night.

At half past seven in the morning, I preached again, and had a considerable number to hear me. In the forenoon, Mr. Armour, and the two Methodist Brethren, Harvard and Clough, came to the place. They went first up to the Pagoda, and talked to the people; and from thence to the preaching-shed, where a Priest, who has made up his mind to renounce Buddhism, read a paper, stating his reasons for so doing; to which he added something extempore, to shew that it is a false religion. Among other things, he said, Budhu himself had foretold, that, during the five thousand years of his dynasty, two thousand of which are not yet elapsed, the Budh Religion would keep its footing in this island, and the Candian Kings would continue to reign: as a sure proof that Buddhism is not true, he said they all knew that the King of Candy was a prisoner in the Fort of Columbo. After the Priest had delivered his speech, Mr. Harvard, with the help of an interpreter, prayed and preached to the people; and we sang hymns in English.

After this service was over, we dined with a Dutch Magistrate, who was at the place to keep peace during the feast; and then returned to Columbo in one boat, singing hymns almost the whole way.

I was much gratified with the trip; and felt more like a Missionary at his proper work, than at any time since my arrival here.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 21st, 1816, to January 20th, 1817.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Birmingham		50	0	0	1250	0	0
Blackheath Ladies' Association		17	5	6	80	17	4
Bradford (Yorkshire): General Fund	40 0 0						
School Fund	5 0 0						
	-----	45	0	0	559	19	6
Chobham (Surrey) and its Vicinity		20	0	0	20	0	0
Clapham (Ladies' Committee)		20	0	6	358	19	4
Clewer (Berkshire)		7	0	0	157	9	11
Coleshill (Warwickshire)		3	9	0	3	9	0
Coltesworth (Lincolnshire)		5	0	0	13	0	0
Corsham (Wilts)		9	6	8	30	6	8
Cranford (Northamptonshire)		7	0	6	44	4	5
Gosfield (Essex)		10	10	0	31	10	0
Guildford (School Fund)		5	0	0	31	19	10
Hatherleigh: General Fund	14 0 9						
School Fund	5 0 0						
	-----	19	0	9	80	19	9
Kennington		14	0	0	242	9	0
Knaresborough: General Fund	80 0 0						
School Fund	5 0 0						
	-----	85	0	0	372	5	10
Lancaster and North Lancashire:							
Collection, by Rev. Legh Richmond	27 7 7						
Contributions, from Preston, by Mr. T. Howard:							
Mr. Thomas Leach (annual),	1 1 0						
Collections, by three Collectors,	13 19 0						
	-----	15	0	0			
		42	7	7	248	9	4
Lock		41	7	0	625	7	9
Manchester and East Lancashire:							
From Accrington, by Rev. John Hopwood	10 0 0				943	17	10
NORTH WALES AUXILIARY SOCIETY		11	0	6	111	0	0
Nottingham		108	12	3	551	0	8
Nuneham and Baldon, (Oxfordshire)		5	0	0	14	6	6
Percy Chapel: Gentlemen's Committee	43 9 5						
Ladies' Ditto	34 12 8						
	-----	78	2	1	902	10	8
Portsea (St. John's) General Fund	43 8 2						
Ship Fund	0 5 4						
	-----	43	13	6	440	10	0
Portsea (Juvenile) General Fund	7 19 0						
School Fund	5 0 0						
	-----	12	19	0	93	4	0
Queen Square Chapel		21	0	0	319	6	1
Rotherham: (Collection by Rev. Legh Richmond)	22 10 0				171	12	1
St. Austle and Charlestown		12	19	3	55	16	9
Stoke, (near Guildford)		4	0	0	22	15	4
Tamworth		27	16	9	447	11	1
Uffington and Battlefield, (Salop)		6	17	0	18	2	0
Walton-on-Trent: (Collection by Rev. Legh Richmond)	16 1 6				72	7	1

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Wells	20	0	0	70	1	0
York: (a Donation from Mrs. Withers, of Grimstone Lodge, by Wm. Gray, Esq.)	50	0	0	758	4	11

COLLECTIONS.

By Mrs. Burton, Aylebury-street	1	4	0	1	4	0
By Mrs. Elston, Red-lion Place	1	0	0	5	13	0
By Mrs. R. Elwell, jun. Hammersmith	1	7	4	2	17	8
By Miss Heseltine, Hammersmith	1	6	0	5	4	0
By Rev. J. P. Hewlett, Oxford	3	3	0	3	3	0
By Miss Murray, Chelsea	1	1	0	6	14	5
By Rev. W. T. Staines, Rochester	2	10	0	18	6	0
By Rev. John Thurlow, from Dynes Hall	2	0	0	2	0	0
By Rev. George White, from Rockingham	5	0	0	5	0	0

BENEFACTION.

Very Reverend the Dean of Gloucester	5	0	0
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CONGREGATIONAL COLLECTIONS.

St. Mary's, Stamford: by Rev. Daniel Corrie, LL.B. (Rev. Wm. Mounsey, Curate)	11	9	0
St. Mary Woolnoth: by the Assistant Secretary, on the Evening of Christmas Day	13	6	4

SCHOOL-FUND.

By Bradford Association, from Mr. John Mann: for John Mann (third year)	5	0	0
By Hatherleigh Association: for Cradock Glascott (second year)	5	0	0
By Guildford Association, from Miss Jane Haydon: for John William Cunningham (first year)	5	0	0
By Knaresborough Association: for Andrew Cheap (second year)	5	0	0
By a few Friends at Harrowgate: for Peter Roe (second year)	5	0	0
By Portsea Juvenile Association, (including 1l. 4s. from Miss Carver, of Gosport) for William Stevens Dusautoy (second year)	5	0	0
By Lady Lorton's Servants: for Frances Lorton	5	0	0
By Rev. G. White: for Robert King	5	0	0
By Rev. Charles Day: for Charles Day (second year)	5	0	0

SHIP FUND.

Right Hon. the President	50	0	0
Z. Z. Z.	1	1	0
Sharon Turner, Esq. Red Lion Square	1	1	0

ERRATA.

In the School Fund List in the last Number:—

for Rev. Isaac Aspland: for Matilda — read, Anonymous: for Matilda.

for Rev. W. Wilson — read, The Misses Robinson, of Whitehaven, by Rev. W. Wilson.

Missionary Register.

FEBRUARY 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 131 of the Volume for 1816.)

THE Reports of various Societies, and the intelligence which crowded on us from all quarters, obliged us reluctantly to suspend the narrative of Brainerd's Life; which we now resume, and hope to complete in a few Numbers.

SECOND YEAR OF HIS MISSIONARY LABOURS;
Being the 27th of his age—from April
1744, to April 1745.

The Correspondents for the Indian Mission having directed Brainerd, as we have stated, to remove from Kaunaameek, where he spent the First Year of his Missionary Labours, he took leave of his Indians on the 29th of April, and set forward on a long journey, to his original destination, among the Indians at the Forks of the Delaware.

Of his feelings during this journey he says:—

I spent much of my time, while riding, in prayer, that God would go with me to the Delaware. My heart was sometimes ready to sink with the thoughts of my work, and of going alone into the wilderness, I knew not where; but still it was comfortable to think, that others of God's children had wandered about in caves and dens of the earth; and that Abraham, when he went forth, went out, not knowing whither he went. Oh that I might follow after God!

After crossing Hudson's River, he traversed the woods from that river to the Delaware, about a hundred miles through a desolate and

Feb. 1817.

frightful country, above New Jersey, where there were then very few habitations. In this journey he endured great hardships and fatigue.

About 140 miles from Kaunaameek, at a place called Minissinks, he fell in with a number of Indians, of his intercourse with whom he says:—

With these Indians I spent some time. I first addressed their king in a friendly manner; and, after some discourse, and attempts to contract a friendship with him, I told him I had a desire, for their benefit and happiness, to instruct them in Christianity: at which he laughed, turned his back upon me, and went away. I then addressed another principal man in the same manner, who said he was willing to hear me. After some time, I followed the king into his house, and renewed my discourse to him: but he declined talking, and left the affair to another, who appeared to be a rational man. He began, and talked very warmly near a quarter of an hour together; he inquired why I desired the Indians to become Christians, seeing the Christians were so much worse than the Indians are in their present state. The Christians, he said, would lie, steal, and drink, worse than the Indians. It was they who first taught the Indians to be drunk; and they stole from one another to that degree, that their rulers were obliged to hang them for it; and that was not sufficient to deter others from the like practice. But the Indians, he added, were none of them ever hanged for stealing, and yet they did not steal half so much; and he supposed that if the Indians should become Christians, they would then be as bad as

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these. And hereupon he said, they would live as their fathers lived, and go where their fathers were when they died. I then joined with him in condemning the ill conduct of some who are called Christians. I told him these were not Christians in heart; that I hated such wicked practices, and did not desire the Indians to become such as these: and when he appeared calmer, I asked him if he was willing that I should come and see them again: he replied, he should be willing to see me again, as a friend, if I would not desire them to become Christians.

He then bid these Indians farewell; and, prosecuting his journey to the Delaware, arrived, on the 13th of May, at a place called, by the Indians, Sakhawotung, within the Forks of the Delaware, in Pennsylvania.

Here he entered on his work, but not with very animated expectations:—

Lord's Day, May 13, 1744.—Rose early—felt very poorly after my long journey, and after being wet and fatigued—was very melancholy—have scarce ever seen such a gloomy morning in my life—there appeared to be no Sabbath: the children were all at play; I a stranger in the wilderness, and knew not where to go; and all circumstances seemed to conspire to render my affairs dark and discouraging—was disappointed respecting an interpreter, and heard that the Indians were much scattered. I mourned after the presence of God, and seemed like a creature banished from his sight: yet he was pleased to support my sinking soul, amidst all my sorrows; so that I never entertained any thought of quitting my business among the poor Indians; but was comforted to think that death would ere long set me free from these distresses.

Writing, however, some months afterward, he shews that his melancholy did not repress his exertions:—

Here, also, when I came to the Indians, I saluted their king, and others, in the manner that I thought most engaging; and, soon after, informed the king of my desire to instruct them in the Christian Religion. After he had consulted two or three old men, he told me he was willing to hear. I then preached to those few that were present; who appeared very attentive,

and well-disposed: and the king, in particular, seemed both to wonder and to be well pleased with what I taught them respecting the Divine Being, &c.: and, since that time, he has ever shewn himself friendly to me, giving me free liberty to preach in his house, whenever I think fit. Here therefore I have spent the greater part of the summer, preaching usually in the king's house.

After Brainerd had thus given full evidence of his peculiar fitness for the work of a Missionary, he was directed to proceed to Newark, in New Jersey, to receive Ordination. He left his Indians, in consequence, on the 28th of May, about a fortnight after his arrival, and reached Newark the next day. On the 11th of June he preached his Probation Sermon, from Acts xxvi. 17, 18.

I was much tired (he says), and my mind burdened with the greatness of that charge which I was, in the most solemn manner, about to take upon me. My mind was so pressed with the weight of the work, that I could not sleep this night, though very weary, and in great want of rest.

On the 12th of June he was solemnly dedicated to his work among the Heathen; Mr. Pemberton preaching the Ordination Sermon, from the appropriate words of Luke xiv. 23. *And the Lord said unto the servant, Go into the highways and hedges, and compel them to come in, that my house may be filled.*

Brainerd entered on his Sacred Office, as may well be conceived, with the most cordial approbation of his friends.

We can with pleasure say (Mr. Pemberton writes to the Society in Scotland) that Mr. Brainerd appeared uncommonly qualified for the work of the Ministry. He seems to be armed with a great deal of self-denial; and animated with a noble zeal to propagate the Gospel among those barbarous nations, which have long dwelt in the darkness of Heathenism.

And, in his Sermon on occasion of his Ordination, he thus addresses him:—

Suffer me, dear Sir, to address myself to you, who are this day coming under a public consecration to the service of Christ, to bear his Name among the Gentiles; to whom the Master is now sending you forth, to compel them to come in, that his house may be filled. We trust you are a chosen vessel, designed for extensive service in this honourable, though difficult, employment. We adore the God of Nature, who has furnished you with such endowments as suit you to this important charge. We adore the Great Head of the Church for the nobler gifts and graces of his Spirit: by which, we trust, you are enabled to engage in this Mission with an ardent love to God, the Universal Father of Mankind; with a disinterested zeal for the honour of Christ, the compassionate friend of sinners; and with tender concern for the perishing souls of a people that sit in darkness and in the shadow of death, who have for so many ages been wandering out of the way of salvation, without Christ, and without God in the world.

About a week after his Ordination, he set out on his return to his Indians; and, in three days, reached his residence, under much weakness of body, but great consolation of spirit.

Some extracts from his Journal for the first month subsequent to his return will manifest the ardour of his mind in the great work to which he was devoted.

Lord's Day, June 24, 1744.—Extremely feeble; scarce able to walk—however, visited my Indians, and took much pains to instruct them—laboured with some that were much disaffected to Christianity. My mind was much burdened with the weight and difficulty of my work. My whole dependence and hope of success seemed to be on God; who alone, I saw, could make them willing to receive instruction. My heart was much engaged in prayer, sending up silent requests to God, even while I was speaking to them. Oh that I could always go in the strength of the Lord!

June 26.—In the morning, my desires seemed to rise, and ascend up freely to God—was busy most of the day in translating prayers into the language of the Delaware Indians—met with great difficulty, by reason that my interpreter was altogether unacquainted with the business. But though I was much dis-

couraged with the extreme difficulty of that work, yet God supported me; and, especially in the evening, gave me sweet refreshment. In prayer, my soul was enlarged, and my faith drawn into sensible exercise—was enabled to cry to God for my poor Indians; and, though the work of their conversion appeared impossible with man, yet with God, I saw, all things were possible. My faith was much strengthened, by observing the wonderful assistance which God afforded his servants Nehemiah and Ezra, in reforming his people, and re-establishing his Ancient Church. I was much assisted in prayer for dear Christian Friends, and for others that I apprehended to be Christless; but was more especially concerned for the Heathen, and those of my own charge—was enabled to be instant in prayer for them; and hoped that God would bow the heavens and come down for their salvation. It seemed to me, there could be no impediment sufficient to obstruct that glorious work, seeing the Living God, as I strongly hoped, was engaged for it. I continued in a solemn frame, lifting up my heart to God for assistance and grace, that I might be more mortified to this present world, that my whole soul might be taken up continually in concern for the advancement of Christ's Kingdom—longed that God would purge me more, that I might be as a chosen vessel to bear his name among the Heathen—continued in this frame till I dropped asleep.

June 27.—Felt something of the same solemn concern and spirit of prayer, that I enjoyed last night, soon after I rose in the morning. In the afternoon, rode several miles, to see if I could procure any lands for the poor Indians, that they might live together, and be under better advantages for instruction. While I was riding, had a deep sense of the greatness and difficulty of my work, and my soul seemed to rely wholly upon God for success, in the diligent and faithful use of means—saw, with the greatest certainty, that the arm of the Lord must be revealed for the help of these poor Heathen, if ever they are delivered from the bondage of the Powers of Darkness—spent most of the time, while riding, in lifting up my heart for grace and assistance.

June 28.—Spent the morning in reading several parts of the Holy Scripture, and in fervent prayer for my Indians, that God would set up his kingdom among them, and bring them into his Church. About nine I withdrew to my usual place of retirement in the woods, and there enjoyed some assistance in prayer. My

great concern was for the conversion of the Heathen to God; and the Lord helped me to plead for it. Toward noon, rode up to the Indians, in order to preach to them; and, while going, my heart went up to God in prayer for them—could freely tell God, he knew that the cause was not mine which I was engaged in, but it was his own cause, and it would be for his own glory to convert the poor Indians; and, blessed be God, I felt no desire of their conversion that I might receive honour from the world, as being the instrument of it. Had some freedom in speaking to the Indians.

June 30, 1744.—My soul was much affected in reading God's Word, especially the ninth chapter of Daniel. I saw how God had called out his servants to prayer, and made them wrestle with him, when he designed to bestow any great mercy on his Church. And, alas! I was ashamed of myself, to think of my dulness and inactivity, when there seemed to be so much to do for the upbuilding of Zion. Oh, how does Zion lie waste! I longed that the Church of God might be enlarged—was enabled to pray, I think, in faith: my soul seemed sensibly to confide in God, and was enabled to wrestle with him—afterward walked abroad to a place of retirement, and enjoyed some assistance in prayer again—had a sense of my great need of divine help, and felt my soul sensibly depend on God. Blessed be God! this has been a comfortable week to me.

Lord's Day, July 1.—In the morning, was perplexed with wandering vain thoughts—was much grieved. I judged and condemned myself before God. And, oh, how miserable did I feel, because I could not live to God!

At ten, rode away with a heavy heart to preach to my Indians. Upon the road, I attempted to lift up my heart to God, but was infested with an unsettled wandering frame of mind; and was exceedingly restless and perplexed, and filled with shame and confusion before God. I seemed to myself to be *more brutish than any man*; and thought, none deserved to be cast out of God's presence so much as I. If I attempted to lift up my heart to God, as I frequently did by the way, on a sudden, before I was aware, my thoughts were wandering to the ends of the earth; and my soul was filled with surprise and anxiety, to find it thus.

Thus also, after I came to the Indians, my mind was confused; and I felt nothing sensibly of that sweet reliance on God, that my soul has been comforted with in

days past. Spent the forenoon in this posture of mind, and preached to the Indians without any heart.

In the afternoon, I felt still barren when I began to preach; and, about half an hour after, I seemed to myself to know nothing, and to have nothing to say to the Indians; but, soon after, I found in myself a spirit of love, and warmth, and power, to address the poor Indians; and God helped me to plead with them, *to turn from all the vanities of the Heathen to the Living God*; and I am persuaded, the Lord touched their consciences, for I never saw such attention, raised in them before. And when I came away from them, I spent the whole time while I was riding to my lodgings, three miles distant, in prayer and praise to God.

After I had rode more than two miles, it came into my mind to dedicate myself to God again; which I did with great solemnity and unspeakable satisfaction; especially giving up myself to him renewedly in the work of the ministry: and this, I did, by divine grace, I hope, without any exception or reserve; not in the least shrinking back from any difficulties that might attend this great and blessed work. I seemed to be most free, cheerful, and full in this dedication of myself. My whole soul cried, "Lord, to thee I dedicate myself! Oh accept of me, and let me be thine for ever! Lord, I desire nothing else—I desire nothing more! Oh come, come, Lord, accept a poor worm! Whom have I in heaven but thee? and there is none upon earth that I desire beside thee!" After this, I was enabled to praise God with my whole soul, that he had drawn me to devote and consecrate all my power to him in this solemn manner. My heart rejoiced in my particular work, as a Missionary; rejoiced in my necessity of self-denial, in many respects; and I still continued to give up myself to God, and implore mercy of him; praying incessantly every moment, with sweet fervency, *My natura being very weak of late, and much spent, was now considerably overcome*; my fingers grew very weary, and some were numb, so that I could scarcely stretch them out straight; and, when I stepped from my horse, I could hardly walk; my joints seemed all to be loosed. But, I felt abundant strength in the inner man. Preached to the white people; God helped me much, especially in prayer. Sundry of my poor Indians were so moved, as to come to Meeting also; and one appeared much concerned.

July 6.—I am of late, most of all concerned for ministerial qualifications;

and the conversion of the Heathen; Last year I longed to be prepared for a world of glory, and speedily to depart out of this world; but, now, almost all my concern is for the conversion of the Heathen; and, for that end, I long to live. But, blessed be God! I have less desire to live for any of the pleasures of the world than ever I had. I long and love to be a pilgrim; and want grace to imitate the life, labours, and sufferings of St. Paul among the Heathen. And when I long for holiness now, it is not so much for myself as formerly; but rather that thereby I may become an *able minister of the New Testament*, especially to the Heathen.

July 21, 1744.—This morning I was greatly oppressed with guilt and shame, from a sense of inward wiliness and pollution—about nine, withdrew to the woods for prayer; but had not much comfort. I appeared to myself the vilest, meanest creature upon earth, and could scarcely live with myself: so mean and vile I appeared, that I thought I should never be able to hold up my face in heaven, if God, of his infinite grace, should bring me thither.

Toward night, my burden respecting my work among the Indians began to increase much; and was aggravated by hearing sundry things that looked very discouraging; in particular, that they intended to meet together the next day for an idolatrous feast and dance. Then I began to be in anguish: I thought I must, in conscience, go and endeavour to break them up; and knew not how to attempt such a thing. However, I withdrew for prayer, hoping for strength from above: and in prayer, I was exceedingly enlarged, and my soul was as much drawn out as ever I remember it to have been in my life, or near. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome: I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve. So far as I could judge, I was wholly free from selfish ends in my fervent supplications for the poor Indians. I knew they were met together to worship devils, and not God; and this made me cry earnestly, that God would now appear, and help me in my attempts to break up this idolatrous meeting. My soul pleaded long; and I thought God would hear, and would go with me to vindicate his own cause: I seemed to confide in God for his presence and assistance.

And thus I spent the evening, praying

incessantly for divine assistance; and that I might not be self-dependent, but still have my whole dependence upon God. What I passed through was remarkable, and indeed inexpressible. All things here below vanished; and there appeared to be nothing of any considerable importance to me, but holiness of heart and life, and the conversion of the Heathen to God. All my cares, fears, and desires, which might be said to be of a worldly nature, disappeared; and were, in my esteem, of little more importance than a puff of wind. I exceedingly longed, that God would get to himself a name among the Heathen; and I appealed to him with the greatest freedom, that he knew I *preferred him above my chief joy*. Indeed, I had no notion of joy from this world: I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. I continued in this frame all the evening and night. While I was asleep, I dreamed of these things; and when I waked, as I frequently did, the first thing I thought of was this great work of pleading for God against Satan.

Lord's Day, July 22.—When I awoke, my soul was burdened with what seemed to be before me. I cried to God before I could get out of my bed; and, as soon as I was dressed, I withdrew into the woods to pour out my burdened soul to God, especially for assistance in my great work; for I could scarcely think of any thing else: and enjoyed the same freedom and fervency as the last evening; and did, with unspeakable freedom, give myself afresh to God, for life or death, for all hardships he should call me to among the Heathen; and felt as if nothing could discourage me from this blessed work. I had a strong hope, that God would *bow the heavens and come down*, and do some marvellous work among the Heathen. And, when I was riding to the Indians, three miles, my heart was continually going up to God for his presence and assistance; and hoping, and almost expecting, that God would make this the day of his power and grace among the poor Indians. When I came to them, I found them engaged in their frolic: but, through divine goodness, I got them to break up, and attend to my preaching. Yet still there appeared nothing of the special power of God among them.—preached again to them in the afternoon, and observed the Indians were more sober than before: but still saw nothing special among them, from whence Satan took occasion to tempt and buffet me with these suggestions. "There is no God; or, if there be, he is not able to convert the Indians.

before they have more knowledge, &c." I was very weak and weary, and my soul borne down with perplexity; but was mortified to all the world, and was determined still to wait upon God for the conversion of the Heathen, though the Devil tempted me to the contrary.

July 23, 1744.—Retained still a deep and pressing sense of what lay with so much weight upon me yesterday; but was more calm and quiet—enjoyed freedom and composure, after the temptations of the last evening—had sweet resignation to the Divine Will; and desired nothing so much as the conversion of the Heathen to God, and that His Kingdom might come in my own heart, and the hearts of others.

His Journal at this period abounds with similar indications of a most lively sense of his own weakness and unprofitableness, of the difficulty of his work, the danger of self-confidence, and the need of divine aid; with continual longing for holiness and humility, and for the success of his labours.

These labours were not confined to the Indians of Sakhawotung. Beside much attention bestowed on a Settlement of Irish, about fifteen miles south-west of his residence; hearing, in July, of a number of Indians, then living at Kauksesau-chung, seventeen miles further to the westward, he passed over a frightful mountain from the Irish Settlement to pay them a visit. There he found about thirty persons. On proposing to preach to them, they readily accepted his offer. As they were removing further westward, to the Susquehanna, on the banks of which river was their abode, he had an opportunity of preaching but twice to them; after which he returned to the Irish Settlement.

While I was preaching (he says), they appeared sober and attentive. Two or three suspected that I had some ill design on them; and urged that the white people had abused them, and had taken their lands from them; and that therefore they had no reason to think they were now concerned for their happiness; but, on the contrary, that they designed to make them slaves, or get them on board their vessels,

and make them fight with the people over the water, meaning the French or Spaniards. Most of them, however, appeared very friendly, and told me that they were then going directly home to the Susquehanna, and desired I would make them a visit there, and manifested a considerable desire of further instruction. This invitation gave me some encouragement in my great work; and made me hope that God designed to *open an effectual door to me* for spreading the Gospel among the poor Heathen farther westward.

These encouragements often followed his dejections. After preaching to these Indians on the evening of his arrival, he lodged among them.

I was weak (he says), and felt something disconsolate; yet could have no freedom in the thought of any other circumstances or business in life. All my desire is the conversion of the Heathen, and all my hope is in God. God does not suffer me to please or comfort myself with the hopes of seeing friends, returning to my dear acquaintance, and enjoying worldly comforts.

But though he was debarred the comfort of associating with his friends, he maintained a correspondence with them, in which he freely breathed out his soul.

The following Letter to a particular friend, written at this juncture, and dated the Forks of Delaware, July 31, 1744, is a strong testimony of the heavenly state of his mind:—

Certainly the greatest, the noblest pleasure of intelligent creatures must result from their acquaintance with the Blessed God, and with their own rational and immortal souls. And oh, how divinely sweet and entertaining is it, to look into our own souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole souls longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily, there are no hours pass away with so much divine pleasure, as those that are spent in communing with God and our own hearts. Oh, how sweet is a spirit of devotion—a spirit of seriousness and divine solemnity—a spirit of gospel simplicity, love, tenderness! Oh, how desirable, and how profitable to the

Christian Life, is a spirit of holy watchfulness, and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the Blessed God, whom at such times we apprehend, or at least hope, to be a Father and a Friend; whom we then love and long to please, rather than to be happy ourselves; or, at least, we delight to derive our happiness from pleasing and glorifying him! Surely this is a temper worthy of the highest ambition and closest pursuit of intelligent creatures and Holy Christians. Oh, how vastly superior is the pleasure, peace, and satisfaction derived from these divine frames, to that which we (alas!) sometimes pursue in things impertinent and trifling!—our own bitter experience teaches us, that *in the midst of such laughter the heart is sorrowful*, and there is no true satisfaction but in God. But, alas! how shall we obtain and retain this sweet spirit of religion and devotion! Let us follow the Apostle's direction, Phil. ii. 12. and labour upon the encouragement he there mentions, ver. 13.; for it is God only who can afford us this favour; and he will be sought to—and it is fit we should wait upon him for so rich a mercy. Oh, may the God all Grace afford us the grace and influences of his Divine Spirit; and help us, that we may from our hearts esteem it our greatest liberty and happiness, that *whether we live we may live unto the Lord; or whether we die, we may die unto the Lord; that, in life and death, we may be his!*

I am in a very poor state of health: I think, scarce ever poorer; but, through divine goodness, I am not discontented under my weakness, and confinement to this wilderness: I bless God for this retirement: I never was more thankful for any thing, than I have been of late for the necessity I am under of self-denial in many respects: I love to be a pilgrim and stranger in this wilderness: it seems most fit for such a poor ignorant, worthless, despised creature as me. I would not change my present *MISSION* for any other business in the whole world. I may tell you freely, without vanity and ostentation, God has of late given me great freedom and fervency in prayer, when I have been so weak and feeble that my nature seemed as if it would speedily dissolve. I feel as if my all was lost, and I was undone for this world, if the poor Heathen may not be converted. I feel, in general, different from what I did when I saw you last; at least more crucified to all the enjoyments of life. It would be very refreshing to me to see you, here in this desert; especially in my weak disconsolate hours: but I think I could be content never to see you or any of my friends again in this world, if God would bless my labours to the conversion of the poor Indians.

In our next Number we shall bring this Second Year of his Missionary Labours to a close.

Foreign Intelligence.

RUSSIA.

BIBLE SOCIETY.

LETTER OF PRINCE GALITZIN TO LORD TEIGNMOUTH.

THIS distinguished Nobleman has addressed the following Letter, as President of the Russian Bible Society, to the President of the British and Foreign Bible Society. It is dated St. Petersburg, Oct. 18, 1816. The sentiments and details of this Letter cannot fail deeply to interest every friend of that great cause in which these Institutions are so actively and successfully engaged.

My Lord—The constant and

sincere participation, which unites the British & Foreign and Russian Bible Societies, causes me to feel a most particular pleasure in fulfilling the request of the Members of our Committee, by communicating to your Lordship some circumstances regarding the cause of the Bible Society in Russia.

I esteem it, therefore, my first duty to notice the new grant of 2000*l.* made by your Society, for the purpose of providing stereotype plates for the Lettish and Esthonian Bibles; as also the fount of Turkish types for the use of the Scottish Missionaries in Astrachan, in order to enable them to print, on our account, an edition of the New Testament in the Tartar Language. Our Committee feel, in all its extent, the high worth of that Christian

charity which actuates the Members of the London Committee, inducing them to furnish with the words of Eternal Life the inhabitants of regions so remote, and to them entirely strange; but upon whom, regarding them as their brethren, they wish to shower down the same blessings, which they endeavour in the most abundant measure to impart to their own countrymen. This holy impulse is evidently the fruit produced by the power of the same Word, which the Bible Society seeks to propagate every where.

The Committee of the Russian Bible Society accept of this new aid from an Institution animated by the same spirit with our own, with sentiments of the most lively gratitude; and feel themselves inflamed thereby to repay your generosity, by their labours in the same work, for the benefit of our fellow-men, who stand in need of that volume which contains the words of salvation to mankind. By such mutual co-operation, when each, according to his ability and opportunities, promotes the common cause; when one offers the means, and the other, from his peculiar situation, has it in his power to employ them; the object of the Bible Society is attained in the most advantageous manner. May we not in this instance apply the words of the Apostle Paul: *Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.*

It is truly pleasing to observe, how rapidly a most earnest desire to read the words of eternal life spreads in our country. Copies of Bibles and Testaments, in different languages, are demanded by thousands; and, notwithstanding our utmost exertions to prepare many different editions, the Committee are unable to comply with the greatest part of these demands; not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettish, and various other languages. On the one hand, it pains the Members of the Committee to be unable to provide with this spiritual nourishment every one who is hungering for the bread of life; and therefore they hasten, as much as possible, to multiply copies of that book which contains it; but, on the

other hand, they rejoice in seeing that their labours are not in vain in the Lord; and that, by assistance from on high, they are enabled to excite and to satisfy this hunger at the same time; and this spurs them on to still greater exertions.

The expenses of the Society, in publishing different editions of the Holy Scriptures, increase exceedingly. Our monthly expenses, at present, far exceed the whole expenses of our first year.

As the object of the Society becomes more extensively known, the number of our Branch Societies increases. To this, the journey of Mr. Pinkerton has greatly contributed.

The formation of the Bible Societies in the Southern Provinces opens for us a door for providing not only our countrymen, but even the Greeks in Turkey, especially in the Lesser Asia (Anatolia), with New Testaments. Already the most active measures are taken for this purpose. An Address to them in the Modern Greek Language has been printed here, and sent to these places; in which our Grecian Brethren are informed of the object and success of the Bible Society, and are invited to read the Holy Scriptures. Many copies of the New Testament have also been forwarded to them. Depôts have been formed, and are forming, in different places in the South, particularly in Theodosia, for supplying their wants; and thousands of Greek Testaments are destined for them. The stereotype plates for the Modern Greek, which our Committee have newly obtained from London, will aid us greatly in this work. The light of the Gospel, which, in former times, flowed from Greece into Russia, now begins to reflect its life-giving rays, from our parts, back again on those from which we originally received it. Glory be to God, the lover of the human race, who deigns not only to make sinful men partakers of his salvation, but even increases their felicity, by enabling them mutually to communicate to one another the means of knowing and enjoying the same!

Beside this, there are other prospects, which unexpectedly open on us, and which lead to the obtaining of the same object.

It is known, that, in the Lesser

Asia, and other places in the Turkish Empire, many Greeks and Armenians have gradually lost the knowledge of their vernacular tongues, and now understand only the Turkish, while in their writing they use only the Greek or Armenian Characters. The Rev. Mr. Pinkerton, in his journey in the South, has found some of the books of the Holy Scriptures, in manuscript, in the Turkish Language, written with Greek Characters. These manuscripts, which have been sent hither, may enable us to commence something for these neglected people. He also encourages a hope, that it may be possible to obtain manuscripts of the Scriptures in the Turkish, written in the Armenian Characters. In the mean time, an Armenian Archimandrite, named Seraphim, who has travelled much in the west of Asia, and who has acquired a knowledge of the Turkish Dialect spoken by his countrymen in those parts, has expressed his willingness, in conjunction with another Armenian residing in St. Petersburg, to render the New Testament into this dialect, with Armenian Characters. They have already begun their work.

Divine Providence seems likewise to be opening the way for completing the translation of the whole Bible in the Tartar Dialect. Mr. Pinkerton has discovered, near Bakcheserai, in the Crimea, by the Caraité Jews, a manuscript containing the whole Old Testament, in a kind of Tartar Idiom, written with Hebrew Characters. This precious manuscript being arrived here, a volume of it was sent to the Scotch Missionaries in Astrachan, who, after having examined it, informed us, that, although the dialect in which it is written, is far from being the same which is spoken by our Nogay, Kasan, and Crimea Tartars, it will, notwithstanding, be of great use to them in the translation they have undertaken of the Old Testament in the same Tartar dialect in which the New Testament already exists.

Copies of the Persian New Testament are received by the Persians with the greatest eagerness; many hundreds of which have already been conveyed into Persia.

The edition of the Gospel by Matthew in the Calmuck Language is nearly exhausted.

Feb. 1817.

The Buriats, or Bratski, who live in Siberia, whose language is the same as the Calmuck or the Mongolian, with some difference in their written characters, expect and desire to have an edition "of the books of the True Word of God," as they express themselves, printed for them, and have collected for this purpose, among themselves, about 12,000 rubles.

Copies are also required, by our Asiatic Neighbours, in the Arabic Language.

What an extensive field presents itself for the exertions of the Russian Bible Society, only in regard to these different people!

But how shall I describe to your Lordship the pressing want of the Holy Scriptures among the inhabitants of this Empire, who are properly of Russian Origin, and who speak the Russian Language? The present demands extend to tens of thousands. The Moscow Committee inform us, that they alone 'could distribute 100,000 Russian Bibles, if they had them. Entire governments, whole dioceses, and circles of Bible Societies, raise their voices to our Committee, and intreat us to satisfy the spiritual hunger of millions of our countrymen; a hunger, which the distribution of the lively oracles of the Living God has excited.

The Russian Clergy everywhere shew the most unbounded zeal in promoting the cause of the Society. The peasants, by their free-will offerings, proportioned to their means, manifest also their readiness to support the cause. The German Colonists in Russia, as well Protestants as Catholics, desire also to be put in possession of the pearl of great price.

In one word, it is impossible not to see that the work of the Bible Society is supported from on High; and that it is not the work of man, but of Him, who himself foretold to his Disciples, that *the Gospel of the Kingdom should be preached in all the world, for a witness unto all nations*. Thanks be to Him for fulfilling, in such a glorious manner, in our days, what He has thus foretold! What a comfort to instruments, however weak, in accomplishing such great events, connected with the happiness of the human race! The Members of the Russian Bible

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Society, treading in the steps of the British and Foreign Bible Society, reckon it their greatest honour and happiness to labour for the spiritual good of their neighbours; and, far from being disheartened by all the difficulties arising from increased engagements and accumulated expenses, feel more and more encouraged, inasmuch as the increase of labour and expense proves the reality of their success.

The communications from the British and Foreign Bible Society are peculiarly encouraging to us. Indeed, such mutual communications, concerning our undertakings and success, proving, that the same spirit enlivens both Societies, that similar impulses are leading us to the same useful end, must animate us on both sides to farther labour; that so the name of our Saviour, who gave us his Word, and appointed us to distribute it among our brethren of all different languages and dialects, may be glorified.

While the Russian Bible Society exists, it will never cease to communicate with a Society from which it received its first impulse; and we hope also that you will continue to favour us with your communications, which are always so animating, and which tend so much to promote the common cause. As for me, it is very flattering to be the interpreter of the feelings of our Committee, and to have an opportunity to express the esteem with which I have the honour to be,

Your Lordship's

Most obedient and devoted Servant,
Prince ALEXANDER GALITZIN,
President of the Russian Bible Society.

WESTERN AFRICA.

JOURNAL OF THE ASSISTANT-SECRETARY.

IN our Number for October, we printed Mr. Bickersteth's Report of his visit to Western Africa. We have been hitherto prevented, by the accumulation of other important matter, from giving further details of his visit, by Extracts from his Journals. He has therein freely written his views and feelings, from time to time; and we are persuaded that our Readers would wish to see them, just as they

were written, with a few verbal alterations.

Passage to Goree—

Mr. Pratt and Mrs. Bickersteth accompanied me to Deal, on the 29th of December, 1815; and left me on the 2d of January, 1816. I embarked on board the Salisbury, Captain Cready the next day. The ship was driven by contrary winds into Portsmouth on the 5th, and detained there till the 24th.

The goodness of God provided full employment for me, in the work of my ministry, at this place. I preached eight times at St. John's, Portsea.

We left Portsmouth with a favourable breeze on the 24th; but, on the 28th, it changed, and we were much tossed about by contrary winds, for nearly a fortnight, off the Bay of Biscay. I suffered a great deal from sickness, but nothing worthy of observation occurred.

I kept a lingering eye fixed on the Lizard, the last point of land in England which we saw; and committed all that I held dear to Him, who was able to keep them and me in perfect peace.

Feb. 6, 1816. *At sea.*—About two o'clock this morning, we were awakened by a storm. The wind blew tremendously, and quite against us. With some difficulty the sails were taken in. All was in a bustle. The sea rushed in torrents over the deck, and through a port-hole which the waves had forced open. The boat at the stern was swept away. I had been considering, the day before, that passage, *Whoever believeth in Him shall never perish, but have everlasting life;* and I found this text now peculiarly refreshing to my mind. I felt, whatever was the result, that I could safely repose in that promise. The wind somewhat abated as the day advanced; but even now the sea runs very high. It is an awfully magnificent sight. At one time, the ship is rising to a great height in the air, and then sinking, as it were down an immense declivity, into the deep. The scene is most accurately described in Psalm cvii. 23—27. From the deck we can see nothing but the sky, and these mountainous waves, to a short distance round the ship. The howling wind, scudding over them, whitens their tops, and gives the whole a dreary appearance.

It affords me a new view of the power of that Mighty Saviour, who said, *Peace! be still! and there was a great calm*—who walked on the top of this tumultuous sea!

Feb. 16, 1816. *Off Teneriffe*.—I rose this morning at four o'clock, to see the magnificent mountain on this island. We were only about six or eight miles from it, and the sky was quite clear. It was a very delightful object, particularly to us, who had not seen land for three weeks. Its towering height and "sober livery," at this time in the morning, reminded me of scenery which had often delighted me about the Lakes in Westmoreland. The sight of this island enabled the Captain to correct the longitude. It appears, that, in the storms which we had off Spain and Portugal, we were much nearer land; and therefore, as the wind blew directly on shore, in more danger than we calculated upon. Thanks be unto God for all his mercies!

Feb. 21. *Off Senegal*.—We are now within sight of Africa, and approaching fast to Senegal. The land is low and sandy, with very little wood. We passed Portendick, formerly an English Settlement; and at half-past six came within three miles of Senegal.

An African canoe met us from the town, with four Blacks (Jaloofs), asking us for letters. One of our passengers was to have left us; but it being dark, and dangerous to go on shore, he proceeds with us to Goree. I was much interested with the Blacks. Their canoes are very curious: they are very slight, and seem unsuitable for navigating the ocean; but are, as I was informed, well adapted for the dangerous bar at this place. The poor Jaloofs could not speak English, and very little French; and after staying with us a short time, they went on shore with the letters, and we proceeded on our voyage.

Senegal appears, from the sea, to be a very neat town. There is a tall palm-tree rising far above all the houses, and forming a very prominent object at a distance.

Stay at Goree—

Feb. 22.—This day, through God's mercy, we reached this island, about

half-past five in the evening. I met Mr. Hughes on the shore, and took up my abode with him while I stayed.

The island appears to be in a most deplorable state, with respect to morals and public instruction. Indeed, I should have thought as much, from the appearance of the people. It seems to swarm with inhabitants; and many of the poor Blacks have but little clothing on their bodies.

I hear that Mr. and Mrs. Schulze, and Mr. Sperrhacken, are dead; and Mrs. Sperrhacken ill. I appear going indeed into the land of death; and it is not only possible, but probable, that I may never return. The will of the Lord be done! Whatever it be, I repent not that I came.

Mr. Hughes seems to be here in a situation of great usefulness. He has above eighty children under his care.

Feb. 23.—I this morning called upon Colonel Chisholm. He spoke very highly of Mr. Hughes, of his general good conduct and steadiness, and particularly of his attention to the children under his care. An Officer who was with him, said, "I have this to say of Hughes, that you know nothing of him, and see nothing of him, but in his School; and I think him one of the most useful members of society on the island."

I offered my services to the Colonel, in any way in which I could be useful; and, particularly, that I should be glad to go through Public Worship on the ensuing Sunday, which he accepted.

Colonel Chisholm, and all the Officers who were with him, spoke of the great want of a Minister of the Established Church in this place; and the good which a pious and useful man might effect here.

I was informed that the population of the island amounts to above 5000 souls, consisting chiefly of Blacks. I never was in a place that appeared more populous. The small straw huts (built in a cluster, in yards surrounded with walls) are numerous, and seemed each filled with human beings; some, especially the children, almost naked; others with a piece of cloth about them; and others more decently habited. Indolence seems their general character: they are lying about doing nothing, or

chattering to each other in Jaloof. I do not find that either English or French is much understood by the Natives. The idea of all these having immortal souls, and having no knowledge of the Saviour, is truly awful!

It is, however, a pleasing thing to see a Christian School, of eighty-seven Children, in this land of darkness and shadow of death.

The slave-ships, under Spanish colours, come in numbers to the coast. Two have been captured in the Gambia, and one near this island. The profit is so immense, that if one ship in four escapes, it is said to more than indemnify the owners; and several persons join in fitting out five or six vessels.

I had further conversation with Colonel Chisholm respecting this island, as a Station for an English Clergyman. He said it would be very easy to build, at a small expense, a church that would hold six or seven hundred people; but that Government should be applied to for the ground, and for encouragement. An English Clergyman, if pious and able, would have an extensive sphere of usefulness.

The first thing, of course, is to ascertain whether we retain the island: if we do, I think something may, and ought to be done, for the religious instruction of Goree, more than has hitherto been attempted.

Mr. Hughes's house is cool and comfortable. It is built of stone, plastered over. There are two or three families of household slaves living under it. His house is on the general plan of better houses—all on one floor—no glass windows—with a piazza in front.

Feb. 24, 1816.—Being informed of the death of the chief medical man of this place, Dr. Lardner, and that he was to be buried this evening, I prepared a Sermon suitable to the occasion. I found, however, that circumstances would not admit of my preaching; but I read the Burial Service before a large company, who seemed serious and attentive. It was an important and suitable admonition for me to be ready.

Colonel Chisholm very obligingly asked me to breakfast and dine with him every day, during my stay on the island.

Feb. 25. *Sunday*.—I performed

Divine Service in the Government House. The soldiers attended, and some of the inhabitants. Mr. Hughes's Children were there. The whole seemed serious and attentive. I told them, after the Sermon, that there would be Divine Service and a Sermon in the evening, at Mr. Hughes's. I overheard one of the soldiers say to his companion, how glad he should be to go to hear the Word of God: it was long since he had heard it. I returned to Mr. Hughes's house, and administered the Sacrament to him and his wife; and was glad of this opportunity of remembering the Crucified Saviour.

Mr. Hughes's room was full at Evening Service. I read prayers, and preached from Eccles. xii. 14. There was a serious spirit in the congregation, but a great noise without.

This seems the head-quarters of Satan. Just as we came out from the Morning Service, we met the Natives going to a dance, in a kind of procession; some of them in masquerade, grotesquely and absurdly dressed. This exhibition was much calculated to destroy any effect which the Sermon might have produced. In the same way, in the evening, the Natives made such a noise out of the house, as tended much to distract me and the congregation.

After Evening Service, I informed the people, that Mr. Hughes would regularly read part of the Liturgy and a Discourse to his Children, twice each Sunday, and that I hoped as many of them as could would regularly attend. I had previously asked and obtained Colonel Chisholm's permission.

Feb. 26.—The Commandant takes great pains to increase the number of Mr. Hughes's Scholars, by going round to the parents, and telling them to send their children; giving cakes to the children when they come on Sundays; and, in many other ways, taking an active interest in the School.

Goree does not produce any thing itself; not even water, excepting from one very small spring. The inhabitants are supplied, partly from the main land, and partly from England and other places. The Natives live chiefly on a small grain, called kouskou, which they beat in wooden bowls, with a large wooden pestle. They easily procure fish; and the

water in which the fish is boiled serves as sauce to the kouskou. It is not unpalatable food. Rice and beef are brought from the main land.

I examined the two Head Classes of the Boys, and also of the Girls; and gave Tracts to those whom Mr. and Mrs. Hughes recommended as good children. I afterwards collected them all into one room, and explained the Lord's Prayer to them as simply as I could. I then told them a story of a good English Boy and Girl. Those who could understand me seemed interested; but Jaloof being their native language, and they at present little acquainted with English, many of them could not comprehend what I said.

Feb. 27, 1816.—The Natives are nearly all household-slaves: most of them were born on the island. Some Natives, and the descendants of Europeans, are free. They spin their own cotton, and make their own cloth. It is evident that they might, if they would, clothe themselves more decently; for most of them have gold ornaments and beads, which would more than pay any additional expense of clothing.

The island is not unlike a shoulder of matton, in its shape and appearance. It has a Mayor, before whom its civil affairs are decided: it abounds with rats, flies, and insects; and it is almost impossible to keep the provisions from them. Mr. Hughes's sugar-cask was daily overrun with large ants.

From the hill, the houses have a singular appearance: they are almost universally covered with thatch, composed of long grass; and the appearance is something like a collection of English farm-yards, with stacks of old hay. All the better houses have piazzas, in front and behind.

The religion of the Natives seems to consist in superstition; such as, deference to witches—wearing gre-grees about their necks—and retaining some relics of Popish Ceremonies. They are neither Papists, Protestants, Mahomedans, nor Heathens; but seem to have something of all these. Many of them consider themselves to be Catholics, but seem to know nothing of the subject.

The Jaloof Language extends from above Senegal to near the Gambia:

it has many dialects; and the language spoken here would hardly be understood in some other parts. They have incorporated with it French, English, and Portuguese words, for articles and things which were introduced by those nations respectively.

The Mandingo Language is considered much superior to the Jaloof, and much more extensively used. They are in general, also, men of much more intelligence.

An Officer mentioned two instances of persons to whom the Arabic Scriptures had been given, who returned them after they had read a part; as if offering the books to them had been an insult.

Goree seems universally considered as the most healthy place on the coast: one said it was the Hospital for Western Africa. A treaty has been made with the Chiefs about the Gambia, for an island at the mouth of it, very productive, and said to be healthy: on this it is proposed to build a fort and establish a colony. It is near Banyan Point.

Feb. 28.—I dined with Mr. Carew's son, and Mr. Hiddle, who is a considerable merchant at Senegal. He informs me that the Jaloofs do not extend to the north of Senegal. The Moors begin there, and they speak Arabic. Mr. Hiddle, who has long lived in Senegal, says, the population is 7000 at least. He stated, that the morals of the lower classes there are even inferior to those in Goree. Senegal has no School of any kind, and appears to be involved in the grossest darkness.

It is a general opinion, that the gum trade cannot be carried on at any place in the Gambia; and that if we have no settlement at Senegal or northward, this produce must come to us through the French. A settlement at Portendick, a place to the northward of Senegal, would, it is said, be the most favourable spot for this trade.

There is a good and safe passage by land from Goree to Senegal; which takes about three days, going and returning.

March 1.—Having been above a week with Mr. and Mrs. Hughes, I may now state my views respecting them.

I think they are both sincerely aiming to do good in their day, and

to advance the kingdom of Christ; and are likely, I trust, to prove a great blessing to Goree; and are, in some respects, peculiarly adapted for the situation.

They appear to have conducted their plans respecting the School with considerable ability, and Mrs. Hughes has paid great attention to the decent clothing of the Girls. I certainly think that they ought to be encouraged, as much as circumstances shall allow.

Set sail this day for Sierra Leone.

March 5, 1816.—I read the Account of the Sierra-Leone Company. What great difficulties good men seem always to have met with in benefiting Africa! Let me prepare for disappointments in my undertaking, and yet hope in God. It is not my cause and glory, but his own; and, therefore, in his own time and way it shall succeed.

March 6.—I cannot but feel deeply interested on approaching that country where so many servants of our Crucified Master have been labouring long, amidst many difficulties, to establish his kingdom among the Gentiles; and where so many have fallen in the Glorious Cause. Glad shall I be, as much as in me lies, to cheer the faithful labourer, and, if need be, to strengthen the weak and raise the fallen, and animate all: but, *who is sufficient for these things?*

What a comfort is that last injunction of our Lord, in all undertakings of this kind!—*Go ye into all the world, and preach the Gospel to every creature.* It is so plain and full, that we are sure we are in his way, and doing his will, in our endeavours to make known his Truth among all nations.

March 7. *Thursday.*—Last night we had a tornado; and the first which I have seen. The weather became very close and sultry in the evening; and, about 11 o'clock, the tornado approached us. The gloomy darkness, and the rumbling noise which the wind made over the waves, were truly awful. Having heard much of tornadoes, I felt somewhat alarmed, till I remembered my Refuge. All the sails were immediately taken in, and we were driven for some time with the wind. As the tornado approached, the wind blew boisterously, the rain descended, and the lightning flashed far more vividly than I ever

saw it in England. The worst of it lasted only for about an hour; and, at length, some sails were got up. We were driven about ten miles out of our course. It is a great mercy that tornadoes almost invariably blow from the land, as this diminishes the danger of shipwreck; and there are always sufficient symptoms of their approach, to guard against the danger. A good deal of rain fell with this tornado, which, I am told, was far from being a violent one.

Arrival at Sierra Leone—

We are now (9 o'clock A. M.) in sight of Sierra Leone. We can hardly see the Bullom Shore, but the high mountains above Free Town are very conspicuous.

The approach to Sierra Leone forms as interesting and picturesque a scene as I remember ever to have seen. The high mountains, their lively verdure, the lofty palm-trees, and the change of scene arising from our gradual progress up the river, with the sight of the ships, the town, and the Kroomen in their canoes rowing toward us, renders the whole scene novel and animated.

We arrived before Free Town at five o'clock in the afternoon.

Stay at Sierra Leone before visiting the Settlements—

Mr. Bickersteth did not stay long in the Colony; as it was desirable, on account of the nearness of the rainy season, and the difficulty of travelling in the rains, to visit the Society's Settlements as early as possible. The following passages will however shew something of the state of Sierra Leone, which will be more fully detailed in subsequent extracts.

On my arrival, I waited on Colonel Mac Carthy, the Governor; who politely offered me a bed in his own house, should I find any difficulty in procuring one. His Excellency heartily welcomed me to the Colony; and sent his servant with me to Mr. Butcher's house, who was truly glad to see me. He had just had a slight attack of fever, and was delirious

yesterday; but is, thank God, now recovering.

Mr. Wenzel, from Canoffee, has been staying here for three weeks. We spent the evening in conversing on the great work of the Mission. Mr. Davies, who is intimate with Mr. Butscher, and the pious and useful Wesleyan Missionary in this place, came in; and we united in calling upon God, to forward his work, and to bless me in my labours here.

Mr. Butscher appears to have far more Missionary Work before him than he can possibly get through by himself. His Chaplaincy alone would be enough to take up his time; but he is obliged continually to go to Leicester Mountain, to superintend the buildings and Schools of the Christian Institution. Six or eight of the Boys came in about eight o'clock, and we had family prayer.

I sent this evening over to Mr. Nylander, to inform him that I was come, and hope to see him to-morrow.

The thermometer, just before we came on shore, was 88°. The atmosphere feels close; and, on any exertion, I perspire abundantly.

March 8, 1816. *Friday*.—After getting my luggage on shore, I returned to Mr. Butscher; and had soon the pleasure of seeing dear Nylander join us. He seems a truly humble devoted servant of his Master; though labouring under much depression, from the greatness of the work before him, the difficulties attending it, and a weakly constitution.

I dined with the Governor at four o'clock; and, after dinner, walked with him. He strongly objected to our Settlements at a distance from the Colony, on account of their insecurity, the want of influence, the character of the Natives, and the much greater sphere of present usefulness among the Captured Negroes in the Colony. His representations have much weight.

There are many Settlements of the Captured Negroes in the Colony: one especially at Hogbrook, where Government have built a Church, and would gladly have a Minister to preach to them. The Governor thought it, therefore, much more important that our Missionaries should be settled here, than in the country.

Mr. Butscher has been able to per-

form Service only once a day here on Sundays. The climate and his constitution prevent his doing more. Mr. Nylander had two Services, till it brought on spitting of blood, and he was obliged to desist.

I and Mr. Davies conversed with a Krooman who wore a greege, as they almost all do. He said it could help him sometimes against the will of God:—"God say, man die—Greegee say, man no die; and Greegee prevails sometimes." We endeavoured to shew him the vanity of this, and he left us.

I spent the evening in conversing with the brethren, Nylander and Butscher, on the various Missions. We sought God's direction and blessing, and it was late in the evening before I got any rest.

It appears desirable to take Mr. Nylander with me on my visit to the Settlements; for the advantage of his judgment, the comfort of his society, and the benefit of his health, which a sea-voyage would probably recruit.

March 9. *Saturday*.—Mr. Butscher seems to think that the most promising way of going among the Heathen, is to go as a beggar, and live among them. I am very much of his opinion.

March 10. *Sunday*.—The room in which Public Worship is performed is very small, and, including the piazza, seems capable of containing but two or three hundred people. The Governor and the rest of the Europeans, a part of the soldiers, with some black people, and children, composed the congregation. I preached, in the morning, from Acts xxvi. 18; and, in the afternoon, from Eccles. xii. 14. The congregation in the afternoon was equally crowded, and there were no soldiers. Mr. Davies arranged matters so that most of his congregation could attend. There was great silence and attention, both morning and evening.

After a short rest, I went with Mr. Butscher, about two o'clock, to the gaol; and saw, indeed, a miserable set of beings, about thirty in number, chiefly Kroomen, in irons. Mr. Butscher addressed them at some length; and, after him, I endeavoured to explain to them the only way of salvation. One European seemed impressed: he was a soldier, and had killed another in a quarrel. He could read, and I sent him some Tracts.

We had a slight tornado last night. The heat is very debilitating, and much indisposes the mind to exertion. I find this, painfully, in devotional exercises.

March 11, 1816. *Monday*.—We had a heavier tornado last night, about twelve o'clock. The wind shook the house, the lightning flashed, and the rain descended in torrents.

I have been, this morning, to see two slave-ships; one taken lately in the Gambia, and the other in the Rio Pongas. Truly distressing ideas were necessarily suggested to the mind.

One was a small two-masted vessel, about the size of an English pilot-boat; but not half so well furnished. It contained, when taken, seventy-three human beings, sixty of whom were Slaves. They must have been literally crammed together under the deck, on the top of water-casks which were put under them in the hold. There were wooden gratings to keep them down. In other parts of the vessel, there was rice sufficient to feed them on the voyage.

The other vessel was much larger, and was intended to contain about 800 Slaves. Only 120 had been taken into the ship, when it was captured. Many of these had since died, from the previous close confinement. Five had died even in coming from Goree.

The Captured Slaves were standing or sitting on deck, and seemed happy in their deliverance. They had been partly clothed, and are now regularly provided for by Government.

The settling of the Captured Negroes in the Colony is likely to promote its rapid improvement; and, probably, will ultimately prove greatly subservient to the extension of the Gospel. They form an assemblage of all the neighbouring nations; and, from their liberation, and the provision with which they are furnished for at least a year, they will naturally feel indebted to their deliverers. They soon learn something of English; and can easily be gathered together, for public worship and instruction. These things seem so many leadings of Providence, to induce us to make our chief attempts within the Colony.

March 12. *Tuesday*.—I went to see the Colonial Boys' School, which is now under the care of Mr. Turner, at a place which was formerly the bar-

racks. There are above 200 Boys on the list: about 120 attended, and seemed in good order. I examined the first and second Classes in the Bible and Testament: they read well, and answered my questions tolerably well.

I have been to several persons to hire a schooner, and found some difficulty in getting one at a reasonable rate; but have, at length, engaged one, for 60*l.* for a month, to sail on Thursday. It appears most desirable to proceed to the Settlements without delay; as it is expected, on account of the tornadoes, that the rains will be very early this year.

The Colonial Boys' and Girls' Schools are on the plan of the British and Foreign School Society. I was told that the Madras System would not answer in those Schools, from the divided state of religious opinions in the Colony.

I and Mr. Butscher dined with Mr. Kenneth Macaulay. He thinks the Colony has been gradually improving. The Kroomen attend to the hard labour; the Settlers (Maroons and Nova Scotians) to trading; and the Recaptured Negroes to Agriculture.

There seem to be many Sects in the Colony. The lower classes attend Black Preachers of different denominations.

March 13. *Wednesday*.—I went over the house built by Mr. Renner. It is a small neat house; and possibly may be so useful as to be retained on account of the Society, for the occasional accommodation of the Missionaries, and for the reception of stores for Leicester Mountain. It would answer better to let, than to sell it.

Seven Recaptured Boys have just been sent by the Government to Mr. Butscher.

The Governor spoke strongly of the good that was likely to arise from such a visit as mine, in encouraging the Missionaries, and promoting the cause of morals and religion. He stated that the Missionaries evidently wanted something of this kind, to shew that the people of England really felt interested for them. His Excellency said, "Send several such men as Mr. Butscher, and we shall be able to do good; but no delay must be made. The Captured Negroes are

ruined by this delay; for when they come, there is no one to instruct them." He urged the necessity of those who came out determining to stay a certain number of years in Africa, and not to be frightened at a head-ache or fever.

It appears very important to mark the indications of a Providential leading. Among these, I consider the protection of an established Government, the facility and safety of intercourse with the people, the economy attending a Mission, and the number that may be easily collected together. In the absence of supernatural inspiration, such circumstances may be considered as the call—*Come over, and help us!* and all these things speak strongly in favour of our exertions in the Colony.

The seven new Boys came in to family-prayers—two naked, the others in cotton shirts. It was, however, highly interesting to see these poor children gathered from the Heathen, and brought into the way of obtaining Christian Instruction.

March 14, 1816. *Thursday*.—I rode with Mr. Butcher and Mr. Davies to Kiskey Town, a Settlement of Recaptured Negroes about three miles from Free Town, where the Governor proposed that one of the Missionaries should be settled. There may be there, and within a short distance of it, about 400 inhabitants. A tolerably large room is already erected, in which School could be kept, and public worship celebrated. The people seem well disposed to receive religious instruction; and I think it a very desirable Station for one of our Missionaries.

I called on the Governor, and conferred with him as to fixing a Missionary or Schoolmaster at Kiskey Town. He said a Schoolmaster would not answer his purpose, as he wished for a Clergyman, who could marry, &c. He promised, if I could send one there, to build him a house and chapel; and to prepare immediately a temporary house, previous to the rainy season. This appeared so important, that I agreed that I would do all I could to have one of our Missionaries settled there.

I talked with his Excellency on the establishment of an Auxiliary Bible Society. He promised to patronise

Feb. 1817.

such an Institution, if I would preach a Preparatory Sermon, to which I readily consented.

A meeting for united prayer was held at seven o'clock. The brethren, Butcher, Nylander, and Wenzel, with myself, were present. At nine o'clock, Mr. Nylander, Mr. Wenzel, and I, went on board the schooner Nancy, to proceed on the voyage to the Isles-de-Loss and the Rio Pongas.

(To be continued.)

NORTH AMERICA—UNITED STATES EPISCOPAL CHURCH.

EXTRACTS FROM BISHOP GRISWOLD'S
CHARGE.

In the Number for September, we printed a Letter to the Secretary of the Church Missionary Society from the Right Reverend Dr. Griswold, Bishop of the Eastern Diocese of the United States, with a Pastoral Letter of the Bishop.

We proceed to lay before our Readers, as we promised, such parts of the Bishop's Charge to his Clergy as relate to the subject of Missions. They cannot fail to excite a lively hope that the Episcopal Church of America will take her share in the benevolent exertions of the Christian World, to bring the Heathen to the knowledge of the Gospel. This great cause cannot in vain be pleaded, so ably and so eloquently, by a Christian Bishop with his Clergy and people.

Most heartily should we rejoice, if the just animadversion of the Bishop on our own Church, for the tardiness with which her Discipline is communicated to our Colonial Possessions, may be heard no more.

In lamenting the want of zeal in the promotion of Missions, the Bishop asks—

Has this been occasioned by the

pressure of the times?—or is it owing, Brethren, to our own remissness, in not setting before our Congregations the importance of the duty, and the great benevolence of the object? We, surely, cannot suppose, that the people of our flocks are less liberal than other Christians. The testimonies of a generous and charitable spirit, so great and so often repeated, which we have seen and received, forbid us to ascribe this failure to sordid principles. Is it not rather to be feared, that we have not faithfully called them to this duty?—that we have not duly set before them its importance? Have we laboured, as we ought, to awaken in them a spirit of love for the souls of men—a desire to evangelize the world, to extend the Redeemer's Kingdom into distant lands, and communicate the consolations of the Everlasting Gospel to *those who sit in darkness and the shadow of death*? Is it not the fact, that our own hearts are cold in this glorious work? Are we not too indifferent to the spiritual famine, by which our fellow-creatures are daily perishing? It is the Lord's will, that we *preach the Gospel to every creature*—that none should perish through want of knowledge. Such is the compassion of the Divine Saviour for dying sinners, that he has given commission for proclaiming the good tidings of his Salvation to all the people and nations of the earth.

True it is, that each Minister of Christ has his peculiar charge—his family of Christians to provide for—a little flock committed to his care. In this charge, it is, indeed, of the first importance that he be found faithful—that the blessings of religion be diffused through every part of his cure, and each cottage be consoled with the Salvation of our God. But we are bound to extend our care, as the Lord shall give us means, to other parts of his vineyard, and call upon our flocks to assist us. *Freely have we received—freely let us give.* Shall any, to whom *the arm of the Lord is revealed*, who are called to a knowledge of Divine Grace and enjoy themselves the blessings of the Gospel, feel no solicitude to dispense the same blessings to all whom they equally concern? Are we refreshed at the fountain of living waters, and

with bread enough and to spare, and yet have no compassion for those who are perishing for hunger? In all those noble efforts, which are daily making, to diffuse the light of the Holy Scriptures and the knowledge of Salvation to the remotest parts of the earth, to the darkest regions of the habitable world, shall our Church alone take no part? Shall we, who ought, from the purity of our doctrines and the charity which we profess, to lead the way in every good work, be last to engage in the best of all works, the spreading of the Saviour's Gospel? Far from sending it to distant regions, we neglect to promulgate it among ourselves. Considering our advantages, and how much the Lord has smiled upon us, no part, perhaps, of the Christian Field is less cultivated than this in which we are appointed to labour.

Happily for the general state of religion, and to the great honour of the Christian Name, the disciples of Jesus are, at the present day, awakening to a sense of this duty, and sending the light of the Gospel to those who sit in darkness. The walls of Zion, we trust, are extending on its true *foundation and chief Corner-stone—on the Apostles and Prophets, and Jesus Christ himself.* His kingdom is enlarged by the *sword of the Spirit, which is the Word of God.*

Most astonishing have been the exertions, and not less wonderful the effects, of Bible Societies; now extended, or rapidly extending, through the greater part of the Christian World. This is an era of Gospel Light, surpassed only by that of its first propagation: and the great miracle of the Day of Pentecost is almost repeated. Again do the Apostles, though all Galileans, *preach the Gospel to every creature:* Parthians and Medes, Cretes and Arabians, the dwellers in Africa and the remotest parts of Asia, *hear them speak, in their own tongues, the wonderful works of God.* Much is already done, and more, we may hope, will be speedily effected, by the propagation of the Written Word. It will tend, we may trust, to what is so much by all good men to be desired, the union of Christians in faith and affection, in doctrine and practice. In proportion as they receive these living waters pure from

the Holy Fountain, they will be refreshed with the same comforts, and imbibe the same spirit. With the Divine Blessing, it will facilitate that for which we daily, and, it is to be hoped, most sincerely pray, "That all, who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

But justice requires us to acknowledge, that this duty has not been wholly neglected. Not only is the Bible sent to instruct the ignorant, but teachers also to bear it—to publish its sacred contents and to preach the Gospel in this country and in foreign nations, where Christ before had not been named. In America, and in England, there are Missionary Societies, which have manifested a zeal for propagating the Gospel, becoming those who profess it—becoming those who feel its blessings, and are actuated by its heavenly principles.

But, the harvest is immensely great, and the labourers yet but very few.

With sorrow, too, and with shame must we add, that our Church has taken but little part in this good work.

There is no greater stigma, which has justly been affixed to the Established Church of England, and sullies that reputation which so eminently she has acquired in the Christian World, than her apathy in regard to propagating her faith. In all manner of charities, her children much abound; but in this department, in this work of Evangelists, they have been unaccountably deficient. In few of the British Colonies has Episcopacy, till very lately, been organized. In these States, before the Revolution, while other denominations of Christians enjoyed the full establishment of their respective systems, the Episcopal Churches here were not permitted to have a Bishop.

But now we rejoice to bear testimony that the Church of England is awaking from this lethargy, and arising in her strength. A voice is heard from the pale of the Establishment, exhorting her members to Missionary Labours—a voice that speaks not in vain; and soon, no doubt, will she appear in the foremost ranks of the evangelizing host.

But there is one portion of the Christian Church still delinquent; and, however humiliating may be the confession, truth will compel us to acknowledge, that it is this portion to which we belong—even the Protestant Episcopal Church in the United States.

It must, however, be admitted, that there are here some recent and honourable exceptions. Several of our Sister Churches, in the other States, are now making very considerable efforts to spread the Gospel.

Where, then, shall we find a Christian Community so little engaged in extending its faith as ours? And yet the Lord, patient in goodness and abundant in mercy, has most evidently manifested a willingness to bless our labours. But how long will He be with us? how long will He suffer us? Can we still expect this favour, while our zeal, if indeed it be among *the things which remain*, is thus languishing, and *ready to die*?

Now, then, it is high time to awake out of sleep: let us not, by our indolence, tempt the Lord to forsake us.

Is it not a fact, that we place improper reliance upon our orthodoxy, as supposing that truth will spread of itself, and bear away the prize; while others, on a worse foundation, by using better diligence, build with more rapidity? How is it to be lamented, that knowledge and zeal, which God has joined together, should so often by man be put asunder! Divine Truth was never popular in this world; and never will be popular, till the nature of man is changed. While the true labourer sleeps, the enemy, ever vigilant, sows tares; and, when sown, they take such root, that they must grow. They who are zealous in propagating the doctrines of Christ, though with some mixture of error, will be more successful, and indeed more useful, than others, who, with a sounder creed, are lukewarm. If we would maintain that rank among the Champions of the Cross to which we think ourselves entitled, let us not rely on the paper arms of Canons, Creeds, and Articles; but *put on the whole armour of God*: let us press forwards, amidst the perils of the holy warfare; the first in labours, or not the first in fame.

When Peter the Apostle was going forth to the good fight of faith, how did his Master direct him to distinguish his love above that of others?—by his fidelity in dispensing the words of life: *Feed my lambs—feed my sheep.* Those, who thus *rule well, and labour in the word and doctrine* with fidelity, shall be accounted worthy of double honour.

Let us be so distinguished. Let us awake out of this sleep. It is time that this too just reproach of indolence should be taken away from our Church; and that we, who profess the purest faith in the Lord Jesus Christ, should no longer be the coldest in zeal for enlarging the borders of his kingdom. It is time that we shew our faith by our works.

Is it not our duty to impart the bread of this life to the hungry? and is it less the duty of Christians to make known the will of God to the ignorant, and to rescue thoughtless sinners from misery and shame? Was the command of Christ, to preach his Gospel to every creature, limited to his first Apostles? Has the Merciful Saviour no love—no grace—no concern for sinners at the present day? Is it not the duty still of every Minister and every Christian, according to his means and opportunities, to sound abroad these tidings of Salvation? Was it necessary for the first Disciples to labour so abundantly in word and doctrine—must they encounter perils by land and perils by water; be in season and out of season; boldly withstand persecution, flames, and death; and reprove, rebuke, and exhort with all long-suffering—and is it now become of so little concern, are the souls of men now so worthless, and their salvation of so small account, as to give us no anxiety or solicitude? as not to be worth the sacrifice of a few hours from the year, or a few pence from our abundance!—*Tell it not in Gath.*

Why did our blessed Saviour suffer such indignities, and the cruel death of the cross?—why, with such awakening concern, send his Gospel to all the nations of the earth? To what purpose were all the labours, and sufferings, and martyrdom of Apostles and Evangelists and Prophets, unless it be a matter of the utmost import-

ance that men should hear and believe the Gospel—unless it be an indispensable duty, and most benevolent work in all Christians, to impart to mankind the knowledge and means of salvation?

LETTER TO THE SECRETARY OF THE
CHURCH MISSIONARY SOCIETY, FROM
THE BISHOP OF PHILADELPHIA.

The Letter which follows has been received from the Bishop of Philadelphia, in reply to one from the Secretary of the Church Missionary Society. It will be interesting to our Readers, as conveying accurate information of the State of the Episcopal Church in that part of America; and as, indicating a rising spirit of co-operation in the great work of enlightening the world, though local circumstances are, for the present, but discouraging.

Philadelphia, Dec. 10, 1816.

REV. SIR—An apology is requisite, for the length of time which has elapsed since my receipt of your Letter of August 19, 1815, with the valuable communications accompanying it. I have not been without grateful sensibility for the favour done to me in this instance; but the delay has been principally owing to my wish to send to you, by a safe hand, for the information of your respectable Committee, some documents, which may shew the efforts made in the Diocese under my superintendance, for the advancement of the Kingdom of the Redeemer. They are feeble in comparison with those made in the Mother Country; but we trust that the good work is on the increase.

The population of the State of Pennsylvania is peculiarly unfavourable for the combining of the endeavours of Episcopalians in Evangelical Labours. All the large bodies of emigrants from Europe, at and ever since the first settlement of the Province, were of denominations different from ours: so that, although there are scattered members of our

communion over the whole face of the State, it is in very few places that they are so concentrated, as to be competent in each to the building of a Church, or to the support of a Minister. This evil was immensely aggravated during the Revolutionary War, by there not being left any Clergymen within its limits, except three of us in this city.

The state of our Church, under the divine blessing, has been gradually improving, ever since the introduction of authority to ordain. With the hope of furthering the same object, we instituted, a few years ago, a Society, whose Constitution and Reports I herewith send. We have, also, within these few weeks, organized another Society, whose endeavours are to be extended to New States westward of Pennsylvania. I inclose their Constitution; and have the pleasure of mentioning, that a Missionary is already on his tour.

It may help to give some idea of the state of this Diocese, to inclose two or three of the Journals of our last Annual Conventions. This shall accordingly be done; and, with them, there will be the Journal of the last Triennial Convention of our Church in the United States.

I was desirous of transmitting to you the series of the Reports of our Bible Society, instituted in this city at the close of the year 1809; which was the first in the United States. An inclosed list will shew how much they have been multiplied.

Our Female Bible Society has also the satisfaction of seeing its example followed, in various places. Perhaps its Constitution and Reports may be acceptable, and are therefore sent.

I shall commit my package, with entire confidence of its safe delivery, to a very respectable gentleman of my acquaintance, John Sargeant, Esq. Representative in Congress of this city, who visits England on a public concern, highly important to the commercial interests of this country.

I desire to present to your worthy Committee my respectful acknowledgments of their attention; and I am, Reverend Sir,

Your brother,
and very humble servant,
WM. WHITE.

We cannot but rejoice to observe, from these and similar communications respecting the Episcopal Church of America, that the Bible and Missionary Cause is operating, through Divine Mercy, in the most beneficial manner, to the union of its members, and the increase of their zeal. The most benign influence will be felt, both by individuals and by Churches, from heartily engaging in this labour of love. *He that watereth, shall be watered also himself.* As his mind opens to this subject, he will acquire more endearing views of the Saviour, and more enlarged prospects of his kingdom; and he will be knit thereby, in bonds of Christian Love, more closely to the fellow-members of that body of which his Saviour is the constituted Head.

FEMALE BIBLE SOCIETY OF PHILADELPHIA.

ADDRESS OF THE BISHOP OF PHILADELPHIA.

THE subjoined Address was delivered by the Right Rev. Bishop White, to the Society of Females formed in Philadelphia for the Diffusion of the Scriptures, of which the Bishop speaks in the preceding Letter. As the reasonings of this excellent Prelate, in favour of a union of Christian Exertions among Females, may have influence, both in awakening and vindicating their powerful co-operation in support of Missionary and Bible Societies, we gladly insert his Address.

Having been present at this respectable company of Ladies, about a week ago, when the proposal was made to them for their forming themselves into a Society for the distribution of the Bible, I took the liberty of delivering my opinion in favour of the measure. Since that meeting, the subject has been frequently on my mind; and

I take this opportunity, at the request of the Parent Society, of renewing the expression of my opinion.

The question was asked (and by Ladies determined to contribute at least their money to the object), Whether their donations might not, with equal utility, be thrown into the Treasury of the Society already instituted, and conducted by the other sex. It was answered, and is now repeated, in order to shew perseverance in the sentiments;—1. That there will be a greater number of persons, not merely contributing, but taking such an interest in the Work, as to induce others also to contribute, as opportunities may occur;—and, 2. That, in the line of distribution, there come under your notice many cases of poverty, of the merits of which you are the most competent judges; and, especially, as to the question, how far the pecuniary relief of poverty would be enhanced by the additional gift of a Bible, with the prospect of its being both acceptable and profitable.

If there should press on the minds of any of you the apprehension of exceeding the bounds which the modesty of your sex prescribes, it does not appear to me that there is the least ground for such reproach, so long as the Association is within yourselves. As to the circumstance, that some of you will be called upon to act in certain official characters necessary for the conducting of business; if we look beyond names, there is nothing in the subject itself, but what would apply with equal force against the presiding at a dinner or at a tea-table; unless, indeed, it could be alleged, that this is less alien from the female character, than the gathering and dispensing of alms. But this is a sentiment which, it is supposed, will hardly be hazarded by the most jealous assertors of the prerogatives of the men.

It is one of the most conspicuous of the many beneficent properties of the Scriptures, that they are the CHARTER OF THE FEMALE SEX AGAINST DEGRADATION AND OPPRESSION. Look at the condition of women in the countries where the religion of the Gospel is unknown, and all the arrangements of domestic life will be found a comment on the position. Can it, then, be out of the sphere of your sex to be

actively engaged in disseminating a System of Truth and Morals, which has so excellent a bearing immediately on your interests; and, through you, on whatever contributes to the rectitude, to the decorum, and to all the rational enjoyments of social life!

You have also this especial interest in the same Sacred Treasure—that, of our sex as well as of your own, you are the earliest instructors in morality and in religion: and what is there deserving the commendation of moral or religious, if detached from the lessons which speak so immediately from the Oracles of God, to the best sensibilities of the human heart? Under so loud a call as this to the estimation of the Bible, surely you cannot be stepping out of your proper sphere, by being prominent in measures for the depositing of it in such needy families, as would otherwise be without the means which you enjoy, of rendering it salutary to their rising hopes.

If there were nothing more than the undeniable property of the human condition, that under all states of society the women sustain the greatest share of its sorrows, it must give them an essential interest in the best source of countervailing consolation. That source is the Word of Truth: and, this being the case, can it be out of character, where pecuniary means are within the power, to add their personal attention and exertion for the extending of so inestimable a benefit?

It has been thought an incidental advantage arising from Bible Societies, that, by combining persons of different religious denominations, they have the effect of promoting unity of affection, under irreconcilable differences of opinion. The British and Foreign Bible Society set off on the fundamental principle, of avoiding whatever could bring such a diversity into view. They professed to deliver the Book of God without note or comment. The Societies instituted in America have trodden in their steps. While this plan shall be pursued, there can be no dissatisfaction on account of interfering opinions or modes of worship. Is it possible that such a course can be persevered in, without its contributing to all the charities of life? And, if this is the natural consequence, can any scruple be well founded, which would restrict the benefit to men

I will only add, that, contemplating the recent institution of Bible Societies, begun in England and extending rapidly throughout the world, as a prodigious effort for the raising of a mound against the threatening inundation of Infidelity; as being also one of the happiest expedients which have been devised for spreading the knowledge of the Gospel of Christ; and as tending directly to the accomplishment of the assurances given, that his Kingdom will be at last co-extensive with the World; I will not suffer myself to believe, that your sex, any more than ours, are debarred from promoting these blessed ends, in your distinctive character. Accordingly, I take the liberty of exhorting you to persevere in the work begun, and of assuring you of my best wishes and my prayers for your success.

LOUISIANA BIBLE SOCIETY.

EAGER DESIRE FOR THE SCRIPTURES.

THE following is an Extract from the Second Report of this Institution.

The desire to obtain the Scriptures, which was manifested, last year, by the French Inhabitants of this State, has not abated. On the contrary, they appear more pleased on obtaining the whole of the Sacred Volume.

The Bible, as the New Testament last year, has been introduced and read in the Schools generally, not only in this city (New Orleans), but in different parts of the State.

Among the applicants for Bibles, there have been several who declared that they had been endeavouring for years, some for as many as twelve or fifteen years, to obtain a copy of the Bible in French. Some declared that no present could be more acceptable to them; and others, that they esteemed it beyond hundreds of dollars.

The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible.

The Spanish Inhabitants have been remarkably pleased, on obtaining the New Testament in their native language: they have received it with great demonstrations of joy. The expressions used by some, on being

presented with a New Testament, deserve notice. One observed, "THIS book contains THE PURE TRUTH, AND NOTHING BUT THE TRUTH." Another, on reading the title-page of the New Testament, as soon as he came to the words "Jesus Christ," stopped, and said, with much earnestness, "THIS IS MY KING AND MY GOD—HE IS MY ALL." Another, on being asked if the Spaniards were satisfied with their New Testament, observed, that "THEY COULD NOT BE CHRISTIANS WHO WERE NOT."

INDIA.

CHURCH MISSIONARY SOCIETY.

MADRAS.

Journal of Christian, a Native Reader.

IN the Number for September, p. 387, where some account of Christian is given, we stated our design of printing this Journal; but have been obliged to defer it, in consequence of the accumulation of matter. It is translated from Notes of Christian's proceedings, written by himself in Tamul.

The Extracts which follow will shew somewhat of the character of the people, and their mode of thinking—the manner in which conversations are introduced and maintained—and the readiness with which assent is given to what is said; while some encouraging indications appear of real concern to obtain that which the Gospel alone can bestow.

July 25, 1815.—Speaking with a Native, he observed the New Testament in my hand, and asked, "What book is that?" I replied, "This is the key to the Word of Truth." He then expressed his wish to know it, and desired me to sit down in his room, saying, "Read, and explain it now to me;"—his family, of five persons, being likewise present.

Whilst reading the second, third, fifth, and sixth chapters of St. Matthew, two persons of the neighbouring house had joined us. Having heard attentively for a considerable time, they said, "Sir, this comfortable Word of Truth, which you have now been reading and explaining to us

has enlightened our dark minds. Because we have hitherto been ignorant of such a Word of Truth, we little esteemed this word and the Christians. And it is on account of that ignorance of this word, in which many of the persons of the world lie, that the world sets itself against the truth."

I then spake of the continual praise which we, as creatures, owe to Him who is our great Creator; and of the superstitions and idolatry in which they had hitherto lived; and exhorted them to lay to heart what they had heard.

July 29, 1815.—I had a conversation with a Mahomedan Soobadar*, on the creation of the world. He asked, "Is all this which you say written in your Koran?" meaning the Bible. I answered, "Yes: it is not only regularly printed, but our Ministers, who shew us the way of salvation, explain and preach it." After having further spoken on the difference between our Holy Scriptures and the Mahomedan Koran, I continued; "The Lord saith thus in the Word of Truth: 'Repent, and acknowledge your sins, and mourn for them. Love not the things of this world; but come unto me, and follow after my glorious example: I will refresh you: I will give rest to your souls. Besides me there is none other God, neither in the heavens above, nor in the earth beneath.'"

The Soobadar then related some great sufferings which he had undergone, during the last war in the Peninsula. I replied, "Could your father, or mother, or ancestors, afford you any comfort in those days of severe trial? or could the souls of the dead bring you any assistance? or could the money which you gained, or silver and gold, procure you redemption?—these perishable things cannot redeem you. Jesus Christ, whom you call Isa Nabi, is become our redemption. *Therefore, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wicked way and live.*" I then read the twenty-fifth and twenty-eighth chapters of St. Matthew, and the seventh and eighth chapters of St. Luke. Having finished, the Soobadar exclaimed, "Sir, that there is none other besides Him, is truth! is truth! I shall come every morning, and attend your family devotion, which you have for the salvation of your souls, in your house; or, if you like, come in the evening hours into our house, and read: then will it be profitable likewise for my family."

July 30.—I went to the Native men-

tioned on the 25th, according to his desire. Having offered me a seat, he heard part of a Tract which I read to him. He then said, "Those Europeans, though very far off, eagerly desire that every body else should know God like themselves. For that end they spend much money, and indeed esteem their neighbour as themselves." I said, "There are, in Europe, many Societies that are full of faith in God. They have established many Schools, Seminaries, and Colleges, and spend thus a vast deal of money. Having examined those that are appropriated for the ministry, they send them into this dark land. These Ministers leave their parents and relations, love us who are a stiff-necked people, and care anxiously for us that are lost and roving about in different ways. These give their life for the sake of the Truth. How the Tamul Priests of the Heathen live, you yourself know very well."

I then read the first chapter of the First Epistle of St. Peter, saluted them, and went away.

Aug. 1.—According to the desire of the Soobadar, I went to-day to his house, and found him, his family, and two Native Soldiers, there. As soon as he saw me, he made signs to the soldiers to leave him, but I requested him to permit them to stay. "Let them," I said: "we shall speak about the Word of God. Those that have ears to ear, let them hear." Sitting then down, I read to them the sixth chapter of St. Matthew. The Soobadar observed, "Sir, the things which you have spoken are above our understanding. Every single word is very precious. My ancestors served two masters. Thus, on account of our ignorance of the knowledge of the Lord, we have become slaves of sin, and are drowned in it. There is no doubt but that all is truth that you say."

The Soobadar then expressed his desire to hear something of the sufferings of our Lord Jesus Christ. I complied, by reading the twenty-sixth and twenty-seventh chapters of St. Matthew. This being done, the two neighbouring men, who were now present also, shed tears, and mourned, saying, "Has not the only Lord become man, and suffered those cruelties which we should suffer? We are still roving about, without experiencing such cruelties; and are lost." I said, "Yes: the punishment, which we sinners should suffer, He suffered. The world not caring for this truth, is full of wickedness, and perisheth. You, therefore, who have now heard this truth, lay this to heart. If you walk always diligently, according to this

* See Vol. for 1816, p. 382.

knowledge, the kingdom of God will be your portion." I then left them.

Aug. 2, 1815.—I spake with a respectable Heathen Gentleman. He asked me: "How is it, when the Christians are at Church, they have no image, or picture, to which they pray? or, do not the priests give to them, like our priests, something for remembrance*, which they should worship? I have often looked at them. They look upward: they sing with a loud voice. Other things I did not see. Be so good as to explain this to us."—I answered, "Hear, Sir! The God who has made us all, is everywhere present, and knows all things. To him there is no place hidden. For our prayers he has appointed to us his Only Son, our Saviour Jesus Christ. In Him we must approach Him. He is our Interceder, our Mediator. He is one with God. Wherever we pray to him, in whatever place, or house, or field, it is right. In Jesus Christ, his Only Son, we may, like children, come near him, and acquaint him with all that we want. You think the wearing and worshipping of the stone which you receive from your priests, is the way to heaven: you make presents to the priests of clothes and palanqueens, and other things: you provide food for many people: you tie the stone which the priest gives you in a silk cloth, put it into a golden or silver box, and hang it round your neck, or wear it on your head. By these means you fancy that your sins will be expiated and your unclean heart purified, and that you will receive eternal bliss. You trust priests, who only think of feeding themselves and their families; who seek their own interest, and enrich themselves, to live happy in this world, and to become famous. And thus you are deceived."

I then read to them part of the ninth chapter of St. Luke, and urged them to abandon all vain excuses, and to turn to the only true God.

Aug. 14.—I went into the house of a Heathen, where three persons were talking together. When they saw me, they said, "Ah, Sir, have you no ashes on your forehead?"—I replied, that I was a Christian, baptized in the name of the only true God, Creator of all things. They talked then together, and said one to another, "It is true what Aveeijar sang, 'Without ashes the forehead is

waste.'" Hearing this, I added a few other sentences of that Heathen Poet, and continued: "God has, with great order and wisdom, prepared the body of man, and adorned it with members: why should we now not keep up the beauty, but paint it? You forget yourself by ignorance of Him who so kindly gave body and soul to me and unto you, and preserves them. But if you meditate upon this our glorious God, and constantly remember him, you will receive happiness. If, however, you worship things which he has made, the sun, the moon, trees, copper, brass, stones, and meditate upon Moternachiar, Kali, Ammen †, and such like, and incur great expenses on their account, will you get to heaven?"

Hearing this, the Heathen became angry, and said in an unmannerly way: "You yourself say that God is one, and that He has made heaven and earth and all that is in them. Why should, then, such a God be seized, bound, beaten, fastened to wood, and be killed like a thief? If the Lord who made all things dies, what is the world?—what are the other creatures? Could not such a Lord prevent such a punishment coming upon him?" To this I replied: "Hear, brethren! because you do not know the Scriptures of Truth, you get angry. If you will attend to what I shall make known to you, you will understand it better." I read then to them part of a Tract. Two of the Heathen Gentlemen gave their assent; but the other said; "All the world is idolatry. As for God, all are gods. You should not have said that our gods are of stone, or of copper, or an image, that we tie them with ropes, put them into a frame, carry them round in the streets, and secure them. You have your way, and we have ours: so you should not have spoken." I answered, "If I have spoken wrong, you may tell me, and ask questions. I told you only the things which happen among you, and by these you cannot become happy."

The owner of the house then began, and said to those persons, "Why do you speak so unreasonably? This man speaks concerning the Word of Truth, and concerning the manner in which we walk. All that he saith is true. Have you overcome him by your willfulness? What he saith is the Word of Truth. Our Vedam (law), too, tells us of the 'Word of

* This refers to a custom in his casts. He is of one who receive from their priests a piece of stone of a particular form, which they place in a small gold or silver or brass box, hanging round their necks on their breasts. This they daily worship.

Feb. 1817.

† These are goddesses. The whole refers to what is often said in the Heathen Writings; viz. if you meditate upon this or that god or goddess, you will receive eternal bliss.

Truth, that it will spread everywhere. This man is come as its forerunner. To advise him, belongs not to us. If priests and others come, are we able to advise them, or to dispute with them? As the Lord will henceforth be pleased to direct, so it will come to pass." Giving then beetle to me, which is a common mark of attention and regard, he made a sign of departure.

Aug. 19, 1815.—The Soobadar came early to me, and attended the reading of the Word of God in my house. He then said, "As I have heard, so my family is likewise desirous to hear: be so good as to come in the evening." I went accordingly, and read to them the Gospel of St. Matthew, beginning at the eighteenth chapter. They all heard gladly; and the Soobadar said at last, "Yes, in the measure that we leave the world and its miserable state, as it is said here, and become little children, we may approach nearer to the feet of God."

Aug. 21.—I went into the street where the barracks of the Native Garrison are; and inquired after the officer, but was told that he was gone out. The sergeant and corporal, together with some soldiers on guard, asked me why I had come.

Christian: "I wish to make known to you, brethren, the Word of God, who has made and preserves all things, you and me; and therefore I am come."

Soldiers: "Then did God tell you to come among us?"

Christian: "According to the Word of Truth, the Lord Jesus commanded his servants, after he had taken upon himself the sins of all the world, and made atonement for them, saying, *Go ye into all the world, and preach the Gospel to every creature; and baptize them in the name of the Father, the Son, and the Holy Ghost. He, that believeth, and is baptized, shall be saved; but he, that believeth not, shall be damned!*" Accordingly, his faithful Ministers, and others that follow after them, have found themselves debtors to come hither, and to make known his Word to all that hear, that we also may be delivered from darkness, may know the God who made us and serve him alone, and that we all may become partakers of eternal happiness."

Soldiers: "You say that you think yourselves debtors to make known to all that will hear the word of condemnation, unless they believe in God. But we do not know that Vedam. Be so good as to teach and explain it to us; then we shall know it."

I read distinctly to them part of a Tract. Some persons that had been present went soon away; but seven stayed, and heard with great attention.

Aug. 23.—Mohammadu Khan, the Officer of the battalion, sent one of the soldiers to call me. I went, and was very civilly received.

Officer: "I have heard that you came hither yesterday, and spoke a long time concerning God, and concerning the Word of Truth. I was desirous to know you, and therefore I sent for you."

Christian: "Hear, Sir. When we come into this world, we bring neither gold, nor silver, nor wives, nor children, with us; and when our Creator calls us hence, we carry nothing away. We should, therefore, seek always true happiness, instead of the false happiness which is in this world."

Officer: "But in what way and manner shall we seek this true happiness?"

Christian: "When we are born into this world, and grow up, we do not think on Almighty God who made us, neither on Isa Nabi (Jesus) who has saved and redeemed us. Like persons that walk in darkness, we are divided into various sects. Accordingly, we boast that there are four Laws, and six Shasters, and peculiar places. We imagine that but few persons go on in the way of destruction; and that it is true, what the ancestors of Mecca have written in the Koran, that if we visit Mecca and other great places, strow flowers upon the graves of the deceased lords, offer frankincense, learn the Koran, and endeavour to heap up gold and silver, we shall attain to real happiness. But can this be the true way, while, so doing, we still speak evil by our mouth, and sin by our conduct, and blindly forget our Creator? And thus we are like those who say, 'While we are here, let us dance and follow our lusts:—in the hour of death we say, 'Lord! Lord!' But this is a very dangerous state. Does it not rather behove us to inquire after Him who made us, and who has given us, until this moment, all good things to enjoy, and preserves us to inquire what our past doings have been, and what sin is? Does it not behove us to seek solitude, to beat on our breasts, and to weep on account of our crimes, and say, 'Ah, Father! forgive the guilt of thy servant! Let me not sink into hell on account of the burden of my sin, but save me the sinner!' And if we thus in faith approach Isa Nabi, we shall find happiness indeed, both in this world and in the world to come."

Officer : " Pray tell what this happiness is."

Christian : " Forgiveness of sins, adoption as children, removal of our corruption, a righteous conduct, and the gift of the Holy Ghost will be ours."

Officer : " But we shall be punished for the sins which we have done."

Christian : " Hear, Sir! He will not punish such persons; because he has laid all punishment for our sins upon Isa Nabi, his only Beloved Son. He forgives their sins, is gracious to them, and receives them as his children."

Officer : " All that you say is true. That there is one God, and his Only Son, is true. That He has taken our sins upon himself, and suffered, is true; there is no doubt. The things concerning Moosa Nabi (Moses), David, and Mary the mother of Isa Nabi, are likewise true. The Word of Truth shews all this like a looking-glass. Because none were among the children of the world, among the Mahomedans, and among many others, that exhibited such a looking-glass, they acted every one according to their own understanding. But now the unripe fruit must ripen."

Christian : " But will it ripen, if you will let the Word, which you have heard, be as if it passed through one ear and went out by the other? Will it not ripen, if you come unto him indeed, and receive salvation?"

Officer : " You do not tell us to eat bitter things. You shew us the way to be saved. We are desirous to learn it more clearly. Come and see us again."

Christian concluded by saying, " If you believe, you will have profit;" and then went away, the *Officer* presenting him with a great quantity of betle.

Aug. 26, 1815.—In the house of a Native, I found two other respectable persons. One of them, who stood at the entrance, saw me with the New Testament, the book of Scriptural Histories, and a Tract concerning True Wisdom. He called me, and asked what book that was, and whether it was to be sold. Taking then one of the books into his hands, he said, " This is your Vedam" (Law).

Christian : " Almighty God, who has made you, and us, and all the world, has had mercy upon us, and given us this his Word of Truth, that we may not be lost by our ignorance, but know him, and inherit eternal life. It can, therefore, not be said that it is our Vedam only."

The Native, turning to the others that sat in the verandah, said, " I ask this man

only one word, viz. ' Is it your Vedam?' and he answereth me fluently with a hundred;" and then called *Christian* to walk in. He having sat down with them, the Heathen resumed: " Sir, you are from the South."

Christian : " Whether from the South or North, from the West or East, we are all creatures. You look on me so steadfastly! If you would do the same on heaven and its beauties, on the earth and its precious things, and on all the creatures of the world, and duly consider them, you would know that He who made them all is but one God, and that he graciously makes those partakers of heaven that faithfully come unto him."

Heathen : " What greater happiness is there to you, who worship God as the only Creator of all things, above us stupid men!"

Christians : " Not only we, but all who learn to know themselves and their Maker, who walk in faith, and are rooted by faith in Jesus Christ, will receive a still greater happiness. At last they will die happily, and will become partakers of his blissful kingdom."

Heathen : " Shall we not, likewise, have a happy death and heavenly bliss, if we live virtuously?"

Christian : " Thus many persons have thought, but were deceived. Unless we are in Jesus Christ, who has redeemed us all, we shall not receive eternal happiness." ness."

Heathen : " Does then the Word of Truth say that we shall throw away the four Vedams, the six Shasters, and the other eighteen books, which our forefathers, our wise men, our priests, have made?—that the gods are nothing which were established and worshipped since our forefathers, and that no happiness comes from them?"

Christian : " The Word of Truth alone says not this, but our own understanding too says it, if we well consider the same. All the creatures of God proclaim it."

Heathen : " What you so orderly and regularly say is, indeed, a forcible thing. Let us then hear what your book saith."

It being already dark, a light was brought. The people of the house gathered together at a little distance, and I read to them the Tract concerning True Wisdom, with a loud voice. The Heathen then exclaimed, " Truth is truth. Lies are lies. This appears now clearly to us. Come and see us again."

It being now ten o'clock at night, I left them.

State of the Mission.

Mr. Rhenius writes, under date of Madras, Jan. 24, 1816—

I have selected such Boys of our School as read the Tamul fluently; and give them particular Lectures on the New Testament, beginning from St. Matthew. They learn the most important passages of each chapter by heart; and have to acquaint themselves thoroughly at home, during the week, with the whole contents of each chapter, so as to give a proper account of it from memory.

With respect to Christian the Reader, we have requested the Corresponding Committee to take him on their establishment, which they have kindly done. He goes on to their satisfaction; and has daily more or less communication with the Natives, reading to them the Gospel.

We have the good hope that the knowledge of our God and Saviour will diffuse itself more and more in this place. We are not yet, indeed, cheered by actual conversions, but by information which we receive, now and then, from such of the Heathen as are well inclined toward the Gospel, and well acquainted with the sentiments of their benighted brethren. But it is God's work! We, as servants, have but to look to Him, and follow His footsteps. His strength is with us in weakness.

Here and there Christian distributes also written Tamul Tracts, and others printed formerly in Tranquebar.

I have the pleasure to inform you, that, if it please God, I shall, in the course of a few months, be married to a young Lady of a Dutch Family here in Blacktown. Though she is young, yet, I trust, from the state of her mind, she will be, and become more and more, a good help to me, both with regard to myself and the Mission. I know you and the honoured Committee take a lively interest in our welfare; and will kindly permit me to recommend ourselves on this occasion to your special prayers.

Mr. Rhenius's marriage has since taken place.

The Journal of Messrs. Schnarré and Rhenius, from October 1815, to August 1816, with Letters

dated in May, June, and September, are arrived. Mr. Henry Mortlock, a member of the Madras Corresponding Committee, has been some time in this country for the restoration of his health. The information derived from these quarters is very satisfactory; and will be laid, as soon as practicable, before our Readers.

The following Letter of the Rev. Marmaduke Thompson, dated Madras, May 3, 1816, will give a general view of the state of the Mission, and of the zeal and wisdom with which the Committee conduct its affairs.

At length, we are enabled to give you some account of your Missionaries, Norton, Greenwood, and Schroeter.

Mr. Norton is probably by this time in Travancore. A letter, received from him about eight or ten days ago, informed me of his having actually engaged his passage at Columbo, to set sail in three days' time.

Mr. Greenwood and Mr. Schroeter arrived in Madras on the 7th of May, and embarked for Calcutta on the 20th. I had invited them to be with me during their stay in Madras; but circumstances rendered it necessary to alter this arrangement, and they lived with our Missionaries, at the cost of the Committee; which we gladly took upon ourselves, to relieve them all of any anxiety, on a pecuniary account, during their visit. Of the circumstances which occasioned this arrangement, the chief were, the state of my health, which, I am sorry to say, has again failed me—not indeed very seriously, sufficient only to lay me by a little—and Mr. Greenwood's having brought a bride and her sister with him. They are daughters of a late Missionary at Tanjore, Mr. Horst, sisters of Mrs. Kohlhoff, and nieces of Mrs. Pohlè of Trichinopoly—a complete Missionary Connection, you see.

Mr. Greenwood and Mr. Schroeter spent a few days with me, and pleased me very much. They arrived in apparently good health and spirits—their minds in fine frame for their work—

no ways depressed by the delays and difficulties in their tedious voyaging and travelling—but sufficiently impatient of the end, that they might be doing somewhat in the Mission. I think they will prove to be real acquisitions, a blessing to many in Agra, where it seems they are much wanted, and from whence I hope to hear from them in no very long time.

Thus, then, you have, at last, a fair prospect of these three Missionaries getting to their Stations. There has been a serious loss of time in their case, which we cannot but deplore.

But now for our Mission in Madras. The Missionaries seem to be going on just as usual, making great progress in the Tamul Language. Mr. Rhenius promises to be a master in it very soon.

We must, if possible, get a Chapel of our own; but, alas! it is no easy thing, from the crowded state of Madras, and the excessive price of the ground. The Missionaries have Public Services every Sunday in the School, but this building is too humble to attract many persons. Of our Reader Christian, and of a new acquaintance of Mr. Rhenius's (a Gooroo), of whom he writes in his Journal, we continue to hear well. But, among other of the Mission Servants, some of those evils have appeared which form the particular trials of most infant Missions in India.

These little troubles have induced us to come to an immediate decision on a plan long contemplated, to render the institution of a Committee more effectual to the general purposes of the Society and the advancement of the Mission. Hitherto, indeed, the Mission being in the veriest infancy, our Missionaries mere learners, and Mr. Norton not arrived at his Station, there was little occasion for it; but the time is now fully come. Accordingly, we had a meeting on Friday evening, and passed the following Resolutions:—

1. That henceforth the Committee shall meet for the consideration and dispatch of business, at the Mission House, on the last Wednesday of every month, at five o'clock in the afternoon.

2. That Special Meetings shall be held, whenever business requires it, in the interval between the stated Meetings; to be convened by the Secretary,

on the request of any Member, at such time and place as may be most convenient to the Members.

3. That every Member of the Committee, in rotation, shall consider himself charged with the duty of visiting the Mission once in the space of ten days, at such time as may be most convenient to himself: notice of the particular Member's turn of visiting being given to him successively by the Secretary.

4. That the Missionaries be requested to keep a School Register, and a Journal of Daily Occurrences, in separate books, to be submitted to the Committee at their Monthly Meetings: and to communicate freely with the Committee upon the concerns of the Mission, and their own proceedings and plans; both those relating to the interior economy of the establishment, and to their public ministrations and Missionary Labours, which, it is hoped, will now begin to be more and more extended, by excursions among the Heathen around them.

5. That a Copy of these Resolutions be communicated to the Missionaries, that they may be apprized of the intentions of the Committee, and be prepared to co-operate in giving them effect.

Among other good results which I trust we may confidently expect from a regular course of proceeding like this, I anticipate not a little from a more public manifesting of the friends of the Mission which it occasions.

Recurring again to a consideration of the probability of raising Missionaries and Schoolmasters for ourselves, a son of a most respectable man, a shopkeeper, lately deceased at Palamcotta, has been brought to our notice, and has been particularly recommended to us, as a very fit youth to begin with. We have accordingly adopted him, and propose to place him under the care of Mr. Norton, to be educated; to whom he may be of some service immediately, from possessing the language of the South of Travancore; and we trust, that, at no very distant day, he will add much to the strength of the Society's Mission in that country. Dr. Rottler has recommended another youth in Madras; and we hope to get our plan of a Missionary Seminary matured and effective before long.

And now, my Dear Sir, I again conclude with commending us all to your prayers, fervently imploring the divine blessing on every Member of the Society, and on all your counsels and labours for the good of our fellow-men, and for the glory of God in all the earth. Believe me ever

Yours and the Society's
most devoted faithful servant,
M. THOMPSON.

TRANQUEBAR.

Return of Mr. Schnarrè.

By the later of the above-mentioned dispatches, we learn that Mr. Schnarrè is returned to Tranquebar, on the invitation of Dr. Caemmerer, to take the entire charge of the School Establishments, and to assist in the administration of the Word.

We shall give the particulars in our next.

CALCUTTA.

Arrival of the Missionaries, Greenwood and Schroeter.

The friends of the Society at Calcutta have been long and loudly calling for help; and we are happy to be able at length to inform our readers of the arrival of the Rev. William Greenwood and the Rev. C. F. G. Schroeter, who sailed from Madras, as we have already stated, on the 20th of May.

Mr. Thomason writes, under date of Calcutta, June 5, 1816—

We were rejoiced to see them, after a long time of expectation, on the 5th ult. having been detained at Ceylon, and afterwards on the Coast. We lost no time in deliberating on their future motions; and just about that time an eligible spot presented itself, which we have thought it expedient to purchase, as the desirable situation for your Missionary Establishment.

Miscellanies.

CORRESPONDENCE.

CORRECTION OF THE LIST OF MISSIONARY STATIONS AND MISSIONARIES.

WE are much obliged to Mr. Ramftler for the following communication. It is addressed to us from Fulneck, near Leeds. We trust our worthy correspondent will favour us annually with a similar List, accompanied by such notices as may enable us to do that justice to the Missions of the Brethren which we have always wished, but which we have found more difficult than in the case of other Societies, from there being no regular summary of their Missions published in the Periodical Accounts.

To the Editors of the Missionary Register.

Meeting with an enumeration of the several Missionary Stations of various Societies, and of the Missionaries em-

ployed by them, in the last Number of the Missionary Register, which I have just received; and perceiving that your information relative to the Missionaries of our Church is defective, and not of a recent date; I think it due to you, to transmit a List of our Missionaries, which I take the liberty of doing in the absence of our Brother Latrobe. The inclosed List is correct to nearly the close of the year 1816, and copied from the manuscript official statements, which we regularly receive. But though the Missionaries, in each country or island, are here accurately stated, the particular Stations, on which each resides, are not noticed. These are subject to so many variations, according to appointments made from time to time by the Conference of Missionaries in each country, that it is scarcely possible to know them correctly. I have added an average number of Converts to most Stations, which will be found nearly correct. You will make what use you think proper of this communication; and, at all events, kindly excuse the obtrusion of a stranger,

who prays for the prosperity of the Church of England and all other Missions, and signs himself

Your obedient Servant,

C. F. RAMFTLER,
Minister of the Congregation of United Brethren at Fulneck.

DANISH WEST-INDIES.

SEVEN STATIONS.

J. Jessen,	— Jung,
E. Hobe,	J. S. Schaert,
M. Wied,	C. Gloeckner,
J. G. Ramsch,	J. G. E. Krueger,
H. F. Sievers,	N. Neisser,
— Maehr,	J. C. Lehmann,
F. D. Huenerbein,	J. C. Schaefer.
J. Hoyer	J. N. Petersen.
J. J. Sparmeyer,	

Upward of 12,000 Negroes under their care.

GREENLAND.

THREE STATIONS:

Inhabited by about 1100 persons.

J. Beck,	J. Lehmann,
J. G. Gorke,	C. Fleig,
H. Menzel,	M. Eberle,
J. G. Fliegel,	J. F. Kranich,
J. C. Kleinschmidt,	V. Mueller,
J. G. Grillich,	J. G. Alber.

ANTIGUA.

THREE STATIONS:

About 10,000 Negroes under their care.

C. F. Richter,	S. Hoch,
W. F. Sauter,	J. H. L. Stobwasser,
J. Newby,	J. Olufsen.

ST. KITTS.

ONE STATION:

About 2000 Negroes.

J. G. Procop, J. Johansen.

JAMAICA.

FIVE STATIONS:

None as yet containing a great number of Baptized Negroes.

J. Lang, in Carmel;
J. Becker, in the Bogue,
S. Gruender, in Mesopotamia,
T. Ward, in Williamsfield,
J. Light, in Irwin, near Montego Bay.

BARBADOES.

ONE STATION:

A small Congregation.

J. N. Ganson, C. F. Kaltofen.

SOUTH AMERICA.

THREE STATIONS:

(600 Converts)—*Paramaribo*, *Sommeldyke*, and *Hope* on the *Corentyn*; the latter for *Arawack Indians*:—*Bambay* for Free Negroes having been suspended.

T. Langballe,	C. Richter,
J. D. Lutzke,	C. B. Buetiner,
C. L. Schwartz,	G. G. Buck,
C. Graff,	W. C. Gent, } at
J. Blitt,	J. Hafa, } Hops.
J. G. Buechner,	

LABRADOR.

THREE STATIONS:

Containing about 700 Inhabitants.

C. J. L. Schreiber,	T. Christensen,
B. G. Köhlmeister,	S. Stuermann,
G. Schmidtman,	A. Kunath,
J. Hasting,	J. Lundberg,
J. Nissen,	J. P. Stock,
T. Martin,	A. Halter,
F. J. Miller,	J. L. Morhardt,
J. S. Meisner,	G. F. Knaum,
J. G. Knoch,	J. Koerner,
S. Andersen,	J. F. Koeper.

INDIANS IN NORTH AMERICA.

THREE STATIONS:

Goshen, *New Fairfield*, and *Spring Place* among the *Cherokees*:

None of them very numerous.

C. F. Dencke,	A. Luckenbach,
J. R. Schmidt,	J. Gambold.

SOUTH AFRICA.

TWO STATIONS:

Containing about 1600 Inhabitants.

A. M. A. Clemens,	J. Fritsch,
J. G. Bonatz,	J. D. Beinbreech,
H. Marsveld,	C. Thomsen,
J. H. Schmidt,	J. G. F. Stein,
J. M. Peterleitner,	J. Lemmert.

KALMUCKS.

ONE STATION.

J. G. Schill, C. Huebner.

Ninety-one Brethren.—Most of these being married, and their wives being justly regarded by us as Missionaries too, the number amounts to between 150 and 160.

MEMOIR AND OBITUARY

OF MOWHEE, A YOUNG NEW ZEALANDER, WHO DIED AT PADDINGTON, DEC. 28, 1816.

Written by the Rev. BASIL WOODD,

And addressed to the Secretary of the Church Missionary Society.

My Dear Friend—

It is with real concern that I have to inform you, that it has pleased God to

remove out of this life our friend MOWHEE, whom the Church Missionary Society had copied to my superintendence and care.

As it may be satisfactory to yourself, to those who support the Institution, and indeed to all who feel a desire to promote the conversion of the Heathen, to be presented with a general view of his history, I send you the following Memoir.

So far as I have been able to ascertain particulars, this young man was born in the island of New Zealand, about the year 1796.

On Monday, Dec. the 16th, about twelve days before his death, I had taken him to spend the evening with some friends. We came home together, as I was fearful of trusting him by himself, lest he should mistake his way. We had some very pleasant conversation, in which he expressed himself greatly delighted and edified with the company to which he had been admitted.—I little thought that this would prove the last time I should ever take him out with me.

Just before we got out of the coach, I said, "Mowhee, you can now write a tolerably good hand.—I wish you would, at your leisure, write down what particulars you can recollect of your history.—I will keep it, to remember you, after you have departed for New Zealand."

Accordingly, in the course of the week, he undertook this narrative; and had proceeded in it as far as his return to his native island, at the close of 1814, when his unexpected death prevented farther progress.

From this narrative, and from occasional conversation, I have collected the following interesting facts: and, so far as I am able, I shall insert the statement in his own plain and unaffected words. The history discloses an extraordinary series of the interpositions of Divine Providence.

Mowhee was a relation of Terra, a Head Chief, and a man of considerable influence, on the south side of the Bay of Islands.

About the year 1806, one of the Natives had gone to Port Jackson in New South Wales, and staid there some time. On his return, he told his countrymen "what a fine place the English People had, and the wonderful news of our Saviour dying for sinners and the world." He also persuaded many of the Natives to wish to send their children thither.

Shortly after, two ships came into the harbour. The Captains came on shore; one of them to the spot where Mowhee's family resided. By the character Mowhee gave of him, he appears to have been a man of a very friendly disposition, and of a religious state of mind. He frequently conversed with Mowhee's father, and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the

leading truths of the Christian Religion. This kind attention so much gained the affections and confidence of the father, that, when the ship was preparing to quit New Zealand, he earnestly entreated the Captain to take his son a voyage with him.

Mowhee was at this period about nine or ten years of age. He had been a good deal with the Captain while on shore, and loved him as a parent. He had also been frequently on board the ship; and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of the voyage to a new island.

Accordingly, when the day arrived for the sailing of the ship, the father and mother, and several Natives, accompanied Mowhee on board. Here he found a Native, with whom he was acquainted, who had been to visit the English Settlements, and was going back again with the Captain. He spake highly of the kindness of the Captain, and of the English People; and persuaded Mowhee to persevere in his intention.

At this time the ships were surrounded with canoes, which kept her company till she was withoutside the head of the Bay. About sun-set they left the ships; and now a most melancholy farewell was taken of Mowhee by his parents. The mother, in particular, was quite overwhelmed in an agony of grief. For a long time she refused to quit the ship; and was, at length, taken away by compulsion.

This was the last time that Mowhee and his parents ever saw one another. Some months after, a fatal epidemic sickness was brought from a distant part of the island. Numbers caught the infection and died; and, among them, the affectionate parents of our young friend. Mowhee always spoke of his father as a man who had learned of the Captain to worship the True God; and he trusted he should meet him again, *to part no more*.

In the evening, the Captain called Mowhee, and the other Native, whose name was Hearry, into the cabin. He spake kindly to them, and bade them be assured of his friendship; and told Mowhee, that he should in future call him by the name of Thomas.

During this evening, the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that, in a short time, they would see Norfolk Island. As soon as they arrived off that island, a boat came on board, with a Mr. Drummond, who took Mowhee and

the other Native on shore, to his own house.

The first object which engaged his attention and excited his astonishment, in this place, was the building of a brig; a sight to him entirely new.

Mr. Drummond received him with great kindness; and assured him, that, if he was disposed to reside with him, he should be treated like one of his sons.

Mr. Drummond placed him at a day-school for near a year. Here he began to learn to read and write; and from this period, as a token of regard, he took the name of Thomas Drummond.

Shortly after, the whole family sailed for New South Wales. They landed at Sidney; and, in February 1812, removed to a farm, at a village called Liverpool.

During this period, it appears that Mr. Drummond, and the Rev. Mr. G——, used to explain to Mowhee the general principles of the Christian Religion, the meaning of going to Church, the nature of the worship due to Almighty God, and the redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God came into the world to save sinners, and that whosoever believed on Him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday Evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

Mowhee's ordinary employment was in the farm; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardour and activity for this mode of life. He described it as a lonesome employment; and, in a few months, he became completely weary of it, and expressed to Mr. D. his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

Just at this crisis, the Rev. Samuel Marsden calling at Mr. Drummond's, Mowhee's desire was communicated to him. He arranged an exchange, in consequence; and Mowhee was removed to Parramatta. He was thus placed under the protection of this distinguished Clergyman, and enjoyed the benefit of his prayers, example, and daily instruction. He was also introduced to the acquaintance of another persevering labourer in the Missionary Cause, Mr. Thomas Kendall.

This gentleman having, apparently by mere accident, passed by Bentinck Feb. 1817.

Chapel one Sunday Morning, about the year 1805, was induced, by hearing the sound of the organ, to go in. The consequence was, that he was one of the audience the first time that a sermon was preached there in order to excite Christians, by their prayers and exertions, to send the Gospel to other nations. The subject was quite new to him: his mind became deeply impressed with guilt, for having hitherto neglected this important duty; and he resolved, by the grace of God, to devote himself to the service of the Heathen. Having waited seven years, for a favourable opportunity, with much prayer, patience, and perseverance, he wished-for-day at length arrived; when he relinquished every temporal prospect in his native country; and, with his four children, and his wife then pregnant, set sail, May 31, 1813, on board the Earl Spencer, a Convict Ship, for New South Wales. He arrived at Port Jackson on the 10th of November following, after a very pleasant passage, and just before the period when Mowhee, by being removed to Parramatta, came under the protection of Mr. Marsden.

When Mowhee arrived, Mr. Kendall was gone, with Mr. Hall, to New Zealand, to inquire into the dispositions of the inhabitants, and the probability of succeeding in a Missionary Settlement.

August 22, 1814, they returned in the Brig Active, bringing with them six of the Natives, and one of the Chiefs, Duterza.

Mr. Kendall devoted much of his time to the instruction of Mowhee; and a friendship was formed from this period, which we trust will survive the grave.

Mowhee appeared to be a youth of tender feelings. He never forgot Mr. Kendall's kind attention. Whenever his name was mentioned, his eyes sparkled with tears of affection. He generally sat, at Bentinck Chapel, in the same pew which Mr. K. had occupied; and one of the last intelligent sentences which he ever uttered was, "Tell Mr. Kendall, I never forgot his instructions."

When the Active sailed the next time to New Zealand, Nov. 19, 1814, with the Rev. Mr. Marsden, Mr. and Mrs. Kendall, and others, Mowhee accompanied them. A most interesting account of this voyage has been given in the Missionary Register for November and December, 1816.—On Tuesday, Dec. 27, 1814, the Active arrived at the Timber District, on the south side of the Bay of Islands. This was the district to which Mowhee belonged, and to the Chief of which he was related.

His interview with his relation and countrymen is thus described, in Mr.

Marsden's Letter*. "Terra was an old man, apparently about seventy years of age. I went, accompanied by Messrs. Nicholas, Kendall, and King, to visit him; and took with me a young man (Mowhee), about seventeen years of age, who was a relation of the Chief, and who had been almost nine years from New Zealand; the latter part of which period he had lived with me in Parramatta. He had also lived several years with a Mr. Drummond, at Norfolk Island, who had been exceedingly kind to him. When we landed on the beach, I found Terra sitting with some of his Chiefs and people. He received us very cordially, and wept much, and particularly at the young man's return; as did many more, and some wept aloud."—Such was the strong natural affection which marked the character of the Natives of New Zealand.

Saturday, Feb. 26, 1815, Mr. Marsden set sail in the Active, to return to Port Jackson. Eight Chiefs accompanied him, and two servants. Messrs. Kendall, Hall, and King, remained at New Zealand. Mr. Kendall, who had long been a gratuitous teacher at Bentinck Chapel Sunday School, and had established a School among the Convicts during the voyage, had, before Mr. Marsden's departure, begun to teach the Children in New Zealand. Two fine boys were under his instruction; and several Chiefs had observed, that it would be very desirable to have their sons educated.

In a letter which I have lately received from Mr. Kendall, (dated Bay of Islands, New Zealand, June 1, 1816,) he observes on this subject, "Our gracious Master is, I trust, gradually preparing the way to make the Gospel known to the Natives of New Zealand. . . . When I take a view of the little children who sometimes surround me; when I observe their cheerful countenances, and the constant smile upon their faces; when I hear their anxious inquiries about everything they see, and discover the lively and affectionate turn of their minds; painful is the reflection, that any of these Children should be brought up without the knowledge of God, and the good news of a Saviour's dying love. Indeed, we should rejoice to see more labourers in this vineyard."

From this digression I now return to the Narrative of Mowhee.

Mr. Marsden left him in New Zealand, intending that he should assist in the improvement of his countrymen; as he had been much at Parramatta, and had become

well acquainted with English manners. Having, however, heard much of England, and being possessed with an unbounded thirst after knowledge, he obtained permission of his friends to visit this favoured island. About August 1816, he was accordingly received on board the Jefferson Whaler, a ship bound to this country. Having no money to pay his passage, he came over in the capacity of a common sailor. The voyage occupied about ten months; and he arrived in the River Thames about the month of May, 1816.

The Captain of the ship, feeling himself burdened with a foreigner from a far distant island, without friends or support, and not knowing how to provide for him, availed himself of the circumstance of his having mentioned Mr. Kendall as connected with the Church Missionary Society; and, under this impression, took Mowhee to the Society's House, in Salisbury Square.

His case was immediately laid before the Committee; and received the unanimous opinion, that this friendless stranger should be taken under the protection of the Society, and provided for at its expense, till an opportunity should offer for his return to New Zealand. As his friend Mr. Kendall had resided in my neighbourhood, it was also recommended by the Committee, that he should be placed under my eye and superintendance. Mowhee was accordingly brought to my house, on Monday Evening, June 10, 1816.

Our first attention was to procure him board and lodging in a creditable family, near the Edgeware Road, a few doors from one of the Charity Schools connected with Bentinck Chapel; the Masters of which were requested to pay him every attention in their power, and to take care that he was supplied with whatever was reasonable and expedient, and to be particularly careful of his acquaintance.

Having furnished him with suitable apparel, I then sent him to a day-school kept by Mr. Hazard, a pious and intelligent man, in the adjoining street. I desired that he might be instructed in reading, writing, and the first rules of arithmetic; and that particular attention might be paid to his religious instruction. I especially urged that he should learn to repeat the admirable summary of the Divine Law in the Church Catechism, in order that he might be thoroughly instructed in his duty to his God and to his neighbour; in humble hope, that, through the divine blessing, he might be brought to examine himself by the Law of God, by that Law might attain to the knowledge of his sins, be convinced of his fallen nature, feel the need in which he

* See Missionary Register, Dec. 1816, p. 509.

stood of a Saviour, and, with a penitent and believing heart, might understand the design of the death of the Lord Jesus Christ, and trust alone for pardon and acceptance to the Lamb of God, who taketh away the sin of the world.

I requested, also, that Mr. Amies, one of the Masters of the Bentinck Schools, and another friend, Mr. Short, would bring him with them to attend the worship of God at Bentinck Chapel, and see that he was present at the public catechizing of the Schools, at the Afternoon Service.

I felt the case of this young stranger from a far-distant land peculiarly interesting. It struck me as a golden opportunity, or rather as an opportunity more precious than gold, not to be lost; that good was to be done to him now, or perhaps never; that, in a few months, we must part to meet no more on earth; and, therefore, that it was an imperious duty, the dictates of Christian Charity, to afford him, in that compressed form which the shortness of his abode in this country demanded, all the general knowledge possible. Our earnest desire and prayer was, that, when he returned to New Zealand, he might carry back with him a competent acquaintance with the arts of civilisation, the general principles of Christian Morality, and the sublime truths of the glorious Gospel of the Blessed God.

This was our object; and, in a short time, the intelligent youth amply repaid the expense and attention of the Society.

He discovered great tenderness and humility of mind, an ardent thirst for all useful knowledge, a perfect readiness of compliance with the advice of his instructors, and a devout ambition to qualify himself to be useful in his native country. He took great delight in attending the House of God, in hearing religious conversation, in reading profitable books, and in frequenting the Schools.

Occasionally, at the Sunday Schools, he undertook the instruction of a class of little Boys, that he might learn how to teach the Children in New Zealand.

He was particularly delighted one day, when I took him to visit Bentinck Girls' School, with the practical simplicity of Dr. Bell's System of Education; and he thought he understood it sufficiently to attempt to instruct upon that plan.

During my annual residence at Drayton Beachcamp, I was prevented from paying him that attention which I earnestly wished; but I left him under the care of friends, who, I trusted, were actuated by principles of Christian Duty, and would not be inattentive to their charge.

Immediately on my return, my first object was to call on Mr. Hazard, and inquire how Mowhee was going on. Mr. H. gave me a very satisfactory account of our young friend. I found that he had improved surprisngly; and that, under the kind attention of his instructor, he had gained more information than I had anticipated. He had acquired a knowledge of the first principles of drawing and perspective, had done several of the first problems of Euclid, and had drawn various plans and elevations for building of houses. He gave me specimens of all these, selections of which I have presented to the Committee of the Church Missionary Society.

Conceiving, however, that a regular report would be more satisfactory to his kind friends, I requested Mr. Hazard to give me a written testimony of his general improvement.

From this paper I have learned, that, beside the usual hours spent in the School, he generally occupied two hours in the evening in religious instruction, drawing, &c. He was, while thus engaged, all attention and obedience; frequently expressing his anxiety to improve, that he might be able to instruct his countrymen, and that especially in the knowledge of a Saviour. He often declared his astonishment at the goodness of God, in bringing him from a state of darkness into the marvellous light of the Gospel. He spoke with great gratitude of the instruction which he had received; and often intimated his hopes that he should be able to assist Mr. Kendall, when he returned.

When asked, one day, whether he would like to continue in England, he instantly replied, with much feeling, "Oh, no! I can do no good here; but I may do some good in my own country."

One day, after having been at my house, where I had shown him a collection of Indian Idols, he said to Mr. Hazard, on his return, "Oh! what a blessing it is to be delivered from these vanities, to serve the living and true God!"

In the months of October and November he was frequently unwell. Mr. Hazard said to him, "Mowhee, you had better stay at home a day or two, till you are better." His reply was, "No, sir! I am never so happy as when at school."

Mr. Hazard assures me, that he never saw him out of temper; and that, on all occasions, he manifested a spirit of humility, patience, and meekness, which would be an acquisition to many who bear the name of Christian.

Though, in general, very silent and

reserved, he was always very communicative with his teacher: he seemed to have formed a great regard for him; and several times said to him, with joy sparkling in his eyes, "Oh, Sir! I shall often think of you, when I am thousands of miles off."

It was very remarkable that he discovered no desire or interest as to any of the public sights which attract the populace. When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see but at this time, he could not be prevailed on to walk to Westminster to witness it. But if invited to go and see a new School—an examination of Children—a meeting of a Society for Christian Benevolence, the distribution of Bibles, or the support of a Mission to the Heathen—he was all life and attention.

Mr. Hazard informs me that he was very regular and constant in his seasons for devotion; that he made use of his own expressions in his prayers; and that he always prayed for the success of the Church Missionary Society, for the conversion of his countrymen in New Zealand, and for the Ministers of Bentinck Chapel.

Another friend, whom I requested to take notice of him, who brought him with him to Chapel, and often accommodated him in his pew (Mr. Short), has informed me, that he never heard him use an improper word, that not a symptom of the ordinary profane language of sailors ever escaped his lips, and that he never mentioned the name of God but with awe and reverence. He seemed also very cautious in his words, to speak plain truth, with great simplicity.

One Sunday, as they were walking home from Chapel, when the subject of the discourse had been the sufferings and death of the Saviour, Mr. Short asked him if he understood what he had heard. Mowhee replied, "Yes, indeed, I did understand it; and I hope I shall ever remember it. My poor country is in a dark state; but, at the Day of Judgment, this country will have most to answer for: for this country has the light shining before them; and it certainly must be their own fault, if they walk in darkness." After a while, he added, "Alas! my poor country knows no better; but, I hope, before long, they will have these glorious truths revealed to them; and how happy shall I be, if I should be able to return and assist in teaching them!"

At another time, on Advent Sunday, Mr. Short having asked him what was the

design of the Redeemer's coming into the world, Mowhee immediately replied, "He came into the world to save sinners. Had he not come and suffered, you and I could never have reached heaven. Had he not died for our sins, we must have perished for ever."

I cannot here pass over the great kindness of another esteemed friend—Mr. Coates. On my leaving London, I requested him also occasionally to visit Mowhee, and to explain to his capacity the doctrines and duties of our most holy Religion. I thought that the instructions of persons of different attainments and education might contribute, by its variety, to render Divine Truth more easy to be understood by our young friend. With my request Mr. Coates very kindly complied, frequently inviting Mowhee to spend the evening at his house. On these occasions he studied to excite him to diligence and application, in obtaining all that knowledge which might render him a fit instrument for promoting the civilization and the moral and religious instruction of his countrymen. His constant method of spending the evening was, to desire Mowhee to read a chapter in the New Testament; on which he himself made such observations as the subject naturally suggested, and, in this manner, endeavoured to engage Mowhee in a familiar conversation. On one of these occasions, when Mr. Coates pointed out the extensive blessings which he might be the means of conveying to New Zealand, by religious instruction, civilization, and various branches of useful knowledge, for which distant generations might have cause to render thanks to God, his countenance assumed great animation, and he seemed to realize the prospects which had been opened to his view;—but, in a moment, it passed away; and he observed, with a dejected air, "But my countrymen will not attend to what I tell them."

After my return to London, I desired him, one morning, to accompany to the Philological School, myself, and the Sultan Katerry, who is lately come from Tartary to acquire information, that he may hereafter benefit his countrymen. Here he was greatly delighted. The first principles of Geography were explained to him, in a new and simple method. The longitude and latitude of his own country, and the probable employments of its inhabitants at the different hours of the day, were pointed out to him. With all this he seemed much gratified.

The damp and foggy weather of November greatly tried his constitution. He

contracted a very bad cough; and, for a time, contended with the usual symptoms of rapid consumption. I instantly put him under the care of a medical relative, Mr. Charles Woodd; and, in a short time, was happy to find that, under his kind attention, all the alarming symptoms were completely removed. As it was evident, however, that this damp and cold atmosphere did not agree with him, it was judged expedient to recommend to the Society, that, as soon as an opportunity offered, he should return to his native country.

At this period I was indulging the pleasing hope that Mowhee would, in a short time, return to New Zealand, moderately qualified to instruct and assist his countrymen in building their small houses; to improve them in civilization and the duties of justice and mercy, and to assist in teaching the sublime and holy truths of the Gospel of our God and Saviour.

Such was our delightful contemplation, when a mysterious Providence, by an unexpected event, said, on a sudden, *Dust thou art, and unto dust shalt thou return!*

On Christmas Day, Mowhee complained of great pain in his head and back; and was so unwell, that he was advised to keep at home. On Thursday Morning, I was informed that his face was considerably swelled, and that symptoms of dysentery appeared.

I was engaged that morning to attend the funeral of a respected friend, and proposed calling to see him on my return: but the after-part of the day brought on a heavy rain; and not being very well, I did not venture out. I had previously desired that medical aid might be immediately called in.

On Friday Morning, immediately after breakfast, I repaired to the house where he lodged. The account given me was very alarming. I went up stairs, and the scene was the most distressing and dreadful that I have ever witnessed. The floor of the chamber was as it were covered with blood, as appeared also the countenance of my poor young friend. He seemed totally debilitated; and spoke very faintly, and with extreme difficulty. The room also was offensive in the extreme. The disorder appeared to me quite unintelligible. I had never seen, among the many cases which I have visited, any thing of the kind before. I went immediately to Mr. C. Woodd, who had offered to attend him without expense to the Society, and requested that he would, as soon as possible, meet me at Mowhee's apartment. He had

arrived first, and sent for me from a School which I was attending. When I entered the room, he said, "It is not safe for you to be here. This is one of the most rapid, and most malignant, putrid fevers that I have ever met with." The fact was, that the whole system, if I express it rightly, was, as it were, decomposing. His blood was oozing from every pore—the mouth, nose, ears, and eyes, exhibited this awful spectacle. On a near approach, I observed the surface of his countenance covered with purple spots, and that blood seemed mixed with his very perspiration. I retired with my medical friend; and immediately some medicines and other strengthening aids were sent for the poor sufferer.

It then struck me, that it was not right to leave this young stranger to die, solitary and unattended by ministerial consolation. I therefore judged it to be my path of duty to return to him. Accordingly, I took some port wine, directed a fumigation of nitrous acid, &c. to be prepared, dipped my handkerchief in vinegar, and returned to the bed-side of poor dying Mowhee.

I had been told, that he probably would not survive the ensuing night. No time, therefore, was to be lost, especially as delirium was apprehended.

I said, "Mowhee, you seem very ill. Life is always uncertain. If it be the will of God, I pray that you may recover; but if not, I trust you have got good by coming to England."—He lifted up his bleeding eyes, and said, "I trust, Sir, I got good to my soul before I came to England, when I was at Norfolk Island, and in New Holland." After a pause, he added, "Also, since I have attended the School, Mr. Hazard has been very kind, and has taken great pains. He often read the Scriptures with me, and explained them."

I said, "I trust, my good friend, you are sensible of your state as a sinner before God."—He shook his head, and replied, in his usual manner of assent, "Oh, yes!—oh, yes!—very sensible of that."

I then said, "I hope all your dependence for pardon and mercy at the hand of God is wholly and entirely built on the death and merit of your Blessed Saviour." He again shook his head, which was his ordinary custom when any thing interested him, and replied, "Oh, yes!—oh, yes!—on Him alone.—*He, that believeth on Him, shall have everlasting salvation.*"

I again observed, "I trust you endeavor

vour to submit to the will of God, your Heavenly Father; and I hope, that, in your present situation, you feel the support and consolation of the Gospel of Christ."—He replied, "Oh, Sir, I cannot express what I feel. I have not words; but it is in my imagination—it is in my thoughts."

Perceiving that he was greatly exhausted, and, from the blood which collected in his mouth, spoke with difficulty, I then said, "Mowhee, would you wish me to pray with you?"—He instantly said, "Oh, yes!—I should be very glad."

Accordingly, I knelt down by his bedside, and offered a short prayer, for his support, and for the pardon of his sins—that his repentance and faith might be strengthened—that he might be enabled to say, "My Father! not my will, but thine be done!"—and that, if the disorder should end in his death, he might, through the merits of the Great Sacrifice, be received to the arms of his merciful God—and that hereafter, as we now joined in prayer in an hour of affliction, we might meet again, and join in praise in glory everlasting."

After prayer, he thanked me very affectionately.

I then said, "Mowhee, when I write to Mr. Marsden, have you any message to send to him?"—He immediately said, "Oh, tell him I am under everlasting obligations to him, for his great kindness to me, and to my poor countrymen."

I then added, "Mowhee, what shall I say to Mr. Kendall?"—He instantly replied, "Tell him, that I never forgot his instructions."

On this I addressed him: "Well, my dear friend, may the Lord bless you, and keep you!—may He lift up the light of his countenance upon you, and give you peace! and, when called hence to be no more seen, may He receive you to his heavenly kingdom!"—I then withdrew.

Soon after, as the disorder advanced, he became delirious; but at intervals he was intelligent, and seemed at those periods engaged in lifting up his heart in prayer to God.

The next morning he appeared, for a time, a little revived; and lay very tranquil, resigned, and happy. He had been literally in a sweat of blood, but it considerably abated. Two persons were with him, and frequently bathed his face with vinegar, which seemed to refresh him.

About five in the morning, one of his attendants read by him the prayers of the Service for the Visitation of the Sick. He seemed to hear with attention, and to be wholly occupied in prayer; but nature was nearly exhausted. He lay in this state till about half past seven, when death closed his eyes, on the 28th day of December, 1816; and we humbly trust, that mortality was swallowed up of Life, even LIFE EVERLASTING!

How mysterious is the Providence of God! *How unsearchable are his judgments! and his ways past finding out.*—Still we must not be discouraged. Our work is the Lord's. The event at which we aim is certain—the uttermost parts of the earth will become the possession of the Son of God!

I had often looked at Mowhee, and anticipated with great delight the day when he would return to New Zealand, and the Natives would hear from the lips of a New Zealander of the *unsearchable riches of Christ.*—From his piety, capacity, and application, I had fondly conjectured that it might eventually happen, that, as Sattianaden, Nanaperagason, Adeykalam, and Abraham, ordained, by the Lutheran Church, Native Priests, are now labouring in India under the Society for Promoting Christian Knowledge; so, I trusted, it was not impossible but that Mowhee, under the patronage of the Church Missionary Society, might be employed in New Zealand, and direct his Fellow-Natives to Him who is the *propitiation for the sins of the whole world.*

These pleasing prospects are now, alas! but *as a dream when one awaketh.*—Mowhee is no more! I left his dying bed with a deepened impression of the duty of supporting the Missionary Exertions of these two Institutions; and, I can truly add, with cordial exultation in the conversion of the Heathen, if accomplished, under the divine blessing, by the zeal of those Societies which are not of our own communion. The Lord prosper them! We wish them success in the name of the Lord!

This thought then occurred to me—Mowhee is dead; but his work is not yet done. Let his Grave address his countrymen. Who can tell, but they yet may hear and believe!

I give, therefore, this *Memoir* to the Society. Let it, if approved by the Committee, be printed in a good type, in the form of a Tract, after it has re-

1817.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 79

ceived their perusal and corrections. Let Mowhee's family be especially considered. Perhaps they may read, or at least hear it, with some interest; and thus we may say of Mowhee, *By it, he, being dead, yet speaketh.*

And, O Native of New Zealand! whoever thou art that mayest hear or read this little Tract, remember that Mowhee, on his death-bed, remembered and prayed for THEE. May his prayer be answered in thy conversion! May the God and Saviour, who taught Mowhee, by the Holy Spirit, the path of life, be your God and Saviour, in life, and death, and for EVER!

To this prayer, let all the faithful in Christ Jesus, who may read this Memoir, say, Amen!

I felt it a respect due to the memory of Mowhee to preach a Funeral Sermon on the occasion, on Sunday Evening, January the twelfth. The text was, Acts x. 34, 35. *Of a truth, I perceive that*

God is no respecter of persons: But, in every nation, he that feareth Him, and worketh righteousness, is accepted with Him.

I have only to add one remark, which much surprised myself and friends. It was Mowhee's opinion, that the New Zealanders have no idea of the Supreme Being; that they perform no religious worship to the grotesque figures found in their possession; and that these strange and distorted figures have no reference to any religious use. I have sifted him on this subject; and could only discover that they seemed to believe in some evil spirit, named Atua, who greatly annoyed them, by entangling their nets and oversetting their canoes.

With my fervent prayers, my dear friend, that the Eternal God may long spare your life, and prosper your labours with an abundant harvest, I remain,

Your faithful and affectionate brother,
BASIL WOODS.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From January 21st, to February 20th, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Basingstoke	25	0	0	58	8	8
Birmingham	150	0	0	1400	0	0
Bedfordshire	10	0	0	236	8	5
Blandford	50	0	0	216	1	6
Bristol: General Fund	381	12	7			
School Fund	18	7	5			
Ship Fund	5	0	0			
	400	0	0	7000	0	0
Barton Latimer	9	14	6	46	10	3
Byfield	5	3	6	42	12	1
Cambridge (Ladies)	30	9	6	507	6	10
Colchester and East Essex	57	7	2	457	7	2
Collingham and Langford	17	10	7	27	1	6
Devon and Exeter	130	0	0	155	4	0
Emberton and Stagsden	5	18	0	5	18	0
Glasgow	19	19	0	111	2	4
Haddenham and Wilburton (Cambridgeshire)	5	0	0	15	11	6
Hastings and Oare	21	5	6	159	6	8
Hayfield	14	17	7	43	0	1
Hull and East Riding	161	7	0	1237	19	1
Leeds	100	0	0	1223	4	11
Liddington	16	0	0	90	2	9
Norfolk and Norwich	100	0	0	2962	2	0
Nottingham	137	6	9	379	15	2
Plymouth Dock	25	0	0	318	1	11
St. Antholin's	7	10	6	130	12	10
St. Austle and Charlestown	5	8	0	61	4	9
St. John's (Bedford Row)	117	4	8	1269	18	7
Seaforth (near Liverpool)	37	3	6	37	3	6
Serlby	11	4	3	96	2	9

80 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
ASSOCIATIONS—continued.						
Tutbury	20	4	0	80	9	3
Woodhay, East	12	6	10	29	6	3
Workington (Cumberland)	6	10	6	6	10	6
Yeovil	37	11	6	56	16	6

COLLECTIONS.

By Hon. Mrs. Childers, from Cantley, Yorkshire	7	16	0	15	10	0
By Mrs. Dancer, from Burton upon Trent	5	0	0	20	4	0
By Mr. Erek, from Tavistock Episcopal Chapel	1	6	0	9	0	0
By Mrs. Fleet, from Sulgrave, Northamptonshire	1	7	6	14	7	0
By Mr. Fuller, Monkwell-Street (from his Workmen)	4	0	0	18	9	0
By Rev. William Gilpin, Pulverbatch Penny Society	6	7	6	6	7	6
By Miss Goode, Stockwell	4	15	0	4	15	0
By Miss Gwyther, Manorbeer, Pembrokeshire, from a Sunday School	2	0	0	2	0	0
By Miss How, Whistler's Court	1	0	0	3	14	6
By Miss Anne Howes, from King's Cliffe, Northamptonshire	6	4	6	6	4	6
By Mr. Jenkins, Craven Street, City Road	2	0	0	3	13	0
By Mr. Kebby, Strand	2	6	0	5	9	2
By Mrs. Parker, Woolwich	7	1	0	15	8	0
By Mrs. Wm. Samler, St. Andrew's Hill	4	16	0	4	16	0
By Miss Simons, Paul's Cray	2	0	0	11	3	0
By Mrs. Smith, Little Moorfields	5	2	8	123	7	10
By Rev. R. W. Sibthorpe, from Waddington, Lincolnshire	3	7	3	3	7	3
By Miss S. Sutton, from Devizes and Rowde	20	0	0	39	11	0
By Mr. Tomlinson, Leadenhall Market	2	3	4	16	8	8
By Mrs. D. Whitmore, from Shropshire Ladies :						
General Fund	8	0	0			
School Fund	5	0	0			
	13	0	0	70	5	6
By Rev. W. Carus Wilson, from Casterton, Tunstall, &c.	6	12	1	12	15	9
By Mr. William Woolley	1	4	0	2	0	0

BENEFACTIONS.

X. Y.—By Messrs. Hoares	51	5	0
M. A. C.—By Ditto	10	0	0
"A Friend to the success of the Gospel in every part of the world"	50	0	0
Mrs. E. Thorold, Boston, Wetherby, Yorkshire	5	0	0

SCHOOL FUND.

By Anonymous: for <i>Andrew Cooper</i> and <i>Millicent Beattie</i> (second year)	10	0	0
By Bristol Association	13	7	5
By the Younger Females of a Family: for <i>James William</i> (first year)	5	0	0
By Hull Association: for <i>John Pridham</i> (first year)	5	0	0
<i>Ann Wilberforce</i> : (second year)	5	0	0
	10	0	0
By Mrs. Powley, Ossett, Yorkshire: for <i>Matthew Powley</i> (first year),	5	0	0
By Shropshire Ladies, per Mrs. Whitmore, entirely from Children: for <i>John Eyton</i> (second year)	5	0	0
By Mrs. Warren: for <i>Thomas Puddicombe</i> (first year)	5	0	0
An Annual Tribute of Affection for Africa, from several persons in Turvey, Bedfordshire: for <i>Richmond Turvey</i> (second year)	5	0	0

SELF FUND.

A Friend, by Rev. Josiah Pratt	50	0	0
By Bristol Association, from Hon. C. Noel Noel	5	0	0
By Miss Hensman, from Clifton Association	20	0	0

Missionary Register.

MARCH 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 47.)

In this Number we shall bring to a close the Second Year of Brainerd's Labours. The events of the first four months of this year, from April to July, were narrated in our last Number.

In the month of August, his bodily weakness and pains increased upon him. He speaks of himself as

—Unable to engage in any business; frequently unable to pray in the family. I am obliged to let all my thoughts and concerns run at random; for I have neither strength to read, meditate, nor pray; and this naturally perplexes my mind. I seem to myself like a man that has all his estate embarked in one small boat, unhappily going adrift down a swift torrent. The poor owner stands on the shore, and looks, and laments his loss.—But, alas! though my all seems to be adrift, and I stand and see it, I dare not lament; for this sinks my spirits more, and aggravates my bodily disorders. I am forced, therefore, to divert myself with trifles; although, at the same time, I am afraid, and often feel as if I was guilty of the misimprovement of time. And oftentimes my conscience is so exercised with this miserable way of spending time, that I have no peace; though I have no strength of mind or body to improve it to better purpose. Oh! that God would pity my distressed state!

Yet he was still alive to God, and dead to the world; and was upheld by divine consolation, and encouraged by appearances of religious concern among the Indians. Of this, he says, about this period:—

March, 1817.

The number of Indians in this place is but small: most of those that formerly lived here are dispersed, and removed to places farther back in the country. There are not more than ten houses hereabouts, that continue to be inhabited; and some of these are several miles distant from others; which makes it difficult for the Indians to meet together so frequently as could be desired.

When I first began to preach here, the number of my hearers was very small; often not exceeding twenty-five persons; but, afterward, their number increased, so that I have frequently had forty persons, or more, at once; and oftentimes the most of those belonging to these parts came together to hear me preach.

The effects which the truths of God's Word have had upon some of the Indians in this place are somewhat encouraging. Sundry of them are brought to renounce idolatry, and to decline partaking of those feasts which they used to offer in sacrifice to certain supposed unknown powers. And some few among them have, for a considerable time, manifested a serious concern for their souls' eternal welfare, and still continue to inquire the way to Zion, with such diligence and becoming solicitude, as gives me reason to hope, that God, who, I trust, has begun this work in them, will carry it on, until it shall issue in their saving conversion to Himself. These not only detest their old idolatrous notions, but strive also to bring their friends off from them. And as they are seeking salvation for their own souls, so they seem desirous, and some of them take pains, that others may be excited to do the like.

At the beginning of September, he writes,—

Lord's Day, Sept. 2.—Was enabled to speak to my poor Indians with much com-

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cern and fervency; and I am persuaded, God enabled me to exercise faith in Him, while I was speaking to them. I perceived that some of them were afraid to hearken to and embrace Christianity, lest they should be enchanted and poisoned by some of the Powaws: but I was enabled to plead with them not to fear these; and, confiding in God for safety and deliverance, I bid a challenge to all these powers of darkness, to do their worst upon me first. I told my people, I was a Christian, and asked them why the Powaws did not bewitch and poison me. I scarcely ever felt more sensible of my own unworthiness than in this action: I saw that the honour of God was concerned in the affair; and I desired to be preserved, not from selfish views, but for a testimony of the divine power and goodness, and of the truth of Christianity, and that God might be glorified. Afterward, my soul rejoiced in God for his assisting grace.

During this month he was absent from the Delaware about three weeks, on a journey in which he rode upward of 420 miles.

After his return, he began to prepare for a visit to the Susquehanna Indians, who had invited him to their quarters. He withdrew repeatedly into the woods, to plead that the Divine Presence might go with him to the benighted Pagans, to whom he was going to preach the Gospel.

He had invited Mr. Byram, a Minister at some distance from his residence, to accompany him to the Susquehanna. On the 2d of October, they set forward, with an Interpreter, and two of the Chiefs of the Delaware Indians.

Of this journey, he writes:—

Oct. 2.—Travelled about twenty-five miles, and lodged in one of the last houses on our road; after which there was nothing but a hideous and howling wilderness.

Oct. 3.—We went on our way into the wilderness, and found the most difficult and dangerous travelling, by far, that any of us had ever seen. We had scarce any thing else but lofty mountains, deep valleys, and hideous rocks, to make our way through. However, I felt some sweetness in divine things part of the day, and had my mind closely engaged in medi-

tation on a divine subject. [Near night, my beast that I rode upon hung one of her legs in the rocks, and fell down under me; but, through divine goodness, I was not hurt. However, she broke her leg; and being in such a hideous place, and near thirty miles from any house, I saw that nothing could be done to preserve her life, and so was obliged to kill her, and to prosecute my journey on foot. This accident made me admire the divine goodness toward me, that my bones were not broken, and the multitude of them filled with strong pain. Just at dark, we kindled a fire, cut up a few bushes, and made a shelter over our heads, to save us from the frost, which was very hard that night; and, committing ourselves to God by prayer, we lay down on the ground, and slept quietly.

After lodging a second night in the woods, they arrived at Opehol-haupung, an Indian Settlement, of twelve houses, and about seventy inhabitants.

After I had saluted the king (says Mr. Brainerd) in a friendly manner, I told him my business, and that my desire was to teach them Christianity. After some consultation, the Indians gathered, and I preached to them. When I had done, I asked if they would hear me again: they replied, that they would consider of it; and, soon after, sent me word that they would immediately attend, if I would preach; which I did with freedom, both times. When I asked them again, whether they would hear me further, they replied, they would the next day. I was exceedingly sensible of the impossibility of doing any thing for the poor Heathen without special assistance from above; and my soul seemed to rest on God, and leave it to him to do as he pleased in that which I saw was his own cause; and, indeed, through divine goodness, I had felt something of this frame most of the time while I was travelling thither, and, in some measure, before I set out.

When I had preached to the Indians several times, some of them very frankly proposed what they had to object against Christianity; and so gave me a fair opportunity for using my best endeavours to remove from their minds those scruples and jealousies under which they laboured: and when I had endeavoured to answer their objections, some appeared much satisfied. I then asked the king, if he was willing that I should visit them again next spring. He replied, he should be

heartily willing for his own part; and added, that he wished the young people would learn. I then put the same question to the rest: some answered, they should be very glad; and none manifested any dislike to it.

There were sundry other things in their behaviour which appeared encouraging; so that, upon the whole, I could not but rejoice that I had taken that journey among them, though it was attended with many difficulties and hardships. The method which I used with them, and the instruction given to them, were means, I am persuaded, to remove, in some measure, their heathenish jealousies and prejudices against Christianity: and I could not but hope that the God of all grace was preparing their minds to receive *the truth as it is in Jesus*.

Of their return home, Brainerd writes:—

Oct. 9.—We rose about four in the morning; and, commending ourselves to God in prayer, and asking his special protection, we set out on our journey, and travelled with great steadiness till past six at night; and then made a fire, and a shelter of bark, and so rested. In the night the wolves howled around us, but God preserved us.

After spending a little time at the Irish Settlement, he reached home; where he continued the rest of the month, variously exercised in his mind, but vigorously labouring for the good of the Indians.

In the beginning of November he set out on a journey to New York, to attend a meeting of the Presbytery, and was absent about a fortnight. He seems to have entered on this journey with great reluctance; under the apprehension that the distractions attending it would be an occasion, of damping his religious affections, as he had found to be the case on other journeys. He had, however, some seasons wherein he enjoyed extraordinary evidence and fruits of the gracious presence of God.

In this journey he was greatly fatigued, and was exposed to cold and storms; and, when he returned from New York to New Jersey,

was taken very ill, and detained there some time.

Of the hardships which he endured he writes:—

Nov. 22.—About six at night, I lost my way in the wilderness, and wandered over rocks and mountains, down hideous steeps, through swamps and most dreadful and dangerous places: and the night being dark, so that few stars could be seen, I was greatly exposed; was much pinched with cold, and distressed with a pain in my head, attended with sickness at my stomach; so that every step I took was distressing to me. I had little hope, for several hours together, but that I must lie out in the woods all night, in this distressed case: but, about nine o'clock, I found a house, through the abundant goodness of God, and was kindly entertained. Thus I have been frequently exposed, and sometimes lain out the whole night: but God has hitherto preserved me; and blessed be his Name! Such fatigues and hardships as these serve to wean me more from the earth, and, I trust, will make heaven the sweeter. Formerly, when I was thus exposed to cold and rain, I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other outward comforts; but now these have less place in my heart (through the grace of God), and my eye is more to God for comfort. In this world I expect tribulation; and it does not now, as formerly, appear strange to me. I do not, in such seasons of difficulty, flatter myself that it will be better hereafter; but rather think how much worse it might be; how much greater trials others of God's children have endured; how much greater are yet perhaps reserved for me. Blessed be God, that he makes the thoughts of my journey's end, and of my dissolution, a great comfort to me under my sharpest trials, and scarce ever lets these thoughts be attended with terror or melancholy! but they are attended frequently with great joy.

After his return, he spent much time, in hard labour, with others, in preparing a little cottage or hut, in which he intended to live by himself through the winter. He frequently preached to the Indians; and speaks of special enlargement of mind in addressing them, and of occasional encouragement from the attention which they gave. But,

in the beginning of December, he was much dejected, at the sight of most of them going in company to an idolatrous feast or dance, after he had taken abundant pains to dissuade them from such practices.

His cottage being ready, he dedicated it with seriousness to God.

Having now (he writes, on Dec. 6th) a happy opportunity of being retired in a house of my own; and considering that it is now a long time since I have been able, either on account of bodily weakness, or for want of retirement, or some other difficulty, to spend any time in secret fasting and prayer; considering also the greatness of my work and the extreme difficulties that attend it, and that my poor Indians are now worshipping devils, notwithstanding all the pains I have taken with them, which almost overwhelms my spirit; moreover, considering my extreme barrenness, spiritual deadness, and dejection, of late, as also the power of some particular corruptions; I set apart this day for secret prayer and fasting, to implore the blessing of God on myself, on my poor people, on my friends, and on the Church of God. At first I found a backwardness to the duties of the day, on account of the seeming impossibility of performing them; but the Lord helped me to break through this difficulty. God was pleased, by the use of means, to give me some clear conviction of my sinfulness, and a discovery of the plague of my own heart, more affecting than what I have of late had. And especially, I saw my sinfulness in this, that when God had withdrawn himself, then, instead of living and dying in pursuit of Him, I have been disposed to one of these two things; either, 1st, to yield an unbecoming respect to some earthly objects, as if happiness were to be derived from them; or, 2dly, to be secretly froward and impatient, and unsuitably desirous of death, so that I have sometimes thought I could not bear to think my life must be lengthened out. And that which often drove me to this impatient desire of death was, a despair of doing any good in my life; and I chose death rather than a life spent for nothing. But now God made me sensible of my sin in these things, and enabled me to cry to him for forgiveness. Yet this was not all I wanted; for my soul appeared exceedingly polluted; my heart seemed like a nest of vipers, or a cage of unclean and hateful birds; and therefore I wanted to be purified by the blood of sprinkling, that cleans-

eth from all sin: and this, I hope, I was enabled to pray for in faith. I enjoyed much more intenseness, fervency, and spirituality, than I expected. God was better to me than my fears. And, toward night, I felt my soul rejoice, that God is unchangeably happy and glorious; that he will be glorified, whatever become of his creatures. I was enabled to persevere in prayer till some time in the evening; at which time I saw so much need of divine help in every respect, that I knew not how to leave off, and had forgot that I needed food. Blessed be the Lord, for any help in the past day!

In allusion to his disappointment with his Indians, he writes on Dec, 7th:—

I visited the Indians, and preached to them, but under inexpressible dejection, I had no heart to speak to them; and could not do it but as I forced myself. I knew they must hate to hear me, having but just got home from their idolatrous feast and devil-worship.

These dejections on account of the difficulties of his work were borne up against by a vigorous faith, and they were usually followed by seasons of refreshment. His mind seems, at this time, to have been deeply engaged for the salvation of his Indians. In the zeal which he manifests for their conversion, and his unwearied labours and earnest wrestlings with God to that end, he is eminently an example to all who follow him in the great work.

Some extracts from his Journal, written about this time, will justify the remark.

Dec. 12.—I visited and preached to the Indians, in the afternoon; but under much dejection—found my Interpreter under some concern for his soul, which was a comfort to me, and yet filled me with new care. I longed greatly for his conversion; lifted up my heart to God for it, while I was talking to him; came home, and poured out my soul to God for him; enjoyed some freedom in prayer, and was enabled, I think, to leave all with God.

Dec. 13.—Endeavoured to spend the day in fasting and prayer, to implore the divine blessing, more especially on my people; and, in particular, I sought for

converting grace for my Interpreter, and three or four more under some concern for their souls. I was much disordered in the morning when I arose; but having determined to spend the day in this manner, I attempted it. Some freedom I had in pleading for these poor concerned souls, several times; and, when interceding for them, I enjoyed greater freedom from wandering and distracting thoughts, than in any part of my supplications.

Dec. 14.—Near noon, went to the Indians; but knew not what to say to them, and was ashamed to look them in the face. I felt I had no power to address their consciences, and therefore I had no boldness to say any thing. Was much of the day in a great degree of despair about *ever doing, or seeing, any good in the land of the living.*

Lord's Day, Dec. 16.—While I was going to preach to the Indians, my soul was in anguish. I was so overborne with discouragement, that I despaired of doing any good, and was driven to my wit's end. I knew nothing, what to say, nor what course to take. But, at last, I insisted on the evidence which we have of the truth of Christianity from the miracles of Christ; many of which I set before them: and God helped me to make a close application to those that refused to believe the truth of what I taught them; and, indeed, I was enabled to speak to the consciences of all, in some measure. I was something encouraged, to find that God enabled me to be faithful once more. Then came and preached to another company of them; but was weary and faint. In the evening, I was something refreshed, and was enabled to pray, and praise God, with composure and affection—had some enlargement and courage with respect to my work—was willing to live, and longed to do more for God than my weak state of body would admit of. *I can do all things through Christ, which strengtheneth me;* and, by his grace, I am willing to spend and be spent in his service, when I am not thus sunk in dejection and a kind of despair.

Dec. 18.—Went to the Indians, and discoursed to them near an hour, without any power to come close to their hearts. But, at last, I felt some fervency, and God helped me to speak with warmth. Most of the grown persons were much affected, and the tears ran down their cheeks; and one old man (I suppose, a hundred years old) was so affected, that he wept, and seemed convinced of the importance of what I taught them. I staid with them a considerable time, exhorting and direct-

ing them; and came away, lifting up my heart to God in prayer and praise—came home, and spent most of the evening in prayer and thanksgiving; and found myself much enlarged and quickened—was greatly concerned, that the Lord's Work, which seemed to be begun, might be carried on with power, to the conversion of souls, and the glory of divine grace.

Dec. 19.—Spent a great part of the day in prayer to God for the outpouring of his Spirit on my people; as also to bless his name for awakening my Interpreter and some others, and giving us some tokens of his presence yesterday. And, blessed be God! I had much freedom and fervency five or six times in the day in prayer and praise, and felt a weighty concern upon my spirit for the salvation of those precious souls, and the enlargement of the Redeemer's Kingdom among them. My soul hoped in God for some success in my ministry; and blessed be his Name for so much hope!

Dec. 20.—Was enabled to visit the Throne of Grace frequently this day; and, through divine goodness, enjoyed much freedom and fervency, sundry times—was much assisted in crying for mercy for my poor people, and felt cheerfulness and hope in my requests for them.

Dec. 21.—Was enabled again to pray with freedom, cheerfulness, and hope. God was pleased to make the duty comfortable and pleasant to me; so that I delighted to persevere, and repeatedly to engage in it. Toward noon, visited my people, and spent the whole time in the way to them in prayer, longing to see the power of God among them, as there appeared something of it the last Tuesday; and I found it sweet to rest and hope in God. Preached to them twice, and at two distinct places—had considerable freedom each time, and so had my interpreter. Several of them followed me from one place to the other; and I thought there was some divine influence discernible amongst them. In the evening, was assisted in prayer again. Blessed, blessed be the Lord!

Lord's Day, Jan. 27.—Had the greatest degree of inward anguish that almost ever I endured. I was perfectly overwhelmed; and so confused, that, after I began to discourse to the Indians, before I could finish a sentence, sometimes I forgot entirely what I was aiming at; or if, with much difficulty, I had recollected what I had before designed, still it appeared strange, and like something that I had long forgotten, and had now but an imperfect remembrance of. I know it was a

degree of distraction, occasioned by vapoury disorders, melancholy, and some things that particularly pressed upon me this morning, with an uncommon weight, the principal of which respected my Indians. This distressing gloom never went off the whole day; but was so far removed, that I was enabled to speak with some freedom and concern to the Indians, at two of their Settlements; and, I think, there was some appearance of the presence of God with us, some seriousness and seeming concern among the Indians, at least a few of them. In the evening, this gloom continued still, till family-prayer* about nine o'clock, and almost through this, until I came near the close, when I was praying (as I usually do) for the illumination and conversion of my poor people; and then the cloud was scattered, so that I enjoyed freedom, and conceived hopes that God designed mercy for some of them. The same I enjoyed afterward in secret prayer, for myself, my poor Indians, and dear friends and acquaintance in New England and elsewhere, and for the interest of Zion in general. *Bless the Lord, O my soul! and forget not all his benefits.*

Lord's Day, Feb. 3.—Went to my Indians trembling; for my soul remembered the wormwood and the gall; and I was greatly afraid I should be obliged again to drink of that cup of trembling, which was inconceivably more bitter than death, and made me long for the grave more, unspeakably more, than for hid treasures, yea, inconceivably more than the men of this world long for such treasures. But God was pleased to hear my cries, and to afford me great assistance; so that I felt peace in my own soul; and was satisfied, that if not one of the Indians should be profited by my preaching, yet I should be accepted and rewarded as faithful; for I am persuaded, God enabled me to be so. Had some good degree of help afterwards, at another place; and much longed for the conversion of the Indians. Was somewhat refreshed toward night, and in the evening. O that my soul might praise the Lord for his goodness!

About a week after this, he rode eight miles to visit a sick man at the point of death. The sick man died in the course of the night. Brainerd

was much affected at the sight; and writes, on his return home:—

In the evening, I was in the most solemn frame that almost ever I remember to have experienced: I know not that ever death appeared more real to me, or that ever I saw myself in the condition of a dead corpse, laid out, and dressed for a lodging in the silent grave, so evidently as at this time. And yet my mind was composed and calm, and death appeared without a sting. I think I never felt such an universal mortification to all created objects as now. How great and solemn a thing it appeared to die!—How it lays the greatest honour in the dust!—How vain and trifling did the riches, honours, and pleasures of the world appear! I could not, I dare not, so much as think of any of them; for death, death, (solemn, though not frightful) death, appeared at the door. I could see myself dead, and laid out, and inclosed in my coffin, and put down in the cold grave, with the greatest solemnity, but without terror! I spent most of the evening in conversing with a Christian Friend; and, blessed be God! it was a comfortable evening to us both.—What are friends? What are comforts? What are sorrows? What are distresses?—*The time is short: it remains that they which weep, be as though they wept not; and they that rejoice, as though they rejoiced not; for the fashion of this world passeth away. O come, Lord Jesus, come quickly. Amen!*—Blessed be God for the comforts of the past day.

This second year of Brainerd's Missionary Labours was closed by a journey to New England; on which occasion he was absent about five weeks.

He had a particular object in view in this journey. Having now spent nearly two years, in a solitary manner, he was desirous of an associate in his work; and took this journey in the hope of raising a fund, among his Christian Friends, for the maintenance of a second Missionary. He first went into various parts of New Jersey, and visited several Ministers there; and then proceeded to New York; and thence into New England, and various parts of Connecticut. Returning to New Jersey, he met a number of Ministers at Woodbridge; and reached his home, at the Forks of the Delaware, on the 13th of

* Though Mr. Brainerd now dwelt by himself in the fore-mentioned little cottage which he had built for his own use, yet that was near to a family of white people with whom he had lived before, and with whom he still attended family-prayer.

April, having been mercifully preserved during a journey of full 600 miles.

He seems to have been more than usually free from his accustomed melancholy, during this journey; and to have repeatedly enjoyed great liberty in his public ministrations, with very hopeful appearances of a divine blessing on the Word.

Having formed a design of removing from his present residence, and living among the Indians at the Susquehanna, he took a journey, a few days after his return, to Philadelphia, in order to engage the Governor of Pennsylvania to use his interest with the Chief of the Six Nations, with whom he maintained a strict friendship, that Brainerd might receive permission to live at the Susquehanna, and instruct the Indians who were within the territories of the Six Nations. The Indians at the Susquehanna, with whom he wished to reside, were a mixed company of many tribes, speaking various languages; and few of them belonged properly to the Six Nations: but the country having been formerly conquered by the Six Nations, they claimed the land, and held the Susquehanna Indians in a kind of vassalage.

We cannot conclude the narrative of Brainerd's Second Year more appropriately, than by some remarks made by himself, about this time, on the difficulties that he found to "attend the christianizing of these poor Pagans."

In the first place, (he writes,) their minds are filled with prejudices against Christianity, on account of the vicious lives and unchristian behaviour of some that are called Christians. These not only set before them the worst examples; but some of them take pains, expressly in words, to dissuade them from becoming Christians; foreseeing, that if these should be converted to God, *the hope of their unlawful gains* would thereby be lost.

Again, they are extremely attached to the customs and fabulous notions of their fathers: and this one seems to be the foundation of all their other notions, that it

was not the same God that made them, who made the white people; but another, who commanded them to live by hunting, &c. and not conform to the customs of the white people. Hence, when desired to become Christians, they reply, they will live as their fathers live, and go to their fathers when they die. And if the miracles of Christ and his Apostles be mentioned, to prove the truth of Christianity; they also mention sundry miracles, which their fathers have told them were anciently wrought among the Indians, and which Satan makes them believe were so. They are much attached to idolatry; frequently making feasts, which they eat in honour of some unknown beings, who, they suppose, speak to them in dreams, promising them success in hunting, and other affairs, in case they will sacrifice to them. They also offer their sacrifices to the spirits of the dead; who, they suppose, stand in need of favours from the living, and yet are in such a state as that they can well reward all the offices of kindness that are shewn them. And they impute all their calamities to the neglect of these sacrifices.

Further, they are much awed by their Powaws, who are supposed to have a power of enchanting, poisoning, or at least distressing them: and they apprehend such enchantment would be their fate, in case they should become Christians.

Lastly, their manner of living is a great disadvantage to the design of their being christianized. They are commonly roving from place to place; and it is rare that an opportunity can be had with some of them for instruction. There is scarce any time of the year when the men are generally at home, except a little before and during the season of planting their corn; and about two months in the end of summer, from the time they begin to roast their corn, till it is gathered in.

As to the hardships that necessarily attend a Mission among them, the fatigues of frequent journeying in the wilderness, the unpleasantness of a mean and hard way of living, and the great difficulty of addressing a *people of a strange language*, these I shall at present pass over in silence; designing what I have already said of difficulties attending this work, not for the discouragement of any, but rather for the incitement of all, who *love the appearing and kingdom of Christ*, to frequent the Throne of Grace with earnest supplications, that the Heathen, who were anciently promised to Christ *for his inheritance*, may now actually and speedily be brought into his kingdom of grace, and made heirs of immortal glory.

(To be continued.)

Foreign Intelligence.

MALTA.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. W. JOWETT,

DISPATCHES from Mr. Jowett have regularly apprised the Society of his proceedings; but we have withheld any notice of them till we could bring the subject more completely before our Readers. From our Number for June, they will have obtained a general view of Mr. Jowett's situation and designs. The importance of his sphere of labour is fully developed in the "Instructions" addressed to him, which are printed in the Appendix to the Society's Annual Publication for 1816. He has entered into the spirit of those Instructions.

Not being able to obtain competent assistance at Malta, in the acquisition of Modern Greek, Mr. Jowett determined on a visit to Corfu, for that purpose. His Excellency the Governor kindly granted him a passage on board the *Ellice* Transport, bound for that island; and furnished him with Letters of Introduction to some valuable friends there.

Mr. Jowett embarked accordingly, on the 7th of July; and arrived at Corfu on the 22d, having staid a few days at Zante in their way.

In a Letter from Malta, of June 7, 1816, Mr. Jowett assigns his reasons for visiting Corfu:—

I am under the necessity of taking a voyage to Corfu. I cannot here obtain such a Greek Master as I wish. Our friends must not be alarmed at the plague at Corfu: it is decreasing and disappearing, under the care of an excellent police. If it continue, I shall not expose myself to hazards: if

not, I may probably visit one or other of the islands at the same time. But my main object is a good Greek Master at Corfu.

In the course of time, it will be equally, or even more necessary, that I should visit Smyrna and Constantinople. The styles of Modern Greek are very various; and I must have obtained good information upon such a subject, before it would be proper for me to put any thing forth into the world.

I keep also in my view, constantly, the wishes of the Society with respect to the education of Youths. But we are too young and inexperienced in these parts, as yet, to venture to take a step in a business so important.

Mr. Jowett returned to Malta in the beginning of December, having spent about four months at Corfu. He has sent home Journals of his Proceedings, which abound in interesting information respecting the state of manners, of literature, and of religion, in the scenes with which he has been conversant. His present pursuits, however, being chiefly those of inquiry and investigation, it is obvious that many parts of his Journal must wait his more mature and deliberate judgment, before they should be made public. We shall, however, extract from them, as opportunities offer, such passages as may be communicated with advantage.

In the mean time we gladly lay before Readers his own general statement of his visit to Corfu. It is addressed to the Secretary of the Society.

Malta, Dec. 21, 1816.

My Dear Brother—

I take the opportunity of the first Packet for England, since my release from quarantine, to communicate to you the result of my late visit to the Ionian Islands. This I shall be

enabled to do, I hope, with brevity; as my Journal enters more into particulars.

I desire heartily and thankfully to acknowledge the goodness of our Heavenly Father, who has preserved my going out and my coming in, and restored me to my family in peace.

At the period of my leaving Malta, the plague had been but a short time expelled from Corfu; and had just transferred its ravages to Cefalonia. As we passed by that island, I remembered the 91st Psalm; which, according to my custom, I had read at our last Family Prayer, previous to my leaving home. Thanks to the blessing of God on the wise and vigorous measures of our Government, the promise has been literally fulfilled: *Surely he shall deliver thee from the noisome pestilence—there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

The object which I proposed to myself, was the obtaining of greater facilities in the study of Modern Greek, than could possibly be had in Malta. The remarks which I shall have occasion to make on this subject, in a subsequent part of this Letter, describe nearly the course of my own experience.

In this pursuit I received the most favourable encouragement from his Excellency the Governor, who was pleased to combine with it another very agreeable object. Through the favour of his introduction, I had the pleasure to assist in his study of the English Language the eldest son of Baron Theotoky, President of the Senate at Corfu; a youth, who, if Providence smile on his fair prospects, will one day prove an ornament and a blessing to his country. In consequence of this engagement, and the restrictions of quarantine upon communication with the other islands, my visit was almost entirely confined to the principal island, Corfu.

On the subjects both of Literature and Religion, I must refer you to my Journal; to which it is needless for me to add any thing more than a general remark or two.

I was prepared before my departure with many questions concerning the Learned Men and Modern Publications of Greece; to which, however, I was surprised, on my arrival in the

March, 1816.

islands, to find it difficult to obtain satisfactory answers. This may be attributed to the depression of Greek Literature, under the Venetian Government in the islands; and the consequent want of intimate communication with remoter places, such as Constantinople, Vienna, &c. where literature has been most favoured.

The effect was, that few Books in Modern Greek, suiting my purpose, were, at first, to be found. By degrees, however, unexpected resources offered themselves; through which I have accumulated a select, but sufficiently extensive library of these books: from these it will be easy to compile a grammar, and to form a style.

With respect to Learned Men; beside that their pursuits have not so wide a range, nor such liberal encouragement, as in our own country, so that they are often retired and in obscurity; they are, moreover, sometimes from promotion in their own Church, at other times from the oppression of the Turks, and, not least of all, from a national spirit of enterprise, continually changing their residence, either in their own country, or in the continent at large.

From our new connection in these parts, it is to be expected that their Learning and Learned Men will now find a permanent asylum.

The present favourite topic with the Greeks is, the purifying and fixing of their language. In this important work it seems to me that our countrymen are admirably qualified, from our very general education in Greek, to become their allies. The Greeks are themselves sensible of this; and many of them view, with a feeling of astonishment and emulation, the respect which we shew to the language of their ancestors. The importance of this circumstance will be felt, by considering, that, as agriculture and general civilization open the way for your Missionaries in Africa and New Zealand, so the cultivation of Greek Literature may be rendered subservient to the same end in these parts.

On the subject of Religion;—looking forward to practical measures, I feel an increasing reluctance to say any thing, except what may be necessary as instrumental to the reformation of error and the propagation of truth,

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Could our countrymen at home witness, for a short time only, scenes ever before our eyes, how would they bless God for their religious privileges! But on this reflection, however interesting and useful, I forbear to dwell. I look everywhere around me toward the North, and say, "Are we not brethren?—do we not all bear the same name?—have we not all been baptized into the same faith?" Corrupted doctrines, it is true, and superstitious ceremonies, abound.—Surely, then, it will become our wisdom to recal, as much as possible, and to fix the wandering minds of uninstructed men around us, upon the grand and essential truths of Christianity; *not giving heed to fables and commandments of men, that turn from the truth; which minister questions, rather than godly edifying, which is in faith.*

A most enlarged charity, and a deep spirit of humility, moderation, and meekness, are indeed requisite for pursuing this line of conduct. Such, however, must be the rule of our temper, and the ultimate aim of our designs. *Hold fast the form of sound words, in faith and love, which is in Christ Jesus.*

There will be found, I apprehend, one leading difficulty in forming a true estimate of real Christians in these parts, and in conciliating their cordial regard and co-operation. It arises from their having been invariably accustomed, from their youth, to view religion on a general, and, in some cases, almost on a political scale—too much as an affair of the Church, not sufficiently as domestic and personal. Under this habit of feeling, it is difficult for us to discern, what, nevertheless, Charity hopes to find—the genuine piety of the heart—*the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost.* On the other hand, to timid minds, familiar in their devotions with a multitude of human ceremonies and respects, we, perhaps, present a mien too free and undisciplined. A residence of some time in these parts seems to be necessary, before prejudices purely circumstantial can wear away, and a general sympathy of kindred spirits be confessed and established.

I proceed now to the important

question which you proposed to me; Whether the Ionian Islands would afford scope for the exertions of an additional Literary Representative of our Society—whether the claims of this new Station are sufficiently clear and strong, to merit the attention of the Clergy of our Church?

When I reflect, on the one hand, that the departure of every Clergyman from England occasions a loss of personal usefulness to our countrymen; and that, on the other, it is no small sacrifice of private feeling to exchange, even for a limited time, active and visible useful services for those of a preliminary and more silent nature; I feel it my duty to submit the following considerations, in the most impartial and dispassionate manner;—not myself to yield to the impulse of feelings strongly affected with recent scenes; but, as in the presence of God, to speak forth the words of truth and soberness.

I would bear in mind the general principle, that while, as a Missionary Society, we are avowedly pressing forward to remoter objects; namely, the conversion of Pagan and Mahomedan Countries, and of the dispersed Children of Abraham; yet, in our progress, there are many intermediate measures, not only consistent with this end, but auxiliary to its attainment. To use the pleasing language of one of your Associations, "The drooping spirit of the Greek, Ethiopian, and Armenian Churches may be revived, purified, and invigorated by sensible, enlightened, and brotherly inquiries, excitements, communications, and assistances."

By this general view I shall be directed in my observations upon the SPHERE and upon the MODE of operations of a Representative supposed to be destined for the Ionian Islands.

1. With respect to the SPHERE of operation for such a Representative, it is obvious to remark, that he would here be placed almost in immediate contact with European Turkey, one of the two principal rival seats of Mahomedanism.

From the Ionian Islands, by way of Prevesa and Arta, he would, in the course of a few days, pass to the Court of one of the most considerable servants of the Sultan, Ali Pasha; where his national character would

afford him every facility of investigation on the Grecian Continent. Yennina was formerly a considerable seat of Modern Greek Literature; and still possesses many advantages of that nature*. The possession by the British of Parga, on the coast opposite to Corfu, presents an important depôt, and a medium of communication. Through Patrasso, a considerable trading city, communication would be direct to the Morea; the late Governor of which, Veli Pasha, now removed to Thessaly, is represented to be a Free-thinker, as independent of Mahomedan Prejudices, as his father Ali has endeavoured to render himself of the authority of the Porte.

The French Infidels of the era of the Revolution, ambitious and enterprising, penetrated among the fastnesses of Greece, with a zeal and ingenuity worthy of a better cause. Christianity has triumphantly survived their attack; but there is good reason to believe, that their pestilential writings, circulating as they did in Greece, have been so overruled by Divine Providence, as to give a shake to superstition, and to excite a spirit of inquiry among the disciples of Mahomet. This state of things, properly met and addressed, may eventually aid the diffusion of Christian Truth.

Communication overland, by post, with Constantinople, is frequent; and there are also opportunities of direct passage by sea. For the perfect study of Mahomedanism, as well as for improvement in languages, it seems important to have resided some time in that great city.

For research, correspondence, and operations relative to the Jews, this appears to be a favourable situation. Their number, indeed, in the islands themselves, is small; but they are considered to be wealthy. At Venice they are much more numerous; and likewise at Trieste, a principal seat of commerce in the Adriatic. From hence a constant line of communication is open to Vienna. That capital is peculiarly interesting; among other

reasons, as it contains the celebrated establishment for Hebrew Printing which once existed at Amsterdam; but which has been removed in late times, on account of the bankruptcy of its former supporters. On the other side of the Grecian Continent is that famous city, from whence, in the days of St. Paul, *the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place.* (1 Thess. i. 8.) The multitude of Jews in Salonica, and the extent of their trade, are represented to be very great. Although, in respect of character, they are peculiarly "a proverb of deceit," they are regarded as the best inland traders in Greece. Where, indeed, is their indefatigable search after lucre arrested? In every direction, from Smyrna to Constantinople, in the Crimea, in Poland, and in Germany, they are in constant mutual communication.

For observations upon the state of the Greek Church, the Ionian Islands are not, at the present moment, the most favourable situation; but for friendly communication with it, none can be more advantageous. The honourable relation in which we have recently been placed, affords an opportunity of attaching the respect and affection of the Greeks: and, from this spot, to the East and the North East, to the extremities of Asia Minor and of Russia, with all the intermediate country, a solid foundation may be laid for permanent Christian Labours.

I have been guided in this sketch, not by the mere survey of the map, but by information which I have acquired respecting probabilities of success.

From such information, I am, therefore, led to state—

II. What has occurred to me relative to the mode of operation, in the sphere thus marked out for a new Representative of our Society.

It would be difficult for me to add a single thought to those already laid before the public in my "Instructions," concerning the best methods of acquiring Information, and the importance of Education, and of circulating the Scriptures. I will confine myself, therefore, to what seems likely to be the natural train of pursuits at this particular Station.

Should your Representative actually

* The interesting Travels of Dr. Holland have rendered us familiar with the countries under the government of Ali Pasha; and Major Leake's "Researches in Greece" have happily pioneered the way for the pursuit of the principal dialects of those parts, Bœotic, Teæonic, Albanian, Wallichian, and Bulgarian.

reside some time in Turkey, and particularly in Constantinople, he will have the opportunity of studying Mahomedanism to the life. Many travellers have interested us by minute accounts of the ceremonies of the Mahomedans; and the learned Preface and the Notes of Sale, in his Translation of the Koran, have made us acquainted, sufficiently, as we are apt to think, with the absurdities of their Commentators. These, however, do not, by themselves, afford us the means of speaking to the heart of the Mussulman. A pious and intelligent man, previously well read in these writings, and then for some time resident among the Turks, would acquire a far more vivid perception, both of the nature of their errors, and of the method of dealing with them. We see this pointedly exemplified in the case of Abdool Messeeh.

With this impression on his mind, and from the materials which an accurate journal would afford him, such a traveller might draw up, in the form of story or dialogue, a Tract, so descriptive, appropriate, and touching, as to subdue even the intolerant maxim, "That nothing is worthy to be read but the Koran." To illustrate my idea on this subject further, I need only remark, that no Tracts have ever been found so interesting to English Readers, as the village stories of Mrs. Hannah More, and of others who have imitated her example. It will, I think, be an era in the History of Missions, when the descriptive and picturesque style is made subservient to the display of Christian Truth among Mahomedans*.

With respect to the Jews, and particularly their Rabbinical Learning, the same kind of remark is applicable. It appears to be the earnest wish of the "London Society," to obtain a knowledge, not only of their ancient opinions, but of their existing customs, prejudices, and sophisms; even down to the minutest particular. The publication of Rabbi Crool has thrown light on the importance of condescending to the poorest trifles of weak and deluded men. In attending,

however, to the condition of this scattered race, and in attempting to draw their minds more closely to the study of their Sacred Writings, your Literary Representative in the Ionian Islands may have the opportunity of combining with this object, another of unspeakable importance. He might essentially contribute to the revival of Hebrew Literature, in this so large a portion of the Christian Church.

That there are, among the Greeks, individuals who read the Hebrew Scriptures, is not to be doubted; but, after the most careful inquiries that I have been able to make, it appears, that, among Christians in these parts, the study of Hebrew has fallen generally into disuse. The Septuagint, from its being in the Greek Language, and from its being quoted by the writers of the New Testament, is regarded with the respect due to an Original; much after the same manner as the Council of Trent declared the Vulgate to be "authentic."

In the event of the translation of the Old Testament into Modern Greek, it is much to be desired, that recourse should be had to the Original itself. That great work has occupied much of my thoughts during the last summer; and to have been anyhow engaged in it, I should have thought a most honourable and profitable employment of my time. But your suggestion weighs with me. The perusal of the documents, relative to the translation of the Scriptures into Modern Russian, has led me to think that these great objects will eventually be accomplished best upon a grand scale: and very sure I am, that when there is a great work to be done, pleasing to God, He will himself, in due time, raise up faithful and competent servants to perform it.

Yet, in the mean while, is it not an animating thought, fit to make the heart of our Classic Youth burn within them, to reflect, that, by properly directing and prosecuting their studies, and by seasonably hastening to these fair regions of Christian and Classical Antiquity, they may contribute no inconsiderable share to a work, which would be like the rising of a second sun upon a people sitting in darkness and in the shadow of death? This may be done by sedulously cultiva-

* The story of "Little Henry and his Boarer" is a beautiful specimen of Christian Truth, seen through a glowing Oriental Atmosphere.

ting the Original Languages of the Holy Scriptures. A good Hebrew Scholar would find in the Ionian Islands, and in adjoining parts, persons of sufficient leisure and literary ambition to add the Sacred Language to their stock of knowledge; particularly among better-informed Ecclesiastics. It is true, this is a work of time; but what great work is not? It is only necessary that it should be devotedly begun: success attending it, it would be difficult to determine where would be the limit of its beneficial consequences.

From this interesting topic, I am led to another, closely connected with the state of the Greek Church.

It is easily perceived by every traveller, that the Greeks pride themselves highly on their national character; not only as having given to the world the most splendid and perfect models in every department of the arts and sciences, but on account also of their rank among Christian Churches. Nearly all the original books of the New Testament, so many of the works of the earliest Fathers, the first seat of Christian Empire, and the first National Establishment of a Christian Church, having been Greek, it is easy to account for their hereditary pretensions.

These circumstances have been strongly felt during the rapid revival of letters among them in later years; and will be felt yet more strongly, in proportion as learning advances. Yet, as must naturally be supposed, the majority of persons among them are little read in the voluminous writings of St. Chrysostom, St. Basil, St. Gregory, &c. From these, then, your Representative might select materials for most admirable Tracts, to be translated into Modern Greek, and printed either here or in England. This, in the present day, would be almost a novel undertaking. It seems to be, not so much a compliment, as an act of justice, both to the cause of Christianity at large, and to the Greek Nation in particular, thus to draw from their silent obscurity the writings of their great men. With what diligence did our Reformers explore those rich treasures! and with what happy effect have they marshalled the joint testimony of the Sacred Writers and the Ancient Fathers! They rested, indeed, in the

“Bible, and the Bible alone;” yet in the very front of the Book of Homilies, we learn that, while maintaining this principle, they were the best and most Ancient Fathers that they imitated. As, therefore, the revival of Religion in our own country has been marked by a diligent study of the writings of our Reformers, is it not probable, that a revival of pure and undefiled Religion in the Christian Church at large will be accompanied by a research into the works of the Primitive Fathers?—a course of study strongly recommended by the great Historian of the Church of Christ—Milner. This then would form a very prominent feature in the engagements of your Literary Representative for the Ionian Islands.

Many distinct and copious treatises will be met with, in the course of a research of this nature, on the subject of the Conversion of the Jews—their ancient objections, obstinacy, and unbelief. How desirable is it, that, by such an appeal to the Fathers of their Church whom they venerate, the Greeks themselves should be excited to that lively and Scriptural Interest, in the conversion of the Jews, which is felt in Great Britain! With means, how far superior to those which we employ, will they engage in the work, which we touch, as it were, but at a distance! And what a reflex effect would it produce on their own character, were they, as a truly Christian Church, to bring their hearts and minds to bear with power and steadfastness on this grand point; *proving afresh, from the Scriptures, that Jesus is Christ!**

The same train of reasoning may be applied to the subject of Mahomedanism. Ever since that iron yoke has been fastened on the necks of Christian Natives, they have crouched for a hardly-earned toleration. To preserve their creed inviolate, has been their utmost aim: to propagate it, by the fair weapons of argument, was

* That the Greeks have not been indifferent to this object, appears from a small volume in my possession, in the Modern Greek, printed at Leipzig, 1769. It was originally written in Arabic, by a Converted Jew, named Samuel, of the Kingdom of Morocco; and, as appears probable, about the eleventh century. Early in the fifteenth century, it was translated into Latin, by a Spanish Dominican Friar; and, from the Latin, translated into Modern Greek, by Nicephorus Theotoky, (Great Uncle of the present Baron Theotoky,) at that time a Monk in Corfu, and subsequently Archbishop of Astrachan, author of many useful works.

death. But many circumstances conspire to shew, that the original persecuting and proselyting spirit of Mahomedans is on the wane; and lead us to hope, that, as soon as Divine Truth beams afresh, with light and warmth, on the Christian Churches round the Mediterranean, the mists of the Arabian Imposture will begin to disperse and melt away.

Having spoken thus freely of the Sphere of Usefulness which presents itself to a person situated in the Ionian Islands; and of the share which the Greeks themselves might, in the course of time, be stimulated to take in his work; I feel it necessary to subjoin a slight caution, the bearing of which will readily be perceived by every one acquainted with their present circumstances.

Truth, in the search for it, in the possession of it, and in all its tendencies, presents, under so many forms, the idea of Liberty, that, to an oppressed, but ingenious race, there would be some difficulty in unfolding these expanded views, without touching a string that vibrates strongly in their hearts. From first to last, therefore, we would remember, that the subject of their political relations belongs not to us, as your Representatives. Jesus, our Lord and Master, shared with the Jewish Nation its subjection to the Roman Yoke, preaching at the same time spiritual liberty to the captives.—*If the Son shall make you free, ye shall be free indeed!* This must be the pattern for His true followers; and the necessity for remembering this will often be felt by a Briton, sensible of the high privileges of his own country, while conversing with an intelligent Greek.

The qualifications possessed by a Student, who should have duly improved his advantages at College, would be particularly adapted to this station. With Italian, every person in the Mediterranean is more or less acquainted: with Greek, this is not the case. A good English Scholar, however, well versed in the Antient Greek, would require only about a month's constant practice to learn a new pronunciation: that is, to read according to the rules of accent, instead of quantity; and with a different sound of some of the consonants, vowels, and diphthongs. It will, per-

haps, take him a longer time to get over a feeling of classical fastidiousness, when he discovers the change of idiom and the corruption of words; but, for practical purposes, it must be overcome. This done, he will soon begin to converse. Conversation, by applying a constant spur to the most active powers of memory, will carry him forward in the acquisition of the language, and give him a facility, of which the Student over his books is utterly deprived. As he advances further, he will earn from the Greeks, what in their estimation is the most honourable of all literary titles, Φιλίστατης—" Lover of the Greek Nation."

The acquisition of the Arabic and Turkish would afterwards be necessary.

The recommendation, moreover, which he will obtain from his being a Clergyman of our Church will be very considerable. People in these countries are universally accustomed to view Christianity under the form of Episcopacy; and, consequently, respect the resemblance of their own form in other countries. The Greeks, in particular, having been used to see and feel principally the schism of the Latin Church, have not regarded our separation from that Church in the light of so great an evil, as it would have appeared, had it been directly from themselves. On the contrary, they are fond of pointing out resemblances between their Church and ours; a circumstance which may fairly lead us to expect friendly co-operation.

On reviewing the whole of the representations, which I have endeavoured to limit as much as possible, by a reference to the Station of the Ionian Islands, I perceive that so much still remains of a general nature and applicable to my own situation, that I fear some may be inclined to ask, "Is not this the work which he was himself sent out to do?" To this it may be replied, that, in its general features, it is: but that, when all the growing details of the Mission are examined, it will be found ultimately to be the work, not of one, nor of two men; no, not of one, nor of two hundred. Even were no precise plan delineated; yet, from the united operations of two or more persons, details of every description

might be expected abundantly to amplify: by reciprocal communications, our hearts will be enlarged to conceive, and our judgments guided to execute, new and hitherto unthought-of measures. Within the very short period that has elapsed since my return to Malta, circumstances have transpired, which demonstrate clearly the necessity of your having, without delay, two Representatives in the Mediterranean, who might divide their engagements; the one remaining as referee and correspondent, in a fixed place; the other prosecuting research, by voyages and travels, in the surrounding countries.

From that indistinctness, then, which has necessarily attended the commencement of our undertaking in the Mediterranean, let not any suppose that there is not scope here for breaking forth to the right hand and to the left. We shall soon have work enough, and to spare. Like men beginning their labours before the day has fairly dawned, we may seem, indeed, for a time to grope about in obscurity; we may stumble over little obstacles; we may appear inexpert, and not know exactly where to lay our hand on the tool which we want: but, as the work advances, the day advances! The sun is rising! The Master seems to call fresh labourers to his vineyard! Oh, that some may now promptly answer him, *Make me one of thy hired servants!*

With my best respects to the Gentlemen of the Committee, and my kind regards to Mr. Bickersteth and all our friends, I remain,

Your affectionate Brother,
and Fellow-labourer in Christ,

WILLIAM JOWETT.

GREECE.

BRITISH AND FOREIGN BIBLE SOCIETY.

YANINA.

AFTER the preceding communication, one which follows, lately received from the Bishop of Yanina, will be read with much pleasure:—

As soon as I arrived in this place from Cyprus, I undertook, with renewed courage, to distribute the Modern Greek New Testament among my beloved people; and I assure

you, that, at Candia, Cyprus, Rhodes, and wherever I was, I met with a great disposition to receive the Scriptures, and many applications from a distance.

I get what I can for the Testaments; but I never lose an opportunity of disposing of one, when a poor well-inclined head of a family, or an indigent Clergyman, or a poor Caravanist, desires to acquire it gratuitously.

We are ardently desirous to have in our hands the whole Scriptures in Modern Greek; and it never happens, when we meet together on the Sabbath-day, in our place of worship, that we are not excited to pray for the welfare of the British and Foreign Bible Society, that it may extend its labours of love, and give plenty of Bibles in the vernacular Greek and Arabic Languages.

SWEDEN.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN our last, we gave the animating Letter of Prince Galitzin to Lord Teignmouth, detailing the progress of the Bible Society in the Russian Empire. We now subjoin several interesting communications recently made to the Society from the northern parts of Europe.

What Christian is there, whose heart will not respond to the sentiments here uttered, by the rulers of the earth, and by men of different religious persuasions!

Count Rosenblad to Lord Teignmouth.

His Excellency Count Rosenblad, President of the Swedish Bible Society, has addressed Lord Teignmouth, under date of Stockholm, August 19, 1816: of his Letter the following is an extract;—

The Society has with great satisfaction beheld the friends of Holy Writ daily increase. Those who heretofore were in want of this Divine Book, are now enabled to make daily use of it. Many who formerly neither acknowledged the real value of this

Blessed Volume, nor experienced its sanctifying influence, have been enlightened by the Spirit of God, and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed, as to the Doctrines of Revelation, has considerably given way to a more serious and devout attention to their important contents. The Most High, having begun a good work, will also wisely and graciously bring the same to its consummation.

Archbishop of Upsala to his Clergy.

THE following Address of this eminent Prelate to his Clergy, is dated Upsala, September 2, 1816.

REVEREND BRETHREN—

It is but a few years ago that some zealous friends of Christianity in England united together for the purpose of promoting the dispersion of the Holy Scriptures, as well among Christians, as among those of other religions.

The time past, so pregnant with great and extraordinary events, has been a time of searching visitation on the part of God; a time when mankind, more than at any former period, have been taught how vain are all their undertakings and endeavours; when, in the blindness of their pride, they revolt from eternal wisdom, and pretend to accomplish any thing without God. But it has also been a time, when the Gospel of Christ, that Word of Life and Comfort, in defiance of the machinations of infidelity and wickedness, in defiance of the attempts of false wisdom to reduce it within the sphere of the natural man's conceptions—and, finally, in defiance of the indifference, the luke-warmness, the prejudice against godliness, which have taken possession of men's minds—has shewn itself as *the power of God unto salvation.*

The whole world will soon have to acknowledge, "The Word of God dwells richly among us." The Holy Writers speak now in almost all the languages of the world. *Their voice is gone forth in every land, and their words to the end of the earth.* The Bible is in the course of translation and printing, in dialects which have hitherto escaped the researches of the learned.

The followers of Mahomed, Confucius, and Bramah, read it. They see the Star of Jesus in the East, and go to adore him. Within the dominions of Christendom, numerous Bible Societies have been established, upon the model of the British and Foreign Bible Society, by whose munificence they have profited greatly. Bibles are reprinting in all the Languages of Christendom. This treasure of the immortal soul, which is of more value than all the riches of the earth, may be obtained at a very low price, and frequently gratis. The Gospel makes itself known, in its original purity, to the poor; and, from the palaces of the great down to the cottages of the lowest, one common voice begins to resound, *Thanks be to God, which giveth us the victory through our Lord Jesus Christ!*

If, however, this great work is to be brought to perfection; if every pious father of a family, anxiously desiring to possess a Bible for the edification of himself and those belonging to him, is to obtain his wishes; it is necessary that such as have better means should unite more closely together, for the purpose of distributing the Word of God among the children of poverty. In our dear native country, there are already five great Bible Societies established; namely, at Stockholm, Lund, Gothenburg, Westeras, and Wisby. The Archbishopric is hitherto without one. I have however, the satisfaction of announcing, that a Bible Society, for the same object and upon similar grounds, under the consolatory hope of the Almighty's Assistance, is about to be established at Upsala. A considerable benefaction, in aid thereof, has been promised by the justly-venerated Bible Society in London. This information will, no doubt, be received with delight by the Clergy of the Diocese; of whose zealous co-operation and assistance I make myself assured.

The door is opened, my Brethren, to promote the increase of Christ's Kingdom: and who ought to have this more at heart than ourselves, who are called to spread the saving knowledge of God, and Jesus Christ, whom he hath sent?

Let us then, Brethren, while we have yet time, do good, and not grow weary; remembering, that if the

opportunities, which a wise Providence hath prepared for the advancement of what is good, be neglected, the fault will lie with those whose duty it is to forward it. The time is hastening on, when we shall be no longer Labourers in the Lord's Vineyard, but shall be called before Him to receive our reward. Yet a little while, and the favourable circumstances which now offer, and encourage us to labour while it is day, will have vanished. We all recollect the time when it was but too common to be ashamed of the Gospel of Christ, and a pretended wisdom of reason threatened the expulsion of *the word of everlasting life*.—Another era is come, with more gladdening signs. Let us profit by the more encouraging disposition that begins to prevail, and *our labour shall not be in vain in the Lord*.

For these, and other weighty reasons, I have hereby not only to desire the Reverend Clergy of the Archbishopric to participate in this establishment for glorifying of the Name of Jesus; but also, as a friend, to intreat, that they will, each within his own sphere, in a judicious and zealous manner, animate their hearers, particularly the more wealthy part, of whatever rank and sex they may be, to contribute, according to their means and opportunities, toward this important object.

Grace and peace be with you all, from God and our Lord Jesus Christ!

JAC. AX. LINDBLOM,
Archbishop of Upsala.

DENMARK.

BRITISH AND FOREIGN BIBLE SOCIETY.

His Royal Highness the Crown Prince has addressed a Letter to Lord Teignmouth, dated Copenhagen, Oct. 25, 1816, in which he expresses a warm interest in the Society, and prays for the Divine Blessing on its labours.

GERMANY.

BRITISH AND FOREIGN BIBLE SOCIETY.

MARBURG.

THE Rev. Leander Van Ess, Roman-Catholic Professor of Divinity in the University of Marburg, writes, March, 1817.

under date of Aug. 29, 1816:—

I am solicited by multitudes who hunger and thirst after the Word of God. I could easily dispose of above 30,000 copies of my New Testament, among Catholics; and of several thousands of Luther's Bible, among Protestants, particularly those with a large print. I have no more Bibles of Luther's Version left: all the store in hand consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications. My heart is almost broken, at being obliged to send them away empty. May your noble Society not slacken in its generous efforts; but continue to do good, and to work while it is yet day, before the night sets in! May your Society continually hear the voice of multitudes, offering up thanks for the peace and consolation which they have found in the Word of God! Let it attend to the supplications of thousands, still hungering after the heavenly manna; and may the God of Mercy, who never leaves unrewarded those who dispense only a cup of cold water to the thirsty, incline your hearts to relieve these necessities!

SWABIA.

ANOTHER Roman Catholic, resident in Swabia, writes, dated December 18, 1816, as follows:—

Thanks to your Committee, the seed of the Word of God is now sown: many, many a good soil has kindly received it. God will give it increase. A growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls. May it continue to prosper, and bring forth the fruit of the Kingdom of God, both here on earth, and beyond the grave, where hope will be exchanged for a brighter and eternal contemplation of the glory of God!

A desire after the heavenly book of the New Testament shews itself among all classes, and is continually increasing. A great number of the Clergy in this Diocese are actively engaged in promoting a more universal knowledge of it. The moral

effects, likely to be produced, are incalculable. A venerable old man of seventy-two, Chaplain in R—, had no sooner heard that I had sent some copies of the New Testament to the Dean of the Chapter, than he ordered his horses to be put too, and drove immediately to the Dean, fearing all the copies might be disposed of, and

begged to let him have two dozen; saying to him, "I am on the brink of the grave; what legacy more precious could I leave to my near relations, than the invaluable word of our blessed Redeemer?"

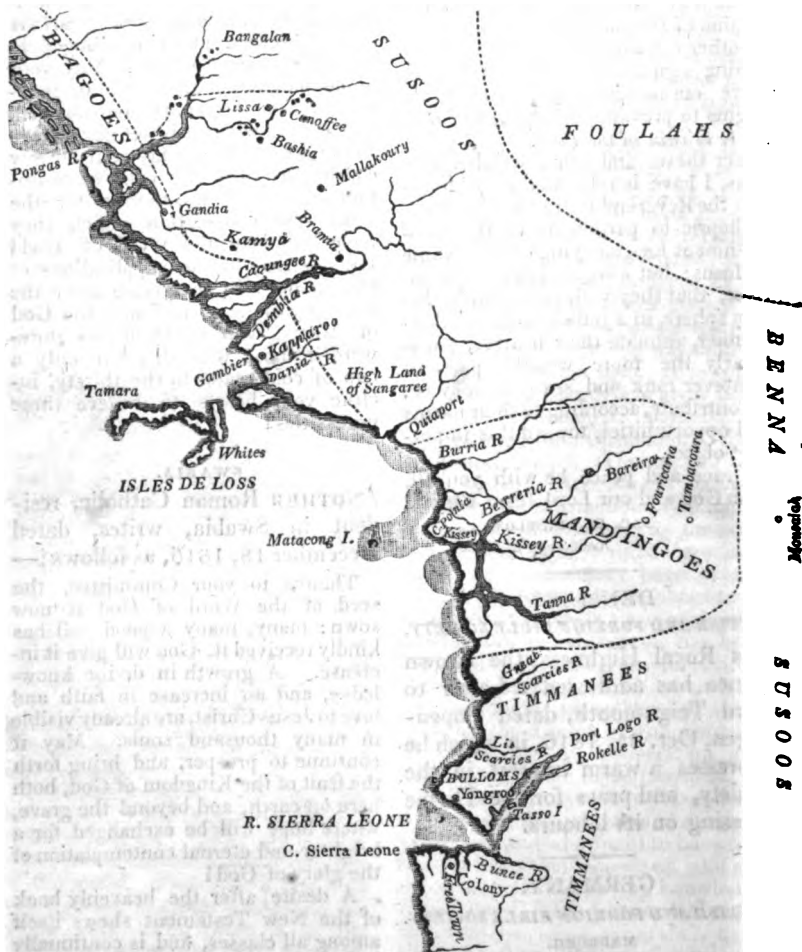
I have been enabled to distribute, in the course of this year, 9436 copies of the Testament.

WESTERN AFRICA.

JOURNAL OF THE ASSISTANT SECRETARY.

(Continued from p. 57.)

MAP OF PART OF THE WESTERN COAST OF AFRICA.



Visit to the Gambier Settlement at Kapparoo—
Mr. Bickersteth, and the Missionaries Nyländer and Wenzel,

were two days in proceeding along the coast to this Settlement, which is about seventy miles to the

north-west of Sierra Leone. They were exposed to some danger in getting into Kapparoo. Of his stay there he gives the following account:—

March 16, 1816. *Saturday*.—It was near eleven o'clock at night when we arrived. We expected to reach the Isles de Loss this morning; but it was late in the afternoon, and the vessel could not be brought, on account of the tide, nearer to the Gambier Settlement than two or three miles: the Captain assuring us, that there was no danger in going on shore in the yawl, as the men were well acquainted with the coast, and we being anxious to spend a quiet Sunday, we set off as it was getting dusk. We had left the ship scarcely a quarter of an hour, before it grew quite dark, the men lost all idea of the course that we were to steer, and neither land nor ship was to be seen. The yawl leaked considerably, and we could not find any thing to bale out the water. We were thus in the wide ocean, in a dark night, and ignorant whither we were going. Providentially, it had occurred to me, that it would be useful to have a lanthorn, as it would be dark when we got on shore. I had also, in my pocket, a compass, of which we soon found the value. We were now truly glad to possess these things, and found by them that we had been going from land into the open sea. We changed our course immediately; and, after some little time, found a calabash to bale out the water. Our minds were kept in a calm reliance on God. The candle soon burning out, we had a difficulty in lighting another. At length, after rowing some time, we got near to land; but it was several miles from the place to which we were bound, and the men had a considerable distance to row along shore. Instead of getting in at seven o'clock, we did not reach this place till near eleven. Mr. and Mrs. Klein were retired to rest; but we soon called them up, and they were truly glad to be so disturbed. We sat some time in conversation with them; and having brought our beds with us in the yawl, we went to rest, thankful for all God's mercies to us. We slept in the School Room, which

is something like an English Barn; but the toil and dangers of the day made us glad and thankful in our present comforts and safety.

March 17. *Sunday*.—I read the 84th Psalm to the Children this morning, before family prayer; and made a few observations upon it, which Juliet (of whom Mrs. K. speaks well) interpreted to them, in Susoo. Nylander's Boy, who knows English and Susoo, said that she did it very well. She seemed, indeed, to follow me with feeling and propriety. I had much comfort in praying for these poor children. I do not find it quite easy to speak by means of an Interpreter, but it will be more so by and bye.

We had public worship about eleven o'clock. Mr. Klein calls the people together by a rattle, having no bell. The Gambier Settlement is within a few yards of the town. Several of the Natives attended worship. I first read a hymn, and Juliet interpreted it to the children and people; and we then sung. Nylander read prayers; and I preached from John iii. 16. while Juliet interpreted. As simply as I could, I explained to them their lost state by nature, and the salvation provided in Christ Jesus; telling them, that our friends were sent into the country to declare these good tidings to them. It was to me most interesting, to be preaching the Gospel of Jesus Christ to the Heathen in the midst of a Heathen Land. They seemed attentive.

In the afternoon, we pursued the same plan. One or two Natives only were present. I addressed myself more particularly to the children, on Eccles. xii. 14; and endeavoured to describe the appearance of a bad child before a Holy God. Few of the children yet understand English, but Juliet interpreted.

In the evening the Headman, Mongè Zeaca, came. We ought to have waited on him immediately on our landing, according to custom: but, as it was so late at night, we did not; and when we called this morning, he was gone to the lugars, or rice plantations. He said, having heard that strangers had arrived, he came to see us. Mr. Klein then explained to him why we had not first called upon him, and that I was come from England to visit them. He

replied, that when he arrived from a long journey, he was glad to get quiet and rest before he saw people. I then told him, through an Interpreter, that I had come from England to visit our friends who had settled here. He replied, he would take care of them, so as that no harm should come to them, but what God should send. I replied, I hoped he would: they came to teach White Man's Book, and White Man's Ways. He soon left us.

Our first Meeting was in what they call a Devil's Bush; two of which they had permitted Mr. Klein to destroy, to make room for his Settlement.

March 18, 1816. *Monday.*—In the afternoon, Mongé Demba, the Headman's Headman, who has several towns under him, and who claims the Isles de Loss, visited us, in pursuance of an appointment. After some general conversation, I stated the objects of the Society to be, not for trade; but that some good men in England, who loved God, prayed for and loved Africa; and that they had a Book given them from God himself, which taught them who made all things. I then went briefly through the leading subjects of the Bible, and dwelt particularly on redemption by Christ. I told him, that those good men who loved Africa, thought the best they could do was, to send persons to teach this Book to those that lived in Africa, that they might be happy in this life, have their sins pardoned through Christ, and go to heaven when they died. He seemed to wish to get away from this subject, by saying, "Yes: White Men may teach the Law of England." I told him, that that was not our object, but to teach the Law of God. He said, "You must not use force." I replied, "Our object is to tell you what we know, and to invite you to believe it." He then observed, "We must all answer to God when we die." I afterward shewed how all had done wrong; and how our Book pointed out a way, by which even those who had done wrong might yet obtain pardon, and thus be able to answer for themselves. He said something which shewed satisfaction at this reply. He told me he would take care of our friends; and that they should have a hundred children to educate, if they

wished it. I told him of that peace within, and quietness of mind, which our religion gave those who rightly received it. I also shewed to him that there were two kinds of White Men, good men and bad. He stated, that he knew the Missionaries came to do good, and that he was glad to have them. They and Traders did not suit one another. He said, if any man came to trouble White Man under his protection, it would be like beating his wife before his face.

I was glad to find that the Missionaries seemed to have a high character in the country.

Mr. Wenzel left us to-day, in a small boat, for Canoffee, in order to apprise our friends that we were on our way.

March 19. *Tuesday.*—Mr. Klein says, that they could sometimes with advantage use small books, such as Scott on Repentance, among the Traders; and Arabic Tracts, of two or three pages, among the Chiefs and Natives. Biographical books would also be interesting and useful.

I feel that great consideration must be had of the peculiar circumstances of our Missionaries—deprived of Christian Society, and the comforts of their own country—having almost every thing to do for themselves—with a large family of children to take care of, which increases their necessities, and obliges them to lay in great stores against the rainy season, which they are often not able to procure—while they are situated in a climate which, from its debilitating effects, calls for more than an ordinary attention to health.

March 20. *Wednesday.*—Kapparoo contains fifty-nine houses, and nearly four hundred people, and is larger than most of the native towns. The inhabitants are generally Bagoes, but they all speak the Susoo Tongue.

I examined all the children; and was much pleased with the answers of some of the girls, particularly Juliet, Betty, and Sally; and could not but hope that they knew something of real religion. I was, on the whole, much satisfied with those children who have been here some time. They do Mrs. Klein credit. I distributed prizes among them.

I have thought it may be right to baptize the three Girls just noticed,

and talked a little with them on the subject. They seemed to understand it, and their hearts were full. Juliet said, she knew she was a sinner, and she sometimes lost her good thoughts; but she much wished to be a true servant of Jesus Christ. Betty (who is a slave sent to take care of some other children) said: "Sir! I should like to go with you." I asked why: she said, "To hear about God." I told her, she might do that with her kind friends here: "Yes, sir," she replied; but I am afraid I shall be taken away, and made to sin against God;" alluding to the licentiousness of Slave Masters. I replied, "Pray much to God, and he will take care that you shall not have to sin. He has promised not to suffer us to be tempted, above what we are able." She sobbed a good deal while I talked with her.

King Demba and Mongè Zeaca came, and I had a long conversation with them. I gave the king an elephant-gun, and Zeaca an Arabic Bible. I urged upon them the importance of reading that book, and of observing its instructions, as the only way to bring us to the knowledge of God. Demba said, that he had sent his child for instruction; and he should be glad to receive it himself, and would attend sometimes Mr. Klein's prayers. He stated, that a stranger coming made a king great; and therefore how pleased he was with Mr. Klein's settling with him, and promised to protect and take care of them.

March 21, 1816. *Thursday*.—King Demba came soon after ten o'clock, when I pressed on him what I had before stated. He said, he knew "Missionaries came to do no harm. Traders did a deal bad—Missionaries do no bad"—he knew it. I then told him, that we might never see each other again in this world: I hoped, therefore, that he would attend to what I had said, and then we might meet in heaven. I endeavoured to illustrate their state, by that of men having lost their ship at sea, and in danger of drowning—that we White Men stood on firm ground on the shore; and, loving Black Men, and seeing them in such danger, we could not but send them boats; in other words, we sent Teachers, to save them from being condemned at the Last Day.

Mongè Zeaca, Mr. Klein's Head-

man, came, according to the custom, to see us embark. I took an opportunity of reading some of the Ten Commandments, and telling him the things which we wanted to teach, and which I hoped he would get his people to hear. He said, they were very good, and he should be glad to know more of such things as White Men knew.

I felt on parting with the dear children. The elder girls sobbed a good deal.

The change that appears to be made in three or four of the Gambier Girls is worth all the labour and expense that has been bestowed on Africa. Their minds seem renewed, and their hearts made soft and tender, by Christian Principle. It was truly interesting to find feelings which mark and distinguish the real Christian, in those who were born Heathens, and who, in all probability, would have continued such, but for our Society, as God's honoured instrument.

Mr. Nylander thinks my visit may tend to the security of Mr. and Mrs. Klein, as shewing the interest which Englishmen take in their Missionaries.

Land at the Isles de Loss—

March 22. *Friday*.—We set off at half-past five this morning, in a boat, for this island. I have just been breakfasting with Mr. Leigh. Mr. Samo and Mr. Hickson came in. They united in expressing a good opinion of Demba and Zeaca. Mongè Demba's influence, it appears, is very extensive—about ninety miles along the coast, and near two hundred inwards—and his character better than usual. They had found him faithful to his promises.

Kapparoo is too near Sierra Leone for the Slave Trade; and, on that account, Missionaries will be more secure there, because they cannot be charged with interfering with that trade.

The view, on rowing into Crawford Island, is very beautiful. The islands are hilly, and filled with palm and other trees. The sea was calm and clear. I sang, with Nylander, the Morning Hymn.

Sail for the Rio Pongas—

We left the Isles de Loss before mid-day.

The mosquitoes are very troublesome. I have been much stung by them, in the hands, face, and feet. Indeed, our cabin is a complete nest of mosquitoes, ants, rats, and cockroaches; so that I am unable to sleep but little at night. The heat, also, is oppressive, and brings out what is called the prickly heat. I find it needful to call to mind such injunctions as, *Endure hardness, as a good Soldier of Jesus Christ.*

The Captain, and the crew, consisting of six men, are all Blacks—Timmanees. They see us, at our Morning and Evening Worship, together on deck; at which Mr. Nylander, and three of the Society's Boys who accompany us, attend. We explain what we read. Mr. Nylander talked with the Captain this evening, and told him why we did so—to thank God in heaven for taking care of us, and to ask him still to do so. The Captain said, "O yes! it is very right; but never saw White Man do this fashion before."

We are now approaching the bar of the Rio Pongas. Our vessel is too large to pass what is called the sand-bar, and we have therefore to go many miles higher up toward the north, to pass what is called the mud-bar.

The Natives eat their rice in a singular way. They have a large dish of boiled rice, but no spoons. Each takes a handful out of the same dish; and they thus keep dipping their hands in, till they are satisfied. It reminded me of the expression, *He, that dippeth his hand with me in the dish.*

— The difficulty of procuring a cheap, strengthening, and palatable drink, which will not expose to the evil of intoxication, is very great. Table-beer will not keep well; neither will barrelled porter: and bottled porter is too dear. Wine and water is the general beverage; but wine cannot always be had, and then there is a temptation to drink rum, or spirits and water. Malt, and essence of hops, were once sent to the Missionaries, which would probably have answered very well; but they did not know exactly how to make it, and had no scales or weights. Spruce-beer does not strengthen. The climate is very relaxing. To counteract this, men at first drink sparingly; but, by degrees, are tempted to indulge more and more,

till they are insensibly drawn into intemperance, unless great care and self-denial be exercised.

March 24, 1816. *Sunday.*—We were not able to get over the mud-bar yesterday; but probably shall be to-day. We had hoped to pass the day at Bashia, but submit to the will of God.

At half-past ten I assembled the crew, consisting (captain, men, and boys) of ten black people. I first told them about the Bible, the Creation, and God's setting apart one day in seven—and then I said, that, among many good sayings in the Bible, there was one that I would now take, to talk to them upon:—*It is appointed unto men once to die, and after that the Judgment.* I dwelt on Death and Judgment, and the way of escaping condemnation by Jesus Christ; and then prayed with them. I told them they had probably never heard these things; but God had sent us into this country to declare them; and, as they might never have another opportunity of hearing them, we hoped they would attend to what I said.

About two o'clock we crossed the Rio Pongas mud-bar, and have since (now seven in the evening) been slowly advancing up the river. The banks are low, and lined on each side with mangrove-trees. There is no open ground till we come to a small village, called Charleston, of six or eight houses, belonging to Mr. Samo. Here was once a Slave Factory. The view was very beautiful, and became more so towards evening, when the burning rays of the meridian sun ceased to have power. I could almost fancy myself on some parts of the Thames: but here were no towns with Churches for the Worship of God—no cheerful and hospitable mansions—no birds refreshing us with their songs—but a deathlike silence! I could not but attribute it to the Slave Trade, that no towns are built here—and then, at once, rushed into my mind all the scenes of cruelty, tyranny, rapine, and oppression, which have passed in this river; and the still greater tyranny which Satan exercises over benighted millions! I felt happy in coming on a different errand; and grateful that my beloved country had renounced that sinful traffic.

There are several fires on the land

which is not uncommon at this season of the year, when they burn the grass and trees before the rains.

About half-past eight o'clock we came to anchor, not being able to proceed further this tide. We then got the men together; and dear Nyländer began to preach to them, in a very simple and interesting manner, from *Go ye, and teach all nations*. He shewed them the love of God to them, and his wish to make them happy; and, therefore, that he charged us to preach the Gospel. He then stated their sinfulness, and the only way of escape by Christ. His boy Peter interpreted both my sermon and his. The men seemed particularly attentive this evening, and the black Captain said he was very glad to hear such things.

March 26, 1816. *Monday*.—We reached Lawrence's Factory last night, with the tide. The Captain not liking to take the ship higher up, we must now proceed, by the next tide, in the yawl.

Lawrence's Factory was formerly for Slaves, but is now fallen down, and the town is used for regular trade. There are buildings on the opposite side of the river; and both together may have twenty or thirty houses.

The nights are the worst time on board the ship. The mosquitoes are perpetually singing in our ears, and depriving us of rest; so that it is almost impossible to sleep till toward morning.

Arrival at Bashia Settlement—

At ten o'clock we left the ship, and proceeded in the yawl; and, after a long and sultry sitting in the boat, reached the Settlement a little before three. Mangrove-trees lined the banks nearly the whole way, and produced a uniform appearance. At a place called Hell's Gates (the names mark the characters of the men who have frequented the rivers) a branch opens to Bangalan. When the tide comes up, there is here a strong current. We passed at low water. About six or seven miles below Bashia was a small town, built but a short time before we got to Bashia. The Slave Trade seems to have depopulated, as well as demoralized, Africa.

At length we got sight of Bashia. It is situated just above a bend in the river. As soon as the Boys caught a

glimpse of the boat, they all ran down to the river side, and strove who could shake my hands first; so that, for a time, I had nothing to do but to shake hands. I then met Mr. and Mrs. Renner, and Mr. and Mrs. Harrison, from whom I received a kind and hearty welcome. I saw the Girls soon afterwards.

Poor Bashia is in ruins—the School burnt to the ground, and the bare walls of the Church standing—the former dwelling-house almost in decay. The present dwelling-house is, however, in a very perfect state, having been recently erected. These are two dwellings of Boys who have been educated in the Schools, and Mr. Harrison's House. School is kept in the remains of the Church. It was pleasant to hear the Boys and Girls, in the evening, singing the praises of Jesus, and joining in prayer to him. In the evening, Mr. Renner prayed, in an interesting and suitable spirit.

Visit to Canoffee Settlement—

March 26. *Tuesday*.—I went up, with Mr. Nyländer, to Canoffee; and had soon the pleasure of meeting Mr. Wilhelm and Mr. Wenzel, with their wives and children.

Canoffee Settlement is, perhaps three miles higher up the river by water, and two by land. It is pleasantly situated. There is no town immediately near it, as there is close to Bashia; and, in this respect, it appears more suitable as a Settlement for children. There is a large building for the dwelling-house for the whole family. The Church has a more respectable appearance than many in England. There was the building—but, alas! as yet no living stones of Converted Susoos—no Spiritual House yet gathered from the Heathen; for none, or very few of the Natives, even attend.

Bashia Church was burnt about four weeks before Christmas. The account had not reached home when I left England. It is generally believed that the fires were wilful. This is another reason why Bashia should be abandoned.

Mr. Wilhelm shewed us the beginning of his Susoo Grammar and Dictionary. He evidently bestowed much labour on them, so long as he

had Richard Wilkinson with him. His labour is at present suspended, for want of assistance.

I had a good deal of conversation with Mr. Renner about the Schools. The care of them appears to have been one great cause why preaching had not been attended to. He said, "We do, it is true, as yet see little fruit; and when the children leave us, they may, as children are apt to do, run wild: but, after all, here are a great number of children instructed in Christianity, taught to read the Bible, and restrained from open sin for a time. Who can tell what effect this may have on their subsequent lives?—would so much have been accomplished by preaching in the towns of the Susoos, degraded as their minds were by the Slave Trade? I do not think that our labour has been in vain, therefore, among these children; and to them I have almost exclusively (and, as I considered, with the sanction of the Committee) confined my attention." I urged, however, the superior importance of preaching the Gospel to adults.

Return to Bashia.

Returning to Bashia, I was much interested, in the evening, in meeting the School of Boys and Girls, containing ninety children. It was delightful to hear them sing the Seventy-second Psalm,

Jesus shall reign where'er the sun, &c. which they did very well. I then talked with them, at some length, on the objects which we had in view in coming to Africa to teach them, and the love which White Men had to them, proceeding from the love of Christ. I afterward explained part of the Sermon on the Mount, and prayed with them.

When it is considered, that, a few years since, these Boys were chiefly naked, idling away their time in the sun, and trained up in African Superstitions, I cannot but see and rejoice in the consideration that something is, indeed, done for Africa.

March 27, 1816. *Wednesday.*—I went through Family Worship with the Bashia Children this morning. We first sang the hymn,

Jesus who liv'd above the sky—

I then explained part of the Sermon on the Mount; and asked them

questions on it, which they answered well. It is very pleasing to hear so many Black Children, with the Grumettas (servants), join in praising Christ.

I have since called on Mongè Backe, the Headman of the country in which the Settlements are situated. He is an old man, but has the chief power in this neighbourhood. I told him that I had come from England to visit our friends. "They are sent hither," I said, "from the love which White Men have to you, and to teach you and your children our Book." He said, "All White Men do not love Black Men, for some take them away out of the country, and make them work; and that does not shew love." I answered, "There are two kinds of White Men, good and bad. Now can you say any thing against Mr. Renner, Mr. Wenzel, and our other friends whom we send? Have they not taken trouble to teach your children? have they not paid you for all that they bought? have they ever done wrong?" He said, "No! you may see they teach children; and you may be sure to believe what Mr. Renner says, for he always says true." I then spoke about the fires; and asked, "How is it that those, who came into the country to do good, could not live quietly?" He replied, "It is not my fault. I do not know of it. Try to get to see the people, and bring them to me, and I will punish them."

This being an introductory visit, I did not say more. As I have to speak through an Interpreter, with many pauses, it is very difficult to get a clear understanding of all that passes.

I have just been walking in a Smoo Town, with Mr. Nylander.

Before one house was a long stick stuck up, with a piece of string and paper at the end. We inquired what that was good for. The owner said, it stood between him and God! We asked him to let us take it away, assuring him that it was of no use; but he was not willing—nor will he be, till he knows and believes in the True Mediator, the Lord Jesus Christ, who does indeed stand between God and the sinner!

A little farther on, we saw a place erected for the spirit of one who had died. It was a straw hut, with a mat, wood, a calabash, plate, and jug, and

all that might be necessary for a Black Man, on awakening from sleep.

By the water-side was a Devil's House, or place erected for the Evil Spirit, to take care of the town. It was a little straw hut—with a jug, in which they occasionally put palm-wine, and a broken plate—a miserable temple! If "such as the temple, such are the people," surely they in this place are sunk indeed!

The grass grows here to an amazing height: it was considerably above my head; the blades being, in general, at least twelve feet high.

It is common, Mr. Renner says, for the people to sacrifice a cock every morning, in order to have a prosperous day; and to sprinkle the blood about the house. The notion of sacrifice seems universal.

I continued to explain to the children, this evening, the Sermon on the Mount. Some Grumettas attended. We sang,

From all who dwell below the skies.

March 23, 1816. *Thursday*.—I wrote to Mr. Fernandez, at Bramia, to apprise him of my intention of visiting him on Tuesday or Wednesday evening.

In the morning I gave the Boys a Moravian Hymn for Children, beginning—

Out of love and boundless grace,
Thou hast brought us to a place,
Jesus, where we oft may hear
Of the sufferings thou didst bear.

They soon copied it, got it off by heart, and, in the evening, sang it together, in family worship.

March 29. *Friday*.—I have been engaged the whole of this morning in examining the Boys separately, and have been much gratified. No School of English Boys that I am acquainted with would have answered the questions so seriously and so feelingly. Surely the labour of God's Servants has not been in vain! Surely God's Spirit has striven, and is yet striving, with the hearts of these children! I already feel a great love for these children.

A Mandingo Man came from a neighbouring town, with many gregrees on his arm, and beads in his hand. I asked him what they were good for. He said they helped him,

March, 1817.

as to God. I then talked with him, at some length, on the subject, and shewed him the vanity of his gregrees, when he should come before God in Judgment; and set before him the way of salvation through Christ. At last, he said, "Gregree—fool palaver;" that is, would not help him; but he insisted on the virtue of his beads. I asked him, "Why not throw away your beads also?" He said, "No! people take me for a pray-man, and I get easily through the country." After further conversation with him, he said, "You say very true—a good palaver;" but he went away, keeping his gregrees and his beads. I said to him on parting, "These things not only do no good, but they do harm. God is angry with those who wear and trust in such things. Trust in Jesus Christ, God's own Son. No way but that, to save Black Man or White Man. I have thought of all ways—that is the only good way."

In the evening, the Children and Grumettas were collected in the Church. I took the text, *He was wounded for our transgressions*—and talked to them about the love and sufferings of Jesus Christ, and the many lessons which we might learn from it. We sang the hymn,

How condescending, and how kind;

and Mr. Wilhelm prayed.

I went this afternoon to Canoffee. About nine o'clock, we came back by water. All the rowers but one were Mr. Renner's School-boys. It was a fine star-light night, as all the nights seem to be. The lightning occasionally flashed over the heavens; and fires were burning here and there, previous to the rainy season: but we were in peace and safety, in the midst of Heathen Nations. It was a suitable time for meditation, on God's care and love to us, on the perishing condition of the Heathen around us, and the certainty of the fulfilment of that promise, that they will be given to Christ for his inheritance. I could not but think I had seen the first-fruits of its fulfilment in these quarters, among the dear children whom I had examined in the morning at Bashia. It is, indeed, a day of small things; but we must not despise such a day. The little leaven may yet leaven the whole lump.

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We soon reached Bashia, where the children, with Mr. Renner and Mr. Harrison, were waiting on the banks of the river, to receive us.

March 30, 1816. *Saturday*.—I have had some conversation with Mr. Renner about the future conduct of this Mission. He thinks he could soon translate the New Testament, and preach to the Natives in Susoo. From having lived so long among them, he has obtained something of their language, and a good deal of their confidence. He was willing to go among them, and tell them what he could. He would cultivate the Susoo in the Rains, and begin next dry season. It was not, he thought, necessary, in order to preach, continually to make presents to those who came to hear. A present must be made to the Headman, and then you may talk with the people of his town as much as you please.

The continual preaching of the Gospel appears to me of the first importance, on every account; and Mr. Renner is so much accustomed to the climate and people, that if he does but lay out his strength among them, in the public exercise of his ministry, I am persuaded that his labour will not be in vain.

Mr. Renner thought it might be useful, had I had time, to see Mr. Pearce on the Rio Nunis, and converse with him about his son, who seems well adapted for a Schoolmaster and Teacher in a Native Town.

I am going through the Lord's Prayer in family worship; and this morning I explained, *Hallowed be thy name*. The children well understand what it is to have a good name. I took that view of it—that they should, by their life and conduct, not give God a bad name, but a good name.

The brother of Mongé Backe came, in his stead, to pay me service. I told him our idea of removing from Bashia. He said any man had a right to do that in this country; and if he knew a place where he could improve his condition, to go thither.

Having my wife's portrait with me, I showed it to him and his attendants. I was much amused by their observations on it, when they knew that it represented my wife:—"She lives there—he, can say, 'It is my wife'—she not trouble him—White Man clever

—it is as good as if he had her with him!"—I did not quite think with them!

Mr. Renner proposed that, by and bye, Boys should be stationed in Native Towns, as Schoolmasters. I doubt the expediency of this step, till their characters are so fully established, that there may be a good hope that they will be superior, by the grace of God, to the temptations by which they will be surrounded.

I examined some more of the dear children, with much comfort.

Visit to Upper Bashia.

I went this evening to a Susoo Town—Old, or Upper Bashia.

Every Town has a House of Spirits, or Devil's House—being a nest of Termites, with a small straw hut over it, and a broken plate, and jug or bottle, far worse than the meanest hovel in England—so degraded are the Natives in their worship. In every respect as it regards religion, they seem miserably low.

We went, as customary, to the Headman of the town, and sat down with him on their curious wooden stools.

These stools are of the following figure:



They are about six inches in height, and thus serve to elevate the body a little from the ground.

We informed the Natives, that the next day we should worship God, and hoped that they would come to hear us. They then, as usual, when strangers go to a town, made us a present. It consisted of some Kolas, plantains, and two fowls; a return being always expected, when they visit us. My heart felt for the poor people who gathered about us. We had not a competent Interpreter, or I should have rejoiced to preach the Gospel to them.

Near Bashia, in a creek of the river, is a rock, to which the Natives offer sacrifices; esteeming it the residence of a spirit, and asserting that the rock sometimes ~~moves~~ *moves*. They had a superstitious notion that it would be death to any one to put his foot on

this rock. I determined to undeceive them, and mounted the dreaded rock; but, on my return, they had their subterfuge ready:—"Gregree no hurt White Man!" Some of the Boys were much alarmed at my supposed rashness; and the people said, "He die before he go home."

Return to Bashia Settlement—

I gave the children another Hymn to learn, beginning—

Though but a little child I am,

Yet I may praise the slaughter'd Lamb; and they got it off, and sung it very sweetly this evening. I afterward explained to them, *Thy kingdom come: Thy will be done*. They seemed very attentive.

I begin to be much attached to these dear black children. I suppose whilst I stay with them they are in their holyday or best dress; but, indeed, I cannot but hope that God has owned the labours of our Missionaries among them.

March 31, 1816. *Sunday*.—The children sang the hymn which begins

This day belongs to God alone—

very sweetly; and I afterward talked to them from Isaiah lviii. 13, 14, shewing them what they should not do on this day, and what they should do; and that if they attended to this day as they ought, how God would bless them.

I cannot look on these dear children without much interest. It is, indeed, pleasing to see ninety children—the offspring of Slave-traders, and of Headmen and other Natives—gathered out of the midst of the Heathen, and entirely entrusted to us, to teach them White Man's Book. Surely we should discern in such a sight, a favourable Sign of the Times for poor Africa; and though we have gained as yet but little, yet this should keep alive our hopes of more.

The heart sighs when it feels, that, perhaps, among these little ones, many, possibly most, may fall into their country customs and sins: yet some may be so touched and affected, that they may become blessings to Africa.

The Foulahs are come down in such numbers to Mongè Backe's Town, that the people are afraid. They are probably come for the presents which they occasionally demand from the Susoos.

I believe there is little more personal danger in a White Man's living in a native town, than there would be in living in England. He would only be exposed to continual begging. Probably there might be, and would be, persecution, where the Gospel began to prevail with them, to turn from their native customs. A man settling in such a situation, must also be content to go without many European comforts. Are there not, however, numbers of Christians in England, who would be content to do this for the love of their Saviour?

The Canoffee Children, with Mr. Wilhelm, and Mr. and Mrs. Wenzel, came to attend worship at Bashia. The Grumettas, and some of the Natives, assembled with us. I preached from Mark xvi. 15, 16.

The outline of this address may give our friends some idea of the manner in which we endeavoured to interest them. It was as follows:—

Go ye into all the world, and preach the Gospel to every creature.

I will tell you how White Man's religion began:—

In the beginning, God made heaven and earth, and one man and one woman; and all was very good.

He told them they might do every thing, but one thing.

That one thing they, being tempted by the Devil, did.

God was angry with them, and they deserved to die; but God being very kind and good, he promised that, in time, his only Son, Jesus Christ, should come into the world to save lost sinners.

After this, men grew to be very many, and very bad also.

But God kept his promise. Jesus Christ came.

I will tell you about

His Glory, before he came—

His History on earth—

His Death for us—

His Resurrection from the dead—and

His Charge to twelve of his followers.

They, and those after them, brought it to White Men in England. The same charge is given to us, His Ministers.

What then is the Gospel?—

Good news for lost man.

Can any of you tell me, when a man has done bad, how God can pardon him?

The Gospel tells us this. Is it not good news?

To whom does it belong?

To every man—Black, White.

Some learned men (men that know books much) say we must not come to teach Black Men: but God teaches us better.

I speak in the name of the Great God.

It is not the Headman of Sierra Leone, nor of England; but God that sends us to you.

Children! I speak to you.

Headmen and Susoos! to you.

Mr. Renner's head Grumetta seemed to interpret very well. The Natives were attentive; and I cannot but think, that it may be very easy to go among them, and thus preach the Gospel of Christ through an Interpreter. He mistook the word "story," however, and translated it "a lie."

In the afternoon I took the outlines of a Sermon on Prov. iv. 13. and preached from it, at some length, to the children, through the Grumetta; there being some who did not understand English, and I being anxious to habituate both the Missionaries and Grumettas to this practice.

Six o'clock.—I am now sitting in my bed-room, in the midst of Heathen Nations; and yet hear, on every side, the praises of Jesus! The Boys in the Church are singing psalms together; and the Girls are doing the same with Mrs. Renner. I have written out the Morning and Evening Hymns for them. When, ah! when will the adults around us, the poor Heathen Natives, when will they receive and embrace the truths which they allow us to teach their children!

In the evening, Mr. Renner conducted family worship. He explained those words in Isaiah, *He shall feed his flock like a shepherd, and gather the lambs with his arm*, in an interesting, plain, and edifying manner.

Visit to Bramia, chiefly by water—

Mongè Fernandez, being the most powerful Headman in this part of the Susoo Country, and having always protected the Missionaries and taken an interest in the Mission, Mr. Bickersteth felt it of importance to see him, before he decided on any questions respecting the Settlements.

He accordingly proceeded to Bramia, chiefly by water; but returned by land.

April 1, 1816. *Monday.*—At eleven o'clock this morning, Mr. Wilhelm, Mr. Harrison, and I, with eight Boys and five Grumettas, set off, in a large canoe, on a visit to Mr. Fernandez at Bramia. After rowing three hours, we came to Domingues, the place where Lawrence Factory was. Here our ship lay, and we dined. We went ashore, to see the place. There are a few houses and people, under the care of Jena Lawrence. The children ran away screaming, at the sight of a white man. I think the people would be glad of the occasional visit of a Missionary, for religious instruction; some of the family having been in the School.

Reach Gandia—

Between three and four, in the afternoon, we set off for Gandia. The men had a hard and long pull with the oar, and worked all day in the sun, and then in the evening, with a patience, perseverance, and cheerfulness, deserving every praise. We came nearly to the mouth of the sand-bar, and then turned off, up a creek to the left. At seven, our fresh water was exhausted; and the Grumettas said, in broken English, "We pull away, or we die now. No water live here." And so they continued rowing till eleven o'clock, when we arrived at Gandia. We purposed to pass the night here. The Headman was absent; but some of the Natives procured for us an empty hut. The Boys made a fire in the middle of the hut, to warm themselves; and after taking some of our cold provisions, we got to rest, wearied with the voyage, but thankful for the mercies of the day.

A night passed at Gandia—

I could not but be somewhat amused by the novelty of the situation. In the midst of a Heathen Town, and in a small mud hut, hung about with gregees, we laid ourselves down round the fire; some on mats, and some on the mud floor. My bag was my pillow. I had where to lay my head: the Saviour, in his own world, had not. We felt safe in the protection of God.

Mr. Wilhelm says, that the Mandingoes, who are Mahomedans, are very fond of arguing in favour of their religion; objecting to Christianity, the doctrine of the Divinity of Christ,

as though we made two Gods; and urging that Mahomet is the promised Spirit, and that sacrifices take away sins. This Mr. Harrison once effectually answered, by saying, "All things belong to God: shall I take what belongs to Him, and get pardon by offering that to Him?" They think, also, that we are very impure and sinful, in eating all kinds of animals. Most of them understand Arabic. A short Arabic Tract, adapted to their circumstances, might be useful. The Arabic Tract written by Mr. Brunton, formerly sent hither, is too severe.

Reach Kamyá—

At half past four we arose. It was yet dark; but no time was to be lost, on account of the tide. We had, however, some difficulty in getting the men together; so that it was near six o'clock before we were able to set off.

The rivers and creeks look rather dreary, from the sameness and want of habitations. The mangrove-tree rises on each bank to a considerable height, and intercepts all other prospects.

The Kamyá Creek became narrower and narrower, as we proceeded along; till, at length, the mangrove-trees, on the opposite banks, met, and intermingled their branches. Just before we reached Kamyá, the men could not use the oars, but pulled along the banks by taking hold of the roots on the side. Kamyá is at the end of a branch of the creek up which we came. We arrived here at ten o'clock. There is a Devil's House at the entrance, and another at the end, of the town.

Every thing appears strange around us. The children and people running about half naked—the speaking through an Interpreter—the sitting on the country stools, under a thatched piazza—the salutation "*mama*," and shaking of hands, and the return "*ba*"—the people collecting together to gaze at us—and the discord of a foreign language—all is strange!

There appears to be perfect safety in travelling. We have been in various places; and have, as yet, met with no difficulty of any kind from the Natives.

There were plenty of parrots and monkeys among the trees, at the side

of the river. The chattering of the monkeys was a new sound to me.

The Grumettas have a peculiar song in the Bagoé Language. They do not themselves know its meaning; but they sing it as they go along, and so cheer up and encourage one another.

The Natives of Kamyá brought a basket of plums for our refreshment. The African plums are inferior to the European. They make a drink of them, something like sweet beer.

The house in which we rested was hung round with an abundance of gregrees; and, among others, a Portuguese gregree, or a crucifix. Surely Papists do not know how nearly they approach to African Savages, in their confidence in relics, and such lying vanities. I talked to the Headman about this crucifix, telling him, Christ was the only Saviour.

I was amused by the remark of a Grumetta. When we asked him how far it was to Kamyá, he said, in reply, "We soon all be canoes"—meaning, that each must soon exert himself in walking the rest of the way.

Walk from Kamyá to Benna—

We set off from Kamyá at two o'clock. There are no carriage-roads here; but paths, in which only a single person can walk. I was interested by the novelty of an African Walk. Sometimes the thick grass rose considerably above our heads, and prevented us from seeing any thing except the man immediately before. Sometimes there was a thinner kind of grass, with which they thatch their houses. In many parts it resembled an English Shrubbery of evergreens. Large plum-trees, locust-trees, and a variety of other native fruit-trees, grew here and there. At a distance, we frequently saw the mountains on the south of the Rio Dembia.

We arrived at Benna, a comparatively large town, in about an hour and a half. The Natives were busily engaged in dancing. There were two dancing-girls, most singularly dressed, or rather merely ornamented, with beads, and gold and silver ornaments, and bells. It is said they are obliged to go through this dancing before they are given to their husbands.

We received the Kola, as usual, in passing through towns, as a token of peace and friendship.

Arrival at Bramia—

After resting a short time at Benna, we proceeded. The ground became very rocky; but the path was good, only occasionally sandy, till we got near to Bramia. We sometimes found brooks, in which was a small supply of water; and the water was very refreshing, as the thirst occasioned by walking in this climate is excessive. We saw a deer, a bull, several birds of different kinds, and traces of the wild hog.

The entrance to Bramia is more respectable than any other town in which I have been. We arrived about half past six; and met with a kind and hospitable reception from Mr. Fernandez.

I had some conversation with him, this evening, on the objects of my Mission. He expressed himself sorry that Mr. and Mrs. Klein left the Dembia; and still wishes to receive Missionaries. He would protect them; and he thinks the Susoqs would soon embrace Christianity. He is very willing to assist Mr. Wilhelm in translating the Scriptures, and will be glad to render all the aid in his power; Mr. Wilhelm translating at Canoffee, and coming to him for assistance in correcting his translation.

I suggested to him the idea of bringing before the Headmen, at a general Palaver, the plan of visiting the Native Towns, and preaching the Gospel to the inhabitants; and he thought it would be very proper.

He seemed to think Bashia had been so troubled with fires, that it might be better to give it up, and to confine ourselves to Canoffee.

April 3, 1816. *Wednesday.*—I walked out early, with Mr. Harrison, to view the Rio Dembia. There is a fine prospect from some rocks close to Bramia. The river, interspersed with islands covered with trees, flows at your feet; and the mountains on the other side, and at a distance, form a fine back-ground. Shrubs and trees grow in every direction.

In returning, we examined a burying-place. It was covered with bamboo leaves; on which, in one part,

was placed the hair of the two deceased persons who had died.

There seem to be no Devil-Houses or gregrees at Bramia. Mr. Fernandez, I was told, does not allow of them. There is a person who acts as priest, and understands Portuguese; so that the nominal religion of some here must be considered as Catholic.

Mr. Fernandez wishes for some Arabic Bibles, which he thinks he could distribute to advantage in the country.

I stated to him, that the simple object of the Society was to benefit Africa; and that I was glad God had given him the power, and I trusted the inclination, to assist us. He said, "Every thing that lies in my power, I will gladly do, to help the Society."

That great act of national justice, the Abolition of the Slave Trade, has materially abridged the power and wealth of the Headmen; and they say it has spoiled the country. But, indeed, it appears likely, ultimately, to be the greatest of all blessings. Trials for witchcraft are greatly diminished, and personal security and mutual confidence are more firmly established. Population will now increase; and that dreary aspect, which the country everywhere assumes, must soon be changed, and cultivation and civilization rapidly advance. And now I am persuaded is the critical time, in which we should exert all the means which God gives us to introduce Christianity.

Set out for Bashia, by land—

April 3, 1816. *Wednesday.*—We left Bramia, at a quarter before three, on our return, by land, to Bashia.

Walk from Bramia to Mallakoury—

Mallakoury is half-way between Bramia and Bashia. We arrived here just past seven. The distance is supposed to be fifteen miles; and we had walked quick. The country is very thinly peopled; we met but one person on the road.

About four miles from Bramia we came to a village called Mania, which had recently been burnt down, and is now uninhabited; a new village being built elsewhere. At a quarter past five we reached Oleah, a small village; and, after taking some refresh-

ment, arrived at Mallakoury, weary with the toil of a walk, much of which was in the hot sand and under the burning sun of Africa.

The road, or rather path, is chiefly sandy, rocky, and open. We met with no brook (it being the end of the dry season) till we came to Oleah, when we gladly refreshed ourselves with water. There were marks, in the sand, of the feet of wolves, or some other large wild animals; and we heard a rustling among the trees, in passing through a thicket, as of some animal escaping from us.

I thought it better to walk all the way; being, on the whole, as little fatiguing as going round by water, and requiring less time.

Our friends would be amused, could I draw the picture now before me—Mr. Wilhelm lying on a mat in one corner—Mr. Harrison and the Boys holding lighted canes for me to write by, having no candle—a Native sitting in silent astonishment at my writing—a little wood fire burning before us—and gregees hanging about the hut.

The Native was amused by my long hair; and cried out, in his own language, "How frightful!"

As soon as we had got some refreshment (plantains and cold chicken), we assembled the Boys, and sang Watts's Evening Hymn,

Dread Sovereign, let my evening song—

I read and explained the Twenty-third Psalm, and then prayed with them; and I trust we could say of our mud hut, *This is no other than the house of God!* The Natives, till then, had been talking, and making a noise; but were silent while we were at worship. We laid us down in peace on our mats, with coats for our pillows, and our fatigue soon sent us to sleep.

Proceed to Gambia—

April 4, 1816. *Thursday*.—We rose as soon as it was light, and left Mallakoury. The Bug-a-bugs, or Termites, had taken a fancy to my hat, and devoured a good deal of the leather in the inside. I found it covered with mud and ants, when I rose. We set off about half-past five. In walking in this hot climate, early rising is

essential, if you would make any progress; for it is dangerous for an European to walk much in the heat of the day, from ten to two.

There was a brook a little beyond Mallakoury. The bushes were quite wet with the heavy dew. Some of the trees were of an amazing height and size, much larger than any that I have seen in England.

We met, several times, troops of ants, crossing the path in countless numbers: some were large black ants, and others brown. They marched in regular order, and the line was probably of great length.

We came to a large brook just before we reached Gambia, by the banks of which we sat down to breakfast. There was a wooden-bridge, formed of slight sticks, and of a great height; but it had been broken down. I had observed a similar bridge over a place now dry, but which is a full stream in the rains. The water comes in great quantity and with much force down these brooks, in the rainy season. Where we were sitting, there was another bridge for the dry season; but the middle of it is so much under water, that it is of little use. The Grumettas carried us on their backs through the brooks; and it is chiefly for this service that they are necessary on journeys of this nature.

As we sat at breakfast, a woman came from Gambia to draw water. It reminded us of Him who made use of such an opportunity for the conversion of a sinner. How welcome is the recollection of a Saviour! His presence makes every place a home!

Another woman came down to wash clothes. They merely put them in the water, and knock them hard against a rock or stone which may be near. This practice must necessarily wear out the clothes fast.

After a short rest, we were carried over the brook; and reached Gambia a little after eight. It is a small village of mud huts, with a Devil's House, or House of Spirits. They think a town would be unfortunate without such a building. They suppose the Termites' nest to be either the spirit, or the seat on which he appears. They give here, as service to the spirit, a few drops of palm-wine, or sprinkle a few drops of the

blood of a cock or goat before it.—When will poor Africa be delivered from this bondage?

About many of the brooks we found cane-trees, with bamboo and other African plants. We met also with plenty of plum-trees, and some tamarind-trees. The fruit of the tamarind is inclosed in a black husk; it has a pleasant acid taste. We also found some locust-trees, the fruit of which is yellow, and inclosed in a shell like beans. The fruit is pleasant, and eaten with honey. (Mark i. 6.) The seeds are sown in the ground, and then boiled for palaver sauce for rice.

The bushes were occasionally cut down, and prepared for burning, previous to planting the lugars. In these lugars, or rice-fields, they have usually a solitary hut, in which some one lodges, to watch against the birds. It brought to my recollection the passage—*Like a cottage in a vineyard* (Isa. i. 8.) left solitary and desolate.

We saw many guinea-hens, monkeys, pigeons, and various other birds.

The appearance of the country was frequently not unlike an English orchard, which had been neglected and deserted. The villages are generally surrounded with bushes. Thanks be to God, they can now dwell more in safety, free from the dread of being seized and carried into slavery! The Slave Trade used formerly to take away multitudes from these parts; and I was told I could not have walked this road formerly without meeting several companies for the Slave ships.

Reach Kakourry, and Bashia—

We arrived at Kakourry about nine. It is another small village, perhaps halfway between Gambia and Bashia. After ascending a rough hilly road for a short distance, we had a declivity all the way to Bashia, which we reached about ten o'clock.

Kaimya is reckoned to be distant from ten to fifteen miles from Bramia; and Bashia from twenty-five to thirty miles from Bramia.

The mercies of God in the whole of this short excursion call for my warmest gratitude. I had many reasons to fear the effect of the walk in such a

climate; but I have been much less fatigued than I expected. We met with every kindness from the Natives.

Mr. Fernandez was particularly attentive and hospitable, and furnished us amply for our journey back.

If a Missionary should be settled with or near Mr. Fernandez, he should be an Englishman, if possible; but, in any case, a man of good sense and decided piety, with some attainments.

On our way, we found many beehives, made of grass, in the shape of a cask, fixed in the trees. Honey is generally used as a substitute for sugar. It was so at Mr. Fernandez'; who had no bread, butter, tea, or wine, but used rice-coffee. Water is the general beverage.

Mr. Fernandez said he was satisfied that there was a visible improvement in the appearance of the whole country, in the last seven or eight years; and attributed this, in some degree, to the exertions of the Missionaries in educating the children. Probably much is also owing to the Abolition of the Slave Trade. The land is more cultivated, and the manners of the people are become less savage.

(To be continued.)

NORTH AMERICA—UNITED STATES.

In several Numbers of the Boston Recorder, which have lately reached us, we find some important information and suggestions respecting the present and future population of the United States—its moral character, and the necessity and means of improving its condition.

These are large and interesting questions, and have a strong bearing on the melioration of the world.

RAPID INCREASE OF POPULATION.

In the following extract on this subject, the Reader will remark, that the present average rate of the increase of the population being about three in the hundred annually, must be calculated after the manner of compound interest,

in order to double the population in the given period of twenty-three years.

It must also be remarked, that though, according to the writer, the supposed immense population of the year 1925 will be but about as dense as the average of all Europe, yet it must be considered, that, as employment and the means of sustenance will lessen in proportion to the increase of population, that increase cannot have a uniform progress ascribed to it, but must advance by a ratio gradually diminishing. If, however, less than half the supposed result be taken, and the population of the United States and their dependencies be but one hundred millions at the close of the assigned period, enough remains to justify the reasoning and views of the writer.

It appears, from a comparison of the different Census taken since the adoption of the Federal Constitution, that the population of the United States increases at the rate of about 3 per cent. per annum; that is, it doubles itself in twenty-three years.

There is every reason to believe that the population will continue to increase in this proportion for many years, perhaps for a century to come. The vast unsettled interior of North America will continue to accommodate, with nearly the same ease that it does at present, all the millions which would be produced during that period, by such a rate of increase.

The following schedule will shew the population of the United States in one hundred and ten years to come, at intervals of twenty-three years; supposing the increase to be in the proportion which we have mentioned:

In 1810 it was, in round numbers	7,000,000
In 1833 it will be	14,000,000
In 1856	28,000,000
In 1879	56,000,000
In 1902	112,000,000
In 1925	224,000,000

March, 1817.

This last number, scattered over a territory of three million square miles, would average about seventy to each mile; a population about as dense as that of Massachusetts Proper, and as the average of all Europe.

This view of our population presents the most interesting considerations. The nations of Europe contain but one hundred and eighty millions of inhabitants: yet, though continually divided among themselves, they have, for centuries, by the mere force of mental superiority, kept the rest of the world in complete subjection; and never looked beyond their own boundaries for any power which could influence their councils, or in the least disturb the execution of their designs. With what interest, then, ought they to contemplate the probability, that, within one century, there will be a nation in America composed of Two Hundred Millions of people; of an uniform national character; under one government; speaking one language!

This subject is of prime importance to those who are exerting themselves for the happiness of their fellow-men. Let it be remembered, that this vast mass of people, composing more than one quarter of the human race, will consist of the grandchildren and great-grand-children of the generation now on the stage—that they will imbibe from us their moral and religious principles—that their character will be moulded in our institutions, and receive all the impressions of our virtues and of our vices. If we neglect the education of the rising generation, they will be ignorant. If we permit a single district to remain destitute of Ministers, a little Empire will soon be without the light of the Gospel. If we suffer the Sabbath to be violated, one quarter of the world will soon be Sabbath-breakers.

Before we quit this subject, let us cast our eye backward and forward, and read the history of three short centuries. About the year 1640, twenty or thirty thousand people were driven by persecution from England. They formed a settlement on the eastern coast of North America, and established institutions suited to their own religious and political sentiments. Their children, inheriting the principles, the feelings, and the habits of

their fathers, have successively planted the banks of the Connecticut, the Hudson, the Ohio, the Wabash, the Illinois, and the Mississippi, and are progressing to the Pacific Ocean. The character of these exiles is already the character of four millions of descendants; and, in one century, it will be, in all its strong features, the character of a great portion of the world. How wonderful are the ways of Providence! If they had remained in their own country, their descendants would not probably have amounted to 50,000!

MORAL AND RELIGIOUS STATE OF THE
BACK SETTLEMENTS.

The following remarks on this subject will explain to our Readers the propriety of the term, "Missionary," as applied to Ministers who, in the United States, sustain that character without quitting their own country. Missionary Societies have long existed in these States, though it is but lately that any Missionaries have been sent to foreign Heathen Nations. These Missionaries have travelled in all quarters of the Back Settlements; and have not only laboured among the Native Indians within the United States, or bordering upon their territory, but have been the means, under the blessing of God, of preserving some knowledge of Him among the scattered Settlers, whose state is so feelingly described in the following extract.

There is one circumstance, connected with the rapid increase of our population, which has a very important bearing on the future character and happiness of this country.

Every one knows the manner in which our New Settlements are formed. The first Settlers are men of little or no property, and dependent on their daily labour for support. They go into the wilderness, and fell the forest, and clear the land for cultivation. It is usually several years before they are able to erect a comfort-

able dwelling-house, and many before they can enjoy some of the most common privileges of older Settlers. During this whole period, they are, from necessity, without Schools, without Minister, without any of that influence or those institutions which contribute so essentially to form the steady, sober, sterling character of older parts of the country. By the time they are able to support these institutions, long habit has made them easy without them. With many, the expense is an objection; and, not unfrequently, a new generation has sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. In such a soil we should naturally suppose that infidelity, and every species of error, would take root and flourish. And such is the fact. Every account represents the state of these Settlements as deplorable for ignorance and irreligion. Let it be remembered, that the people who have grown up in these habits are giving birth to other Settlements beyond them, which are of course still more barbarous, and less favourably disposed to the institutions and character of their ancestors.

From this statement, it will be readily inferred, that the character of our country has a strong tendency to degenerate, and to degenerate rapidly; and this, not from any peculiar vice in the American People, but from the very nature of a spreading population. The population of the country outgrows its institutions. For many years after the settlement of New England, every 500 or 600 people supported a Minister: now, including all denominations, there is not one Minister to 1200 people; and even this proportion, from the causes which we have mentioned, is every year diminishing.

To those who reflect that the population of our New Settlements will soon compose a vast majority of the American People, that the government of the country will be entirely in their hands, and that our most valuable institutions will be held at their mercy—no new considerations need be urged, to enforce the necessity of a great, persevering, combined, systematic effort to make our literary and religious principles co-extensive

with our population. Funds should be provided for the education of young men for the Ministry; and we should not stop, till every Settlement in the country is supplied with a Minister, and every District with a School. In this way, and in this way only, can the evil be effectually remedied.

NORTH-AMERICAN INDIANS.

UNITED BRETHREN.

THE Brethren have three Stations, as was stated p. 71 of our last, among the Indians of North America; viz. Goshen, New Fairfield, and Spring Place. We refer the Reader to those names in the List of Missionaries and Stations; and shall here give an additional abstract of the latest intelligence received respecting this Mission.

FAIRFIELD.

In the above List, we stated generally, under the head of Fairfield, the destruction of that Settlement, by the American Army, under General Harrison, and the consequent dispersion of that Congregation. The British, under General Proctor, having been obliged to occupy the Chapel and some houses of the Brethren, for the sick; on the retreat of his force, in the beginning of October, 1813, the American Army entered, and conducted themselves toward the Brethren with all the severity of fierce enemies, under a false notion of their having encouraged the Indians in the war. Three Brethren had then the charge of the Station—Christian Frederic Dencke, John Schnall, and the aged Brother Michael Jung, who is since departed in the Lord. The Brethren Schnall and Jung returned to Bethlehem, a Settlement of the Society; but Brother Dencke, with his wife, followed the Fugitive Indians, and collected them together near Lake Ontario, in order to

spend the winter. The Indian Brethren built huts for their families, in the woods, about two miles from the lake, with a Church, and a house for the Missionary. The number assembled was one hundred and eighty-three; of whom thirty-nine were communicants, and twenty-three unbaptized. Not one of the Congregation received any injury in their flight; though they were attacked, and plundered of all their baggage, by a band of Indian Robbers.

In the midst of the winter of 1813, the Missionary writes:—

We are, thank God! very well, and happy in heart; though, as to externals, we suffer many privations, and lie upon straw. But the peace of God fills our souls; and our only concern is, how we may in all things approve ourselves faithful in the service of our Saviour, be directed by His will, and as clay in the hands of the potter. May that determination be daily renewed within us, to devote soul and body to Him, that His will may be done in and by us, and he may have joy over us and our people!

In a subsequent Letter, addressed to Mr. Latrobe, dated September 3, 1814, he writes:—

Toward spring, our situation was deemed unsafe, from our nearness to the lake, and the superiority of the American Fleet. It was likewise unwholesome: and I soon experienced, that we were too near the encampments of the Wild Indians, who, by their pernicious influence and heathenish practices, always endeavour, as much as possible, to seduce and injure our people.

Accordingly, we moved a few miles farther toward the mountain; where we are more separated from the Heathen, enjoy a fresh and wholesome air, and have our health better than last winter. We have also made a garden; the produce of which, together with the supply of milk procured by barter from the neighbouring Settlements, has been a very acceptable addition to the small rations which we receive for our support.

At this summer station we live at present, in huts and cabins; and though we have to fetch our provisions from Burlington Heights, being a distance of ten miles, still I prefer this situation, as being out of the way of the savage tribes encamped near Burlington.

My wife, as well as myself, are, thanks to God! in perfect good health and spirits; and determined, by the grace of our Almighty Saviour, to hold out to the last, having most willingly devoted ourselves to Him and His service. Being cut off from all correspondence with my Brethren, I took it as a singular favour from the Lord, when, some days ago, a Letter was handed to me from the Treasurer of the Loyal and Patriotic Society at York, the Rev. John Strachan, as follows:—

“I have much pleasure in sending you the following Resolution from the Loyal and Patriotic Society.—*Resolved*: That the sum of 100 dollars be sent to the Rev. Mr. Dencke, till he can command his own resources: with an intimation from the Society, that it will give them pleasure to render him farther assistance, should he require it, before he can draw upon the Society with which he is connected.”

I have accordingly expressed my obligations to the said Society, for this present, through their Treasurer. This money came into my hands just when I was in want of it; and made me gratefully and humbly remember the words of our Saviour: Matth. vi. 32: *Your Heavenly Father knoweth that ye have need of these things.*

Eight criminals, condemned for high treason, were executed at Burlington, on July 20th. I was requested to attend them in prison; and have cause to thank our Saviour, to whom I offered up fervent prayers for His assistance on this awful occasion, that He vouchsafed to bless my weak endeavours, and make them instrumental in recalling these poor sufferers to a state of penitence, and reliance on the mercy and merits of a Crucified Redeemer; of which they assured me, even under the gallows; declaring that they trusted, through Him, to be saved, and once to see me again in the realms of bliss. While I repeated that verse:

Jesus, at my dissolution,
Take my longing soul to thee, &c.

(HymnBook, p.89.) they were launched into eternity, and soon expired.

I hope that these lines may safely and speedily come into your hands. Express our love and fellowship of spirit with all our Brethren and Sisters, to our Congregations in England and Germany, and especially to the Brethren's Society for the Furtherance of the Gospel in London. We commend ourselves to your love and prayers. I embrace you in spirit, though personally unknown; yet belonging with you to one body, of which Christ is the Head.

In another part of this Letter he feelingly depicts the privations to which the Missionary is sometimes exposed, and for which all should *arm themselves with the same mind*:—

It is now two years and a half since we received any Letter from any of our Brethren. We have felt much pain on that account; especially since we have been quite alone with our small brown flock, in a wandering state, on a real pilgrimage, having lost every thing, being driven from house and home, in an unknown part of the country, and moving from one spot to another.

In another Letter, of December 24, 1814, Mr. Dencke adds:—

As the country hereabouts is almost exhausted, and every article of food extravagantly dear; as likewise the rations from the Government-stores on a daily diminishing scale; I rather expect, that our people, after Epiphany, will scatter toward the Grand River, in order to obtain furs by hunting, and, in short, to find sustenance for themselves and their families. But as the situation there is rather dangerous, the old, infirm, and children will stay with us; for we consider this place as a safe asylum. Should any misfortune happen to those on the Grand River, they will have no burdens to hinder their flight.

It is my wish, as well as the general wish of the Indians, next year, to plant on the Grand River; as several had done this year, and now reap the benefit of it. We must plant, or perish. God grant that times may be such, that we may safely venture and abide

at the Grand River; for there is no land hereabouts fit to raise Indian Corn.

With respect to the course of the Mission, I have not much to say that is new. Several families, who strayed from us in spring, have returned; and, I think, to all appearance, more penitent than they were before: they at least acknowledge, that, for these several years past, they have been in a state of coldness and indifference to the things of God; and now plainly perceive, that the evil of such neglect is progressive, and has led them, at last, to forsake the congregation of believers, against their own conviction, and the advice of all their true friends. They now return with tears, and beg for re-admission.

A lamentable occurrence happened lately, when several Indians on a hunting party were murdered by evil-minded white people. Among them was a youth belonging to us. His mixing in company with the Heathen has been his ruin; and we are rather in doubt respecting his soul's salvation, as he was always addicted to sinful practices, without shewing any remorse, and in that state was suddenly snatched away.

Thanks to the Lord, my wife and I continue in good health and vigour! indeed, we were never more hearty; and, through the grace of our Saviour and the divine influence of His Holy Spirit, we may humbly add, that we likewise enjoy spiritual health, and can serve Him with gladness. We do the work of the Lord with joy, encounter the manifold difficulties with prayer, and conquer through Him. But we long to see the day when a new and general revival will take place; and when, by a fire from above, the cold hearts will be enkindled anew, that numbers of Gentiles may be called in. Oh, what a blessed time will that be!

May our Saviour enable us, his poor and feeble children, to stand steadfast, and to be true and humble, that he may convert us into such instruments as He may make use of in the building-up of His Zion!

We have already stated, in the List, the return of the Congregation to Fairfield, and the rebuilding of the Settlement. A Chapel

was immediately erected, and opened on September 17, 1815.

SPRING PLACE.

The Missionary, John Gambold, writes as follows, under date of May 27, 1814:—

We cannot be sufficiently thankful to God for having preserved us in peace during the war with the Creeks, which is now happily concluded. He spread his wings over us, insomuch that neither danger nor fear durst approach our dwelling. Of several hundred Cherokees, who joined the American Standard on that occasion, not twenty have lost their lives. Oh that they would acknowledge and worship that God, who has thus graciously spared them! Charles Rénatus Hicks has become a candidate for the Lord's Supper: and the youth Dazizi, in our school, who is grown tall, and helps us at our work in the fields with much good-will and cleverness, has lately declared to his father, that he means to live with us altogether: to us he has expressed a wish to be baptized. Thus the Lord grants us, from time to time, to rejoice in our labour, and strengthens our courage and confidence. To Him alone we look, patiently waiting till the day of visitation shall come, and the Cherokee Nation receive the Gospel. As to externals, we have been helped beyond expectation, and able to procure all that we want for our subsistence. We have at present ten scholars; seven Boys, and three Girls.

At the end of 1814, Brother Gambold and his wife were in health; and enjoyed undisturbed tranquillity, with good encouragement to proceed in their labour.

SPANISH AMERICA.

PROSPECTS OF ITS IMPROVEMENT.

AN extract on this subject, from the Boston Recorder, will encourage the hope, that even this dreary portion of the moral world will soon begin to feel the blessings of that Light which is diffusing itself over the nations.

Our readers will be gratified to learn, that the Bible has found its way into the Mexican Provinces. Should the struggle in these Provinces, and in South America, issue in the establishment of Independent Governments, the unsocial policy which has hitherto shut these vast regions against the rest of the world will unquestionably be abandoned, and free admittance be proclaimed to the commerce and improvements of all nations.

In this event, we trust that the Benevolent Societies in the United States will take care to improve the opportunity, for the introduction of the Bible among the Spaniards. It is a notorious fact, that, amidst all the exertions which have been made for the diffusion of the Bible through the world, Spanish America has been almost entirely overlooked. It is a wide field; and it belongs to the United States to occupy it. New Orleans, from its connection with Mexico, the Spanish West Indies, and the northern parts of South America, is admirably situated as a depot, from which a great part of Spanish America might be supplied with Bibles and Tracts. We hope that the publication of a large edition of the Spanish Testament may be among the first enterprises of the American Bible Society.

CONTINENTAL INDIA.

CHURCH MISSIONARY SOCIETY.
CHUNAR.

Proceedings of Mr. William Bowley.

SOME extracts from a Letter of the Rev. Thomas Robertson to the Secretary, dated Dum Dum, April 4, 1816, will enable the Reader justly to appreciate the information contained in the Journal of Mr. Bowley, to which they are introductory. Mr. Bowley's Narrative of the Burning of a Widow has some circumstances of a kind more unnatural and atrocious than we have before seen.

The Journal of Mr. Bowley, which I now send, shews a considerable degree of attention to divine things among our Indian Population, and

lays open some remarkable features of Hindoo Superstition. After reading the narrative of Mr. Bowley, who, that has a heart to feel for the wretchedness of mankind, will not pray, *Come, Lord Jesus, come quickly!*

These are, however, but a small part of the superstitious horrors to which our Indian Subjects are familiarized; and by which their minds are demoralized, to an inconceivable degree.

How strange and contradictory is man! They who shrink from the slaughter of an ox, are drunken with the blood of their fellows—nay, even with that of the offspring of their own bowels!

It may be thought that we exaggerate the cruelties of Hinduism; but they surpass all exaggeration.

The statements of Buchanan respecting Juggernaut have been corroborated to me, more than once, by persons who have resided on the spot. A young officer lately informed me, that the road from Midnapore to that famous temple is everywhere studded with the whitened bones of former pilgrims, or with the dying carcasses of miserable objects, who, either worn out with age or the hardships of their journey, find a period to their sorrows long before the towers of Juggernaut rise upon their view.

The same officer mentioned one old man, who was measuring his way with his body. He went up to him, for the purpose of inquiring from whence he came, and what profit he hoped to derive from so painful a journey: but the stranger gave him no answer, except by a palsied shake of his head; thereby intimating he had no leisure to converse, and continued his work as before.

Happy they, who bow under the blessed yoke of Jesus! *His yoke is easy, and his burden is light!*

Jan. 21, 1816. *Sunday.*—This morning, having heard that a woman was about to give herself to the flames, with the body of her deceased husband, I proceeded to the place, that I might witness the awful spectacle. I found that they were about to cross the river to the Benares' side, which is esteemed more sacred than this; or, as some affirm, because an Officer would not allow them to put their purpose in execution on this side.

On entering the boat in which were the Corpse and the Widow, I perceived a naked sword laid by the side of the body. The people told me that this sword was brought to prevent the woman from escaping, should she desire to do so. I could not refrain from expressing my grief and pity for the unfortunate woman, who was only twenty-four years of age, and had a young son of about seven years sitting by her side. As a token of respect, they sent me five chéws of pawn. "What," said I to her, "is this which you are about to do? Have you no affection for your helpless child? no dread of the consequence of thus destroying yourself?" She replied, "This is my fate, decreed by Heaven; and it cannot be reversed." I remonstrated with her on the folly of pretending to know the decrees of Heaven respecting us; and endeavoured to persuade her that all this was a delusion of Satan, by which he deceived men to their destruction. She now sent me a handful of sweetmeats. Finding her disposed to converse, a gleam of hope appeared that I might save her from so dreadful an end: but it soon vanished; for the Invalid Sepoys and others resisted me, and commanded the woman to be silent. They also caused the women who attended to sing to the beat of the tom-tom, a small drum.

Notwithstanding, she soon resumed the conversation, telling me that this would be the seventh time which she had given herself to the pile of her deceased husband. There is an opinion current among Hindoos, that the eighth time of burning unites them with the Supreme Deity.

The Sepoys became much displeas'd with my conversation, and began to curse the people for their delay in sending over the wood. As soon as it was known that the wood was crossing, the multitude gave repeated shouts of extravagant joy. The moment the boat-load of fuel arrived, old and young, even to the little children, snatched up the wood, and ran, shouting as they went, to a spot of ground about three hundred yards off.

When the pile was ready, the corpse was removed to it; whilst the widow prepared herself by ablutions, paring of nails, &c. and the people saluted her with benedictions.—"O God! condescend to look favourably upon her!"—and "O pious mother!"

At this moment something was given her to eat; and being no longer able to stand, her friends supported her while moving five times round the pile. After this, they placed her within the wood, with the corpse on her lap; and I doubt not but plenty of wood was placed on her legs, to prevent her escape; for, after the flesh was consumed, the skeleton was upright.

While the ceremonies were performing, I was little more than two yards from the pile; and beheld her aged father, a man of about eighty years, standing by, with the sword in his hand, and shedding a flood of tears. He was made to go round the pile a certain number of times, with a bundle of straw in his hands; and then being assisted to blow it into a flame, he set fire to the wood in different places, beginning where his daughter was sitting. A quantity of rosin and boiled butter having been thrown on the wood, the flames instantly spread, and the multitude made the air ring with acclamations.

On the fire being applied, the bystanders threw wood on the pile as fast as possible; and in a quarter of an hour, the skeleton appeared, fixed in an upright posture.

Thus ended this sad spectacle; which, from the commencement, lasted about three hours.

Government has so far prevailed with the Hindoos, as to prevent these things without the consent of the Magistrates. They are required to send an account of their intentions to the Magistrate, or Officer who is in command on the station; who, in his turn, inquires whether it be the woman's voluntary act, or not.

From the conversation which I have had with people, both here and at Benares, I am satisfied that this practice might be very easily abolished, without exciting any disturbance.

I would observe, however, that from the method in which the provision of Government for regulating matters of this kind is now managed, no good can be expected. When I was at Benares, information was given of an intended Suttee, or Widow Burning. The Magistrate sent a man to put the question to the woman—"Is it your own wish to be burned with your husband?" The officer dispatched on this errand was a Hindoo, and his inquiries were answered by a Brahminical Priest. The

result of such investigations may easily be conceived.

As I recrossed the river, in a boat full of those who had so lately imbrued their hands in the blood of the unfortunate woman, I endeavoured to impress them with a sense of the guilt which they had incurred. In general, their spirits were damped; but some defended what they had done.

One young man, of about twenty-two years, paid great attention while I read to him a small Tract containing Extracts from Scripture. He seemed to be much impressed with the account given of the fall of man; and, on taking leave of me, requested permission to visit me, at my house, on the morrow.

Jan. 22, 1816.—The young Hindoo was punctual to his engagement; and, this morning, commenced a course of reading in the English and Hindoo Scriptures. May he prove a brand plucked out of the fire!

Jan. 31.—In closing the Journal of this month, I must not omit what relates to the Schools. On the first instant, I opened two Schools: one for teaching English to Europeans, Native Christians, and Heathens; the other for Heathen Children only. I had agreed with the Teacher to introduce the Scriptures. To-day, I called him to consult upon the best manner of doing it, so as least to excite prejudice. He informed me that several of the parents of the children had already, of their own accord, requested that our Scriptures might be read; and that some of the Boys had committed a Christian Hymn to memory, without any order from him.

May the Lord bless these small beginnings, to the praise and honour of His Name, and to the salvation of many souls!—Amen!

Feb. 3.—To-day, the young man mentioned on the twenty-second of last month, after having read his usual portion in the English and Hindoostanee Gospel, related to me the following circumstances, which occurred three years ago.

At a village five miles from hence, a Brahmin made a feast for the fulfilment of a vow; and, as the custom is, invited some of his own caste to partake of it, together with some Shoemakers, who are of a low caste, and are glad to eat what their superiors leave.

On the night preceding the feast, an old woman belonging to the Brahmin's

family, on going out of the house, found an earthen pot full of suet, which she immediately brought home. This discovery made way for an increase of the number of guests. After the Brahmins had concluded their dinner, it came to the turn of the Shoemakers to sit down. During their repast, one of them observed an earthen vessel on the floor, and remarked that it was very like the one that he had lost; "which," added he, "the dogs must have taken away."

On strict inquiry being made by the master of the feast and other Brahmins who were present, the old woman acknowledged having found it; and supposing it to be ghee (boiled butter), she had made use of it along with what she herself had prepared for the feast. The circumstance forthwith became the talk of the village; and all the persons, who had been guests with the Brahmin, were declared to be excommunicated from the caste.

To remedy this error, the Brahmin repaired to the Pundits and Learned Brahmins resident in Beuares: who informed him, that the case of himself and family was quite hopeless in this world; but that the others, whom he had invited, should be admitted to caste on the following conditions; viz. that the master of the feast should purchase one maund of ghee, another of wheat, and a third of jagree. All these he was commanded to deposit in a hole under a banyan-tree, with a quantity of wood; and to set fire to the ghee. After these were in complete combustion, the ghee was to be poured on him, together with his wife and the old woman; who were all finally to be consumed, together with the banyan-tree.

The Pundits informed him, if this tree ever again sprouted, their souls were lost; but if not, they would certainly be saved. To these hard conditions the Brahmin consented, as did also the old woman: but the wife said, "What do I care whether my neighbours will eat with me or not! I am under no obligation to them, and cannot therefore think of destroying myself on their account." By the steadfastness of this woman the fatal catastrophe was prevented; for the Pundits said, "All must die, or it will avail nothing." The whole party, of course, are outcasts to this day!

Feb. 6.—To-day, the Teacher in the town solicited a copy of the Gospel in the Nagree character; saying, that the

father of two of his School-boys had requested him to do so. I promised to comply with his wish, on condition that he would engage to peruse it daily; and further agreed to explain to him any thing that he could not understand. Another person, who is father to one of the School-boys, desired he might have a copy of Mr. Martyn's Translation.

Feb. 7, 1816.—To-day, the young man above mentioned came as usual.

On reading the fifteenth chapter of St. Matthew's Gospel, I asked him what was meant by these words: *Every plant, which my Heavenly Father hath not planted, shall be rooted up.* After attending to the context, he replied, "The traditions of the Elders, and false doctrines, are meant." On further questioning him on the part respecting the Woman of Canaan, he replied, "The children alluded to must be the lost sheep of the House of Israel; and unbelievers are the dogs."

He is a young man of great promise, but has many difficulties to contend with; as his father is a respectable trader, and he is entirely dependent on him. They are both dissenters from Hinduism, and follow the doctrines of Cubeer. On reading the passage respecting the blind leading the blind, he observed, "The Mahomedans are somewhat enlightened; but, as for the Hindoos, they are in gross darkness." Of the sect of Cubeer, which he professes, he said, "It is not clear in its doctrines; and what is worse than all," added he, "our blindness is wilful."

After finishing our accustomed course of reading, he informed me, that he observed his father, last night, reading the Gospel, in the Nagree character, at a very late hour; and found him employed again this morning, in the same manner. I was afterward informed of the way in which he procured the book. Calling on an intimate friend of his, to whom I had lent a copy in the Nagree character, and perceiving the book in his hand, he hastily snatched it from him, saying, that, of a long season, he had desired to see the Gospel in that character, and that he should not return it until he had perused it.

Feb. 8.—The young man appeared greatly affected in reading, *What will it profit a man, if he gain the world, and lose his own soul?* "If," said he, "neither alms-deeds, nor works of any kind, can save us, what can?" I read to him the third chapter to the Romans; and shewed him that salvation is the free gift of God, through faith in Jesus Christ. He then recollected what he had so often

March, 1817.

heard; and was comforted, when he saw there was a way of escape promised.

This evening, after eight o'clock, I visited a person who seems favourable to the truth, in expectation of finding an opportunity to speak to other Natives on salvation by faith in Christ. One Mussulman was present, the father of two boys in the School, who had requested permission for his sons to read the Gospel, and had himself borrowed the Gospel in Nagree. We had much conversation on the infinite justice of God, as also on that of his mercy, a subject much discussed by Mahomedans. He entered heartily into the conversation, and proposed to bring others to hear, if I would promise to let him have my company as often as possible. I endeavoured to point out to him the great depravity of man, and his utter inability to save himself; after which, we parted with mutual salutations.

Feb. 10.—This evening I met the above-mentioned Mussulman, with two of his acquaintance; one of whom is a gross idolater, and the other is the father of the young Cubeerite. Our conversation turned on the subject of transmigration of the soul; and the old Cubeerite appeared fully satisfied that this doctrine was a mere invention; "But," said he, "there are two things among Christians which I think unjustifiable—the killing of animals, and the drinking of strong liquors." I told him, that our religion taught us that the things which entered into a man did not defile him, but those which come out of the man. He was pleased with this answer, and seemed glad to find that our religion did not consist in meats and drinks.

A frequent question among Hindoos is, "What do you call sin?" This question I put to them; and, after hearing their observations, shewed, from our Lord's exposition of some of the Commandments, what it is which we call so. The old Cubeerite seemed greatly surprised, and said, "What you tell us is, indeed, nothing but the truth; but, at this rate, I myself shall prove to be nothing but sin." They all said, "It is not possible for any mere man to conform to these commands, since they are so pure and holy." I concurred with them in this sentiment; but added, "Christ, who gave these commands, has also promised to give us strength to perform them."

On asking when we should meet again, the old man answered, "We must have a sight of each other, at least

once a day." He remarked, at the same time, that, if he went to a Brahmin to make inquiries of a religious nature, he must first obtain an introduction, by a present of a brass pot, or a remnant of cloth, or some money; and, after all, any thing that he could say would not be worth hearing: "but here we have heard precious truths, without money or reward."

Feb. 11, 1816.—This evening, the Mussulman and the aged Cubeerite met me, according to agreement. The Cubeerite informed me, that he had visited a Gooroo, or spiritual guide, of his own sect, since our last interview. "I stated to him," said he, "the subject of our late conversation, and endeavoured to persuade him to accompany me this evening; but he seemed to think that this would be too great condescension on his part." He added: "I see that he can be no true Gooroo, being full of pride, which Christ condemns."

Yet I could perceive that this interview with the Gooroo had done him harm: for he observed, "However willing I may be to quit my abominations, yet my abominations will not quit me. I am surrounded, too, by worldly connections, who are all so many obstacles in my way, and will both speak evil of and persecute me, if I turn away from my faith." In reply to these things, I enlarged on the holiness, goodness, and meekness of Christ, who, notwithstanding, bore much greater sorrows than any which he anticipated; and all this, not to save himself, but to deliver rebellious sinners from the wrath to come. "This," said he, "is astonishing beyond measure!—how could the Jews then treat him as they did?" I opened to him the doctrine of human depravity; and shewed that the heart was so deceitful and desperately wicked, that men are capable of any wickedness, however great.

He remarked, "The Honourable Company have done much good to the country, by wise and salutary laws; but, although many years have elapsed, they have yet done nothing for our deliverance from perdition." I said; "It pleases God generally to work by other instruments than Rulers; even by such as are apparently insignificant, in order that the excellency of the power may be attributed to Him."

Feb. 12.—I again spent the evening with my two inquirers.

The Mahomedan had been to see some Moonshes, for the purpose of having it

explained to him why Mahomet taught men to seek revenge, when Jesus commanded them to return good for evil. The only information that he could obtain was, "So it is written"—"So the Prophet has said."

The Cubeerite had been once more to visit his Gooroo, and had entreated him much to come and see me, but he could by no means prevail. The result is, a confirmed opinion of the man's pride and weakness, and that the whole system of Hinduism is but a pretence for exacting money from its deluded votaries. In much displeasure he left the Gooroo, and resolved to visit him no more. "The Brahmins, too," he affirmed, "collect money at births, marriages, and deaths. The Shasters, which are read every night in the bazars, are but trash, unworthy of a book of morals; and, indeed, only serve to keep alive the natural passions of mankind."

Feb. 15.—I find that the number of Boys in the School, who have employed themselves in learning the Hymn mentioned last month, now amounts to seven: in committing this to memory, they have entirely followed their own inclinations. The father of one of them to-day requested the Moonshes to restrain his son from learning the Hymn: "For," said he, "my son has, for several nights past, continued to repeat it in his sleep." Another of the Boys said, "Whenever I forget my lesson, I repeat my Hymn, which brings it again to my recollection." These are infant minds, learning to lip the praises of Jesus, and to call on a God whom their fathers have not known!

The evening passed as before, with my two Native Friends, who listened to the Word of God, in prosecution of our previous design to go through the Gospels together. They were greatly excited by the searching and holy precepts of Jesus; saying they were indeed hard sayings to mankind, although in conscience they must approve of them.

"For twenty-five years," said the Cubeerite, "have I been seeking after truth, which occasioned me to reject the Shasters for the doctrines of my new Master; but what little I have yet heard of the Gospels far exceeds every thing for purity and soundness. The words of Christ are like fire thrown among cotton; and they who approach will find their sins consumed."

Feb. 16, 1816.—I should have related yesterday the particulars of an interview with some Devotees, whom I found on

the banks of the river. One of them was under a vow of not speaking for the space of seven years. A second had in his possession a copy of the Gospel of St. John, which he could not understand, because it abounded in Persian and Arabic words. He earnestly begged me to explain it to him. I consented, and began to make him acquainted with the first chapter. On parting, he begged me to come again to the same place, and promised then to accompany me to my own house. Early this morning I paid the promised visit. A crowd soon assembled round, to whom I delivered the Word of the Lord. When I concluded, he took up his calabash, blanket, and books, and bade the other Devotees farewell.

Feb. 17.—To-day, the Devotee, with the Town-School Moonshee, a friend, and the young Cubeerite, were employed in reading the Gospel, and comparing it with the Catechism. I cannot better express the feelings of these people, than by comparing them to little children introduced into rooms hung round with all manner of toys and pictures.

A conversation took place to-day at the house of a Fakeer, attended with some concessions of a pleasing nature. A person informed him that I was endeavouring to get the people to read the Gospel, in order to turn them from the faith; and that I had opened Schools for the same purpose. The old Fakeer replied, "It is very right and incumbent on all to read the Word of God." He also requested his disciple, the Musulman named so often before, to procure for him the Books of Moses, and the Gospels, in Persian.

Feb. 18.—To-day the Devotee left me.

Feb. 21.—We had several persons here to-day reading the Gospels; among whom was the old Cubeerite, who observed, "The Gospel does not give so much licence for sin, as even a hair's breadth; and though my heart approves, yet my sinful nature is ready to rise up against it." On reading a Tract in the Brij Language, he begged to have it, and would not even wait until a copy could be transcribed. "I will first," said he, "get it written in my heart; and, if I can but bring Christ's Commands to remembrance in times of temptation, I shall overcome: for, some time ago, being very angry, I recollected that this, according to Christ, is murder, and immediately my passion was subdued."

Feb. 25. *Sunday*.—This afternoon the Cubeerite came to see in what man-

ner our Public Worship is conducted. The old man was affected to tears, on hearing us sing a Hymn; but endeavoured to conceal his emotion, by drying his eyes with his hand. After Service, I had much pleasing conversation with him. He observed, that it was a new thing for us to worship God in the country language, and that our Religion would now spread among the Heathen.

Feb. 27.—The old man continues regular in his attendance, and is more and more confirmed in the Truth. His family are apprehensive of his conversion; and have inquired, whether, in his old age, he is going to become a Christian. His reply was, "I am not yet so highly favoured as to be called so; but, whenever the time shall arrive, I shall then be like the People of God, and no more associate with the ungodly, who spend their time in lying, cheating, and swearing." Another person asked him, "Are you a Christian, or a Hindoo?" He answered, "Neither, at present: for while I adhere to any outward form and distinctions, I cannot be a Christian; and as long as I disbelieve the Shasters, I cannot be a Hindoo."

In the English Free-School there are twenty-one Scholars; in the two Schools for Persian, sixty; and in a Hindoo School, opened on the second of this month, fifty-two boys, mostly children of Sepoys and people in low circumstances; making the whole number under instruction, one hundred and thirty-three.

TRANQUEBAR.

Establishment of the Rev. J. C. Schnarrè at this Station.

WE promised, in our last, to state the particulars of Mr. Schnarrè's return to this Station; to which both he and Mr. Rhenius were originally destined, but which, after a short stay, they left for Madras. The following Letters detail the circumstances; and afford ground for hope that Mr. Schnarrè's settlement at Tranquebar will be attended, under the divine blessing, with the most happy effects.

The Rev. Dr. Caemmerer thus addresses the Rev. M. Thompson, under date of June 14, 1816:—

A few days ago, I celebrated my 49th birth-day; and praise the Lord for having mercifully granted me, hitherto, good health; especially for twenty-six years, during my residence at Tranquebar. This great mercy bestowed on me, I acknowledge very thankfully; but know not what may hereafter happen to me, and humbly submit myself to His divine disposal.

With the daily increase of my age, the various labours of the Mission and its dependencies increase; and I must confess that I long very much for relief, or at least for assistance.

The Free Schools, established and supported by the Church Missionary Society, are going on in good order. They give me often great satisfaction; but sufficient trouble also: and I am anxious for the future, in case the Lord should be pleased to call me.

I think it, therefore, necessary, and would consider myself very happy, if, by your consent, and by the permission of the Society, the Rev. Mr. Schnarrè would return to Tranquebar. I shall embrace him with brotherly love, give him a good and comfortable Mission House, and shall continue a mutual superintendency with him over all the English and Tamul Free Schools; and also will be glad to see him officiate in our Tamul Congregations, at his pleasure, and have at the same time a share of the inspection of the printing-press, and other occasional business; all in the same manner as was once the intention of the Church Missionary Society, communicated by their Secretary to Dr. John. It is true, that I, in my answer to that worthy gentleman, made some observations on this subject, which are inserted in the Missionary Register; but, at that time, I was quite ignorant of the present state of our Royal Mission College and their treasury. The time is now changed; and my superiors, for the present, have it not in their power to send out new Missionaries: nor can I myself longer bear the burden which lies now upon me. I entreat you, therefore, to take this my proposal into your kind consideration; and to communicate to me your sentiments in this respect, that, being in my favour, I may inform, by the first opportunity, the Royal Mission College, of the step which I have taken relative to the

welfare of the Mission, as also to my own relief, by which, no doubt, my superiors will be much gratified.

After the Feast of Pentecost, when above 800 of our Christians came here from the country, as usual, to celebrate it, and to receive the Sacrament, I examined their children who are instructed in our Country Schools. I cannot speak very highly of their improvement; but as much as their poverty and occupations permit, they attend the Schools, and learn diligently what their masters teach them.

This week, John Dewasagayam visited and examined the English and Tamul Schools at Nagore, Negapatam, Karekal, and Tiroomalrayenpatam, and brought me a satisfactory report. The Heathen Schoolmasters continue to teach their Scholars faithfully, from our printed religious books.

In consequence of this application, Mr. Schnarrè separated, though reluctantly, from Mr. Rhenius, and proceeded to Tranquebar.

Some passages of a Letter from the Rev. M. Thompson to the Secretary, dated Madras, Sept. 26, 1816, will gratify the members of the Society, by the testimony which it bears to Mr. Schnarrè.

You will find that we have been obliged to spare Mr. Schnarrè to go to Tranquebar, in order to take charge of our Schools there, as originally designed by the Society. The separating of him and Mr. Rhenius was by no means desirable, but could not be avoided.

Under Mr. Schnarrè, the Schools, I have no doubt, will flourish; and particularly will supply to us, by and bye, a number of valuable Youths for our meditated Institution.

Indeed, Mr. Schnarrè's Station at Tranquebar will be highly important, in various respects.

It is of the last consequence, for instance, that we should have there, distant as it is from Madras, an entirely confidential agent—and such he is: we know him intimately: we know his sterling worth: he has our hearty affection and entire confidence. We require there, particularly, a person skilled in the new mode of education, and interested in the business of education; one who will love to go among the children, and will watch

over them and their Teachers, and gain their love and respect—and such is Mr. Schnarrè eminently. We require there a person who is, in heart and soul, one with us and the Society, in carrying on the good work; and whose gratification lies in its success—for this, too, we may trust Mr. Schnarrè, without reserve.

I shall say something more of this whole affair in the general letter which I have in hand; but, lest it should be not in time for the present dispatch, I give you these hasty lines, for the information, and, I trust, for the satisfaction of the Committee.

Mr. Schnarrè, on his arrival at Tranquebar, gives some account of his journey and reception, in a Letter to the Secretary, dated September 3, 1816:—

At the request of the Rev. Dr. Caemmerer, and with the consent of your Corresponding Committee in Madras, I have returned to Tranquebar, in order to take charge of the Schools established there by the late Rev. Dr. John.

I left Madras on the thirty-first of July; but, before my departure, I expressed my desire to the Rev. Mr. Thompson to see, on this occasion, Trichinopoly and Tanjore, in order to obtain some information respecting the Missions and Schools in those places, and to become acquainted with the Missionary Brethren there; to which he, and all the Members of the Committee, not only consented, but gave me also the pecuniary assistance which I needed for my journey.

These two Missions are greatly in want of more labourers.

The Rev. Mr. Pohlé, at Trichinopoly, is now very old and infirm, so that he is almost disabled.

The Christians in Tanjore are far more numerous. Mr. Kolhoff told me that there are about 1500 in Tanjore itself; and, in the vicinity, about 1000. There is also a large Library belonging to the Tanjore Mission, in which I have seen a great number of excellent MSS. by the late Mr. Swartz, and other Missionaries before him and contemporary with him. If these MSS. could be printed, and distributed among the Natives, there is no doubt but that they would be acceptable, and that much good might be expected from them.

On the twenty-fourth of August I arrived at Tranquebar, and was very kindly received by Dr. Caemmerer and Mr. Schreivogel. This my journey of about 325 miles I have found very beneficial, both to my health and to the refreshing of my mind.

I had been rather too close at the Tamul for about eighteen months, the consequence of which I felt now and then: but the Lord be praised for the health and strength which I have enjoyed, on the whole, during my two years' stay in India! for, although I have had many little attacks of illness, yet I have not been confined to my bed for a whole day.

Concerning the Schools, I cannot, as yet, say much. The Catechists and Schoolmasters bring me good accounts of them. May God bless the pains taken to educate the children in the Christian Religion; and give His increase to the means used for the extending of His Kingdom in the Heathen World, both among young and old!

The difficulty in this important work is greater than I thought before I came to India; and greater, I suppose, than many of our Christian Friends in Europe conceive. It is, however, our duty to labour, and to persevere in sowing the seed, and leave the rest to Him who can give the increase.

Dr. Caemmerer tells me that he had formed three additional Schools, in consequence of a sum which he had received, in expectation of a continuance of that sum; but though he had not yet received it, he would not give up the Schools. The present yearly allowance from the Church Missionary Society will scarcely reach to cover the expenses of those three additional Schools: if, therefore, one or other of the pious Members of the Society should find, in closing his accounts at the end of the year 1816, that God has blessed him in his circumstances above his expectation, and would send us a small donation for the benefit of these Schools, how great would be my joy, and how great the joy of the Children and Parents!

The Committee have resolved to authorise the Corresponding Committee at Madras to give the requisite support to these additional Schools; assured that funds will not

be wanting, in aid of an establishment so beneficial in its operation.

Dr. Caemmerer thus speaks of Mr. Schnarrè's arrival, in a Letter to the Secretary, Sept. 5, 1816:—

The Rev. Mr. Schnarrè will inform you of his second arrival at Tranquebar. I am much gratified with the good-will of your Committee at Madras; and with Mr. Schnarrè's readiness to take charge of all the Free Schools which your worthy Society supports, and feel myself happy in the valuable assistance which I have to expect from him.

I must confess, that my labours are now manifold, which the increase of my age makes more heavy than before; and the hope of getting another colleague from Copenhagen, in the place of my late worthy Brother, Dr. John, is, for the present, very far distant.

Being already well acquainted with Mr. Schnarrè's true Christian character, and the disposition of his mind, we shall, no doubt, always agree together, and labour unanimously for the interest of the Free Schools, and the welfare of the Mission.

CEYLON.

ABOLITION OF SLAVERY.

WE have already stated, p. 12 of the present volume, that, by the benevolent exertions of the Chief Justice, Sir Alexander Johnston, the state of Slavery in Ceylon has been put into a train of being speedily abolished for ever.

This transaction is so honourable to the parties concerned, and so directly tends to the melioration of the condition of society in Ceylon, that we shall lay some particulars before our Readers.

Sir Alexander Johnston had endeavoured, for several years, to prevail on the principal Proprietors of Slaves on the island, to fix a day, after which all children born of their Slaves should be considered as free.

On the 10th of July, of last year, he addressed a Letter on the subject to the principal Proprietors of

Slaves at Colombo, who were on the list of Special Jurymen of the province, and who were therefore personally known to him. These Special Jurymen consist of about 150 of the most respectable Dutch Gentlemen of Colombo, and in their number are contained almost all the Dutch who are large Proprietors of Slaves. Sir Alexander's Letter was accompanied by the Eighth and Ninth Reports of the African Institution, to the details of which, on the particular subject, he called the attention of the Dutch Gentlemen.

The proposal of the Chief Justice was well received; and a Letter was addressed to him, in reply, on the 14th of July, signed by seventy-three of the Jurors. An extract from this Letter will speak for itself.

We sincerely beg leave to assure your Lordship, that the proposal conveyed by your Lordship's Letter is gratifying to our feelings; and it is our earnest desire, if possible, to disencumber ourselves of that unnatural character of being Proprietors of Human Beings: but we feel regret in adding, that the circumstance of every individual of us does not allow a sudden and total abolition of Slavery, without subjecting both the Proprietors and the Slaves themselves to material and serious injuries.

We take the liberty to add, that the Slaves of the Dutch Inhabitants are generally emancipated at their death; as will appear to your Lordship on reference to their Wills deposited in the records of the Supreme Court; and we are confident that those who are still in a state of slavery have likewise the same chance of obtaining their freedom.

We have, therefore, in following the magnanimous example of those alluded to in the aforementioned Reports of the African Institution, come to a resolution, as our voluntary act, to declare, that all Children who may be born Slaves, from and after the 12th of August, 1816, inclusive, shall be considered free, and under such provisions and conditions as contained in a resolution which we shall

1817.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 127

agree upon, and which we shall have the honour of submitting to your Lordship, for the extinction of a traffic avowedly repugnant to every moral and religious virtue.

The 12th of August was fixed on, in compliment to the birthday of the Prince Regent.

A meeting was held the next day, for framing Resolutions for the more effectual accomplishment of the design; the principal object of which Resolutions was, to make provision that the children, born free after the 12th of August, 1816, shall be duly taken care of by the Masters of their Parents, until the age of fourteen; it being supposed, that, after that age, they will be able to provide for themselves.

Beside the Dutch Special Jurymen, there are, in Columbo, Jurymen of all the different castes among the Natives; such as, Vellales, Fishermen, men of the Mahabaddé or Cinnamon department, Chittees, and Mahomedans. The moment the Jurymen of these castes heard of the Resolutions which had been come to by the Dutch Special Jurymen, they were

so much struck with the example which they had set them, that they also immediately addressed the Chief Justice, in the same manner as the Dutch had done; announcing their unanimous acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider as free all Children that may be born of their Slaves, after the 12th of August.

The example of the Jurymen at Columbo would be followed, it was expected, by all the Jurymen on the island.

“The state of Domestic Slavery,” Sir Alexander observes, “which has prevailed in Ceylon for three centuries, may now be considered at an end.”—“This measure,” he also remarks, “must produce a great and most favourable change in the moral habits and sentiments of many different classes of society in the island; and generations yet unborn will reflect with gratitude on the names of those persons, to whose humanity they will owe the numerous blessings which attend a state of freedom.”

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,
From February 21st, to March 20th, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bedfordshire	106	9	0	342	17	3
Blandford (School Fund)	5	0	0	221	1	6
Broadway Church	5	2	10	123	1	4
Chatteris	10	0	0	185	0	5
Chobham and its Vicinity	10	3	3	30	3	3
Clapham (School Fund)	5	0	0	363	19	11
Derbyshire	114	11	9	501	11	8
Hereford	47	12	6	190	16	6
Hull and East Riding (School Fund)	15	0	0	1252	19	1
Kettering	30	0	0	169	3	9
Leicestershire: General Fund	180	0	0			
School Fund	20	0	0			
	150	0	0	1596	14	6
Newcastle-on-Tyne: by Rev. R. Wasney	20	0	0	65	0	0
Olney	34	0	0	199	16	9
Sheffield (School Fund)	5	0	0	245	7	7
Stoke-upon-Trent: by Mr. T. W. Minton	21	9	0	150	1	2
Worcester	34	1	4	151	10	8

128 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
ASSOCIATIONS—continued.						
York: from William Gray, Esq. discretionary under the Will of Thomas Chatterton, Esq.	200	0	0			
From Hewley Graham, Esq. (on account)	100	0	0			
	300 0 0			...	1058	4 11
COLLECTIONS.						
By Rev. Dr. Babington, Hawksworth, Nottinghamshire,	9	0	0	...	17	0 0
By Miss Chambers, Hackney	3	9	6	...	49	2 9
By Rev. J. B. Graham, from Lichfield	3	11	0	...	3	11 0
By Miss E. Grey, Portsmouth	2	12	0	...	10	8 0
By Rev. John Hill, Oxford	20	0	0	...	128	4 0
By Rev. S. B. Mathews, from Bright Waltham	2	19	0	...	2	19 0
By Mrs. Warren Paget, being Penny Subscriptions from Friends at Atherstone	1	10	4	...	5	12 4
By Alice Randell, Chickerell, near Weymouth: by Charles Bowles, Esq.	2	12	11	...	2	12 11
By Mr. Smith, and Mrs. Croft, Hoxton	4	18	5	...	31	5 10
BENEFACTIONS.						
ANONYMOUS					600	0 0
Anonymous, from Glasgow					5	0 0
Mrs. Neame, Norton, Kent					5	0 0
Francis Paynter, Esq. Denmark-Hill					10	10 0
Thomas Wright, Esq. Nicholas Lane, Lombard Street					10	10 0
CONGREGATIONAL COLLECTIONS.						
Grantham: By Rev. D. Corrie, LL. B. (Rev. T. Easton, M. A. Vicar)					16	0 0
Handley Church, (near Chester), by the Rev. R. Kenney, Curate					25	4 0
SCHOOL FUND.						
By Blandford Association: for <i>Charles James Hoare</i> (first year)					5	0 0
By Clapham Association, from Miss Driver: for <i>Mary Clapham</i> (2d year)					5	0 0
By Hull and East Riding Association:						
For <i>John Scott</i> (third year)		5	0	0		
<i>John Clarke</i> (third year)		5	0	0		
<i>John Boutflower</i> (second year)		5	0	0		
		15			0	0
By Leicestershire Association:						
From Mrs. Macaulay, Rothley: for <i>John Macaulay</i> (2d year)		5	0	0		
From Mr. J. Simons, Ulveathorpe: for <i>J. Kempthorne</i> (do.)		5	0	0		
From Mrs. Mitchell and other Friends: for <i>Thomas Leicester Robinson</i> (1st year)		5	0	0		
From Mrs. C. Tuffley: for <i>David Brainerd Tuffley</i> (do.)		5	0	0		
		20			0	0
By Olney Association: for <i>Henry Gawntlett</i> (3d year)		5	0	0		
By Ladies at Scarborough: for <i>Sarah Hartwig</i> (2d year)		5	0	0		
<i>Mary Belcomb</i> (2d year)		5	0	0		
		10			0	0
By Sheffield Association: "From the Female Children of the Fig-tree Lane and Duke Street Sunday Schools, in testimony of their thankfulness to God for the blessings of Religious Instruction, and of gratitude to their earthly benefactor:" for <i>R. Hodgson</i> (1st year),					5	0 0
SHIP FUND.						
Misses Billingham, Knutsford					1	0 0
By Miss Hensman, from Clifton Association					80	0 0
Mrs. Gomond, Hereford					1	1 0
A Lady, by Mr. Salt					1	0 0
Thomas Walker, Esq. 8, Hart Street					5	0 0

ERRATUM.—The Contribution from Nottingham, acknowledged last month, should have been printed £.28. 14s. 6d.; the remainder of the sum of £.137. 6s. 9d. (viz. £.108. 12s. 3d.) having been acknowledged in the January List. The total is right.

Missionary Register.

APRIL, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,
MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 87.)

THIRD YEAR OF HIS MISSIONARY LABOURS ;
Being the 28th of his age—from April 1743,
to April 1746.

IN this Third Year of Brainerd's labours, on which we are entering, he had most signal and unexpected success among the Indians.

And what else, indeed, could be expected?—Such earnest and unwearyed desires for the spiritual good of this people, such wrestling in prayer for their conversion, and so much self-denial and suffering for the obtaining of this end, could not be in vain. After all the interchanges of his hopes and discouragements, and after waiting in persevering prayer and labour and difficulty, through a long night of trial, at length the day dawns. *Weeping may continue for a night ; but joy cometh in the morning.* He went forth *weeping, and bearing precious seed, and now he cometh again with rejoicing, bringing his sheaves with him.*

And yet this success was not with the Indians, with whom he had been so long labouring ; but took place at a time, in a situation, and on men, quite beside his expectation !

By desire of the Society in Scotland for Propagating Christian Knowledge, Brainerd drew up a relation of his success, in the form of a Journal, which was published under the title of "*Mirabilia Dei inter Indicos : the Rise and Progress of a Remarkable Work of Grace,* April, 1817.

among a Number of the Indians in New-Jersey and Pennsylvania."

In a Preface to this work, the Correspondents of the Society, who were its representatives in America, remark :—

Whenever any of the guilty race of mankind are awakened to a just concern for their eternal interest, are humbled at the footstool of a sovereign God, and are persuaded and enabled to accept the offers of redeeming love, it must always be acknowledged a wonderful work of Divine Grace, which demands our thankful praises. But, doubtless, it is a more affecting evidence of almighty power,—a more illustrious display of sovereign mercy, when those are enlightened with the knowledge of salvation, who have for many ages dwelt in the grossest darkness and heathenism, and are brought to a cheerful subjection to the government of our Divine Redeemer, who, from generation to generation, had remained the voluntary slaves of the prince of darkness.

This is that delightful scene which will present itself to the Reader's view, while he attentively peruses the following pages. Nothing certainly can be more agreeable to a benevolent and religious mind, than to see those that were sunk in the most degenerate state of human nature, at once, not only renounce those barbarous customs that they had been inured to from their infancy, but surprisingly transformed into the character of real and devout Christians.

This mighty change was brought about by the plain and faithful preaching of the Gospel, attended with an uncommon effusion of the Divine Spirit, under the ministry of the Rev. David Brainerd, a Missionary employed by the Honourable Society in Scotland for Propagating Christian Knowledge.

And, surely, it will administer abundant
S

matter of praise and thanksgiving to that honourable body, to find that their generous attempt to send the Gospel among the Indian Nations upon the borders of New-York, New-Jersey, and Pennsylvania, has met with such surprising success.

When we see such numbers of the most ignorant and barbarous of mankind, in the space of a few months, *turned from darkness to light, and from the power of Satan unto God*, it gives us encouragement to wait and pray for that blessed time, when our Victorious Redeemer shall, in a more signal manner than he has yet done, display the banner of his cross, march on from conquering to conquer, till the kingdoms of this world are become the kingdoms of our Lord and of his Christ.—Yea, we cannot but lift up our heads with joy, in hope that it may be the dawn of that bright and illustrious day when the *Sun of righteousness shall arise, and shine from one end of the earth to the other*;—when, to use the language of the inspired Prophets, the *Gentiles shall come to his light, and kings to the brightness of his rising*; in consequence of which, the *wilderness and solitary places shall be glad, and the desert rejoice and blossom as the rose*.

This Public Journal begins June 19, 1745; and ends on the same day in 1746. We shall incorporate the most interesting parts of it, so far as it extends, with his Private Diary.

These Indians, among whom God gave such success to his labours, lived at Crosweeksung, in New-Jersey, nearly eighty miles south-eastward from his residence at the Forks of the Delaware. He did not visit them, till a second journey to the Susquehanna Indians had disheartened him, with respect to any success from labours among those tribes.

This second journey to the Susquehanna was undertaken in May, of this year; on the 8th day of which month he set forward from the Forks of the Delaware.

He endured great hardships and fatigues in his way through a hideous wilderness; where, after having lodged one night in the open woods, he was overtaken with a

north-easterly storm, in which he was almost ready to perish. Having no manner of shelter, and not being able to make a fire in so great a rain, he could have no comfort if he halted; and therefore determined to go forward in the hope of meeting with some shelter, without which he thought it impossible he should live the night through: but the horses which he and his Interpreter rode, happening to have eaten of some poisonous vegetables, for want of other food, at a place where they lodged the night before, were so sick, that they could neither ride nor lead them, but were obliged to drive them before them, and travel on foot; until, through the mercy of God, just at dusk, they came to a bark-hut, where they lodged that night.

After he reached the Susquehanna, he travelled about a hundred miles on the river, and visited many Towns and Settlements of the Indians; saw some of seven or eight distinct tribes; and preached to different nations, by different interpreters. He was sometimes much discouraged, and sunk in his spirits, through the opposition that appeared in the Indians to Christianity: at other times, he was encouraged by the disposition that some of them manifested to hear, and their willingness to be instructed. He here met with some who had been his hearers at Kaunaumeek, and had removed hither; who saw and heard him again with great joy. He spent a fortnight among the Indians on this river and passed through considerable labours and hardships, frequently lodging on the ground, and sometimes in the open air: and, at length, he fell extremely ill, as he was riding in the wilderness; being seized with an ague, followed with a burning fever, and extreme pains in his head and bowels, attended with a great evacuation of

blood; so that he thought he must have perished in the wilderness. But, at last, coming to an Indian trader's hut, he got leave to stay there; and, though without physic or food proper for him, it pleased God, after about a week's distress, to relieve him so far, that he was able to ride. He returned homeward from Juneata, an island far down the river; where was a considerable number of Indians, who appeared more free from prejudices against Christianity than most of the other Indians. He arrived at the Forks of the Delaware on Thursday, May 30, after having rode in this journey about 340 miles. He came home in a very weak state, and under dejection of mind.

In the interval between his return from this second journey to the Susquehanna, and his visit to the Indians of Crosweeksung, he assisted, on a sacramental occasion, at Mr. Beatty's, about fifty miles from his home; having been invited by Mr. Beatty and his congregation. After the administration of the Lord's Supper, he preached to a great assembly, of three or four thousand persons, with such effect, from Is. liii. 10, *Yet it pleased the Lord to bruise Him*, that numbers were brought under serious and deep impressions.

Speaking of himself at this time, he wrote to a friend:—

As my body was very feeble, so my mind was scarce ever so much damped and discouraged about the conversion of the Indians. And, in this state of body and mind, I made my first visit to the Indians of New-Jersey; where God was pleased to display his power and grace in the remarkable manner that I have represented in my printed Journal.

After leaving Mr. Beatty, he spent a few days in visiting several Ministers in those parts, and arrived among the Indians of Crosweeksung on the 19th of June.

We shall extract his account

of his first entrance among this people.—

I found very few persons at the place I visited, and perceived the Indians in these parts were much scattered, there being not more than two or three families in a place; and these small Settlements, six, ten, fifteen, twenty, and thirty miles, and some more, from the place I was then at. However, I preached to those few whom I found; who appeared well disposed, and not inclined to object and cavil, as the Indians had frequently done elsewhere.

When I had concluded my discourse, I informed them (there being none but a few women and children,) that I would willingly visit them again the next day. Whereupon they readily set out and travelled ten or fifteen miles, in order to give notice to some of their friends at that distance. These women, like the woman of Samaria, seemed desirous that others might see the man that told them what they had done in their lives past, and the misery that attended their idolatrous ways.

June 20.—Visited and preached to the Indians again, as I proposed. Numbers more were gathered at the invitations of their friends, who heard me the day before. These also appeared as attentive, orderly, and well disposed as the others. And none made any objection, as Indians in other places have usually done.

June 22.—Preached to the Indians again. Their number, which at first consisted of about seven or eight persons, was now increased to near thirty.

There was not only a solemn attention among them, but some considerable impressions (it was apparent) were made on their minds by divine truths. Some began to feel their misery and perishing state, and appeared concerned for a deliverance from it. My soul was much refreshed, and quickened in my work; and I could not but spend much time with them, in order to open both their misery and remedy. This was indeed a blessed afternoon to me. While riding, before I came to the Indians, my spirits were refreshed, and my soul enabled to cry to God almost incessantly, for many miles together. In the evening, also, I found the consolations of God were not small: I was then willing to live, and in some respects desirous of it, that I might do something for the kingdom of Christ; and yet death appeared pleasant: so that I was in some measure in a strait between two, having a desire to depart. I am often weary of this world, and want to leave it on that account; but it is

desirable to be drawn, rather than driven out of it.

June 28.—The Indians being now gathered a considerable number of them from their several and distant habitations, requested me to preach twice a day to them, being desirous to hear as much as they possibly could while I was with them. I cheerfully complied with their motion, and could not but admire the goodness of God, who, I was persuaded, had inclined them thus to inquire after the way of salvation.

June 29.—Preached again twice to the Indians. Saw, as I thought, the hand of God very evidently, and in a manner somewhat remarkable, making provision for their subsistence together, in order to their being instructed in divine things. For this day, and the day before, with only walking a little way from the place of our daily meeting, they killed three deer, which were a seasonable supply for their wants; and without which, it seems, they could not have subsisted together in order to attend the means of grace.

Lord's Day, June 30.—Preached twice this day also. Observed yet more concern and affection among the poor Heathens than ever; so that they even constrained me to tarry yet longer with them, although my constitution was exceedingly worn out, and my health much impaired by my late fatigues and labours, and especially by my late journey to Susquehanna, in May last, in which I lodged on the ground for several weeks together.

July 1.—Preached again twice to a very serious and attentive assembly of Indians; they having now learned to attend the worship of God with Christian decency, in all respects.

There were now between forty and fifty persons present, old and young.

I spent some considerable time in discoursing with them in a more private way, inquiring of them what they remembered of the great truths that had been taught them from day to day; and may justly say, it was amazing to see how they had received and retained the instructions given them, and what a measure of knowledge some of them had acquired in a few days.

July 2.—Was obliged to leave these Indians at Crosweksung, thinking it my duty, as soon as health would admit, again to visit those at the Forks of the Delaware. When I came to take leave of them, and spoke something particularly to each of them, they all earnestly inquired when I would come again, and expressed a great desire of being further

instructed; and of their own accord agreed, that, when I should come again, they would all meet and live together during my continuance with them; and that they would do their utmost endeavours to gather all the other Indians in these parts that were yet further remote. And when I parted, one told me with many tears, she wished "God would change her heart;" another, that she wanted "to find Christ:" and an old man, who had been one of their chiefs, wept bitterly with concern for his soul. I then promised them to return as speedily as my health and business elsewhere would admit; and felt not a little concerned at parting, lest the good impressions then apparent upon numbers of them, might decline and wear off, when the means came to cease; and yet could not but hope that He, who, I trusted, had begun a work among them, and who I knew did not stand in need of means to carry it on, would maintain and promote it in the absence of them: although, at the same time, I must confess, that I had so often seen such encouraging appearances among the Indians elsewhere prove wholly abortive; and it appeared the favour would be so great, if God should now, after I had passed through so considerable a series of almost fruitless labours and fatigues, and after my rising hopes had been so often frustrated among these poor Pagans, give me any special success in my labours with them, that I could not believe, and scarce dared to hope, that the event would be so happy, and scarce ever found myself more suspended between hope and fear, in any affair, or at any time, than this.

This encouraging disposition and readiness to receive instruction, now apparent among these Indians, seems to have been the happy effect of the conviction that one or two of them met with some time since at the Forks of the Delaware, who have since endeavoured to shew their friends the evil of idolatry: and, although the other Indians seemed but little to regard, but rather to deride them; yet this, perhaps, has put them into a thinking posture of mind, and so made way for the present encouraging attention. An apprehension that this might be the case here, has given me encouragement to hope that God may in such manner bless the means which I have used with Indians in other places, where there is as yet no appearance of it. If so, may His name have the glory of it; for I have learned by experience, that He only can open the ear, engage the attention, and incline the heart

of poor benighted prejudiced Pagans, to receive instruction.

His constant preaching to these Indians had so reduced him, in the short time spent among them, that he found it necessary to give himself some relaxation. After he had left them, therefore, he spent about a week in New Jersey, among his friends, before he returned to the Forks of the Delaware; where he arrived on the 12th of July—though weak in body, yet strong in spirit.

Here he stayed but a short time, setting off on his return to his Indians at Crosweeksung, on the last day of this month. He seems, however, to have had more encouragement with respect to these Indians, during this period, than he had felt before. His Interpreter being now admitted to baptism, together with his wife, these first members of the Christian Church from among his Indians were received in the presence of their countrymen, in some of whom the administration of the sacred ordinance of Baptism excited, as they acknowledged to him, a greater concern for themselves than any thing that they had ever seen or heard before.

We shall here introduce Brainerd's narrative of the work of grace in the mind of his Interpreter. It may serve as an example and encouragement to others, to labour—as we know from his Journal that Brainerd did for his Interpreter—with unwearied faith and patience, for the conversion of men employed by them in a like capacity.

Of both the husband and the wife, he says, that they were awakened to a solemn concern for their souls—appeared to be brought to a sense of their lost estate, and to be comforted with divine consolations—and that a great change had evidently passed upon them.

Of his Interpreter he writes—

When I first employed him in this business, in the beginning of the summer of 1744, he was well fitted for his work, in regard of his acquaintance with the Indian and English Languages, as well as with the manners of both nations; and in regard of his desire that the Indians should conform to the customs and manners of the English, and especially to their manner of living. But he seemed to have little or no impression of religion on his mind; and, in that respect, was very unfit for his work, being incapable of understanding and communicating to others many things of importance: so that I laboured under great disadvantages in addressing the Indians, for want of his having an experimental as well as more doctrinal acquaintance with divine truths; and, at times, my spirits sank, and were much discouraged under this difficulty, especially when I observed that divine truths made little or no impression on his mind for many weeks together.

He indeed behaved soberly, after I employed him, although before he had been a hard drinker; and seemed honestly engaged, so far as he was capable, in the performance of his work: and, especially, he appeared very desirous that the Indians should renounce their Heathenish Notions and Practices, and conform to the customs of the Christian World; but still seemed to have no concern about his own soul, till he had been with me a considerable time.

Near the latter end of July 1744, I preached to an assembly of white people, with more freedom and fervency than I could possibly address the Indians with, without their having first attained a greater measure of doctrinal knowledge: at which time he was present, and was somewhat awakened to a concern for his soul; so that the next day he discoursed freely with me about his spiritual concerns, and gave me an opportunity to use further endeavours to fasten the impressions of his perishing state upon his mind: and I could plainly perceive, for some time after this, that he addressed the Indians with more concern and fervency than he had formerly done.

But these impressions seemed quickly to decline, and he remained, in a great measure, careless and secure, until some time late in the fall of the year following; at which time he fell into a weak and languishing state of body, and continued much disordered for several weeks together: and, at this season, divine truth

took hold of him, and made deep impressions on his mind. He was brought under great concern for his soul—not now transient and unsteady, but constant and abiding; so that his mind was burdened from day to day; and it was now his great inquiry, what he should do to be saved. His spiritual trouble prevailed, till, at length, his sleep, in a measure, departed from him; and he had little rest day or night, but walked about under a great pressure of mind (for though he was disordered, he was still able to walk), and appeared like another man to his neighbours, who could not but observe his behaviour with wonder.

After he had been some time in this state, while he was striving for mercy, he says, there seemed to be an impassable mountain before him. He was pressing toward heaven, as he thought, but "his way was hedged up with thorns, that he could not stir an inch further." He looked this way and that way, but could find no way at all. He thought if he could but make his way through these thorns and briers, and climb up the first steep pitch of the mountain, that then there might be hope for him; but no way or means could he find to accomplish this. Here he laboured for a time, but all in vain: he saw it was impossible, he says, for him ever to help himself through this insupportable difficulty. He felt it signified nothing,—“it signified just nothing at all for him to strive and struggle any more.” And here, he says, he gave over striving, and felt that it was a lost case with him, as to his own power, and that all his attempts were, and for ever would be, vain and fruitless; and yet he was more calm and composed under this view of things, than he had been while striving to help himself.

While he was giving me this account, I was not without fears that what he related was but the working of his own imagination, and not the effect of any divine illumination of mind. But before I had time to discover my fears, he added, that at this time he felt himself in a miserable and perishing condition; that he saw plainly what he had been doing all his days; and that he had never done one good thing, as he expressed it. He knew, he said, he was not guilty of some wicked actions that he knew some others were guilty of. He had not been used to steal, quarrel, and murder; the latter of which vices are common among the Indians. He likewise knew that he had done many things that were right; he had been kind to his neighbours, &c. But still his cry

was, “that he had never done one good thing;” meaning that he had never done any thing from a right principle, and with a right view, though he had done many things that were materially good and right. “And now, I thought,” said he, “that I must sink down to hell; that there was no hope for me because I never could do any thing that was good; and if God let me alone never so long, and I should try never so much, still I should do nothing but what is bad.”

This further account satisfied me, that he was not under the mere working of his imagination; since he appeared so evidently to die to himself, and to be divorced from a dependence on his own righteousness and good deeds, which mankind, in a fallen state, are so much attached to, and inclined to hope for salvation upon.

There was one thing more in his views, at this time, that was very remarkable. He not only saw, he says, what a miserable state he himself was in, but he likewise saw that the world around him, in general, were in the same perishing circumstances; notwithstanding the profession which many of them made of Christianity, and the hope that they entertained of obtaining everlasting happiness. And this he saw clearly, “as if he was now awaked out of sleep, or had a cloud taken from before his eyes.” He saw that the life which he had lived was the way to eternal death, and that he was now on the brink of endless misery; and, when he looked round, he saw multitudes of others who had lived the same life with himself, had no more goodness than he, and yet dreamed that they were safe-enough, as he had formerly done. He was fully persuaded, by their conversation and behaviour, that they had never felt their sin and misery, as he now felt his.

After he had been for some time in this condition, sensible of the impossibility of helping himself by any thing that he could do, or of being delivered by any created arm, so that he “had given up all for lost,” as to his own attempts, and was become more calm and composed; then, he says, it was borne in upon his mind as if it had been audibly spoken to him, “There is hope, there is hope!” Whereupon his soul seemed to rest, and be in some measure satisfied, though he had no considerable joy.

He cannot here remember distinctly any views that he had of Christ, or give any clear account of his soul's acceptance of him, which makes his experience appear the more doubtful, and renders it less

satisfactory to himself and others, than, perhaps, it might be, if he could remember distinctly the apprehensions and actings of his mind at this season.

But these exercises of soul were attended and followed with a very great change in the man; so that it might justly be said, he was become another man, if not a new man. His conversation and deportment were much altered, and even the careless world could not but admire what had befallen him, to make so great a change in his temper, discourse, and behaviour.

And especially there was a surprising alteration in his public performances. He now addressed the Indians with admirable fervency, and scarce knew when to leave off: and, sometimes, when I had concluded my discourse, and was returning homeward, he would tarry behind to repeat and inculcate what had been spoken.

His change is abiding; and his life, so far as I know, unblemished to this day, though it is now more than six months since he experienced this change; in which space of time he has been as much exposed to strong drink as possible, in divers places where it has been moving free as water; and yet has never, as I know of, discovered any hankering desire after it.

He discourses feelingly of the conflicts and consolations of a real Christian. His heart echoes to the soul-humbling doctrines of grace. He has likewise of late had more satisfaction respecting his own state, and has been much enlivened and assisted in his work; so that he has been a great comfort to me.

On a view and strict observation of his serious and savoury conversation, his Christian temper, and unblemished behaviour, for so considerable a time, as well as his experience, which I have given an account of, I think that I have reason to hope that he is *created anew in Christ Jesus to good works*.

His name is Moses Tinda Tautamy. He is about fifty years of age, and is pretty well acquainted with the Pagan notions and customs of his countrymen, and so is the better able now to expose them. He has, I am persuaded, already been, and, I trust, will yet be, a blessing to the other Indians.

Brainerd's frame of mind appears to have been, at this period, peculiarly elevated and heavenly.

He writes, on the 26th of July:—

God was pleased to help me in prayer, beyond what I have experienced for some time. My soul was especially drawn out

for the enlargement of Christ's kingdom, and for the conversion of my people; and my spirit relied on God for the accomplishment of that great work.

Oh, how sweet were the thoughts of death to me at this time! Oh, how I longed to be with Christ, to be employed in the glorious work of Angels; and with an Angel's freedom, vigour, and delight! And yet how willing was I to stay a while on earth, that I might do something, if the Lord pleased, for his interest in the world! My soul, my very soul, longed for the ingathering of the Heavens; and I cried to God for them most willingly and heartily. Oh, how I longed that the remaining part of my life might be filled up with some fervency and activity in the things of God! Oh, the inward peace, composure, and god-like serenity of such a frame! Heaven must needs differ from this only in degree, not in kind. Lord! ever give me this bread of life!

On the 31st of July, Brainerd set out on his journey to Crossweek-sung, and arrived there the next day. He appears to have entered on his work at this place, in a frame of mind prepared for the signal success which immediately attended his ministry.

He says of the Indians to whom he was going—

I was much enlarged in praying for their saving conversion; and scarce ever found my desires of any thing of this nature so sensibly and clearly (to my own satisfaction) disinterested, and free from selfish views. It seemed to me that I had no care, or hardly any desire, to be the instrument of so glorious a work, as I wished and prayed for among the Indians: if the blessed work might be accomplished to the honour of God, and the enlargement of the Redeemer's kingdom, this was all my desire and care; and for this mercy I hoped, but with trembling; for I felt what Job expresses, chap. ix. 16. My rising hopes, respecting the conversion of the Indians, have been so often dashed, that my spirit is, as it were, broken, and my courage wasted, and I hardly dare hope.

The scene which followed is one of the most remarkable in the records of the Church. It pleased God to accompany the labours of His servant with the influences of His Spirit, in a manner very un-

usual; and to give sufficient evidence that the work was perfectly rational and scriptural.

We have seen the deep concern which was awakened under Brainerd's preaching among these Indians, on his first visit. He now found this concern much increased, and the convictions of their sinful state greatly strengthened, chiefly by the labours of a neighbouring Minister, to whom he had advised them to have recourse during his absence.

Saturday, Aug. 3.—He preached to them from Rev. xxii. 17, *And whosoever will, let him take the water of life freely.* A peculiar blessing accompanied the word. He expresses his persuasion that he was enabled, on this occasion, in a manner somewhat uncommon, to set before the Indians the Lord Jesus Christ as a kind and compassionate Saviour, and to invite distressed and perishing sinners to accept mercy. A deep impression became apparent among them. Out of about twenty adult Indians, (many from remote places not having had time to assemble,) not more than two could refrain from tears. Some of them discovered vehement longings that Christ would save them from the misery which they felt or feared.

This was the beginning of the great work of which he was made the instrument. For the next eight or ten days he was almost wholly occupied, during his waking hours, in preaching to his Indians, or in conversing with them on the state of their minds.

Sunday, Aug. 4.—Having been invited by a neighbouring Minister, to assist in the administration of the Lord's Supper, he complied, and took his Indians with him; who had now collected together to the amount of nearly fifty, old and young. The several discourses of the day strengthened the impressions that had been made on them.

A change began to discover itself in their manners. In the evening, when they met to sup together, they would not taste their food, till they had sent to Brainerd to come and ask a blessing on it; on which occasion some of them wept, especially when he reminded them that they had, in time past, eaten their feasts in honour of Devils.

Monday.—After a Sermon had been preached by another Minister, Brainerd concluded this sacramental solemnity by a discourse from John vii. 37. In the evening, he conversed with the Indians, the greater part of whom were at the house where he lodged, and found them universally inquiring what they should do to be saved. All their discourse turned on the concerns of their souls. They were much assisted by his Interpreter, who was with them day and night. One woman, who had been anxiously seeking peace since she had heard Brainerd preach in June, seemed to obtain solid and well-grounded comfort; being filled with love to Christ, and at the same time of an humble and tender spirit, afraid of nothing so much as of grieving and offending Him whom her soul loved.

Tuesday.—In the morning, before they returned home, Brainerd preached to the Indians, at the house where they all lodged; when many of them were much affected; and appeared in so tender a spirit, that a few words caused their tears to flow freely, and drew forth many sobs and groans.

In the afternoon, having reached home, he again preached, from 1 John iv. 10, when there were about fifty-five persons present, forty of whom were of sufficient age to hear with understanding. They listened with fixed attention, for some time; but, near the close of the discourse, the truth was attended with peculiar power, for scarcely three in the forty could

refrain from tears. All, as one man, seemed in an agony of soul to obtain salvation. The more he discoursed of the love and compassion of God in sending His Son to die for sinners, and the more earnestly he invited them to come and partake of His love, the more pungent their distress seemed, as feeling their own inability to apply His mercy to themselves. "It was surprising," he says, "to see how their hearts seemed to be pierced with the tender and melting invitations of the Gospel, when there was not a word of terror spoken to them." He himself stood amazed at the gracious influence by which the word was attended, and observes, "I can say no less of this day, than that *the arm of the Lord* was powerfully revealed in it."

Two of the Indians appeared to rest on solid and scriptural grounds of peace: when he asked them what further blessing they would beg of God, they replied, in their simple manner, that they "wanted Christ to wipe their hearts quite clean."

Wednesday.—He preached to the Indians from Isaiah liii. 3—10. Most of his hearers were much affected, and many in great distress. Some few seemed pierced, as it were, to the heart, and cried unceasingly for mercy. Those who came in from remote places no sooner joined the congregation, than a sacred influence seemed to rest on their minds. Several others were enabled to gather comfort from the Gospel: and he noticed as observable, that those who first derived peace from a view of the Gospel, were in general deeply affected with concern for their salvation, when he preached to them in June; which marked the rational and scriptural nature of the work in their minds.

Thursday.—In the afternoon he preached to the Indians, now about sixty-five in number, from Luke xiv.

April, 1817.

16—23, with unusual freedom of mind.

As he went among them, after his discourse, speaking to one and another whom he perceived under much concern, it pleased God, in a singular manner, to bear testimony to the word of His Grace, and to bless the labours of His servant.

His own words will best depict this scene.

I stood amazed at the influence that seized the audience, almost universally; and could compare it to nothing more aptly, than the irresistible force of a mighty torrent, or swelling deluge, that, with its insupportable weight and pressure, bears down and sweeps before it whatever is in its way. Almost all persons, of all ages, were bowed down with concern together; and scarce one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. And it was apparent, that these children (some of them at least) were not merely frightened with seeing the general concern; but were made sensible of their danger, the badness of their hearts, and their misery without Christ, as some of them expressed it. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, and thought his state good, because he knew more than the generality of the Indians had formerly done, and who, with a great degree of confidence the day before, told me, he had "been a Christian more than ten years," was now brought under solemn concern for his soul, and wept bitterly. Another man, considerably in years, who had been a murderer, a powaw (or conjurer), and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he saw his danger so very great.

They were almost universally praying and crying for mercy in every part of the house, and many out of doors; and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice of those about them; but each prayed as freely for themselves, and (I am apt to think) were, to their own apprehension, as

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much retired, as if they had been every one by themselves in the thickest desert; or, I believe rather, that they thought nothing about any but themselves, and their own states, and so were every one praying apart, although all together.

It seemed to me there was now an exact fulfilment of that prophecy, Zech. xii. 10, 11, 12; for there was now a *great mourning, like the mourning of Hadadrimmon*; and each seemed to *mourn apart*. Methought this had a near resemblance to the day of God's power, mentioned Josh. x. 14.; for I must say, I never saw any day like it in all respects. It was a day wherein I am persuaded, that the Lord did much to destroy the kingdom of darkness among this people.

This concern, in general, was most rational and just. Those who had been awakened any considerable time, complained more especially of the badness of their hearts; and those newly awakened, of the badness of their lives and actions past; and all were afraid of the anger of God, and of everlasting misery as the desert of sin.

Some of the white people, who came out of curiosity to *hear what this babbler would say* to the poor ignorant Indians, were much awakened, and some appeared to be wounded with a view of their perishing state.

Those who had lately obtained relief, were filled with comfort at this season. They appeared calm and composed, and seemed to rejoice in Christ Jesus; and some of them took their distressed friends by the hand, telling them of the goodness of Christ, and the comfort that is to be enjoyed in Him, and thence invited them to come and give up their hearts to Him: and I could observe some of them, in the most honest and unaffected manner (without any design of being taken notice of), lifting up their eyes to heaven, as if crying for mercy, while they saw the distress of the poor souls around them.

There was one remarkable instance of awakening this day, that I cannot but take particular notice of. A young Indian Woman, who, I believe, never knew before that she had a soul, nor ever thought of any such thing, hearing that there was something strange among the Indians, came (it seems) to see what was the matter: she, in her way to the Indians, called at my lodgings, and when I told her I designed presently to preach to the Indians, laughed and seemed to mock; but went however to them. I had not proceeded far, in my public discourse, before she felt effectually that she had a soul; and before I had concluded my discourse,

was so convinced of her sin and misery, and so distressed with concern for her soul's salvation, that she seemed like one pierced through with a dart, and cried out incessantly. She could neither go nor stand, nor sit on her seat without being held up. After Public Service was over, she lay flat on the ground, praying earnestly, and would take no notice of, nor give any answer to any that spoke to her. I hearkened to hear what she said, and perceived the burden of her prayer to be, *Gutturmaukalumme, wechaumeh kmeleh Ndah*, i. e. "Have mercy on me, and help me to give you my heart." And thus she continued praying incessantly for many hours together.

This was indeed a surprising day of God's power; and seemed enough to convince an Atheist of the truth, importance, and power of God's Word.

Friday. — He spent the former part of the day with his Indians; in giving them suitable cautions and directions: and, in the afternoon, to about seventy persons, old and young, he explained and applied the Parable of the Sower.

While he was addressing himself, near night, to two or three of his awakened Indians, a scene followed somewhat of the nature of that which had taken place the day before.

A divine influence (he says) seemed to attend what was spoken to them in a powerful manner, which caused the persons to cry out in anguish of soul, although I spoke not a word of terror; but, on the contrary, set before them the fullness and all-sufficiency of Christ's merits, and his willingness to save all that came to him; and thereupon pressed them to come without delay.

The cry of these was soon heard by others, who, though scattered before, immediately gathered round. I then proceeded in the same strain of gospel-invitation, till they were all melted into tears and cries, except two or three; and seemed in the greatest distress to find and secure salvation in the great Redeemer. Some who had but little more than a ruffle made in their passions the day before, seemed now to be deeply affected and wounded at heart: and the concern in general appeared near as prevalent as it was the day before. There was, indeed, a very great mourning among them, and yet every one seemed to mourn apart: for so great was their concern, that almost every one

was praying and crying for himself, as if none had been near. *Guttummaukalum-meh, guttummaukalum-meh*, i. e. "Have mercy upon me, have mercy upon me!" was the common cry.

It was very affecting to see the poor Indians, who the other day were hallooing and yelling at their idolatrous feasts and drunken frolics, now crying to God with such importunity for pardon in his dear Son.

Saturday.—He writes on this day:—

Rode to the Indians, and began to discourse more privately to those who had obtained comfort and satisfaction; endeavouring to instruct, direct, caution, and comfort them. But others being eager to hear every word that related to spiritual concerns, soon came together one after another: and when I had discoursed to the young Converts, more than half an hour, they seemed much melted with divine things, and earnestly desirous to be with Christ. I told them of the godly soul's perfect purity, and full enjoyment of Christ, immediately upon its separation from the body; and that it would be for ever inconceivably more happy than they had ever been for any short space of time, when Christ seemed near to them in prayer or other duties. And, that I might make way for speaking of the resurrection of the body, and thence of the complete blessedness of the man, I said, "But perhaps some of you will say, 'I love my body as well as my soul; and I cannot bear to think that my body should lie dead, if my soul is happy.'" To which they all cheerfully replied, *Mulloh, Mulloh*, (before I had opportunity to prosecute what I designed respecting the resurrection), "No, No." They did not regard their bodies, if their souls might be but with Christ. Then they appeared *willing to be absent from the body, that they might be present with the Lord.*

When I had spent some time with these, I turned to the other Indians, and spoke to them from Luke xix. 10. I had not discoursed long, before their concern rose to a great degree, and the house was filled with cries and groans. And when I insisted on the compassion and care of the Lord Jesus Christ for those that were lost, who thought themselves undone, and could find no way of escape, this melted them down the more, and aggravated their distress, that they could not find and come to so kind a Saviour.

Sundry persons who before had been ut slightly awakened, were now deeply wounded with a sense of their sin and

misery. And one man in particular, who was never before awakened, was now made to feel, that the *Word of the Lord was quick and powerful, and sharper than any two-edged sword.* He seemed to be pierced at heart with distress, and his concern appeared most rational and scriptural: for he said, "All the wickedness of my past life is brought fresh to my remembrance; and I see all the vile actions which I have done formerly, as if done but yesterday."

Found one that had newly received comfort, after pressing distress from day to day. Could not but rejoice and admire at divine goodness in what appeared this day. There seems to be some good done by every discourse; some newly awakened every day, and some comforted.

It was refreshing to observe the conduct of those that had obtained comfort. While others were distressed with fear and concern, these were lifting up their hearts to God for them.

Sunday, Aug. 11.—In the forenoon he discoursed from the Parable of the Prodigal Son; but observed no such remarkable effect of the word as in days passed. Numbers of careless hearers were present from among the white people. In the afternoon, from a part of St. Peter's discourse in the Second Chapter of the Acts, a great concern spread through the whole assembly, both English and Indians.

Of the state of the Indian Converts he remarks—

Those that had obtained relief and comfort, and had given hopeful evidences of having passed a saving change, appeared humble and devout, and behaved in an agreeable and Christian manner. I was refreshed to see the tenderness of conscience manifest in some of them, one instance of which I cannot but take notice of. Perceiving one of them very sorrowful in the morning, I inquired into the cause of her sorrow, and found the difficulty was, that she had been angry with her child the evening before, and was now exercised with fears, lest her anger had been inordinate and sinful, which so grieved her, that she waked, and began to sob before day-light, and continued weeping for several hours together.

On Wednesday, he writes—

Spent the day with the Indians. There was one of them who had some time since

put away his wife, (as is common among them,) and taken another woman; and, being now brought under some serious impressions, was much concerned about that affair in particular, and seemed fully convinced of the wickedness of that practice, and earnestly desirous to know what God would have him to do in his present circumstances. When the Law of God respecting marriage had been opened to them, and the cause of his leaving his wife inquired into; and when it appeared that she had given him no just occasion by unchastity to desert her, and that she was willing to forgive his past misconduct, and to live peaceably with him for the future, and that she moreover insisted on it as her right to enjoy him; he was then told, that it was his indispensable duty to renounce the woman whom he had last taken, and receive the other, who was his proper wife, and live peaceably with her during life; with which he readily and cheerfully complied, and thereupon publicly renounced the woman whom he had last taken, and promised to live with, and be kind to his wife during life; she also promising the same to him. And here appeared a clear demonstration of the power of God's Word upon their hearts. I suppose, a few weeks before, the whole world could not have persuaded this man to a compliance with Christian rules in this affair.

I was not without fears, lest this proceeding might be like *putting new wine into old bottles*; and that some might be prejudiced against Christianity, when they saw the overtures made by it. But the man being much concerned about the matter, the determination of it could be deferred no longer; and it seemed to have a good, rather than an ill effect among the Indians, who generally owned, that the laws of Christ were good and right respecting the affairs of marriage.

This remarkable awakening among the Indians, subsided gradually into a calm and settled state. In the days immediately following those which we have named, the affections of the hearers began to be less violently moved, but their hearts seemed as solidly and deeply impressed as ever with divine truths; although the concern did not seem to reach every individual in such manner as on some former days. Old men began to seek for salvation: they could not refrain from weeping and crying aloud. True

and genuine convictions of sin were daily gaining ground; though some few, whose passions were perhaps moved by sympathy with others in days passed, began to manifest that their hearts were never duly affected.

During this period, Brainerd's private Diary attests his earnest and importunate wrestlings with God in prayer for his Indians; and his great refreshment and joy in witnessing the wonderful mercy of God, and the manifestations of his power and grace among them; with his ardent thanksgivings, and the rejoicing of his heart in Christ, as King of his Church and Lord of his soul.

A passage in his Public Journal shews him, like the true servant of his Master, sinking into himself, and accounting nothing of his own services.

I never saw the work of God, he says, appear so independent of means as at this time. I discoursed to the people, and spoke what (I suppose) had a proper tendency to promote convictions; and God's manner of working upon them appeared so entirely supernatural, and above means, that I could scarce believe he used me as an instrument, or what I spake as means of carrying on his work; for it seemed, as I thought, to have no connection with, nor dependence upon means in any respect. And although I could not but continue to use the means which I thought proper for the promotion of the work, yet God seemed (as I apprehended) to work entirely without them: so that I seemed to do nothing, and indeed to have nothing to do, but to *stand still and see the Salvation of God*; and found myself obliged and delighted to say, *Not unto us, not unto instruments and means, but to thy Name be glory.*

That this was the genuine feeling of his mind, and that he was dead to himself and alive unto God, was evidenced a few days after, on occasion of his preaching to a considerable congregation, at a neighbouring Minister's, from Matt. v. 3, when, he feelingly says,—

It pleased God to leave me very dry and barren; so that I do not remember to

have been so straitened for a whole twelve-month past. God is just, and he has made my soul acquiesce in his will in this regard. It is contrary to flesh and blood to be cut off from all freedom in a large auditory,

where their expectations are much raised: but it was so with me; and God helped me to say "Amen" to it—*Good is the will of the Lord!*

(*To be continued.*)

Reports of Societies.

FIFTH REPORT OF THE NATIONAL EDUCATION SOCIETY.

DELIVERED MAY 31, 1816.

FUNDS.

THE Report begins by recapitulating the substance of an Address from the Committee, which we printed at p. 10 of our Volume for 1816. It appears that, up to the time of the Report being delivered (May 31, 1816), the sum of 8000*l.* had been contributed toward the re-establishment of the Society's resources; the whole of the fund first placed at the disposal of the Committee having been expended.

CENTRAL SCHOOL.

After gratefully recording some distinguished benefactions, the Committee call the attention of the Society to the Central School; and pay a deserved tribute to the ability, vigilance, and assiduity of its conductor, the Rev. Wm. Johnson; under whose government, "the exemplification of the National System, at the Central School, surpasses all praise." Mrs. Rogers continues to fill her station as Mistress with her accustomed lively interest; and the Committee of Ladies to superintend with their wonted zeal. The Visitants, during the year, have been 3922, an excess of near 700 above those specified in the last Report. The number of children at present in attendance amounts to, Boys 563, and Girls 242.

TRAINING OF MASTERS AND MISTRESSES.

For the diffusion of the System, Masters and Mistresses are admitted at the Central School to a

course of instruction. Of Masters, 85 have been received; and of Mistresses, 72; most of whom, together with 8 Boys and 12 Girls, sent out as Teachers during the year, are now actively engaged; and, in this way, 217 Schools have derived advantage, during the year, from the Central Establishment, in the article of Teachers; beside those trained in the Central Schools attached to most of the Diocesan and District Societies. A Benefit Society has been formed, under the patronage of the National Society, among the Schoolmasters, for the relief of their widows and children after their decease.

PROGRESS OF THE SYSTEM AT HOME.

We have already stated (see p. 235 of our Number for June) that 192 Schools were added to the Society's list within the year, increasing the total number to 756, containing 117,000 Scholars. Of the 192 new Schools, 72 have united themselves immediately with the Society in London, and the remaining 120 with the Diocesan and District Societies in their respective neighbourhoods. Several of these are established in the populous and manufacturing districts of Yorkshire, Lancashire, and Staffordshire. An inquiry lately instituted into the state of the Schools in Union with the Society, shews the manifest improvement of the Children (extending, in many instances, to their Parents), both in morals and religion. In various

parts of the kingdom, however, the want of accommodation in the Churches for the Children of the National Schools is severely felt, and deeply to be lamented.

The most beneficial effects have resulted from a stated visiting and examination of the Schools in various Districts; and it is strongly recommended to the Diocesan and District Committees, to appoint annually one or more of their members to this service; as the effects of the System will depend on the energy with which all parts of it are executed. Dr. Bell and Mr. Johnson, by occasional visitation through the country, greatly promote the perfection of the System.

The Diocesan and District Secretaries, have formed themselves into an Association; and assemble in London, at the time of the Society's Annual Meeting, for communication and conference relative to the great National Concern, to which they have dedicated their exertions. At their suggestion, specifications for the erection of School-Rooms, and instructions for forming Trust-Deeds for lands and buildings, have been prepared.

The Regimental Schools are now completely assimilated with the National System; and it is expected that General Orders will be soon issued for extending the benefits of the System to the whole of the Navy.

In some public establishments in Dublin, it is exhibited in great perfection.

PROGRESS OF THE SYSTEM ABROAD.

At Gibraltar, in Nova Scotia, and at the Cape of Good Hope, the System is carried on with vigour. It is about to be introduced into the Bahamas, and at Cape Coast. Some Russian Officers have attended the Central School, with the view of qualifying themselves for diffusing the System in their own regiments. The Archdukes John and Louis of

Austria, expressed the highest satisfaction on witnessing its effects.

We shall Extract that part of the Report which respects India.—

The Committee have the satisfaction to announce the revival of the System in British India, under circumstances so auspicious as to promise its rapid diffusion throughout the Peninsula. On the arrival of the Lord Bishop at Calcutta, he found amongst its charitable Establishments a School for 300 Children, almost all of whom were clothed and boarded, conducted upon the System, but so inefficiently, that the prejudice against it was universal. To this School his Lordship's patronage was readily granted; and the result of his superintendance has been, that, at the close of last year, a public examination was held in the presence of most of the Public Functionaries, at which the Scholars acquitted themselves so well, as to surprize all who witnessed their proficiency—the effect, indeed, was such, that it called forth an almost unprecedented testimony of approbation. A Native who attended was so impressed by it, that shortly afterward he waited upon the Bishop, bringing with him a donation of 500 rupees, (62*l.* 10*s.*), as his contribution toward an Establishment, the beneficial operation of which, upon the condition of the lower orders of his countrymen, had been proved to him by the fullest demonstration. This Establishment is rising rapidly in public estimation, under the Bishop's fostering care; with the fairest prospect of increasing its funds, so as to provide for the reception of a much greater number of Children.

At Bombay, a foundation has also been laid for the diffusion of similar advantages. In that Presidency, the want of some Establishment for gratuitous Education had long been felt, to rescue the half-cast children of Soldiers and other Europeans, from profligacy and heathenism. Archdeacon Barnes, on his arrival, finding a disposition so favourable to the plans which he had resolved, in concurrence with the Bishop of Calcutta, to carry, if possible, into effect, lost no time in making known the facilities offered by the National System of instruction, for affording the relief required; and a highly interesting communication has been received from the Archdeacon,

announcing the formation of the Bombay Education Society, accompanied by a copy of its Rules and Regulations; from which it appears to have been planned, in every particular, after the model of the National Society, and to enjoy the patronage and support of all the high authorities both in Church and State. The designs entertained by this Society are not limited to the seat of Government, but extend to the surrounding country, as far as means may be found to sustain the expense; and such unanimity manifests itself among the distinguished Founders of the Institution, that there can be little doubt of its leading to very important results. The Committee lost no time in acknowledging, in the warmest terms, the lively gratification which the Archdeacon's Letter had excited, and in assuring the Bombay Society of every assistance that it was in their power to afford.

PECUNIARY GRANTS.

Pecuniary Grants, toward the erection and enlargement of School-Rooms, have been made, during the year, in forty-eight instances; amounting, in the whole, to £.2870. By the aid of these grants, in addition to local contributions, fifty School-Rooms have been erected, at a cost of upward of £.10,000. The Earls of Egremont and Derby, and various Societies, have been influenced by the example and exertions of the Institution, in the building or enlarging of Schools; fifteen of which have been constructed on so large a scale as to cost upward of £.10,000.

SUPPLY OF BOOKS.

Having issued nearly 400 packets of the Elementary Books of the Society, for the supply of the

Schools in Union with it, at a charge of £.857. 15s. 6d. the Committee found it necessary to cut off this branch of the expenditure, as too much diminishing their means of encouraging the erection of Schools. The Christian Knowledge Society, as we quoted from its Report (See pp. 346, 347, of our Volume for 1816), has taken on itself the charge of this supply of Elementary Books.

APPENDIX.

Among various other documents, the Appendix contains—

A detailed account of the State of Schools in Union with the Society.

Extracts from the Reports made to the Society, by the Societies and Schools in Union.

An Abstract of the Answers of the Parochial Clergy throughout England and Wales, returned to their respective Archdeacons and Rural Deans, to certain questions proposed by the Society, and transmitted by direction of their respective Diocesans.

CONCLUSION.

On a view of the great body of information contained in these papers, "it appears," as is observed in conclusion, "that the Society is only in the infancy of its labours: and, on this consideration," it is added, "the Committee most earnestly call on the Country at large, to supply the Society with the means of realizing" the inestimable benefits which it is calculated to confer on the Community.

REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

DELIVERED DEC. 12, 1816.

PROGRESS OF EDUCATION AT HOME.

ALL the Reports transmitted to the Committee, bear ample testimony of the increasing attention to the

cause of Universal Education. While the Legislature has investigated the intellectual wants of the people, and the best means of sup-

plying them, the public spirit is everywhere prepared for co-operation: and "Jealous Rivalship," the Committee hope, "is rapidly proceeding to assume the gentler name of a laudable and useful Emulation."

The Southwark and Bristol Auxiliary Societies have been very active; and some progress has been made toward establishing one in the North-East District of London. In large Schools, in the vicinity of Shadwell and Poplar, provision has been successfully made for the reception of Roman-Catholic Children; the adoption of a course of Scripture Lessons, consisting of whole chapters from the English authorized Version, having removed the scruples and apprehensions of all parties.

The state of the various local Institutions is detailed in the Appendix.

An increased attention, it appears from this statement, has been paid to the Sabbath, and to Public Worship; out of 358 Children, for instance, belonging to the Borough-Road School, only two being absent, in the week ending the 10th of November, from Public Worship; and 221 of the whole number attending Sunday Schools. To the Conductors of the various Sunday Schools, the Committee feel highly indebted for taking the Children to Public Worship; and express their sincere wish, that everywhere "such valuable attention may be extended to the Children as will best secure, without any restraint on the religious principles of the parents, the proper application of that sacred day."

Small weekly payments from the Parents have, in various instances, not only relieved the funds, but increased the value put on the instruction, and also the regularity of attendance.

Various Schools have been supplied with Masters and Mistresses;

and the Committee have received, in general, a favourable account of the Teachers supplied by the Institution.

The Report notices the progress of the British System in Ireland, under the Society for promoting the Education of the Poor, and the Hibernian Society. The first of these Institutions has established or assisted more than 100 Schools and trained 18 Masters, in its fourth year; and has received a Parliamentary Grant of £.6,980, to be applied to the formation of a Model School, and the establishment of a Seminary for the Instruction of Masters: while the Hibernian Society is bestowing education on not less than 23,000 Children. "The friend of that interesting country," it is remarked, "finds ample reason to congratulate it on its progress toward internal happiness and prosperity, notwithstanding the great share which it has to bear of the difficulties and burdens of the present times."

A Manual has been published, descriptive of the progress of instruction according to the British System, in all its stages, and illustrated by plates and samples of needle-work.

A New House and School Rooms, for the Training Establishment and Model Schools, in the Borough-Road, are nearly finished; and for the completion of the Invested Subscription Fund, formed for the purpose of freeing the Institution from its embarrassments, the sum of £.1400 only is wanted.

FOREIGN OPERATIONS.

The detailed account of these operations is reserved for the Anniversary Meeting in May, but the Report glances at some leading particulars.

Zeal in the cause of Education is, in general, much on the increase abroad. Information on the subject is sought with avidity; and transla-

tions of the Society's Manual are published, or preparing, in several of the Continental Languages.

In France, seventy-eight Schools have been formed on the System, and many others are in progress. It has been successfully adapted to Village Schools, as well as to the Grammar Schools of the Towns; "and, under the express sanction of the Royal Commission," the Report states, "for Public Instruction, it has overcome, in a great degree, the obstacles which ignorance and prejudice had put into the way of its progress." The Committee meet twice a month at Paris, and at every meeting receive applications for Masters from all parts of the country.

One of the Teachers in the Schools at Paris has been sent out, under the sanction of the French Government and at their expense, to establish Schools on the British System in Senegal.

We shall quote a passage on this subject, which is given in the Appendix, from the French Report.

There is now established in France a sort of dépôt of perfected methods of Primary Instruction. What centre could be more favourable, and better situated for this COMMERCE OF PHILANTHROPY, than France; which, from its situation, and from its language (become almost universal), communicates so easily, so rapidly, with the European Continent.

You will soon be permitted, Gentlemen, to carry your communications and your hopes further. Already an opportunity, as important as it is serviceable to the desigus of the Society, has offered itself to its zeal. Two of the King's Ministers urged the establishment of a School of Mutual Instruction at Senegal. The Prefect of the Seine has embraced with earnestness so happy a circumstance. He has made choice of one of your professors, who has just set out for that destination, furnished with a perfect knowledge of the System, and with tables, books, models, and instruments of every kind. If this pious Mission

succeeds, who can foresee the advantages that our country may obtain, in thus assisting to diffuse civilization in Africa! Let us rejoice, Gentlemen, in a design which does honour to the Administration, and let us congratulate ourselves for having contributed to it.

Let us, above all, congratulate ourselves for that generous emulation, which establishes, at length, between us and a people zealous for the destruction of ignorance—happy and peaceable rivalry! What ought henceforth to divide two nations equally enlightened, equally powerful—nations made to esteem each other, and whose union might complete the happiness of the world?

Four youths, selected from the Institution for Training Schoolmasters at St. Petersburg, are studying the British System at the Borough Road; and are afterward to make themselves masters of the Madras Plan: and will thus be enabled to make a proper estimate of the respective Systems, and may become the means of communicating the most extensive blessings to a large portion of the globe. Two of these youths are of the Greek Church, and two of the Lutheran. Their names are Alexander Abadavosky, Charles Svenske, Matthew Ty-mayoff, and Theodore Busse.

In Holland, at Hamburg, and in America, the System is proceeding; and its benefits are likely to be extended to Spain.

The Report concludes with the following appeal:—

The evils of ignorance still but too often meet our eyes. They increase the sufferings inflicted by the dispensations of Providence. Let us not permit them to descend to future generations: but let us conduct those whose present and eternal interests are, in so high a degree, placed in our hands, to the sources, from which they may draw moderation in prosperity, and fortitude and comfort in adversity: let us teach them a wise use of the present life, and the importance of a timely preparation for that which is to come.

REPORT OF THE UNITED BRETHERN.

AN "Address of the Society for the Furtherance of the Gospel, belonging to the Church of the United Brethren, to all who wish well to the Cause of God among the Heathen," has been lately circulated, in order to awaken attention to the pressing wants of that exemplary body. We sincerely hope that it may be the means, both of relieving their Missions from their present embarrassments, and of a permanent increase of their funds.

We earnestly advise the Brethren to bring the state and wants of their Missions, as all similar Societies do, at regular periods, before the Christian World. While they were almost the only depositaries of those contributions which were given out of love to the Heathen, there was little need of appeals to the Public. But the case is altered. The charity of Christians toward this great object is now called forth by their own communions; and the Brethren cannot expect that support from the Members of other Christian Bodies, which appears, by their appeal, to be requisite to the due maintenance and further extension of their Missions, but by information of their state and progress, laid before the Public in an Annual Report, in a manner more condensed and comprehensive than the intelligence contained in the occasional Numbers of the "Periodical Accounts."

We have placed the Address above referred to among the Reports of Societies, as it conveys a general view of the present state of the Brethren's Missions.

In the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were likewise severely felt in all the Settlements of the United Brethren in Germany, Holland, Denmark, and Russia; and considerably diminished the contributions, both of the Brethren's Congregations, and of friends participating in the welfare and support of their Missions among the Heathen. Under these circumstances an appeal was made to the religious public, by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not undertaken in vain, and the Committee, to whom the general management of the Brethren's Missions is intrusted by their Synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the Heathen, who very nobly stepped forward on this occasion, and, by their generous donations, contributed, in a great measure, to remove the existing

difficulty. In this work of charity, benefactors of various denominations were united; exhibiting a most encouraging proof of the power of that Christian Love which binds together the hearts of the people of God, in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by the same necessity; and is encouraged by a similar call on the Society by friends out of their circle, who are acquainted with the proceedings of their Missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility; unless it shall please the Lord to incline the hearts of those to whom He has imparted the power, again to afford their generous assistance.

The effects of that dreadful war, by which the Continent was wholly impoverished, trade annihilated, and even the common necessities of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own existence: and the Settlements of the

Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually and preferably made the head-quarters of different armies, that they were plunged into debt; and the sources, from whence formerly the inhabitants derived their ability to support the Missions, are, for some time to come, nearly dried up. The exertions of individuals, however, and of the Congregations collectively, have not been wanting; and, though greatly reduced in means, they have done what they could, to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of upward of 4,000*l.* which, by the unexpected liberality of our Brethren and friends in England, was collected in 1814 and 1815, was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's Missions; but as the circumstances which then occasioned the deficiency remain the same, the Committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To shew how extensively the Church of the United Brethren is employed in attempts to propagate the Gospel in the Heathen World, and how long they have maintained their numerous Missions in different countries, the following statement is subjoined:

	Established.	Settle-ments.	Missionaries.
In St. Thomas . . .	1732	3	33
St. Croix			
St. Jan			
Greenland	1733	3	19
North America	1734	2	7
South America	1738	3	15
South Africa, re- newed in 1792	1736	2	21
Jamaica	1754	4	10
Antigua	1756	3	12
Labrador	1764	2	28
Barbadoes	1765	1	4
St. Kitts	1775	1	4

In the three Danish West India Islands, St. Thomas, St. Croix, and St. Jan, the Brethren's Congregations amount to about 12,200 souls; in Greenland, to 1100; in Antigua, to 12,000; in St. Kitts, to 2000. The Congregations of Christian Indians in North America,

suffered much both before and during the first American War. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal Settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the Mission at the Cape of Good Hope with much success. The forming of a Third Settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two Congregations at Gnadenthal and Gruenekloof: many more attend public worship; and, in the interior, there is a great desire among the Heathen to receive more Teachers. As the rooms used as a Chapel in Gruenekloof have for some time been too small to accommodate the Congregation and other hearers, and Government have kindly granted permission to build, the erection of a new Chapel has been undertaken, though at present the state of the finances hardly warrants such a great expense*.

The communication with the three Settlements in Labrador, which can only be maintained by a vessel of their own annually sent to the Settlements, proves a great expense; but the Lord has hitherto enabled the Brethren's Society for the Furtherance of the Gospel, established in London, to persevere in their exertions, notwithstanding the smallness of their means, and the uncertainty of a return equal to the expense of the outfit. Nor would it be consistent with that gratitude to God our Saviour which we feel, did we not here observe how graciously He has preserved the communication with the Brethren's Missionaries in that inhospitable region, and amidst the many dangers attending the navigation of that rocky coast; insomuch that, since the commencement of the Mission, now fifty-three years ago, no interruption has occurred in transmitting the annual supplies. Last year, however, 1816, the vessel was for the first time prevented, by the ice and the fury of repeated storms, from touching at Hopedale, till, at length, after suffering a most violent tempest, which she was not expected to survive, the Captain

* The Rev. Mr. Latrobe arrived in England in December last year, from a visit to the above Settlements at the Cape, from which he has derived peculiar pleasure; and may possibly, after his return from one of the principal Settlements of the Brethren in Germany, lay some interesting particulars before the Public.

was obliged to abandon all hopes of reaching that Settlement, and to return to England, having four Missionaries on board, who were passing from Nain to Hopedale. This event has subjected the Society to great additional expense. The anxiety which will undoubtedly fill the minds of our Brethren in Labrador, respecting the fate of the vessel and of their fellow-labourers, must be keenly felt. Yet, amidst all trouble, the Society has much cause to thank the Lord that He heard the prayers of those on board, delivered them from the raging of the sea, and brought them safe to shore.

In 1765 a Settlement was formed near Astrachan, in Russian Asia, with a view to introduce the Gospel among the Kalmucs, in which, at first, great exertions were made, till the dispersion of the neighbouring hordes seemed to render them unavailing. Lately the attempts of the Brethren have been renewed in that quarter, chiefly through the encouragement and assistance of a Missionary Society in England.

It would be impossible on this occasion to enumerate the many instances of the peculiar favour of God, in granting success to the labours of the Missionaries of the Brethren's Church, in so many parts of the world. To Him they ascribe all the glory, fully convinced of their own weakness and insufficiency. One great source of encouragement to the Missionaries abroad is, the consciousness of their labour being the daily object of the prayers and participation of their Brethren and friends at home; while they, on their part, join in entreating the Lord to provide the means of carrying on a work, in the prosecution of which they so greatly rejoice.

May the above statement and call for help find acceptance and favour, with all who consider the greatness and importance of the work, and the comparative weakness of those immediately employed in it, and who, without their aid, are wholly unable at present to support it. Even now, many invitations to commence new Missions must be declined, from a full conviction that it far exceeds the power of the Committee to accept of them.

At the period when the former appeal was submitted to the Public, the debt incurred by the Missions, owing to the

circumstances already specified, was estimated according to the accounts received, terminating December 1812, at 4000*l*. In the year 1813, there was a further increase of debt, amounting to 1700*l*. And, in the years 1814 and 1815, which are the latest accounts at present arrived, there was a still further addition, constituting a total debt of 6000*l*. notwithstanding the liberal donations contributed in consequence of the first appeal. To liquidate so large a debt, they feel to be utterly impossible, dependent as they principally are, for the support of their Missions, on the voluntary aid and liberality of their Congregations and friends on the Continent, who are still suffering from the desolating effects of the late war.

Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British Benevolence, of which they have already experienced so generous a proof, and which is, at all times, so conspicuously manifested in every thing connected with the spread of the Redeemer's Kingdom, that they may still be enabled to make the saving name of Jesus known to the Heathen World. The assistance thus afforded will surely not be unrewarded by Him, to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent; for *the Lord looketh on the heart.*

Donations toward the relief of the Missions of the United Brethren (or Moravians) will be thankfully received by the Secretary, the Rev. C. I. Latrobe, No. 10, Nevil's Court, Fetter Lane; the Treasurer, Mr. J. L. Wollin, No. 5, St. Andrew's Court, Holborn; and also by the Rev. Basil Woodd; the Rev. Daniel Wilson; the Rev. Legh Richmond; the Rev. T. S. Grimshaw; Messrs. Hoares, Bankers, Fleet-Street; Mr. J. Hatchard, 190, Piccadilly; Mr. L. B. Seely, 169, Fleet-Street; Messrs. Williams and Co. Stationers' Court; Messrs. Ridgway and Sons, 170, Piccadilly; Mr. T. Lamb, Bristol; Mr. James Montgomery, Sheffield; Mr. Robert Lenderleath, Edinburgh; Mr. George Gibson, Leith; Mr. Hugh Muir, Glasgow.—And by all the Ministers of the Brethren's Congregations in London; Bath; Bristol; Bedford; Leominster; Haverfordwest; Plymouth; Fulneck, near Leeds; Fairfield, near Manchester; Okbrook, near Derby; Tytherton, near Chippenham, Wilts; Ayr; and Dublin.

Those who are inclined to become Annual Subscribers toward the support of the Brethren's Missions, are respectfully requested to affix the word "Subscriber" to their names, and also to state their place of residence.

The Reports, containing accounts from the different Missions, published from time to time, may be had upon application to the Secretary, the Treasurer, or any of the Brethren's Ministers.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

SECOND ANNIVERSARY OF THE BEDFORD-SHIRE ASSOCIATION.

ON Saturday the 9th of March, Two Sermons were preached in behalf of the Society, at St. Paul's, Bedford: one in the morning, by the Rev. R. P. Beachcroft, and another in the afternoon, by the Assistant Secretary. The Collections amounted to above 24l.

On Tuesday the 11th, the Annual Meeting of the Association was held in the Shire Hall, at Bedford. The Rev. James Webster, Rector of Meppershall, the President of the Association, took the Chair. The Rev. R. P. Beachcroft read the Report, which contained a brief but interesting view of the efforts of the Association and of the Parent Society.

The Rev. Messrs. Webster, Beachcroft, Niblock, Gregory, Whittingham, Fenwick, Nethersole, Richmond, Pym, the Assistant Secretary, the Rev. Dr. Abbott, Captain Gregory, and Mr. Matthew De Mello, severally addressed the Meeting.

The Collection at the door considerably exceeded that of last year; and an evidently increased interest was excited in behalf of the Heathen. Several additional friends and subscribers came forward on this occasion. A more complete view of the various parts of the Missionary Cause has seldom been brought before a Public Meeting.

Turvey Branch Association.

On Wednesday the 12th, the Anniversary of this Branch Asso-

ciation was held at Turvey. The Rev. Legh Richmond, the Assistant Secretary, the Rev. G. Garrod, and the Rev. Amos Westoby, addressed those assembled.

Mr. Richmond concluded the Meeting with an impressive address to some Young Men preparing to go forth as Missionaries among the Heathen. A good Collection was made at the door, and some new Subscribers added.

SERMONS AT HEREFORD.

A few active Friends of the Society have, for some time, been exerting themselves with effect in this City; but had not the opportunity of bringing the cause generally before its inhabitants. We are happy to say that this has now been done with success.

The Assistant Secretary proceeded from Turvey to Hereford, and preached there in the morning of March 16th, at St. Peter's; and the Rev. Henry Gipps in the evening. The Church, which is very large, was completely filled. The Collections amounted to 60l.

On Monday evening the Assistant Secretary and Mr. Gipps addressed a full Meeting of the Collectors, Penny Subscribers, and friends to the Society. There is every prospect of a greatly enlarged List of Contributors in this City.

THE FOURTH ANNIVERSARY OF THE BRISTOL ASSOCIATION

Was held the last week in March. Sermons were preached by the Secretary and the Assistant Secretary of the Parent Society, the Rev. Daniel Corrie, the Rev.

Joseph Fenn, and the Lord Bishop of Gloucester.

			<i>L.</i>	<i>s.</i>	<i>d.</i>
St. Paul . . .	Pratt . . .	Matt. ix. 36-38.	18	0	0
Clifton . . .	Fenn . . .	Mark xvi. 15, 16.	34	0	0
Dowry Chapel.	Corrie . . .	Rom. x. 13-15.	48	0	0
Christ Church	Bickersteth	John iii. 17.	15	17	4½
Temple . . .	Pratt . . .	Heb. xii. 96.	41	7	11
St. Peter . . .	Corrie . . .	Ps. lxxiv. 18.	10	10	0
Bedminster . .	Fenn . . .	Ps. cx. 1-3.	11	18	9
St. James . . .	Pratt . . .	Ps. lxxii. 19.	71	17	4
St. Werburgh .	Corrie . . .	Luke iv. 16-19.	113	16	4½
St. Philip . . .	Bickersteth	Psaln ii. 8.	37	13	0
St. Mary Redcliff	Ld. Bish. of Gloucester	John xii. 32.	183	8	9

L. 586 *s.* 11

The Annual Meeting was held on Thursday the 27th, in the Large Room in Queen Street. It was completely filled; there being, it is supposed, nearly 1200 persons assembled; of whom upwards of sixty were Clergymen.

Major-General Prole was called to the Chair. Having opened the Meeting by an Address, marked with his characteristic simplicity and piety, the Report, which glowed with a warm Missionary Spirit, was read by the Secretary of the Association, the Rev. Fountain Elwin.

In moving the adoption of the Report, the Lord Bishop of Gloucester urged on the Association, with affectionate and primitive zeal, the duties of Perseverance, Patience, Faith, and Prayer. The motion was seconded by the Secretary of the Parent Society, who entered into a general view of the state and prospects of the Institution.

The remaining Motions, in which a survey was taken of the principal designs of the Society, were made or seconded, by the Rev. Joseph Fenn, the Rev. Martin Whish, the Assistant Secretary of the Parent Society, the Rev. Wm. Day, the Rev. Mr. Knight, the Rev. Mr. Grinfield, Philip Protheroe, Esq. the Rev. John Hall, the Right Hon. Lord Ed-

ward O'Brien, the Rev. John Richards, the Rev. T. C. Cowan, the Rev. Thomas Anthony Methuen, the Rev. T. T. Biddulph, Arthur Fouiks, Esq., the Rev. John Hensman, and the Rev. Joseph Stephenson.

The Assistant Secretary detailed the chief circumstances of his late visit to West Africa; and the Rev. Daniel Corrie, in acknowledging the thanks to himself and his friends, which had been moved by Mr. Hensman and seconded by Mr. Stephenson, took an affectionate leave of the Association, in the prospect of his return to India.

The Addresses on this occasion were in a truly Christian spirit; and the temper which pervaded the Meeting was worthy of the great cause for the promotion of which it was assembled. The sum of 112*l.* 18*s.* 5*d.* was collected at the doors, which is nearly double of that obtained last year. Added to the amount of the Congregational Collections, the whole sum contributed at this Fourth Anniversary was 699*l.* 1*s.* 4*d.*, which is but little short of the sum collected at the Churches and Annual Meetings of last year.

We cannot dismiss this subject without adverting to the concluding Sermon, preached at the Church of St. Mary Redcliff, by the Bishop of Gloucester. The earlier Sermons had not been so productive as in former years; partly in consequence of their preceding, instead of following, the Annual Meeting, as they had always done before: but the latter Collections, and particularly that at Redcliff, made up, in a great measure, the deficiency. From John xii. 32, the Bishop enforced on an attentive and serious audience

of upward of 2000 persons, assembled in one of the finest Parish Churches in the Kingdom, the doctrine of Christ Crucified, as supplying the MAIN ENCOURAGEMENT to the undertaking of Missions, the BEST DIRECTION for the obtaining of success in them, and the MOST CONSTRAINING MOTIVE to liberality in their support.

SERMONS AT PLYMOUTH DOCK AND STONEHOUSE.

After the Bristol Meeting, the Rev. Joseph Fenn accompanied the Assistant Secretary in visiting the West of England. Mr. Fenn preached, in the morning of the 30th of March, at Stonehouse Chapel; and the Assistant Secretary, in the evening, at St. John's, Plymouth Dock. About 40l. was contributed.

On Monday evening the 31st, a full Meeting was held of the subscribers and friends to the Dock Association, in the Boy's School Room, near St. John's Chapel. The Rev. T. M. Hitchins, the Minister of St. John's, was in the Chair; and he, and the Rev. Messrs. Richards, Davie, Fenn, and the Assistant Secretary, severally spoke on this occasion.

On Tuesday, at the request of some friends, the Rev. Joseph Fenn and the Assistant Secretary addressed a Meeting, assembled in a large room in the Exchange, at Plymouth, kindly allowed them for this purpose. Though local circumstances prevent, at present, the formation of an Association in this Town, the friends assembled seemed deeply interested in the cause; and we doubt not but that something will ultimately be effected here in aid of the Society's

efforts to extend the kingdom of Christ.

SERMONS AND MEETINGS IN CORNWALL.

Sermons.

The Assistant Secretary, accompanied by Mr. Fenn, proceeded into Cornwall, and Sermons were preached by them for the Society as follows:

Apr. 4. Evening.	Assist. Sec.	Padstow.
6. Evening.	Mr. Fenn.	Falmouth.
6. Evening.	Assist. Sec.	Bodmin.
9. Evening.	Do.	St. Austle.
13. Morning.	Do.	Helstone.
	Morning.	Mr. Fenn. Marazion.
	Aftern.	Do. Paul.

Formation of Bodmin Association.

The friends of the Society having wished to form an Association, met together, on Monday, April 7, in the Assize Hall, at Bodmin, for this purpose. The Mayor of Bodmin being called to the Chair, the Assistant Secretary detailed the objects and labours of the Society. An Association was formed with the following Officers:

<i>President,</i>
W. R. Gilbert, Esq.
<i>Treasurer,</i>
John Wallis, Esq.
<i>Secretary,</i>
Rev. Joseph Fayrer.

The Rev. Messrs. Rawlings, Grylls, Glubb, Fayrer, and others, addressed the Meeting.

Anniversary of the Falmouth Association.

The Anniversary Meeting of this Association was held on Friday the 11th, and very numerously attended. The Rev. R. H. Hitchins presided. Such an interest seemed excited by the details of the present state of the Society's Missions, that a Meeting was called together on the following day, and an Association, entitled the

Falmouth Ladies' Branch Association was formed. Of this the following

Ladies are the President, Treasurer, and Secretary:

President, Mrs. Saverland.
Treasurer, Mrs. Hocken.
Secretary, Miss Cotesworth.

From the zeal and activity with which the Ladies have already commenced their labours, there is every prospect of a considerable income being raised by their Association.

Formation of the Penzance and Marazion Association.

This took place on Monday, April 14. Local circumstances prevented a full attendance; and the Assistant Secretary being under the necessity of returning home, the Meeting could not be deferred. The Rev. Dr. Johnson was called to the Chair. The following Officers of the Association were appointed:

President,
 Henry Boase, Esq.
Treasurer,
 J. Dennis, Esq. Jun.
Secretary,
 Rev. W. O. Gurney.

Anniversary of the Helstone Association.

After the Meeting for forming the Penzance Association, the Assistant Secretary and Mr. Fenn returned to Helstone.

A Meeting was held in the large room at the Angel Inn; the Rev. Dr. Johnson in the Chair. Colonel Sandys, the Rev. Messrs. Light, Stabback, Johnson, Williamson, and others, spoke on this occasion, as well as the Assistant Secretary and Mr. Fenn.

Upward of 120*l.* were contributed on these occasions, in Cornwall; and there is every reason to hope, that a zeal has been kindled or fostered, from which much more may hereafter be expected.

FORMATION OF THE GUERNSEY ASSOCIATION.

A few zealous friends of the Society, chiefly in the Parish of St. Martin, have united, for some years, in sending their Contributions, to the amount of nearly 70*l.* They have, at length, succeeded in the establishment of a regular Association.

A numerous and respectable Meeting was held for this purpose, at Cole's Hotel, in Guernsey, on Saturday the 1st of March, Admiral Sir James Saumarez, Bart. G. C. B. & K. S. in the Chair.

Sir James opened the Meeting in a very impressive speech; in which, after stating the necessity for a Society in the Church, which, like the Church Missionary Society, should have for its exclusive object the evangelizing of the Heathen, he observed—

It is particularly incumbent on the inhabitants of the Channel Islands, who, at the very doors of the enemy, and in a contest of many years' continuance, have been preserved from the ravages of war, and eminently prospered under the protection of His Majesty's most beneficent Government, to testify their gratitude to Heaven for such singular instances of Divine Mercy. They cannot do so in a way more pleasing to the Almighty, than by exerting themselves to diffuse the knowledge and blessings of His Gospel, which bringeth salvation and peace; and this is one of the first and most indispensable duties of every Christian.

In noticing the opposition which the formation of a Church Missionary Association had met with in Guernsey, Sir James characterized it as—

An opposition which could have originated only in a misapprehension of the views and designs of the Parent Institution, which is purely a Church of England Society. The character of its noble President, Lord

Gambier, with whom I have had the honour of being acquainted for many years, and whom it is impossible to name without respect, and who will be loved in proportion as he is known, is a sufficient warrant that every thing friendly to the Established Church is intended.

An intimation had been given to Sir James, that there were enough of these Institutions in the Island; but he avowed himself of a different opinion.—

Indeed (he observes) until the recent formation of a District Committee of the Society for Promoting Christian Knowledge, we had but one Institution of this nature, countenanced by Members of the Established Church, in this Island—the Bible Society. Other denominations of Christians, it is true, have their Missionary Meetings; but this only affords an additional reason why the Members of the Established Church, in this Island, should not be reproached with being ALONE inattentive to the miseries and wants of the Heathen World. So far from thinking we have too many of these Societies already, there are some others which I should rejoice to see introduced in this Island. The Society for the Conversion of the Jews is, I think, particularly entitled to our attention. The wretchedness and blindness of that ill-fated people call for the commiseration of every Christian mind; and I hope, at some future period, to solicit your support and assistance for this object, which I have much at heart.

Sir James concluded, with a warm appeal to the best feelings of the Meeting; and begged those who heard him to remember, that though their contributions, considering the limited means of the Island, might not amount to a great sum, yet, in the sight of God, the offerings of a willing mind compensated for their smallness.

The Chairman read a Note from the Rev. Thomas Grut, highly approving the object of the Meet-

April, 1817.

ing. The Rev. Thomas Brock, the Rev. W. Guille, the Rev. P. Filleul, addressed the Meeting; as did Mr. N. de Mouilpied, who has been for several years an active friend of the Society. Mr. de Mouilpied's Address was in French. That of Mr. Brock was such an able and eloquent assertion of the Society's claims to support on the Members of the Church, that we regret our limits will not allow us to insert it. The Meeting was so impressed by his speech, that it voted its thanks to the eloquent speaker.

The following Officers of the Association were appointed:

President,

Admiral Sir James Saumarez, Bart.

G. C. B. & K. S.

Treasurer,

J. Poore, Esq.

Secretary,

Rev. Thomas Brock.

FIRST ANNIVERSARY OF THE SHEFFIELD ASSOCIATION.

A very numerous and respectable Meeting of the Association was held in the National School Room, in Sheffield, on Monday the 17th of March; the Rev. Thomas Sutton, Vicar of Sheffield, in the Chair.

The Contributions of the Inhabitants of Sheffield have hitherto been collected by a Committee of Ladies, from whom a Report was read at the Meeting, congratulating the Association on their success in a season of urgent pecuniary distress; and anticipating "a considerable accession to the funds, when the removal of a temporary pressure shall have set at liberty the hand of benevolence, and when a different constitution of the Committee shall have given to their proceedings a character of

X

strength and authority to which they cannot now pretend.”

Whatever enlargement of constitution and of exertions may be in contemplation for a more promising period, we are sure that the Ladies, who have collected during the last year nearly 150*l.* for the Society, will always bear a most efficient part in these labours of Christian Charity.

Sermons were preached in behalf of the Society, by the Rev. M. Preston, the Rev. Thomas Cotterill, and the Rev. Philip Gell; and these Gentlemen, with the Rev. W. Spencer, the Rev. M. Camm, the Rev. George Harrison, Mr. John Dawson, and Mr. Rowland Hodgson, moved or seconded the various Resolutions at the Meeting, which were ably drawn up, and embraced the principal measures and plans of the Parent Society.

Mr. Cotterill, who is just settled in Sheffield, as Perpetual Curate of St. Paul’s Church, delivered a speech on this occasion, which has since been published. It is impossible for us to do justice, by a few extracts, to this forcible and eloquent appeal to every Member of the Established Church, both as a Christian and a Churchman, in behalf of the Society.

A passage or two will, however, convey an idea of the manner in which the subject is treated.

Protesting against that indifference to the state of the Heathen, which marks the infidelity of the heart, Mr. Cotterill says—

It is time, Sir, to overturn that system of specious charity, which is itself the basis of the most savage cruelty. That the Heathen are in no danger of perishing for lack of knowledge, and that no exertions are necessary in their behalf, may be a senti-

ment too fully in accordance with the liberal refinement of the age; but it is a sentiment for which no countenance is discovered in the Word of God: it is a sentiment which that Word uniformly proscribes. It is a paralysis of the soul; the offspring of infidelity; a pestilential vapour, exhaled from the hot-bed of sloth; the iron hand, that closes fast the door of mercy upon the Gentile World; the flood-gate, which Satan interposes to turn aside the current of Divine Love; the canker-worm, that gnaws at the root of Missionary Exertion; the vulture, that preys and fattens on the vitals of Christianity herself. Are there then no exceptions? Is there no Solon, no Seneca, no Plato, no wise man, as of old, among them, who, moving each in his respective orbit, illumines the region in which he revolves? Alas! ignorance is the characteristic feature of modern idolatry. *Darkness covereth the earth, and gross darkness the people.*

In refutation of an objection that there is no necessity for the Society, since there are others already in existence in the Church, the Speaker, after justly eulogizing the Societies for Propagating the Gospel, and for Promoting Christian Knowledge, in their several spheres of action, shews their inadequacy to the great share in Missions which devolves on the Church, and places the question in this striking point of view:—

Suppose the most sanguine expectations of this Society anticipated—suppose every thing done, which, without exhaustion of our own strength at home, could be done—the cry of distress would still be heard through the Gentile World, *Come over and help us: the labourers are few.*

Suppose a larger sacrifice made—suppose the Church to send forth her ten thousand Clergymen to the work—the same cry would be heard, *Come over and help us: the labourers are few.*

Suppose the whole number of our Dissenting Brethren to join the company of the Preachers; the cry would still be, *Come over and help us: the labourers are few.*

Suppose every man throughout the United Kingdom should become a Missionary; the cry would still be heard, *Come over and help us: the labourers are few.* With such a company, England might present herself at the feet of the Great Head of the Church, and adopt the language used in reference to the five barley loaves and the few small fishes, *What are these among so many?* At this moment, among the various orders of men employed in the cause of Missions, there is not one Missionary to a million of idolaters.

What then becomes of the argument of non-necessity? Is it not idle, is it not worse than idle, to talk of opposition, of rivalry, of collision? Is not the man who so talks like the madman, who *casteth around him fire-brands, and arrows, and death, and saith, Am I not in sport?* Thus to complain, in the present state of the Gentile World, sounds as absurdly in my ears as to complain of the fatal opposition of engines in a general conflagration; of the unseasonable influx of bread in the days of famine; of the dire effects of the sun's rays in the regions of the frigid zone; and of the danger of perishing by water in time of excessive drought. But thus to complain, I say, is worse than idle: and it behoves the opposers of Missionary Societies to consider, whether the language of Scripture may not be as applicable to them, as to those opposers of a similar kind, of whom it was originally affirmed: *They persecuted us: they please not God; and are contrary to all men; FORBIDDING US TO SPEAK TO THE GENTILES that they may be saved: to fill up their sin alway; for the wrath is come upon them to the uttermost!*

His conclusion is truly animated:—

The first-fruits are gathered into the garner; and nothing is wanting to secure the full crop but the labourer and the sickle. While the fields are already thus white unto the harvest, who shall not pray the Lord of the Harvest that he would send forth labourers into his harvest? And who shall not add exertion to his prayers? Who shall doubt but that this Society has been raised up by God himself, to co-operate with other kindred insti-

tutions in preparing his way before the face of all people? Shall not the rich throw into its treasury of their abundance, and the poor throw in of their poverty? O ye, whose pious hands have already been stretched forth in the promotion of this institution, let them not hang down, while such prospects are before you. And ye, whose hands have not yet been stretched forth in its behalf, stretch them forth in earnest this day. Can you really rejoice in anticipating the triumphs of the Son of God, while you refuse to swell the triumphs of a Society that is so rapidly urging onward the wheels of His chariot? Should we not all greatly delight to see England, elevated as she now is among surrounding nations, rising still higher in the scale of elevation, ascending even to heights from which she shall be able to behold her present glories enveloped in the shade beneath? Let her arise without delay, and gird herself for the consecrated battle: let her cause more nations to bow down to the sceptre of her love, than ever trembled at the rod of her indignation. Under the banner of the Cross let her go forth to a new and more honourable species of warfare, in which those who conquer and those who are conquered shall rejoice together; in which her only expeditions shall be expeditions of mercy; her only invasions, incursions on the territory of the Prince of Darkness; her only soldiers, Missionaries of the Christian Faith; and in which *the sword of the Spirit* shall be the only weapon that nation shall lift up against nation.

RETURN OF REV. DANIEL CORRIE TO INDIA.

AFTER a residence of nearly two years in his native country, with much advantage to his health, Mr. Corrie, with Mrs. Corrie and their infant daughter, embarked at Deal, on Monday, April 14th, on board the Carnatic East Indiaman, Captain John Blanshard, on his return to his labours as one of the Company's Chaplains on the Bengal Establishment.

Our pages have borne ample testimony to the great benefit to

the cause of Missions, which has resulted from Mr. Corrie's visit to this country. Though labouring under much weakness, the Members of the Society in and near the metropolis, and in several of the principal Associations in the country, have had the advantage of hearing from him the details of what had fallen under his own observation in India.

Beside his able assistance in London at the Sixteenth Anniversary of the Society, and various Sermons or Addresses in and near the metropolis, he attended Meetings, or preached Sermons, at Bedford, Birmingham, Bristol, Cambridge, Derby, Dewsbury, Gloucester, Grantham, Halifax, Hull, Leeds, Nottingham, Stamford, Worcester, and other places. He closed these public services by a Farewell Sermon at the Church of St. Mary Woolnoth, Lombard-Street, on Sunday evening, the 6th of April.

Those who heard the affecting statements and appeals of this distinguished and able advocate of Missions, will not soon forget what they heard. They will unite in prayers that his return to India may be greatly blessed; and will be encouraged to persevere with new ardour in the support of a cause, to promote which it pleases God to raise up such suitable instruments.

We have derived, also, from Mr. Corrie far more clear and distinct ideas, than we could otherwise have had, of the actual state of things in India. In proof of this we need but refer to the remarks on India which occur in various parts of our Volume for 1816.

We are happy to add, that Mr. Corrie has favoured us with ma-

terials for further communications respecting the state of the Heathen in India; and we are persuaded, if his life be spared, that he will continually supply us with the means of bringing this subject home to the hearts of our Readers. For, while Mr. Corrie's visit to his native shores has been the occasion of diffusing information and awakening interest very widely in behalf of Missions to India, we know, from his own repeated assurances, that he carries back to the scene of his labours a deeper impression than ever of the necessity and importance of patient and unwearied exertions to bring the multitudes of India to Christ.

In the beginning of his own labours for the good of the Heathen who surrounded him, he had to support them at a great expense out of his own funds; and to bear up, in faith, not only under the usual difficulties of the Missionary in a relaxing climate, but against the discouragements which arose from the indifference or hostility of some of his own countrymen, and, what was still more affecting, from the hopelessness of even good men with respect to any successful result of his labours. The continued sight of multitudes of deluded Heathen, zealously pursuing their various idle and ridiculous ceremonies—the obstacles presented to Christian efforts by their prejudices, their conceit, their subtlety, their duplicity, and their worldly-mindedness—the disappointments which often follow hopeful beginnings—the habits of thinking, and the course of life, in the great mass of European Residents—all this requires, in a Christian, such a realizing power of faith, and that in a climate

which unnerves and debilitates his body, that we cannot but adore the Giver of all Grace when He endues any of His servants with such a measure of that Divine Blessing as enables them to rise above these circumstances.

Mr. Corrie returns to India, fortified and invigorated by what he has witnessed here. And we cannot but confidently hope and expect, that his report of these things will have great influence on Christians in India, to induce them to second our wishes and exertions with renewed zeal. He will tell them that thousands here hang on the lips of him who reports the miserable condition of the Heathen, and who pleads their cause. He will tell them that thousands, and even tens of thousands of Christians in our Church, are here praying for India, and giving whether of their abundance or of their poverty, and are looking with longing eyes for the enlightening and conversion of its countless multitudes.

If then the scenes which surround our Christian Friends in India, and the climate, and the circumstances in which they are placed, have a continual tendency to dishearten them, and to weaken their hopes and their efforts, yet they will doubtless take courage, and employ, with unwearied patience, every talent for the advancing of Christ's Kingdom. Their plans and efforts will be supported by much love, by many prayers, and by strong faith here; and what enemies will not these, in the strength of our Saviour, conquer and destroy? Satan is malicious and subtle; and he has his habitation among the tombs of the Heathen: but he trembles for

his empire! Let us not be ignorant of his devices, nor fear his power!

DEPARTURE OF MISSIONARIES TO INDIA.

The Rev. Bernard Schmid, and the Rev. Deocar Schmid, two Lutheran Clergymen, brothers, who were educated in the University of Jena, have been preparing for some time in this country, to proceed to India as Missionaries under the Society. Their knowledge of language, particularly Mr. Bernard Schmid's, with whom they have been a favourite study, is extensive.

Mr. Deocar Schmid was united in marriage, by the Secretary, on the 14th day of March, at St. Bride's Church, to Miss Rönneberg, of the Savoy; who, from her early attention to the poor children of her native town, Bremen, and from her engagements since she has been in this country, is well qualified to aid the Society's Plans of Education in India.

Mr. John Adlington, a young man born in the West Indies, but whose father died in India, accompanied Mr. Corrie on his voyage to England. He has diligently improved his mind by study in this country, with a view to the Ministry: but, as he is too young for Holy Orders, though otherwise qualified, he returns to India, in order to improve, for the benefit of the young, those years which must yet pass before he can be admitted to the exercise of the Ministry.

The Court of Directors of the East-India Company having been pleased to grant their Licence for these persons to proceed to Calcutta, the Committee were rejoiced in the opportunity of pro-

curing a passage for them in the Carnatic with Mr. and Mrs. Corrie.

A Special Meeting of the Committee was held on the occasion of their departure, at the Society's House, on Saturday the 5th of April, the Rev. Daniel Wilson in the Chair; when the Instructions of the Committee were delivered to them by the Secretary; to which Instructions Messrs. Bernard and Deocar Schmid and Mr. Adlington severally replied, expressing their devotedness to the great work in which they were engaged, and their humble reliance on Divine Aid. The Rev. Dr. Steinkopff, the Rev. Daniel Corrie, and the Chairman, affectionately addressed the Missionaries; and the Meeting was closed,

by the Chairman commending them, in prayer, to the mercy and blessing of their Heavenly Master.

They left London, on Friday the 11th of April, and embarked at Deal, on Monday the 14th. Letters have been received from them dated the day following, when they were proceeding down the Channel with a fair wind.

A detachment of soldiers, with upwards of forty passengers, and the ship's crew, amounting together to about 220 persons, will derive, we trust, much benefit, by the divine blessing, on the labours among them of -Mr. Corrie and the Missionaries. They have been well furnished, by the kindness of different Societies, with the Scriptures and other books, for the use of those who sail with them.

Foreign Intelligence.

BASLE.

BASLE INSTITUTION.

IN the Number for July, we informed our Readers of the establishment of a Missionary Seminary at Basle; and they will have seen, in that for September, some account of its Quarterly Missionary Magazine.

The Government at Basle, being fully apprised of the design and objects of the Seminary, have granted to it their patronage, and have given it the name of the Basle Institution. They have also confirmed the Rev. Mr. Blumhardt in the office of Inspector, to which he had been appointed, and have given him the freedom of the Canton; entirely approving the plans and objects of the Institution.

Thus encouraged and strength-

ened, the friends of the undertaking entered on their labours.

A few Extracts of Letters from Mr. Blumhardt, will put our Readers in possession of the state and prospects of the Institution.

Our Institution begins to gain more and more the favour of the public; and has obtained friends of whom we should never have had an idea. In our last meeting, we received from an unknown hand a benefaction of fifty louis-d'ors. I am more and more convinced, that, on the whole of the Continent, there is not a town better situated for such an Institution than Basle; and that we have more means to promote it, than we at first could possibly imagine. Thus the mercy of the Lord conducts and teaches us, even in our deep-felt poverty, not to despair of the power and love of our True Shepherd. We are under no apprehension of not being able to provide situations for our pupils when their education is finished. The Lord

signally favours his holy work, and opens ways and means to support and enlarge our undertaking. He is our forerunner, and will certainly draw his servants after him.

We stated before, that the Church Missionary Society had granted the sum of 100*l.* toward the establishment of the Seminary. On this subject Mr. Blumhardt writes—

The rich present of 100*l.* which the Church Missionary Society has made to us, to assist us in the commencement of our arduous undertaking, has given inexpressible pleasure to the Members of our Committee, and greatly promoted their confidence in God. Be so good as to thank the Society in our name, in the most impressive manner. Our Saviour has not yet put our faith to scorn, of which your Letter is a sufficient proof.

The translation of "The Spirit of British Missions" is in the press.

This work, in German, has just appeared; and a copy of it has been sent to the Church Missionary Society.

On the state of the Seminary, Mr. Blumhardt writes—

Our Missionary Seminary prospers far beyond our most sanguine expectations. Since the commencement of the Institution not a day has passed without the evident blessing of God; and we can prove incontrovertibly, from daily experience, that the proper time is now arrived. Our receipts, with the generous assistance from England, amount at present to 14,000 Swiss francs; which has enabled us, in the space of six months, not only to pay off 8000 Swiss francs in part of the purchase money for our very commodious Missionary House, but also to admit eight youths into it, and to make proper arrangements for their being lodged, boarded, and instructed. *This is the Lord's doing, and it is marvellous in our eyes.*

That this should take place in these times, is most astonishing; as, for a century back, there has not been such distress as at present; and, excepting the time of the Thirty Years'

War, provisions have never been higher in Germany or Switzerland, or more persons out of employ, than at present. Many, who cannot spare money on account of their own wants and those of their famishing neighbours, bring forth their gold rings and jewels; and, in the true spirit of genuine Christianity, make an offering of these to the cause of the Lord.

As we have now room for fifteen pupils, and have adopted the best method for their instruction, we are endeavouring to establish Associations, which will engage to pay annually a sufficient sum of money for the board of one or two Missionaries, and thus unite them with us in the same cause. Our friends in Rotterdam have subscribed for the maintenance of two; and promise, after their education is finished, to take them into their service.

The Lectures which they have heard during this last half year have been as follows:

1. Ecclesiastical History, and Biblical Geography.
2. English Language.
3. German, comprehending Composition.
4. Arithmetic.
5. Drawing, particularly with regard to Agricultural and Architectural Designs.
6. Vocal Music. Beside which, one is instructed in printing; another learns carpenter's business; a third, that of a wheelwright and cabinet-maker; a fourth, that of a tailor and locksmith. A true Christian spirit prevails among the pupils, manifesting itself in their love toward one another, and in their sincere attachment to the cause in which they are engaged. I feel quite happy in the midst of them, and you would have great pleasure in spending an hour in their company.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

JOURNAL OF THE ASSISTANT SECRETARY.

(Continued from p. 112.).

At Baskia—

April 4, 1816. *Thursday*.—I selected, with Mr. Renner's assistance, nine of the elder Boys who had been longest in the School, and four of the Girls, to converse with them on the Lord's Supper. I thought it better not to take any under fifteen. Having,

when that age myself, found the benefit of receiving the Lord's Supper, (though I did it in much ignorance), I cannot but hope that this season may be profitable to them. I went through the questions and answers in the Catechism on the subject, and explained them. I then told them that they should each do what seemed right to their own minds. It was a privilege and a command of Christ, and they were now come to years when I thought it right to bring it before them. I then prayed with and for them.

In the Family-worship, I explained *Forgive us our trespasses, &c.* We sang Bishop Kenn's Evening Hymn, which I had given the Boys to learn.

After Worship, seeing a light in the town, we went to ascertain what was the matter. They were burning some country pots of earthenware. In the same yard were some children who had been circumcised, according to general custom here. They came out from their huts naked, to dance and make ridiculous antics, as is usual, by moon-light. It was a striking contrast to the peaceful scene of Christian Worship, which we had just left.

April 6, 1816. *Saturday*.—We had a heavy shower of rain, with much thunder and lightning, for about three hours, this morning. The rain came into the Church, in which we have usually met; and we had Worship in the Piazza of the house.

I examined the Boys, and then distributed prizes among them. It would have pleased their English friends to see the joy that was expressed in each countenance. Handkerchiefs went off first, and then knives.

I afterward examined one class of Girls, but was interrupted by the arrival of Mr. Fernandez.

The afternoon has passed with him in general conversation. He came too late to hold a Palaver Meeting this day, and it is necessarily put off till Monday.

Mr. Fernandez seemed struck with the idea of English Children contributing to maintain these Schools.

The Foulahs, who had been very troublesome to Mongè Backe (being near four hundred in number), when they heard of the arrival of Mr. Fernandez, hastily got together their effects, and marched off in much alarm.

His coming to Bashia to attend the Palaver Meeting is an act of great kindness. He has not been here for sixteen years, though he was at Canoffee once a few years since.

April 7. *Sunday*.—Mr. Renner explained, at Family-Prayer, *There is none other name, &c.* I preached from Acts xxvi. 18. and the head Grumetta interpreted. He made some egregious mistakes, as Mr. Fernandez informed me. "A change of mind," he called, in Susoo, "chaining the mind."—"Two classes of men," he called, in Susoo, "two glasses."—"For ever," he could not explain.—"Written in a book," he said, "written with the foot." This made some confusion; but the man will improve, and it appears better to do the thing imperfectly, than not at all.

I have already seen the good effects of this practice. A Susoo Man, who came from a neighbouring town, told me, through Mr. Fernandez, "Your words live in my heart. You told us, God came from Heaven into White Man's country, and now he would come to us. Stephen," meaning the interpreter, "made us know it."

Having heard from several quarters of the favourable disposition of Mr. John Pearce, on the Rio Nunis, toward the Mission, I wrote to him on the subject of a Settlement on that river; but he was not immediately able to answer my inquiries respecting the countenance toward it of the Headmen.

So far as the Gospel has been preached to the Susoo People, it has, doubtless, had its full effect. I trust many of the children's hearts are broken, contrite, humbled for sin, and looking to Christ for salvation.

Palaver Meeting at Lissa—

April 8. *Monday*.—About one o'clock I was called to attend the Palaver at Lissa, which is Mongè Backe's Town.

It was well for our cause, that Mr. Fernandez was there, and we may mark the Providence of God in inclining him to attend. He had prepared the way for us, and yet there was abundant difficulty.

We went "to pay service," as it is called, to the king; and then the people came together. There might be one hundred and fifty or more,

seated under the Piazzas of the different houses, and on mats on the ground near Mongè Backe. Anyone is allowed to be present, and to speak, at these meetings; though only one speaks at a time. It was a singular and interesting scene, to see so many Black Heathen People gathered together.

One then rose, and spoke in Susoo at some length. I was informed, that the object of his address was, that I was to say what I wished before them, and they were ready to hear.

I then made an Address somewhat as follows:—

I told them I came from England to visit our Missionaries; and to talk with the Headmen about them, and about the objects which the good men who supported them had in view.

And, first, I would tell them why we had done what we had done. I need not tell them that there were good White Men in England. They knew it. They had seen it in the country. Good White Men might be known by their attention to a Book, which they know was written by the direction of God. That Book tells them, how the world was made—how men sinned against God—how their sins may be forgiven—and what they must do to please God. I then went through some plain principles, precepts, and hopes of the Christian Religion; and, among others, the command of Christ, to go into all the world, and to preach the Gospel to every creature.

Good men then feel constrained by this command, as well as by the good which their Religion gives them, to come and teach the Susoos.

“This alone,” I said, “has caused us to be at such expense, in building Settlements, and in taking care of your dear children. And here I cannot but say something about these children—I have talked with them all, and I think our hopes will not be disappointed with respect to many of them. I think they will be a blessing to the Susoos and to Africa.

“But I find it has been mistaken who sent out Missionaries here: and I must tell you, that it was not the Headmen of Sierra Leone, nor of England, but good men in England, who fear God and desire to do you good. I know this, because I live in England, and have myself helped to sup-

April, 1817.

port our Missionaries. You must know this.—Have not our Missionaries paid for all that was sold to them? Have they not taken great pains in teaching the children?—What harm have they done? They have lived here many years now, without getting any money by you.

“Now I will tell you what further we wish to be done.

“You know how Bashia has been troubled with fires—I do not blame any one here. I do not and will not believe that you did it; but I think it right that Bashia should be given up. Mr. Wenzel is wanted at Sierra Leone, and Mr. Renner must take Canoffee. We wish more land for this purpose—land up to Kacara—not now; but when we want to use it, can we have it? Our boys grow up, and must have places to live in. This is one thing that we want.

“Another thing we want also—That our Missionaries should have full liberty, without expense, to come into your towns, when they find it convenient; and to teach those, who like to hear them, the same things that they have taught already to your Children. “I am sure these things will be for your good.”

This was the substance of what I spoke. There was some difficulty in interpreting. First Stephen tried; then Richard Wilkinson; and, at last, Mr. Fernandez undertook it.

According to the custom, I did not address this to Mongè Backe, but to the person who opened the Meeting, and he to another, and so it came to Mongè Backe. He made a long reply. The substance of which, after he had finished, was communicated by Mr. Fernandez. Its purport was, that the Missionaries professed to do good to the country; and yet they gave them no guns nor powder to help them against their enemies, the Foulahs; and they do not make trade, nor do good to the country.

What a display of those feelings, which, as might indeed be expected, at present fill their minds! Not a word of all that respected the instruction and improvement of the soul!

I then stated expressly, that our object was not to help them to fight against their enemies, nor to make trade with them, further than that we

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would always pay for what we wanted. Our Missionaries were sent to teach them White Man's Book, that they might be happy here and after death. They quite mistook, if they supposed that we had any other object in view.

A man then started up, and made a long speech against the Missionaries; the substance of which was much like the former—that they did no good—gave no rice to the poor—and did not provide guns for them against their enemies.

I asked him to name any instance in which they had done wrong. He said, that they did not pay proper respect to their landlord. (I found afterward that this, probably, alluded to the present that had been sent to Mr. Fernandez by the Society, while none had been given to M. Backe). I then referred this charge to M. Backe, and he would not support it.

I believe Richard Wilkinson was accused of spreading evil reports against the Missionaries. He then rose and made a long address in Susoo, speaking some things which were, as I afterward learned, much calculated to excite the people against the Missionaries. The heart of this ungrateful youth seems full of rancour against his best friends. I had not to answer his charges, as Mr. Fernandez did this as he made them.

At length Mongè Backe said, we might have more land if we wanted it. No one made any opposition to preaching in the towns; and it was understood that this would take place in future.

The Meeting lasted about four hours; and would probably have lasted as many days, had not Mr. Fernandez been present.

Mr. Wenzel was asked if Mr. Renner was not "making yamfa," that is, acting deceitfully, in getting Mr. Wenzel away to Sierra Leone. He stated, that the Society wished the Missionaries now to go and preach in the towns, and he could not do that on account of his weakness; and therefore it was his own wish to go to Sierra Leone. Had he not stated this, there would have been a new Palaver on this subject.

This Meeting has strikingly shewn the state of these poor Heathens. Idle tales against the Missionaries, which relate to any thing that seems to affect their temporal interest,

are listened to with eagerness; while the evidence of facts for years, as to the conduct of those who are spending their lives in promoting their highest advantage and happiness, is disregarded. Perhaps all this was to be expected, considering the influence of the Slave Traders who have lived here, and the darkness of superstition in which they are enveloped.

They said, in the course of the Meeting, "We do not object to White Men having a place to sit down in our Country; but they must not say, 'The Country is sold to us: we have bought the land.'" This charge had been brought against the Missionaries, but could not be supported.

Brother Renner was told, that he must not bring Bashia fashions to Canoffee: he must leave them at Bashia. The fickleness of this people is remarkable. Once Wenzel was not approved: now he is going, they praise him. Renner said, "I take Bashia fashion to Canoffee. Such as I was at Bashia, such I will be at Canoffee. If a poor man come hungry, I give him rice. If a man come to trade, if I want, I will buy it: if I do not want, I do not buy: if he is saucy, I will send him away." This firm reply silenced that objection.

Mr. Fernandez was the life of the Meeting—answering every objection for us, generally without translating it, and often stopping it, by the boldness and energy of his manner and expressions.

I can only give a general outline; much of what passed being unintelligible to me. I see, however, that a Palaver Meeting is not a suitable occasion for preaching the Gospel.

The description of the above Meeting will strikingly shew the character of the Susoos, and the difficulties of our Missionaries in labouring among them.

Mr. Fernandez remained all night with the Headmen of Lissa, endeavouring to set before them their true interest; and his efforts seemed to have some success.

Stay at Canoffee—

April 9, 1816. *Tuesday.*—Mr. Fernandez returned from Lissa this morning. He had, he said, to continue the Palaver until four o'clock this morning. They cast in his teeth the present which he had received; and

stated that it was that which made him so active in defending the Missionaries. They did good to him at a distance; and did none to their own king and landlord at home. Beside, Mr. Wenzel had made no large present for rent and protection whilst at Canoffee. They came at last to this conclusion, that seventy bars must be paid to Mongè Backe before Mr. Wenzel went away. They had large presents from the Slave Traders who lived among them; and they, therefore, expected presents from the Missionaries. There used to be six Factories between Kacara and Bashia, and several immediately below. At these, the Natives received a supply of all their wants, for the Slaves which they sold. Now this resource is taken away, the Headmen are poverty-struck, and the Missionaries are their only resource. They are what might be expected, under these circumstances. What an instance will it be, of the power of the Gospel, when they are raised from this state!

I asked Mr. Fernandez if he could give me a list of Towns in his country, where Missionaries might sit down to instruct his people under his own protection, without having Settlements. He named Benna, Yonia, Kanya, Yonkea, and Bramia. The size of the towns is in the order in which they are named, the largest first. He should prefer Englishmen, and should wish to have one Settlement with Children. They might be perfectly secure in his territories, and teach all the people who would hear them. He said he thought, himself, of building a Church at Bramia, like that at Canoffee.

The Natives are continually coming with rice, fowls, plantains, and other produce, to sell.

I saw one with a Gregree about his neck, and asked him what it was good for: he said, "for nothing." I asked him, "Why then wear it?"—"For ornament."—"It looks dirty: throw it away."—He said, "No! it is good for shot."—I said, "Let me fire at it: hang it up on a tree."—He seemed ashamed, and refused. I then said, "That is nothing to trust to—it do no good at all—God made heaven and earth—trust in him: pray to him—he will hear you, and do you

good." He turned away, and said, "I come to trade, and not to talk."

In the afternoon I walked with Mr. Wilhelm to Kacara, a small village about a mile from Canoffee. We there saw Mr. Fantimani, and conversed with him. He has been talked to by Greig, Brunton, and our Missionaries, and knows something of English. We told him, our Missionaries now intended to go from place to place, to preach to the people; and then Wilhelm spoke to him, in a plain and simple way, on the value of the soul, and the importance of eternity. He approved of what was said; as they do in general, and then disregard it all.

We met with several things which they call Satyka (sacrifices). They were pieces of stone, wrapped round with thread, and laid near the path. These are offerings to a spirit, which is supposed to visit there.

April 10, 1816. *Wednesday*.—Mongè Backe came about breakfast-time, for his seventy bars. I thought it a good opportunity of declaring to him, that, just as he treated our Missionaries, so should we act. If they could not live quietly, without being troubled with fires and continual demands for presents, the patience of their good friends in England would be wearied out, and they would all be removed to Sierra Leone. They came here only to do good, by teaching those things, which would make people happy in this life and the next.

He said, they must do good by telling the men-of-war to stay away, and selling guns and powder to help them. I told him we had nothing to do with the men-of-war, and could not prevent them from coming; and I must again tell him, that we did not come to trade, but to teach White Man's Book.

I told him, that, as a proof we only wished to do them good by teaching them in their own Towns, I had agreed to give the seventy bars.

He said, "I love the White People Missionaries, and have never done them harm, but defended them as well as I could." I believe he has sometimes strenuously defended them.

He then said that it had been settled in the Meeting what the Missionaries might do as to teaching, and he did not wish to talk more upon it. He came about the seventy bars.

Displeasure and vexation are ready to rise in the mind, when we witness this state of feeling; but the love of Christ tells us, that we ought the more to pity this people. Much firmness, however, and wisdom, will be still needful in dealing with them, to resist that encroaching spirit which they manifest.

Before dinner, the elder Boys came from Bashia. I set them to read the first and second part of Mr. Wilson's Address on the Lord's Supper, explaining what appeared difficult.

I then took a walk with Mr. Wilhelm to Sumbia, a village about a mile and a half distant. It consists only of a few houses; but about ten or twelve persons soon gathered round us, and seemed glad to see us. I told them Mr. Wilhelm would come frequently in the friendly way in which we now came, and talk with them the same things that we taught their children. They said they were glad to hear it, and should be happy to see him; and that they had heard about it at the Meeting. They seemed very friendly.

One of the men rather gave us a Sermon, telling us money was nothing; but, if we learnt to please God, he would bless us, and give us money. He had a Child at the School. They told us that the people had thought of sending all the Missionaries away; but they had been convinced at the Meeting that we meant only good. He then repeated part of my address at the Meeting, about honouring our father and mother and obeying our superiors, and said I was very good. I told him I was glad to hear him talk so, and hoped he would attend to what my friend would speak to him; and he would shew him the way to please God, and go to heaven.

I was as much pleased and encouraged by this communication, as I had been discouraged by that with Mongè Backe.

An alligator this day seized and carried away one of the goats belonging to the Settlement. The alligators are very troublesome; but God has hitherto protected the Children. One of the Girls narrowly escaped once. Her head and neck, I was informed, were in the jaws of the destructive animal, when it was frightened by the screams of the Children.

I again conversed with the dear Bashia Boys, in the evening, on the Lord's Supper.

I had a great desire to fix a yearly sum for rent, with the Chiefs, in lieu of presents; but there is much doubt whether they would not come just the same for presents, and expect the rent also. The presents, on the whole, are lower than taxes and rent would be, under any civilized Government.

April 11, 1816. *Thursday*.—This morning I examined the Children at this Settlement. They are not so forward as the Bashia Children, but perhaps nearly as forward as those who have been an equal time at Bashia. It is a laborious task, to go through each class, and then each individual separately; but I believe and hope, that it may fully answer; and, perhaps, make an abiding impression on some of the Children.

In the afternoon I walked to Jesulu, Mongè Tomba's Town. He has the character of a plain-dealing man. He was not well, or he would have come to the Meeting. His Town is about two miles from Canoffee, on very high ground. We had an extensive view as we ascended the hill. The general appearance of the country was hilly and bushy. The Rio Pongas could be seen, winding at a considerable distance. The grass grew in some places to an amazing height; I think nearly three times my height. They were cutting it down, and use cutlasses for this purpose.

Jesulu, like most Native Towns, is surrounded with thick bushes. Into these the inhabitants used to run on the approach of their enemies, in the time of the Slave Trade, when they were afraid of being captured. It was their only resource—their fortification. Jesulu seems a larger town than most I have seen. It appeared full as large as Kapparoo.

After the usual compliments had passed, and I had told Mongè Tomba that I had come from England to see our Missionaries and talk to the Headmen, I stated to him, that we now intended that our Missionaries should come about once a week, and talk with the people the same things as we taught the Children at the Settlements; and I hoped they would hear them attentively, and receive

them kindly. He answered, "I am glad to hear it." I gave him a present, at which he seemed much pleased. He then said, he would take care to call the people together to hear Mr. Wilhelm; and he bid me ask Mr. Renner, whether he had not sent back any bullocks or other things that had strayed, or redeemed children who had run away. It appears he had done this; and I thanked him for his attention to them. I then assured him we were at great expense with maintaining our Missionaries; only for their good, and because we hoped to please God by it. Mr. Wilhelm said, "Perhaps you will not understand, at the first or second time, the good that what I shall say may do you; but if you continue to hear attentively, one and another will begin to see that they are things of great importance." They expressed a willingness to hear. As it was getting late, I thought it better to leave matters in this state.

When I returned I got the dear Bashia Boys together, to talk to them on the Lord's Supper.

In preaching the Gospel, it appears desirable to take a few of the younger Boys, who can sing well; and to begin by singing a Susoo Psalm or Hymn; then preach; and, if practicable, conclude with a Susoo Prayer.

I view the Mission at different times in very different lights. Sometimes there appears reason to hope every thing; at other times things appear more gloomy. I am reminded of that text, *Zech. xiv. 6, 7. And it shall come to pass in that day, that the light shall not be clear, nor dark, &c.*

April 12, 1816. *Good Friday.*—The consideration of so many Christians throughout the World meeting this day to commemorate the dying love of our Crucified Lord, was very refreshing. When shall all that bear His Name be crucified to the world, dead to its honours and comforts, and spending their strength for him!

April 13. *Saturday.*—At breakfast time, about twenty Natives came for small trade—some bringing chickens, others bees'-wax, ropes, palm oil, mats, country cloth, &c. Frequently, numbers attend in this way. It is desirable to give them Religious Instruction. They come chiefly from

Kacara, Jesulu, and the neighbouring villages. I talked with some of them.

One had many Gregrees about his head. He said they were good to keep harm from his head. I asked, "How can they do it? if any thing falls on your head, they will not stop it. A sword may hit your head, or a bullet go through, in spite of all your Gregrees." He said, "It is country-fashion—White Man his way—Black Man his way." I told him, "One God made Black Man and White Man, and there is but one way to please him." He said, "Yes; that true!" I said, "We come into this Country to teach it. We have taught it to the Children, and we now want to teach it to all Black Men. Mr. Wilhelm will come to your Towns to talk about it; and do you come to-morrow, and you may hear it here." He said, "We do not know God—White Man know God; and we be glad to hear it."

I told another, of our teaching good words on Sundays. He lived near, and might always come on Sundays, when he heard the bell toll. He said he had heard, but thought the Palaver would come and catch him, (i. e. he would get blamed); I said, "O no! come as much as you please, and they will always be glad to see you." He said he would, and kept his promise on the following Sunday.

It must be observed, that many promise and speak fair, but are backward in keeping their promise. They speak things which they think will please you, but do not what they say.

Conversation with the Elder Boys in preparation for the Lord's Supper—

I then called the Boys together, to converse with them, for the last time, on the subject of the Lord's Supper.

Those whom I admitted, stated, in answer to questions which I proposed to each, separately and by himself, that they wished to go to the Sacrament—"Why?"—"Because it is Christ's command." "What do you feel about your sins?"—"Sorry for them." "How shall you come to the Lord's Table?"—"As a Sinner." "What do the bread and wine represent?"—"The body and blood of Christ." "Why do you eat or drink them?"—"In remembrance of his death." "Have you examined yourself?"—Four said,

"Yes"—others, "No." "Do you really resolve to strive against every sin?"—"Yes," after a pause, from most. "On what are you depending for forgiveness of your sins?"—Three said, "On Jesus!" the others said, "On prayer;" but, afterward, "On Jesus!" Have you ill will against any one, or any one against you?"—Two stated instances: others said, at once, "No." Some answered these questions more readily and directly than others.

When I asked one, "Have you any thing particular that you would wish to say?" He answered, "I have nothing particular to say; but I see if I take the Lord's Supper that I must mind my heart." I told him that was his great work.

When I asked another, what he thought about his sins, he said, "All the week long my conscience has been so troubling me for my sins! I have nothing in my mind but to pray to God to forgive my sins."

When I asked another if he was in charity with every one, he said, "I have forgiven all; but I am afraid — has not forgiven me." He then told me the particulars of the quarrel, when it appeared that his offending was accidental.

I asked another, if any thing particular was in his mind; he answered, "I should like to pray more to God."

One, at first, said, that he should go as righteous: probably meaning, that he should do right in going; for when I examined him further, he said, "I have done plenty wrong, Sir."

April 14, 1816. *Sunday*.—This has been an interesting and important day for the dear elder Children at Bashia.

Soon after ten o'clock the Bashia Children came. Before Service I called the whole thirteen, with whom I had talked on the subject, into my bedroom, and told them, that there were several good children among them, whom I thought it better not to admit, because they did not fully understand the nature of the ordinance, or were not in a suitable disposition. By the time the Lord's Supper would be again administered, they would know more about it, and might be fully prepared to be admitted to it.

The Church was quite filled with Children, Grumettas, and some Natives. They seemed attentive whilst I

explained the doctrine of the Resurrection of Christ, and the benefits which Believers obtain thereby.

I afterward administered the Lord's Supper to Mr. and Mrs. Renner, Mr. and Mrs. Wenzel, Mr. and Mrs. Wilhelm, Mr. Harrison—Stephen Caulker, Jacob Renner, Simeon Wilhelm, Geo. Lancaster, William Butscher, and Jane Welsh. It was truly pleasing to see the Children receive it with a serious and humble spirit; and I pray and hope, that their souls may be strengthened by it.

The Natives, and the other Children, stayed during the Communion Service.

I asked him who came according to his promise, if he understood any thing; he said he did a little—it was very good.

In the afternoon Brother Wenzel preached a Farewell Sermon, from 2 Tim. ii. 8.

After we returned, I assembled the Children who had received the Lord's Supper, in order to give them suitable counsel and admonitions. I reminded them, that now the eyes of others would be upon them; that they would disappoint our hopes and incur great guilt, if they walked inconsistently with a Christian profession. I then said, "I will give you two directions:—Be regular in private prayer, morning and evening—and read your Bible daily." I then enlarged on these duties, and prayed with them.

An affecting incident, which took place among the Children, will awaken hope respecting them.

The elder Boys often choose and repeat the Psalm which is to be sung in Family-worship. One of the Boys having behaved perversely was reproved by Mr. Renner, who told him the evil and danger of sin. The Boy seemed much affected by the admonition. It was his turn to choose the Psalm, on the evening of the day in which he had been reproved. He chose the Fifty-first Psalm, beginning, "Have pity, Lord! O Lord, forgive! Let a repenting rebel live!"—

He repeated it evidently under great depression, till he came to these words—

"Tho' sudden vengeance seize my breath." The poor lad here paused—he could go no farther—he burst into tears—

the whole School sympathized with him, and were evidently deeply affected. We know who has said, *A broken and contrite heart, O God, thou wilt not despise.*

April 15, 1816. *Monday.*—It was thought expedient, that I should leave Mr. Renner and Mr. Wilhelm in Mongè Backe's hands, and give him a present according to country-fashion. I went up to Lissa this morning for that purpose.

I told him I was now going to England, and was come to take leave of him.

He said he took it kind. He wished we would send more goods to Mr. Renner, that when people came to him with country produce, he might not have to turn them back for want of goods.

I again endeavoured to impress it on his mind, that we dwelt among them not for trade, but to teach what we knew would be for their good. He must have seen that God had blessed White Men with a knowledge of many things, of which Black Men knew nothing; and, among other things, God had given them His Word, to shew them the way to be happy here and after death. I then said, "We send our Missionaries only to teach you and your Children this Book, because God has commanded us to do so: what things the Missionaries buy are only what they want to live upon. I hope you will do them good; i. e. protect them."

He then told me he had done so. White Men and Black Men had all said Missionaries made yamfa (acted deceitfully), and brought men-of-war to burn the Factories; but he did not think it. He told them, "If so, why do you give them your children?" Thus he had been their friend. He seemed gratified with his present; and told me, that Mr. Renner had said he had friends behind who supported him; and he found Mr. Renner's words good and true by my coming.

I then said, "We told you that Mr. Renner and Mr. Wilhelm would come to teach you White Man's Book—the same thing that we teach the Children. Now I have to say—Mr. Renner will come as soon as he can get time. Will you like that he should come and teach you once a week?" He said, "Yes: only I do not say

that I will like all he says."—"No," I replied: "I do not expect you to promise that; only hear, for some time. You may not like it at first, or see that it is good; but I think one and another will, in time, find that it is good for them. I assure you, that if you receive his words, I know that it will make you happy here and for ever." He asked if I should see him again. I said, most likely never in this world; but, if he attended to and received Mr. Renner's words, we should meet in heaven. He said, "God bless you, and bring you safe home!"

There are said to be ten or twelve Natives who are entitled Mongè, because they possess Slaves. There are others who are freemen; and others, runaway Slaves, who are protected. Those who can maintain them have more wives than one. Brother Renner says, that if any are truly converted to the Faith, it is not likely that they would be allowed to settle near Cannonfee. His idea is, that if any considerable number should be brought to see the importance of Christianity, they would adopt it nationally as their religion, and build Prayer-Houses as the Mahomedans do; at which places it would be easy for the Missionaries to assemble the people frequently together.

In the evening, we took a walk. The Boys carried us over the brook, and we came to the Mandingo Town. Two Mandingo Men, one after the other, came to meet us, with their beads in their hands. I talked a good deal with them, through one of the Boys. I asked, "What are those beads good for?"—"To pray with to God." I replied, "God looks at what our heart asks. He is a spirit, and we must worship him in spirit and in truth." One said, "Our book and your book the same."—"No," I said, "it is not so: our book long before yours. I will tell you what a Mandingo Man said to me the other day: 'My book lets me get money by lies.'" He then burst into a laugh, but did not deny it. I continued: "Our book says, Liars go to hell; and I am sure our book says true. Would not you like to have it in Arabic?" He said, he should. I told him I would think of it, whether I could spare one for him.

Set out on the Return to Sierra Leone—

April 16, 1816. *Tuesday.*—Having now, in some measure, gone through my work at the Settlements, we met in order finally to commit one another in prayer to God. The Missionaries, Renner, Nyländer, Wenzel, and Wilhelm, with Mr. Harrison, and their Wives, met me for that purpose this morning. We knelt together before the Throne of Grace, and found it good to pour out our hearts before our God! May it, indeed, please the Father of Mercies, ever to unite these his servants together, in entire devotedness to his work!

I felt pain in leaving the Children. The Boys and Girls crowded round us, and several asked to go with me. They kept their eyes fixed on the boat till we were out of sight. Mrs. Renner and Mr. Harrison accompanied us to the ship, which lay in the river many miles below Bashia.

About eight o'clock I got our large family together to worship—the sky our canopy, and the deck our prayer-house. Mrs. Wilhelm, Mrs. Wenzel, and the Girls, had possession of the cabin; and we slept in the hold, on trunks and casks, amidst innumerable cockroaches; having with us William Wilberforce, Wm. Marsh, Basil Woodd, and other Boys. They often brought pleasant recollections to me of the honoured men whose names they bear.

April 17. *Wednesday.*—We are now at anchor near the sand-bar, waiting for the tide or wind.

We assembled about seven o'clock for prayer, when I explained the Parable of the Marriage Supper. We first sang; and the Children enable us to have a full chorus. Altogether we are thirty-three in number.

What a comfort it is that the Saviour is ever present, and to be found of them that seek him! I am sometimes disposed to use Goldsmith's lines, in this view:—

“Where'er I roam, whatever realms I see,
My heart, untravell'd, fondly turns to thee—
Still to my [Saviour] turns!”

We went on shore to visit Debora, a small Bagoë Town. I have never been in a place where I saw so many marks of superstition—Devil's houses,

as usual; but a superabundance of Gregrees on every house; and several images of Devils, to which they offer sacrifices. The people were very kind. A man went up the palm-tree to get some wine for us; and they brought in palm-wine, fish, and a cock, as presents. I gave them a dollar in return. Brother Nyländer said to them, “Many good things in this place; but one thing bad I see here—people not know God; and therefore not love him, and not go to him when they die.”—They said, those were true words. I then said, “Would you like that White Man should come, and tell you about God, and teach his book to you?”—They replied, that they should like it very much—those were good words that I had said to them. I asked, “Would you be kind to him, and give him a place to sleep in, and take care of him?”—They said they would. There were about twenty houses; and it might be a suitable place for occasionally visiting.

I cannot but think that the willingness of the Natives to receive our Missionaries, must, in part, arise from the character which they have attained; though the desire of trade is, probably, the prevailing motive.

About half-past eleven we set sail to get over the sand-bar. It was more difficult and dangerous than we had expected. The water was shallow; and, as the wind was against us, we were obliged frequently to tack. Perhaps few who have not been in danger, can conceive the feelings which naturally arise when soundings are taken—and they come down to four, three, two, one-and-a-half, and even one fathom, when our vessel could only just float and the bottom of the sea was hard, and we expected every moment the ship would strike. For my part, my only comfort in such a situation is in having a DIVINE SAVIOUR, whose blood is of powerful efficacy to cleanse from sin, and whose Almighty Power can carry through all danger.

Call at Kapparoo—

The wind being favourable for us after we had got over the bar, we came to anchor about ten at night, not far from Kapparoo.

I explained Mark iv. 35—41. to our family on deck.

April 18, 1816. *Thursday*.—Mongè Zeaca came about an hour after we arrived, to give service, as usual. Much of their time is spent by the Natives in this way. Would they pay as much service to God, as they do to one another, it would indeed be well. Mr. Klein complains of his being much exposed to begging amongst them. I told him to be firm in resisting this; we could not undertake any thing beyond a reasonable compensation for protection, and rent for the ground. The fact is, that all around is wretchedly poor; and as the Natives see the Missionaries in possession of rice, fowls, goats, palm-oil, and other necessaries, they imagine that they are rich, and can supply all their wants.

Mongè Demba came afterward. I told him the result of the Palaver Meeting on the Rio Pongas, with respect to the ready allowance to the Missionaries to visit the Native Towns, in order to instruct the people; and that we wished Mr. Klein to do the same in and near Kapparoo.

He said, that he should be glad that Mr. Klein did go, and he would protect him in doing so. "We do know," he said, "a little about God—that after we die, we come before him, and answer our cause to him; and we want to know more."

It seemed so desirable to reach Sierra Leone before Sunday, that I thought it better not to stay and baptize the elder children—Julia, Betty, and Sally; but I talked with each of them separately, and was well satisfied with their answers. I asked them, for what baptism was intended. They said, to shew that they were given up to God. I asked, why water is used—to shew, that the blood of Jesus washed away our sins, and the Holy Spirit gives us a new heart. I asked them, if they did feel sorry for their sins—yes, they knew they had a bad heart: when they ought to pray to God they could not. I asked them, on what they depended for forgiveness—how they hoped to get to heaven—they replied, by trusting in Jesus. One seemed not to have clear ideas on the difference between faith and prayer. I have had several opportunities to observe this indistinctness of views; yet, I believe, it has consisted with right feeling. I told

April, 1817.

them, that they appeared to me in a proper state to be baptized; but as I came upon them suddenly, I thought it better they should wait till Sunday, when Mr. Klein would baptize them.

Julia told me, she wished to go with me, that she might have time for school; she had so much work where she was. This seems to be the general case, probably quite of necessity, as to all the redeemed children. I told her what St. Paul said on this point—*If any man will not work, neither should he eat*; and that this was the time for toil and trouble. Wherever she might be, she would find this true. It was only hereafter that we should rest from our labours, and be with our Lord. She seemed contented with this reply.

Mr. Klein told me, that some Mandingo Men had been with them, who seemed very teachable and willing to receive information; and that they had much encouragement to persevere from other circumstances. Several of the Natives had attended Worship on Sunday, and King Demba had himself been once.

In the evening, I explained the seventh Chapter of Revelation; and told them that I should probably never see them again, till we met at that day which would decide who of them would be with God for ever.

Leave Kapparoo—

We left them at ten; having lighted a fire on shore, as a signal to the ship, to send the boat. We got on board in good time for the tide, which was to carry us out of the bay.

April 19, 1816. *Friday*.—We passed the Isles de Loss early this morning, and are now sailing with a south-west wind to Sierra Leone. I read the ciiid Psalm, and endeavoured to shew from it what should be the habitual state of the Christian's mind toward his God.

We had a good deal of rain in the course of the day, and began to see more clearly what mercies we had enjoyed in having fine weather. The rain came through the deck; and there was scarcely a dry spot to be found. The wind enabled us to keep our course till evening. We saw the mountains of Sierra Leone, and expected to reach it this day, but the wind failed us.

Z

In the evening the weather cleared up, and we had Family Worship as usual. I explained part of the first Chapter of Revelation.

Arrive at Sierra Leone—

April 20, 1816. *Saturday.*—Through the mercy of God, we landed in safety about half past eight o'clock. The Echo is not yet come. The Olive Branch arrived four weeks ago. By coming in the Salisbury, and not in the Olive Branch as I endeavoured to do, I have saved so much time as to enable me to visit the Rio Pongas before the rains come on. Here I would acknowledge the kind providence of God, and thank Him for all the mercies showered down upon me.

While the goodness of God has preserved me hitherto, I have seen the graves of many of our dear Missionaries.

At Kacara, lie Mr. Barneth and Mrs. Wenzel—

At Bashia, Mr. Prasse—

At Canoffee, Mr. Meisner—

At Domingues, Mr. Quast—
At Santa Cruz, Mr. Meyer—
At Goree, Mrs. Meyer—
At Sierra Leone, Mrs. Butscher,
Mr. and Mrs. Schulze, Mr. and Mrs.
Hartwig, and Mrs. Nylander—
At Yongroo, Mr. Sperrhacken.

(*To be continued.*)

Recent Intelligence from Sierra Leone.

DISPATCHES have just been received from the Rev. William Gannon, Chaplain of Sierra Leone, and from several of the Missionaries. Our Readers will be happy to learn, that Mr. and Mrs. Gannon arrived at the Colony, at the end of November, after a good passage, in perfect health. Much interesting information is sent home, which will be given the first opportunity.

Miscellanies.

PAPAL BULL AGAINST BIBLE SOCIETIES.

THE following Bull, published at Rome, by Pope Pius VII. on the 29th of June last, and addressed to the Archbishop of Gnezn, Primate of Poland, is here printed, both in the original Latin, from an accurate copy furnished by a friend, and in a close English Translation.

We shall not, at present, make any remarks on this most important document; but it will be found, we doubt not, to occupy a conspicuous place in the future history of these eventful times, and deserves therefore to be registered with care.

PIUS PP. VII.

VENERABILIS FRATER—

Salutem et Apostolicam Benedictionem.

POSTREMIS Literis nostris polliciti sumus tibi responsum daturus, quamprimum, tuis: in quibus, ad hanc Sanctam Sedem, nomine etiam ceterorum Poloniae Episcoporum, de SOCIETATIBUS quas vocant BIBLICIS, retulisti; et quid hac in re agere deberetis, a nobis studiose postulasti. Nos, quidem, multo ante id facere voluissemus; sed incredibilis curarum undique succrescentium multitudo effecit ut, usque ad hanc diem, petitioni tuæ satisfacere non potuerimus.

Horruius sane vaferrimum inventum, quo vel ipsa religionis fun-

POPE PIUS VII.

VENERABLE BROTHER—

Health and Apostolic Benediction.

IN our last Letter to you we promised, very soon, to return an answer to yours: in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called BIBLE SOCIETIES; and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to do this; but an incredible multitude of cares accumulating on every side has been the cause, that, even till this day, we could not comply with your request.

We have been truly shocked at this most crafty device, by which the very

damenta labefactantur; adhibitisque in consilium, pro rei gravitate, venerabilibus fratribus nostris S. R. E. Cardinalibus, quænam Pontificiæ nostræ Auctoritatis remedia ad eam pestem, quoad fieri posset, curandam delendamque opportuniore futura sint, omni adhibito studio, et sollicitudine deliberavimus. Interea gratulamur tibi, Venerabilis Frater: teque, ut par est etiam atque etiam in Domino commendamus, quod in tanto rei Christianæ discrimine singularem zelum exercueris; eamque fidei labem gravissimumque animarum periculum Sedi huic Apostolicæ denunciaveris. Et quanquam minime necesse esse videamus festinanti stimulos admoveere, cum tua jam sponte exarseris ad impias novatorum machinationes detegendas et oppugnandas; pro nostro tamen munere te, etiam atque etiam, hortamur, ut, quantum eniti viribus, consilio providere, et auctoritate possis efficere, præstes indes impensissime, apponens te murum pro domo Israel.

In hunc finem has ad te Literas damus, ut nimirum insigni testimonio commendemus tuos istos præclaros conatus, et studeamus tamen tuam in id pastorem sollicitudinem solertiamque magis magisque concitare. Interest quippe summopere communis salutis omni ope et opera conspirare, ad ea propulsanda, quæ in sanctissimæ religionis nostræ perniciem ab ejus hostibus parantur: et proinde Episcopalis muneris est, nefarii in primis consilii malitiam ad oculos, quod jam egregie præstas, fidelium ponere; illudque ex Ecclesiæ præscriptionibus pro ea, qua polles eruditione et sapientia, edicere; "Biblia" nimirum "opera Hæreticorum impressa vetitis libris accenseri juxta Indicis Regulas (No. II & III.) experimento autem manifestum esse, e Sacris Scripturis quæ vulgari lingua edantur, plus detrimenti quam utilitatis oriri ob hominum temeritatem:" (Reg. IV.) Idque eo magis pertimescendum esse in tanta temporum fœditate, quibus omni undique arte et conatu Sancta impetitur

foundations of religion are undermined; and having, on account of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical Authority, in order to remedy and extirpate this pestilence as far as possible. In the mean time, we heartily congratulate you, Venerable Brother: and we commend you, as it is fit, again and again, in the Lord, that, in such hazard of the Christian Religion, you have displayed a singular zeal; and have denounced to this Apostolic See, that defilement of the faith and most imminent danger of souls. And although we perceive that it is not at all necessary to stimulate the active, since of your own accord you have already shewn an ardent desire to detect and oppose the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

For this end we address to you the present Letter, viz. that we may convey to you a signal testimony of our approbation of those your laudable exertions, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies, to frustrate the plans, which are prepared by its enemies for the destruction of our most holy religion; and thence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful; and publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, "that Bibles printed by heretics are numbered among prohibited books, by the Rules of the Index (No. II. and III.): for it is evident from experience, that, from the Holy Scriptures which are published in the vulgar tongue, more injury than good has arisen through the temerity of

Religio, et terribilissima in Ecclesiam vulnera infliguntur. Standum igitur est salutari decreto Congregationis Indicis (13 Junii 1757), Bibliorum versiones vulgari lingua non esse permittendas, nisi quæ fuerint ab Apostolica Sede approbatæ, aut cum adnotationibus editæ desumptis ex sanctis Ecclesiæ Patribus.

Speramus sane avitæ religionis argumenta, in hisce etiam turbidis rebus, Polonos præbituros fore luculentissima: idque tua cum primis opera, ac cæterorum hujusce regni Antistitum, quibus mirifice pro fidei deposito conniti gratulamur in Domino, confidentes universos susceptam de iis opinionem cumulatissime fore expleturos.

Necesse est autem, ut quamprimum mittas Biblia quæ, commentariis subjectis, edidit Polonica Lingua Jacobus Wuiekus; recentumque ipsorum editionem, quæ, sublatis adnotationibus quæ ex sanctis Ecclesiæ Patribus vel ex doctis Catholicisque viris desumptæ erant, in vulgus prodiit, et quid de ea sentias proponas: ut ita, ex ipsorum collatione, ac re mature perpensa, dignoscatur quinam errores insidiosè ibidem obtendantur, et nostrum de hac re iudicium ad rectæ fidei incolumitatem pronunciemus.

Perge ergo, Venerabilis Frater, tenere viam sanctissimam quam instituisti; præliari, videlicet, assidue prælia Domini in doctrina sana, populosque tibi creditos monere, ne in laqueos incidant qui sibi, in perennem ruinam, parati sunt. Id abs te atque cæteris istis Episcopis, quos etiam nostra hæc spectat Epistola, præstolatur Ecclesia: id nos expectamus studiosissime qui, conceptum ex novo genere zizaniorum quæ inimicus homo superseminat, mœrorem jucundissima hac spe levare quodammodo sentimus: ac, majora semper tibi ipsique Co-episcopis, in Domi-

men," (Rule IV.) And this is the more to be dreaded in times so depraved, when our Holy Religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the Congregation of the Index (June 13th, 1757), that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of the Holy Fathers of the Church.

We confidently hope, that, even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, whom, on account of the stand which they are so wonderfully making for the faith committed to them, we congratulate in the Lord, trusting that they all will very abundantly justify the opinion which we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek published in the Polish Language, with a commentary; as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the Holy Fathers of our Church or other learned Catholics, with your opinion upon it: that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Proceed, therefore, Venerable Brother, to pursue the truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord in sound doctrine, and to warn the people entrusted to your care, that they fall not into the snares which are prepared for them, to their everlasting ruin. The Church waits for this from you, as well as from the other Bishops, whom our Epistle equally concerns: we most anxiously expect it, that the deep sorrow which we feel on account of this new species of tares which an enemy is sowing so abundantly, may, by this cheering

1817.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 173

nici gregis bonum, charismata, Apostolica benedictione, quam tibi illisque impertimur, adprecamur ex corde.

hope, be somewhat alleviated: and we heartily invoke upon you and your Fellow-Bishops, for the good of the Lord's flock, ever-increasing spiritual gifts, through our Apostolic benediction, which we impart to yourself and to them.

Datum Romæ, apud S. Mariam Majorem, die 29 Junii Anni 1816, Pontificatus nostri XVII.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

PIUS PP. VII.

POPE PIUS VII.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21st, to April 21st, 1817.

	ASSOCIATIONS.			Present.			Total.			
	L.	s.	d.	L.	s.	d.	L.	s.	d.	
Bath: General Fund	83	13	11							
Ship Fund	6	1	0							
	<hr/>			89	14	11	...	179	19	9
Bentinck Chapel				200	0	0	...	2999	18	9
Bedfordshire: By Mr. J. Trapp	6	18	8							
By Rev. J. W. Niblock	10	3	5							
	<hr/>			17	2	1	...	359	19	6.
Bewdley: General Fund	69	1	9							
School Fund	5	0	0							
	<hr/>			74	1	9	...	214	19	2
Birmingham				160	19	2	...	1560	19	2
Blackheath Ladies				12	8	1	...	93	5	5
Bristol: General Fund	262	18	0							
School Fund	155	0	0							
Ship Fund	2	2	0							
	<hr/>			420	0	0	...	7420	0	0
Brixton				7	4	0	...	32	6	0
Bromwich, West				38	4	9	...	62	14	9
Cambridge, (Gentlemen)				112	8	0	...	330	1	6
Carlisle				140	12	1	...	516	19	4
Clapham				163	0	0	...	526	19	11
Clewer				12	1	0	...	169	16	11
Clifton upon Dunmore				20	0	0	...	103	19	2
Christchurch, Newgate Street				30	19	10	...	149	8	1
Church Stretton				9	8	6	...	9	8	6
Colsterworth				3	9	0	...	16	9	0
Derbyshire, (including for Ockbrook, 1816, 1817, 16l. 5s. 1d.—Alverston, 1816, 1817, 28l. 6s. 6d.)	150	14	3	...	652	5	11			
Dorchester	23	7	6	...	135	8	8			
Gloucestershire	262	2	6	...	262	2	6			
Gulldford	8	11	11	...	40	11	9			
Halifax	50	4	0	...	101	3	0			
Helstone	18	11	0	...	21	11	0			
Hereford	60	0	0	...	250	16	6			
HIBERNIAN AUXILIARY SOCIETY:										
General Fund	210	0	0							
School Fund	135	0	0							
Ship Fund	5	0	0							
	<hr/>			350	0	0	...	2215	8	5
Huddersfield				74	9	6	...	822	18	8
Hull and East Riding: General Fund	90	0	0							
School Fund	10	0	0							
	<hr/>			100	0	0	...	1952	19	1

174 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Islington Society of Ladies			14 3 0	...	14 3 0	
Kendal: General Fund	33	18	3			
School Fund	90	0	0			
	<hr/>			53	18	3
Kennington			30 0 0	...	272 9 2	
Knaresborough			36 0 0	...	408 5 10	
Leeds: General Fund	118	2	0			
School Fund	25	0	0			
Ship Fund	5	0	0			
	<hr/>			148	2	0
Liverpool, (St. Andrew's)			152 15 10	...	152 15 10	
Lock Chapel			64 9 3	...	690 0 0	
Longwood, near Huddersfield			4 2 9	...	22 11 10	
Ludlow: General Fund	24	0	0			
School Fund	5	0	0			
	<hr/>			29	0	0
Manchester and East Lancashire			200 0 0	...	1143 17 10	
Mark, near Axbridge			7 17 6	...	15 17 6	
Mitcheldever and Stratton, near Winchester			23 0 0	...	23 0 0	
Northampton: General Fund	40	0	0			
Ship Fund	2	0	0			
	<hr/>			42	0	0
Nottingham: By Rev. J. B. Stuart	6	6	0			
By Rev. James Bagg	55	2	3			
	<hr/>			61	8	3
Penrith			41 8 0	...	64 1 0	
Plymouth Dock: General Fund	50	0	0			
School Fund	5	0	0			
	<hr/>			55	0	0
Portsea, (St. John's)			30 19 10	...	373 1 11	
Queen Square Chapel: General Fund	21	2	0			
School Fund	5	0	0			
	<hr/>			26	2	0
Romsey			10 16 0	...	345 3 1	
Rugby			28 3 0	...	54 4 0	
Saffron Walden			8 7 4	...	87 11 4	
Serby, near Bawtry			5 0 0	...	75 0 0	
Sheffield			14 1 0	...	110 3 8	
Shrewsbury (St. Chad's): General Fund	53	0	0			
School Fund	20	0	0			
	<hr/>			140	0	0
Southwark			73 0 0	...	385 7 7	
Sowerbybridge, Yorkshire			10 16 0	...	164 16 6	
St. Antholin's, Watling-Street			2 16 6	...	1107 7 4	
St. Clement Danes' Sunday-School			8 16 4	...	14 9 3	
St. James's, Clerkenwell			10 0 0	...	139 9 2	
St. John's, Bedford-R. (Collections by Rev. D. Wilson)			127 13 11	...	55 0 0	
St. John's, Horsleydown			154 1 6	...	486 1 1	
Stafford: General Fund	48	7	1			
Ship Fund	5	0	0			
	<hr/>			53	7	1
Sudbury			21 12 2	...	55 12 7	
Tamworth: General Fund	24	14	6			
School Fund	5	0	0			
	<hr/>			29	14	6
Uffingham and Battlefield, Salop			3 13 0	...	147 6 11	
Walton-upon-Trent			6 12 0	...	478 5 7	
Wells			9 0 5	...	21 15 0	
Winkfield, Wiltshire			9 12 7	...	78 19 1	

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 175

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
York : General Fund	175	19	0			
School Fund	10	0	0			
	<hr/>			185	19	0
				...	1244	3 2
COLLECTIONS.						
By Miss Berridge, Kidderminster	8	4	6	...	8	4 6
By Mr. Bulmer, Pentonville	3	6	0	...	15	15 6
By Miss E. Dornford, Philpot-Lane	2	12	0	...	2	12 0
From Douglas, Isle of Man : collected in the Box of the Daily and Sunday School	1	0	0	...	1	0 0
By Mrs. Elston, Red Lion Place, Giltspur-Street	0	12	0	...	7	3 0
By Mr. Harris, Poplar	0	13	0	...	1	6 0
By Rev. J. P. Hewlett, Oxford	8	10	0	...	11	13 0
By Mr. Kebby, Strand	2	9	2	...	7	18 4
By Miss Maberly, Reading	13	13	0	...	74	3 2
By Miss M. Preeley, Evesham	1	16	6	...	1	16 6
By Mr. Seppings, Soham, Cambridgeshire	2	12	0	...	2	12 0
By Miss Simons, Paul's Cray	2	9	0	...	13	12 0
By Rev. Dr. Steinkopff: From Monthly Missionary Prayer Meeting in the Savoy	5	0	0	...	10	0 0
By Mr. Tomlinson, Leadenhall-Market	2	3	4	...	8	9 8
By a Young Lady, through the Rev. E. Lake, Worcester	2	0	0	...	2	0 0

BENEFACTIONS.						
Anonymous					5	0 0
Anonymous					100	0 0
Rev. Richard Wager Allix, Latchford, near Warrington					50	0 0
Miss M. E. Allix					50	0 0
M. E. A. "An Offering to God for an unexpected Accession of Fortune,"					150	0 0
C. A. A. ditto ditto					100	0 0
R. Morris, Esq. Craig, County of Ayr, Scotland					10	0 0
The Right Hon. Lord Rocksavage					10	0 0

CONGREGATIONAL COLLECTIONS.						
Burslem					27	5 0
Cawood, near Selby, Yorkshire, by Rev. Samuel Payne					6	0 0
Dunham (Little), by Rev. H. Jowett, M. A. Rector					10	15 6

SCHOOL FUND.						
By Bewdley Association :						
From Three Ladies . . . for <i>John Cawood</i> (first year)					5	0 0
By Bristol Association [Particulars next Month]					155	0 0
By Bromsgrove Association of Religious Poor: (2d year)						
for <i>William Wilkins & Sarah Wilkins</i>					10	0 0
By Mrs. A. B. Johnson . . . for <i>Anna Begigna Johnson</i> (4th year)					5	0 0
By Rev. J. Hare, Docking, for <i>Mary Hare</i> (1st year)					5	0 0
By Hibernian Auxiliary Society :						
From Alexander Hamilton, for <i>Hugh Milton</i> (2d 3d & 4th years)					15	0 0
Miss Hawkshaw . . . for <i>J. L. Derby</i> (2d 3d & 4th years)					15	0 0
Mrs. G. Hamilton . . . for <i>Hugh Hamilton</i> (2d & 3d years)					10	0 0
Robert Smith, Esq. for <i>Elizabeth Smith</i> (1st & 2d years)					10	0 0
Mrs. Leigh . . . for <i>Sarah Tirmmer</i> (2d & 3d years)					10	0 0
A Friend to Missionaries, for <i>Richard Enville</i> (2d and 3d years)					10	0 0
Mrs. D. Madden . . . for <i>Francis Dodgson</i> (2d year)					5	0 0
Miss Lodge . . . for <i>Letitia Lodge</i> (2d year)					5	0 0
Miss M. Lodge . . . for <i>Mary Lodge</i> (2d year)					5	0 0
Anonymous . . . for <i>Nancy Forde</i> (1st year)					5	0 0

Missionary Register.

MAY, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 141.)

CONTINUATION OF THE THIRD YEAR OF
HIS MISSIONARY LABOURS.

WE have traced the beginning of that striking work among the Indians of Croswicksung, of which Brainerd was made the instrument; and have brought his Journal to the month of August, 1745.

In the months of September, October, and November, his labours were equally unwearied; and were attended with the most encouraging evidences of the divine blessing. His Private Journal indicates, through this period, a state of mind almost invariably happy; and, frequently, great nearness to God, and elevation above the world.

He began to take pains with some of his Indians, in order to prepare them for Baptism; and his labours were attended with a salutary influence on their minds.

On the day preceding the administration of the ordinance, he discoursed to them from 1 Thess. iv. 13—17; and observes—

There were several Indians newly come, who thought their state good, and themselves happy, because they had sometimes lived with the white people under gospel-light, had learned to read, were civil, &c.; although they appeared utter strangers to their own hearts, and altogether unacquainted with the power of religion, as well as with the doctrines of grace. With those I discoursed particularly after public worship; and was surprised to see their self-righteous disposition, their strong attachment to the covenant of works for salvation, and the high value which they

May, 1817.

put on their supposed attainments. Yet, after much discourse, one appeared, in a measure, convinced that *by the deeds of the law no flesh living should be justified*; and wept bitterly, inquiring what he must do to be saved.

This was very comfortable to others, who had gained some experimental acquaintance with their own hearts: for, before, they were grieved with the conduct and conversation of these new-comers, who boasted of their knowledge, and thought well of themselves; but evidently discovered to those that had any experience of divine truths, that they knew nothing of their own hearts.

Of the Baptism of these Indians, he writes:—

Sunday, Aug. 25.—Baptized twenty-five persons of the Indians; fifteen adults, and ten children. Most of the adults, I have reason to hope, are renewed persons.

After the crowd of spectators was gone, I called the baptized persons together, and discoursed to them in particular, at the same time inviting others to attend; reminded them of the solemn obligations which they were now under, to live to God; warned them of the evil and dreadful consequences of careless living, especially after this public profession of Christianity; gave them directions for their future conduct; and encouraged them to watchfulness and devotion, by setting before them the comfort and happy conclusion of a religious life.

This was a desirable season indeed! Their hearts were cheerful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God. Love seemed to reign among them. They took one another by the hand with affection, as if their hearts were knit together, while I was discoursing to them; and all their department toward one another

2 A

was such, that a serious spectator might justly be excited to cry out with admiration, "Behold how they love one another!" Sundry of the other Indians, at seeing and hearing these things, were much affected, and wept bitterly; longing to be partakers of the same joy and comfort that these discovered by their very countenances as well as conduct.

The next day Brainerd preached to his people, from John vi. 51—55. His account of the effects of this discourse will serve as an illustration of that gracious influence which now frequently attended his ministry.

After I had discoursed some time, I addressed those in particular who entertained hopes that they were *passed from death unto life*—opened to them the persevering nature of those consolations which Christ gives his people, and which I trusted he had bestowed upon some in that assembly—shewed them that such have already *the beginnings of eternal life*, (ver. 54.) and that their heaven shall speedily be completed, &c.

I no sooner began to discourse in this strain, but the dear Christians in the congregation began to be melted with affection to and desire of the enjoyment of Christ, and of a state of perfect purity. They wept affectionately and yet joyfully, and their tears and sobs discovered brokenness of heart, and yet were attended with real comfort; so that this appeared to be the genuine effect of a spirit of adoption, and very far from that spirit of bondage that they not long since laboured under. The influence seemed to spread from these through the whole assembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Christ as an all-sufficient Saviour, were surprisingly engaged in seeking after him. It was indeed a lovely assembly. Their number was now about ninety-five persons, old and young; and almost all affected either with joy in Christ Jesus, or with the utmost concern to obtain an interest in Him.

Brainerd now thought it his duty to visit again the Susquehanna Indians, it being a proper season of the year to find them at home. After having spent some hours in public and private discourses with his people, he told them that he must now leave them for a time, and visit their far-distant brethren, in order to preach to them; and

that he earnestly desired the gracious influence of the Spirit of God, without whom nothing could be done to any good purpose among the Indians, as they themselves had had opportunity to observe, by the barrenness of their own meetings at some seasons, even when much pains were taken to affect and awaken sinners. He asked them, if they were willing to spend the remainder of the day in prayer for him, that God would go with him, and prosper his endeavours for the conversion of those benighted souls. His Indians cheerfully complied; and, soon after he left them (it then wanting about an hour and a half to sun-set), they began, and continued praying all night, till near break of day; never suspecting, as they told him, till they went out and viewed the stars, that it was later than common bed-time.

Thus eager (he says) and unwearied were they in their devotions. A remarkable night it was; attended, as my Interpreter tells me, with a powerful influence on those who were yet under concern, as well as those that had received comfort.

He adds:—

This day an old Indian, who has all his days been an obstinate idolater, was brought to give up his rattles (which they use for music in their idolatrous feasts and dances) to the other Indians, who quickly destroyed them; and this without any attempt of mine in the affair, I having said nothing to him about it: so that it seemed that it was nothing but just the power of God's Word, without any particular application to this sin, that produced this effect.

Thus God has begun, and thus he has hitherto surprisingly carried on, a work of grace among these Indians. May the glory be ascribed to Him, who is the sole author of it!

The next day Brainerd set forward on his journey; designing first to visit his former friends at the Forks of the Delaware, and then proceed to the Susquehanna. In his way to the Forks of the Delaware, he went round by Philadelphia, to obtain a recommenda-

tion from the Governor of Pennsylvania to the Chief of the Indians. Having succeeded in this request, he arrived among his former hearers, with whom he staid about ten days; not forgetting the Irish Settlement, about fifteen miles distant, which he frequently mentions in the earlier parts of his Journal.

Of this visit to the Forks, he says:—

Sunday, Sept. 1, 1745.—Preached to the Indians here, from Luke xiv. 16—23. The word appeared to be attended with some power, and caused some tears in the assembly.

Afterward preached to a number of white people present, and observed many of them in tears, and some who had formerly been as careless and unconcerned about religion, perhaps, as the Indians.

Toward night, discoursed to the Indians again, and perceived a greater attention, and more visible concern among them, than has been usual in these parts.

Sept. 3.—Preached to the Indians from Is. liii. 3—6. The divine presence seemed to be in the midst of the assembly, and a considerable concern spread among them. Sundry persons seemed to be awakened, among whom were two stupid creatures that I could scarce ever before keep awake while I was discoursing to them.

Sept. 5.—Discoursed to the Indians from the Parable of the Sower—afterward conversed particularly with sundry persons, which occasioned them to weep, and even to cry out in an affecting manner, and seized others with surprise and concern; and I doubt not but that a divine power accompanied what was then spoken. Sundry of these persons had been with me to Crosweeksung; and had there seen, and some of them I trust felt, the power of God's Word in an effectual and saving manner. I asked one of them, who had given hopeful evidence of being truly religious, why he now cried. He replied, than when he thought how Christ was slain like a lamb, and had spilt his blood for sinners, he could not help crying, when he was all alone; and thereupon burst out into tears and cries again. I then asked his wife, who had likewise been abundantly comforted, wherefore she cried. She answered, that she was grieved that the Indians here would not come to Christ, as well as those at Crosweeksung. I asked her if she found a heart to pray for them, and whether Christ had seemed to be near to

her of late in prayer, as in time past—which is my usual method of expressing a sense of the divine presence. She replied, that he had been near to her; and that, at times, when she had been praying alone, her heart loved to pray so, that she could not bear to leave the place, but wanted to stay and pray longer.

Sunday, Sept. 8.—Discoursed to the Indians in the forenoon, from John xii. 44—50; in the afternoon, from Acts ii. 36—39. The Word of God seemed to fall with weight and influence on them. There were but few present; but most that were, were in tears, and sundry cried out under distressing concern for their souls.

There was one man considerably awakened, who never before discovered any concern for his soul. There appeared a remarkable work of the Divine Spirit among them, almost generally, not unlike what has been of late at Crosweeksung. It seemed as if the divine influence had spread from thence to this place; although something of it appeared here in the awakening of my Interpreter, his wife, and some few others.

Sundry of the careless white people now present were awakened (or at least startled), seeing the power of God so prevalent among the Indians. I then made a particular address to them, which seemed to make some impression upon them.

There are sundry Indians in these parts who have always refused to hear me preach, and have been enraged against those that have attended my preaching. But of late they are more bitter than ever; scoffing at Christianity, and sometimes asking my hearers how often they had cried! and whether they had not cried enough to serve the turn! &c. So that they have already trial of cruel mockings.

On the 9th of September, Brainerd left the Delaware, and directed his course toward the Indian Town Shaumoking, on the Susquehanna, upward of 120 miles westward from the Forks, where he arrived on the fifth day of his journey. This was the largest of the Indian Settlements that he had visited in May.

Of his visit to this place he writes:—

I was kindly received and entertained by the Indians; but had little satisfaction, by reason of the heathenish dance and revel which they then held in the house where I was obliged to lodge; which I could not suppress, though I often entreated them to desist, for the sake of one of their own friends, who was then sick in the house,

and whose disorder was much aggravated by the noise. Alas! how destitute of natural affection are these poor uncultivated Pagans! although they seem somewhat kind in their own way. Of a truth, *the dark places of the earth are full of the habitations of cruelty.*

This town lies partly on the east side of the river, partly on the west, and partly on a large island in it, and contains upwards of fifty houses, and, they tell me, near three hundred persons, though I never saw much more than half that number in it; but they are of three different tribes of Indians, speaking three languages, wholly unintelligible to each other. About one half of its inhabitants are Delawares; the other are called Senakas and Tutelas. The Indians of this place are counted the most drunken, mischievous, and ruffianly fellows of any in these parts; and Satan seems to have his seat in this town, in an eminent manner.

Sept. 14, 1745.—Visited the Delaware King (who was supposed to be at the point of death when I was here in May last, but was now recovered), and discoursed with him and others respecting Christianity; and spent the afternoon with them, and had more encouragement than I expected. The king appeared kindly disposed, and willing to be instructed. This gave me some encouragement that God would open an effectual door for my preaching the Gospel here, and set up His kingdom in this place; which was a support and refreshment to me in the wilderness, and rendered my solitary circumstances pleasant.

Sunday, Sept. 15.—Visited the Chief of the Delawares again, and was kindly received by him—discoursed to the Indians in the afternoon—still entertained hopes that God would open their hearts to receive the Gospel; though many of them in the place were so drunk from day to day, that I could get no opportunity to speak to them—toward night, discoursed with one that understood the languages of the Six Nations (as they are usually called), who discovered an inclination to hearken to Christianity; which gave me some hopes that the Gospel might hereafter be sent to those nations far remote.

Sept. 16.—Spent the forenoon with the Indians, endeavouring to instruct them from house to house; and to engage them, as far as I could, to be friendly to Christianity.

Toward night went to one part of the town where they were sober, and got together near fifty persons, and discoursed to them, having first obtained the king's

cheerful consent. There was a surprising attention among them, and they manifested a considerable desire of being further instructed. There were also one or two that seemed to be touched with some concern for their souls, who appeared well pleased with some conversation in private, after I had concluded my public discourse to them.

My spirits were much refreshed with this appearance of things; and I could not but return with my Interpreter (having no other companion in this journey) to my poor hard lodgings, rejoicing in hopes that God designed to set up His kingdom here, where Satan now reigns in the most eminent manner; and found uncommon freedom in addressing the Throne of Grace for the accomplishment of so great and glorious a work.

Sept. 17.—Spent the forenoon in visiting and discoursing to the Indians. About noon, left Shaumoking, (most of the Indians this day going out on their hunting design,) and travelled down the river southward.

From Shaumoking, Brainerd again visited Juneauta, an Indian Town on an island of that name, situated in the Susquehanna. He was here much discouraged with the temper and behaviour of the Indians, though they had received him in a friendly manner when he was with them on his former journey, and had given him encouragement to repeat his visit to them; but they now seemed resolved to retain their pagan notions, and to persist in their idolatrous practices.

We shall extract the account of his intercourse with these Indians of Juneauta.

Sept. 20.—Visited the Indians again at Juneauta Island, and found them almost universally very busy in making preparations for a great sacrifice and dance. Had no opportunity to get them together, in order to discourse with them about Christianity, by reason of their being so much engaged about their sacrifice. My spirits were much sunk with a prospect so very discouraging; and especially seeing I had now no interpreter but a Pagan, who was as much attached to idolatry as any of them, (my own interpreter having left me the day before, being obliged to attend upon some important business elsewhere, and knowing that he could neither speak nor understand the language of

these Indians); so that I was under the greatest disadvantages imaginable. However, I attempted to discourse privately with some of them, but without any appearance of success: notwithstanding, I still tarried with them.

In the evening, they met together, near a hundred of them, and danced round a large fire, having prepared ten fat deer for the sacrifice; the fat of whose inwards they burnt in the fire while they were dancing, and sometimes raised the flame to a prodigious height; at the same time yelling and shouting in such a manner, that they might easily have been heard two miles or more.

They continued their sacred dance all night, or near the matter; after which they ate the flesh of the sacrifice, and so retired each one to his lodging.

I enjoyed little satisfaction this night, being entirely alone on the island (as to any Christian company), and in the midst of this idolatrous revel; and having walked to and fro till body and mind were pained and much oppressed, I at length crept into a little crib made for corn, and there slept on the poles.

Sunday, Sept. 21.—Spent the day with the Indians on the island. As soon as they were well up in the morning, I attempted to instruct them, and laboured for that purpose to get them together: but quickly found that they had something else to do; for, near noon, they gathered together all their powaws (or conjurers), and set about half a dozen of them to playing their juggling tricks, and acting their frantic distracted postures, in order to find out why they were then so sickly upon the island, numbers of them being at that time disordered with a fever and bloody flux. In this exercise they were engaged for several hours, making all the wild, ridiculous, and distracted motions imaginable; sometimes singing; sometimes howling; sometimes extending their hands to the utmost stretch, spreading all their fingers, and seeming to push with them, as if they designed to push something away, or to keep it off at arms-end; sometimes stroking their faces with their hands, then spurning water as fine as mist; sometimes lying flat on the earth, then bowing down their faces to the ground; wringing their sides, as if in pain and anguish; twisting their faces, turning up their eyes, grunting, puffing, &c.

Their monstrous actions tended to excite ideas of horror. Some of them, I could observe, were much more fervent and devout in the business than others; and seemed to chant, peep, and mutter,

with a great degree of warmth and vigour, as if determined to awaken and engage the Powers below. I sat at a small distance, not more than thirty feet from them (though undiscovered), with my Bible in my hand, and there viewed the whole scene. They continued their hideous charms and incantations for more than three hours, until they had all wearied themselves out, although they had in that space of time taken sundry intervals of rest.

After they had done powawing, I attempted to discourse with them about Christianity; but they soon scattered, and gave me no opportunity for any thing of that nature.

A view of these things, while I was entirely alone in the wilderness, destitute of the society of any one that so much as named the name of *Christ*, greatly sunk my spirits, gave me the most gloomy turn of mind imaginable, almost stripped me of all resolution and hope respecting further attempts for propagating the Gospel and converting the Pagans, and rendered this the most burdensome and disagreeable Sabbath that ever I saw. But nothing, I can truly say, sunk and distressed me like the loss of my hope respecting their conversion. This concern appeared so great, and seemed to be so much my own, that I seemed to have nothing to do on earth if this failed: and a prospect of the greatest success in the saving conversion of souls under Gospel-light would have done little or nothing toward compensating for the loss of my hope in this respect; and my spirits now were so damped and depressed, that I had no heart nor power to make any further attempts among them for that purpose; and could not possibly recover my hope, resolution, and courage, by the utmost of my endeavours.

The Indians of this island can many of them understand the English Language considerably well, having formerly lived in some part of Maryland, among or near the white people; but they are very vicious, drunken, and profane, although not so savage as those who have less acquaintance with the English. Their customs, in divers respects, differ from those of other Indians on this river. They do not bury their dead in a common form, but let their flesh consume above ground, in close cribs made for that purpose; and, at the end of a year, or perhaps sometimes a longer space, they take the bones, when the flesh is all consumed, and wash and scrape them, and afterwards bury them with some ceremony. Their method of charming or conjuring over the sick, seems

somewhat different from that of other Indians, though for substance the same: and the whole of it, among these and others, perhaps, is an imitation of what seems, by Naaman's expression, 2 Kings v. 11. to have been the custom of the ancient Heathens; for it seems chiefly to consist in their *striking their hands over the diseased, repeatedly stroking of them, and calling upon their gods*, excepting the spurting of water like a mist, and some frantic ceremonies.

When I was in these parts in May last, I had an opportunity of learning many of the notions and customs of the Indians, as well as of observing many of their practices; I then travelling more than a hundred and thirty miles upon the river above the English Settlements; and having in that journey a view of some persons of seven or eight distinct tribes, speaking so many different languages.

But, of all the sights which I ever saw among them, or indeed anywhere else, none ever excited such images of terror in my mind, as the appearance of one who was a devout and zealous reformer, or rather restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his pontifical garb, which was a coat of bears' skins, dressed with the hair on and hanging down to his toes, a pair of bear-skin stockings, and a great wooden face, painted the one half black, and the other tawny, about the colour of an Indian's skin, with an extravagant mouth, cut very much awry; the face fastened to a bear-skin cap, which was drawn over his head. He advanced toward me with the instrument in his hand that he used for music in his idolatrous worship, which was a dry tortoise-shell with some corn in it, and the neck of it drawn on to a piece of wood, which made a very convenient handle. As he came forward, he beat his tune with the rattle, and danced with all his might; but did not suffer any part of his body, not so much as his fingers, to be seen: and no man could have guessed, by his appearance and actions, that he could have been a human creature, if they had not had some intimation of it otherwise. He had a house consecrated to religious uses, with divers images cut upon the several parts of it. I went in, and found the ground beat almost as hard as a rock, with their frequent dancing in it. I discoursed with him about Christianity; and some of my discourse he seemed to like, but some of it he disliked entirely. He told me that God had taught him his religion, and that he never would turn from it: but wanted to

find some that would join heartily with him in it; for the Indians, he said, were grown very degenerate and corrupt. He had thoughts, he said, of leaving all his friends, and travelling abroad, in order to find some that would join with him: for he believed God had some good people somewhere, that felt as he did. He had not always, he said, felt as he now did; but had formerly been like the rest of the Indians, until about four or five years before that time: then, he said, his heart was very much distressed, so that he could not live among the Indians, but got away into the woods, and lived alone for some months. At length, he says, God comforted his heart, and shewed him what he should do; and since that time he had known God, and tried to serve him; and loved all men, be they who they would, so as he never did before. He treated me with uncommon courtesy, and seemed to be hearty in it. I was told by the Indians, that he opposed their drinking strong liquor with all his power; and if at any time he could not dissuade them from it by all he could say, he would leave them, and go crying into the woods. It was manifest he had a set of religious notions, that he had looked into for himself, and not taken for granted on bare tradition; and he relished or disrelished whatever was spoken of a religious nature, according as it either agreed or disagreed with his standard. While I was discoursing, he would sometimes say, "Now that I like; so God has taught me," &c. And some of his sentiments seemed very just. Yet he utterly denied the being of a devil, and declared there was no such a creature known among the Indians of old times, whose religion he supposed he was attempting to revive. He likewise told me, that departed souls all went southward; and that the difference between the good and the bad was this—the former were admitted into a beautiful town with spiritual walls, or walls agreeable to the nature of souls; and that the latter would for ever hover round those walls, and in vain attempt to get in. He seemed to be sincere, honest, and conscientious in his own way, and according to his own religious notions, which was more than ever I saw in any other Pagan; and I perceived he was looked upon, and deided among most of the Indians, as a precise zealot, that made a needless noise about religious matters. But I must say, there was something in his temper and disposition that looked more like true religion than any thing I ever observed among other Heathens.

But, alas! how deplorable is the state of the Indians on this river! The brief representation which I have here given of their notions and manners, is sufficient to shew that they are *led captive by Satan at his will*, in the most eminent manner; and, methinks, might likewise be sufficient to excite the compassion and engage the prayers of pious souls for these their fellow-men, who sit in *the regions of the shadow of death*.

On his return to his Indians at Crosweeksung, in the beginning of October, he writes:—

Preached to my people from John iv. 1—6. The divine presence seemed to be in the assembly.

Oh what a difference is there between these and the Indians whom I lately treated with on the Susquehanna! To be with those, seemed like being banished from God and all his people; to be with these, like being admitted into his family, and to the enjoyment of his divine presence! How great is the change lately made on numbers of these Indians; who, not many months ago, were many of them as thoughtless and averse to Christianity, as those on the Susquehanna! and how astonishing is that grace that has made this change!

Sunday, Oct. 6, 1745.—After public service was over, I withdrew, (being much tired with the labours of the day,) and the Indians continued praying among themselves for near two hours together; which continued exercises appeared to be attended with a quickening influence from on high.

I could not but earnestly wish that numbers of God's people had been present at this season, to see and hear these things, which I am sure must refresh the heart of every true lover of Zion's interest. To see those, who very lately were savage Pagans and idolaters, *having no hope, and without God in the world*, now filled with a sense of divine love and grace, and *worshipping the Father in spirit and in truth*, as numbers here appeared to do, was not a little affecting; and especially to see them appear so tender and humble, as well as lively, fervent, and devout in the divine service.

He was absent about this time upward of a fortnight, on public business which called him to East Hampton, in Long Island. On his return, he found his Indians in the same happy state:—

Oct. 24.—Discoursed from John iv. 13—16. There was a great attention, a

desirable affection, and an unaffected melting in the assembly. It is surprising to see how eager they are of hearing the word of God. I have oftentimes thought that they would cheerfully and diligently attend divine worship twenty-four hours together, had they an opportunity so to do.

Oct. 28.—Discoursed from Matt. xxii. 1—13. I was enabled to open the Scripture, and adapt my discourse and expressions to the capacities of my people, I know not how, in a plain, easy, and familiar manner, beyond all that I could have done by the utmost study—and this, without any special difficulty, with as much freedom as if I had been addressing a common audience, who had been instructed in the doctrines of Christianity all their days.

The word of God seemed to fall on the assembly with a divine power and influence, especially toward the close of my discourse. Christians were refreshed and comforted; convictions revived in others; and sundry persons newly awakened who had never been with us before; and so much of the divine presence appeared in the assembly, that it seemed *this was no other than the house of God, and the gate of heaven*. All that had savour and relish of divine things were even constrained to say, *Lord, it is good for us to be here!* If ever there was among my people an appearance of the New Jerusalem—as a *bride adorned for her husband*, there was much of it at this time; and so agreeable was the entertainment, where such tokens of the divine presence were, that I could scarce be willing in the evening to leave the place, and repair to my lodgings. I was refreshed with a view of the continuance of this blessed work of grace among them; and its influence upon strangers of the Indians that had of late, from time to time, providentially fallen into these parts.

Sunday, Nov. 5.—I baptized fourteen Indians; six adults, and eight children. One was near fourscore years of age, and I have reason to hope God has brought her savingly home to himself. Two were men of fifty years old, who had been singular and remarkable, even among the Indians, for their wickedness: one of them had been a murderer; and both notorious drunkards, as well as excessively quarrelsome: but now I cannot but hope that both are become subjects of God's special grace. I deferred their baptism for many weeks after they had given evidences of having passed a great change, that I might have more opportunities to observe the fruits of those impressions under which they had been, and appre-

banded the way was now clear: and there was not one of the adults whom I baptized, but what had given me some comfortable grounds to hope that God had wrought a work of grace in their hearts; although I could not have the same degree of satisfaction respecting one or two of them, as the rest.

A few days after this, Brainerd left the Indians, and set out on a journey, in order chiefly to obtain assistance in his work. He did not return to Crosweeksung till the

22d; and enjoyed, in the interval, many opportunities of refreshing intercourse with his friends.

About this time he addressed to the Society the first part of his narrative of the great work in which he had been engaged. It is dated Nov. 20, 1745. This narrative closes with a summary view of his labours among these Indians, which we shall give in our next Number.

(To be continued.)

Reports of Societies.

SEVENTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

In our Number for July last, we printed the Sixth Report of the Board, and the First of a Quarterly Circular issued by the Committee. The Seventh Report has lately reached us, with several more Quarterly Circulars, and other Publications of the Board. From the whole, we shall now lay before our Readers an abstract of the proceedings of the Society since the last Report.

The Missionaries at Bombay, the Rev. Samuel Newell and the Rev. Gordon Hall, addressed a Paper to the Board, entitled—

“THOUGHTS ON VARIOUS METHODS OF ADVANCING THE CAUSE OF CHRIST, BY MISSIONARIES AT BOMBAY.”

We mentioned this Paper before; but have not, till now, been able to lay it before our Readers.

1. MISSIONARY LABOURS IN THE ENGLISH LANGUAGE.

Here we include, as the objects of benevolent exertions, persons of various descriptions; viz. superannuated and disabled European Soldiers and Sailors, ignorant in the extreme, without the means of grace, or any one to care for their souls; a few Europeans of a better sort; Half-castes; and also some Portuguese and Natives who understand the English Language. All these sorts of people, taken together, form a population considerably numerous.

To collect as many of them into a Christian Community as possible, must be an object of great importance. They are to be viewed as entirely without the means of grace; so that the object has, upon the very face of it, all the importance which the salvation of so many souls can give it. But what stamps peculiar importance upon the subject, is the fact, that most of these persons understand more or less of the native languages; and, of many of them, these lan-

guages are their mother-tongues. Hence, should any of them be converted, they might be made valuable instruments in promoting the cause of religion in various ways. Could such a little society be collected, it would be a kind of rallying-point, a little community, by which converts among Catholics, Mahomedans, Pagans, &c. might be so received, as greatly to diminish the terror of becoming outcasts from their own religious communities. Besides, it would have a very happy influence on the minds of the Natives, to see the Missionary equally zealous in preaching the same salvation to Christians as to themselves.

Hence, no pains or expense should be spared, in doing every thing that can be done, to build up such a community. The success of this object depends, under God, first, on the providing of a suitable place for public worship; and, secondly, on the zeal, activity, and perseverance, with which the Missionary goes into the hedges and highways, searches out these persons, and persuades them to come to

the place of worship to hear his faithful preaching.

II. DIRECT METHODS OF TEACHING CHRISTIANITY TO THE NATIVES.

These are three: viz. Preaching, the Reading of the Scriptures, and the Distribution of the Bible, Tracts, &c.

(1) *Preaching.*

Notwithstanding the all-sufficiency, which too many seem almost ready to ascribe to the Distribution of the Scriptures among the Heathen, preaching, laborious persevering preaching of the Gospel, must be considered as the great means ordained by God for the conversion of the world.

But how different a thing is preaching here, to what it is in a Christian Land! There, congregations are collected, organized, and waiting to hear the word of life. But here, the eye beholds one vast multitude of immortal beings groping in heathen darkness, madly devoted to their idols, borne about by all the corrupt passions which human depravity can inflame, and busied in every thing which is hostile to the purity of the Gospel.

This dismal, this deplorable multitude, the Missionary must enter. Among these miserable objects, he goes forth to gather a people for the Lord. How can he do it? Where—to whom shall he preach? Who will hear him? This he does not know. He must make the experiment. He must go out into the highways and hedges. He must wander among the huts—enter the market-places—mingle with the multitude—visit the consecrated places of the Heathen—sit down amidst their priests, devotees, and pilgrims—travel from street to street, from village to village, from city to city; and, while he is doing this, he must preach to one, fifty, or five hundred, as he may have opportunity. As a general thing, he must expect to sit down, and address from five to twenty persons; and to repeat this very often, in the same place, with the animating hope, that, by giving *line upon line and precept upon precept*, the word will not be left altogether to perish, like the seed that falls by the way-side.

Such a course of laborious preaching is, we think, the great instrument, which is obviously fit, and which God will employ, as a means of enlightening the Pagan World. If this be the great

May, 1817.

method on which we must chiefly rely for the spread of the Gospel, it shews us what a host of labourers are summoned to the field; for, in such a dismal wilderness, how small the spot which one labourer can clear and cultivate! It is a course, too, which admonishes the labourer to go forth willing to forego the charms of notoriety and fame; willing to consume his strength, to spend his days, and to die in obscurity among the miserable huts of the Heathen; neither expecting nor desiring any other reward, than *Well done, good and faithful servant! enter thou into the joy of thy Lord.*

While we so fully believe that this kind of preaching should be the main business of the Missionary every day of his life, it is by no means meant that he is not to pursue a regular course of study, for his improvement in the knowledge of the language and manners of the Heathen; and in biblical knowledge also, that he may be able to execute translations of the Scriptures and other religious books. Nor would we intimate, that attempts should not be very soon made to provide places where the Heathen might be publicly and steadily instructed. It seems that at least one place of this kind ought to be opened here without delay; though great patience would be requisite, in gathering a little flock to hear us preach.

(2) *The Reading of the Scriptures.*

After selecting and arranging the most suitable parts of the Scriptures, the Missionary himself, as he shall have leisure, may read them; sometimes in private houses, where half-a-dozen families may be collected, and sometimes in a more public manner. But, in general, Native Readers should be employed; and the Missionary attend, as constantly as possible, that he may make such accompanying explanations and remarks as would elucidate and enforce what was read.

There are strong arguments in favour of such a plan.

A very great proportion of the Natives cannot read themselves; but are much in the habit of meeting in small assemblies, and spending their evenings in listening to their own foolish Shasters; which are read to them, either by a Brahmin, whom they employ for a small compensation; or by one of their own caste, who may be able to read.

How interesting, to see the Word of God substituted in the place of these Heathen Tales! What is there to prevent this from being done, to a great extent? And, since the great mass of the heathen population cannot read themselves, of what use can the Scriptures be to them, unless some such method of reading be adopted? Readers might be employed to so great an extent, and at such a trifling expense, that, so far as can be judged independently of the experiment, this may be made one of the most important means of widely diffusing the knowledge of Christianity among the Heathen.

We should not have remained so long without making the experiment, had we possessed the Scriptures in such a form as to warrant the attempt. We hope to delay but a little longer.

(3) *The Distribution of the Scriptures and Tracts.*

The Christian Public seem quite ready enough to anticipate good from this source. It would be a sad mistake, to suppose that Bibles may be substituted for preachers. Sent with the preacher, they are an invaluable help. Without him, they may do some good; and, in regions which Missionaries cannot possibly penetrate, if there be such, it may be expedient thus to distribute them.

But, wherever the Scriptures are to be distributed, the manner of doing it deserves very mature consideration. The common method has been, in the outset, to put either the whole Bible or the New Testament into the hands of the Heathen at once. The fact is, that not one Heathen in a hundred, in the course of his whole life, reads so much, even in his own books, as is contained in the Bible; and probably not so much as is contained in the New Testament: and the Heathen who possesses books equal in bulk to one tenth part of the Bible, is considered as uncommonly well furnished. Were the whole Bible put into the hands of such a man, he would never expect to read all of it; nor would he be likely to think that it was given to him for such a purpose. Indeed, it may well be doubted whether the Bible does not contain as much as a common Brahmin reads in the course of his life. Still, every one would gladly receive a Bible. And why?—that he may lay it up as a curiosity; sell it for a few pice; or use it for waste paper. Such, it is well known,

has been the common fate of those copies of the Bible that have been distributed in this place. Some are seen laid up as curiosities, by those who cannot read them: some have been bartered in the markets; and others have been thrown into the snuff-shops, and used as wrapping paper.

If these remarks are at all warranted, then an indiscriminate distribution of the Scriptures, to every one who may say he wants a Bible, can be little less than a waste of time, a waste of money, and a waste of expectation; for while the Christian Public are hearing of so many Bibles distributed, they expect to hear soon of a correspondent number of conversions.

It is true, that such of the Natives as can read, have leisure enough to read the whole Bible; but they are so indolent, so fond of eating and sleeping, or so lost in their vicious pursuits, that unless something at once *brief, simple, and powerful* be presented, it will not be likely to be read by them, and, if read, it will not be likely to arrest their torpid and sensual minds.

As a general thing, therefore, it seems to us more judicious, to begin by giving them brief selections of the most simple and instructive parts of the Scriptures; and also small Tracts, written in view of their notions and circumstances; and, from this, to advance further and further, until their feeble stomachs become so strengthened, as not to be surcharged by giving them the whole Bible.

Besides, this method involves far less expense, and may be entered on at a much earlier period in a Mission, than that of giving the whole Bible, or even the New Testament. Were we now entrusted with the means of printing such little things, we would not hesitate to make the beginning very soon; and we should do it with an animating confidence, that it would aid us most materially in propagating the Gospel in this place.

III. INDIRECT METHODS OF DISSEMINATING CHRISTIAN KNOWLEDGE.

These are, principally, Schools, and the taking of Children to be brought up as a Christian Family.

(1) *Schools.*

It seems, and most justly too, to be considered as a matter of course, that a School should be attached to every

Mission; and that special pains should be taken early to impress the minds of Children with the pure sentiments of Christianity.

In this place, the different sorts of Children to be benefitted by a School, are those who are entirely of European Extraction; Children of Native Mothers by European Fathers; Portuguese, Hindoos, Parsees, and Mussulmen. These all want English Instruction, and many of them are anxious to obtain it. How many of the first two sorts might be obtained, could be known only from experiment.

The public here have, for some months past, been trying to set on foot a Charity School of considerable extent; which, however, if not entirely restricted to Protestant Children, is likely to be so exclusive in its operation, as to leave the greater number of Children unprovided for; nor does it seem likely at present to be carried on with much efficiency.

As to the other sorts of Children, a great number might in all probability be collected. While receiving the rudiments of an English Education, they would be continually in the way of receiving religious instruction.

The principal method of teaching them the English Language would be, by giving English Phrases and Sentences, with a translation, for them to commit to memory. These sentences might be so arranged, as to teach them whatever sentiments the instructor should choose. They would become, in a sort, attached to the Mission; and though first put into the School from worldly motives alone, should any of them be converted, accustomed as they are to the language, manners, and climate of the country, they might soon be prepared for great usefulness in the cause of religion.

The circumstances of this place seem to call for an extensive plan of Schooling. It would be expedient that the School consist of two branches, one for males and the other for females; the whole to be superintended by a Missionary, who, it might be hoped, would, in a short time, be in a great measure relieved from the burthen of teaching, by the monitors and assistants who might be brought forward in the different departments of the Schools.

But such a School must begin in the spirit of patience and perseverance, and without much expectation of speedy emolument. In the first instance, it

could not be expected that it would more than maintain itself, independently of the expense of the original establishment. Many of the Children are complete objects of charity, and in a situation to be inconceivably benefitted by such charity. The Natives have many of them money enough; but they love it too well to part with much of it, for the sake of mental improvement. Indeed, it is quite doubtful whether one of them would part with a single rupee for the sake of English Learning, did he not think that it would enable him to manage his business with more advantage to himself.

Another mode of Schooling, is that of Native Free-Schools, in which Native Instructors are employed to teach the Children to read and write their own language.

The advantages of this plan, in relation to Christian Knowledge, are principally the two following. First, it would prepare the Children, who otherwise would in general be unprepared, to read the Scriptures, when given to them in their own language. Secondly; as they would have no objection to the Scriptures or Religious Tracts as school-books, by an early and familiar use of such books their dark minds would be insensibly enlightened, and their heathen notions and prejudices so weakened and undermined, as to render their conversion more hopeful than that of any other class of Heathens. In this way the Heathen themselves might be made the instrument of pulling down their own religion, and of erecting on its ruins the standard of the Cross.

This plan of schooling has been adopted by the Danish Mission at Tranquebar; and the late Dr. John has given a most interesting and encouraging account of its success, in his publication on the Population of India, which you have probably seen.*

The whole expense of a School, which should contain Fifty Children, might probably, on an average, be brought within the small compass of twelve dollars a month; a trifle indeed, when compared with the good which it would produce. We were once on the point of entering on this experiment, but our means were too scanty.

* Before the receipt of this Paper, the Committee had recommended the Essay of the late excellent Dr. John to the particular consideration of the Missionaries.

(2) *The Taking of Children to be brought up as Christians.*

The success which has attended this measure, in the African Missions, and in the Danish Mission at Tranquebar, is peculiarly encouraging. It has been the means, under God, of furnishing the latter with a considerable number of able Teachers, and many hopeful Christians.

In Bombay, the call for this kind of Christian Benevolence is peculiarly urgent. In addition to the Heathens, there are many degraded and miserable Portuguese and Half-caste Children, who seem to have no way of escaping misery, both temporal and eternal, unless this arm of charity be immediately stretched out for their salvation.

It is believed that Heathen Children might be obtained here, in greater numbers and with greater facility, than in almost any other part of India. Here many causes operate to weaken the power of the caste, and of the heathen prejudices generally. Besides, the place swarms with beggars, the most wretched, who flock hither, especially in times of scarcity, from the neighbouring continent, with their families; and not unfrequently parents die, and leave their orphan children, destitute, helpless, friendless, and wretched in the extreme. A gentleman has told us, that once, and that since we have been here, he saw four such pitiable objects together.

Our friend Mr. M. more than a year ago, as he was walking over the green near the Fort, found one of these poor creatures lying upon the ground, without food, without clothes, sick, and utterly forsaken. He ordered the boy to be conveyed to his house, to be fed, clothed, and nursed, and search to be made for his friends. But no friend could be found. He kept him about a year; and, as he was then going to the Cape himself, he consigned the boy to our care. He has been with us about four months, and is now considerably advanced in reading and writing English, and can pretty correctly answer many of the leading questions about Christianity. He appears to be about twelve or fourteen years of age, and of good abilities and disposition.

The expense of feeding, clothing, and educating these miserable objects would be a mere trifle; probably not more, should the number be considerable, than two dollars a month for each child; which

is not worthy to be named, in the comparison with the unspeakable good which would accrue to the children, even in the present life.

Here is a way in which so GREAT GOOD may be done, at so LITTLE EXPENSE, and in circumstances, too, which advance such an incontrovertible claim upon all the feelings of humanity and common benevolence, that the mere mentioning of such a method of averting human woe, it might be supposed, would be enough to ensure all the means necessary to effect it. Were these forlorn objects raising their woful cry at your doors in America, to offer them no relief would be thought a relinquishment of all title to be called Christians. But, in the sight of God, how far does their distance from a Christian Land abrogate their claim upon Christian Charity? May it not be presumed, that many who do not think it their duty to aid in sending the Gospel to the Heathens, would joyfully contribute for the support of plans so humane, so compassionate, toward their suffering fellow-creatures? We most earnestly desire to see this labour of love begun in this place.

On this communication the Committee remark:—

In this interesting Paper, our Missionaries present a view of the deplorable condition of the Heathen, and of what is necessary to be done for them, which cannot fail to affect the heart and stir the spirit of every feeling reader. They shew, in a strong light, that the Missionary Work is great, painful, and arduous; and that it requires primitive self-devotion, invincible perseverance, and bounteous liberality: but they make it appear, at the same time, that if the work be conducted with the true spirit, in the right manner, and with adequate means, accompanied with the promised influence and blessing of Heaven, the Gospel, with all its temporal and eternal benefits, may be spread through the Heathen World. This is a momentous point. Let it once be settled in the minds, and brought home to the feelings, of the many thousands in Christian Lands, who prize the Gospel as Heaven's best gift to mankind, and wish well to the highest interests of the great human family, that the Pagan Nations may be evangelized and the glorious consummation is made sure. Objections to this heavenly work will be thrown aside: excuses for

declining to aid it, and pleas for delay, will be discarded. Christendom, moved by an impulse not to be restrained, will pour forth labourers and benefactions into all parts of the Pagan World.

HEATHEN SCHOOL FUND.

The Board have taken up the subject of Heathen Education with zeal, and have opened a separate Fund for the instruction of Heathen Children and Youth. In the Second Quarterly Circular, they have urged the support of this measure on the public, by various Extracts from the well-known publication of the late Dr. John.

Alluding to the calculation of the Missionaries, that fifty Children may be educated for twelve dollars a month, which would be about three dollars a year for each child; the Committee remark, that, "According to this estimate, the money expended by the people of the United States for ardent spirits, would support Schools sufficient in number for the instruction of more than TEN MILLIONS of poor Heathen Children, who are in danger of perishing for lack of knowledge."

The field (says the Report) is immensely wide: the numbers of Heathen Children are vastly great; and it must be the ardent desire of Christian Benevolence to extend the benefits of education to as many as possible; and, for that purpose, to enlarge and multiply Schools to the utmost extent of the means which can be obtained for supporting them. Our Missionaries have felt, and have expressed their feelings very strongly on this subject; and have pleaded, with pathetic earnestness, for the supply of means, more commensurate with the amplitude of their wishes, and the extent of their plans.

Your Committee have attended to these representations with a very lively interest; and, under the impressions which they made, have judged it advisable to institute a specific charity, under the denomination of the "School Fund," or "Fund for the Education of Heathen Youth and Children." The monies of this Fund, it should be dis-

tinctly understood, are to be applied to the maintenance of such young objects of Christian Charity as may be taken into our Missionary Families—to the support of Free Schools for Heathen Children and Youth, in India, in America, and in any and every place where our Missions may be established—to the supply of the Schools and of individuals with copies of the Scriptures, and such other books and tracts as shall be deemed needful—and also, if found necessary, to the defraying of the expenses incurred in supporting and educating such Heathen Youths as have been or may hereafter be brought into our own country; and may, with fair prospects of usefulness, be designated to be sent back as preachers or teachers to their respective native lands.

In the success of a Fund so interesting in its objects to every Christian, every generous and philanthropic feeling, great confidence was entertained, from the first. In this confidence, it was said to the Missionaries, in a Letter written at the time, "While we would have you take your measures with wisdom and good economy, we wish you not to feel yourselves bound hand and foot. Open your hearts to enlarged and generous views. Let your plans be comprehensive and well combined. Act with system, with vigour, and with perseverance; and depend, under Providence, on us and the Christian Public, for the requisite pecuniary means."

The Committee have great satisfaction in being able to state, that their confidence has not deceived them; that the Fund for the education of Heathen Youth and Children has been, in different places and extensively, received with peculiar favour and interest; and that, so far as appears, it only needs attention, on the part of this Board and its Auxiliaries, to render it a perennial and copious source of widely-extended blessings.

Our Readers know on what an enlarged scale, and with what success, the Church Missionary Society, in particular, has taken up the education of Heathen Children and Youth, both in Africa and India.

NORTH AMERICAN INDIANS.

In our own country, the long-neglected Indian Tribes, the bands of whose

fathers we inherit, and who, within the hemisphere of heavenly light, dwell in the shadow of death, earnestly call for the charitable aid of their white and more-favoured brethren. The American Board of Commissioners for Foreign Missions is engaged for their good. The plan is, to establish Schools, to be conducted by approved Teachers, and superintended by approved Missionaries; first in the Cherokee Tribe, and then successively in other Tribes, for the purpose of instructing the Children and Youth in the English Language, in the various branches of common school learning, in husbandry, and the arts of civilized life; and of imparting to them, at the same time, and through them to their parents and connections, the knowledge of God and Jesus Christ, of virtue and true happiness, of glory, and honour, and immortality.

Official assurance has been received, that the President of the United States "approves of the undertaking, and will direct such aid to be given as the laws will permit."—"In the first instance," says the Secretary of War, "the Agent (for Indian Affairs) will be directed to erect a comfortable School-house, and another for the Teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed that Female Children are received, and brought into the School, and that a Female Teacher has been engaged, capable of teaching them to spin, weave, and sew,—a loom, and half-a-dozen spinning-wheels, and as many pair of cards, will be furnished. He will be directed, from time to time, to cause other School-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure."

The Rev. Cyrus Kingsbury, a Missionary in whom great confidence is reposed, is already gone forward, to prepare for an establishment. Teachers are engaged; and the attempt will be conducted, with energy, on an ample scale.

On this subject the Committee make a strong appeal:—

Although the object of civilizing and

christianizing the small and scattered tribes of American Indians bears no comparison in magnitude with that of evangelizing the vastly numerous and crowded population of the Eastern World; yet it is an object of too great importance to be overlooked, deeply interesting in itself, and presenting very peculiar claims on the consciences and the feelings of American Christians.

Nor should it be regarded as a hopeless enterprise. The History of Missions records few instances since the Apostolic Age—perhaps, indeed, none in proportion to the expense and exertion—of greater success in the conversion of Heathens, than that which attended the labours of Eliot, the Mayhews, and Brainerd, among the Indians. It is no wonder that since their day little has been achieved; for little, very little, has been attempted. The spirit of Eliot, of the Mayhews, and of Brainerd, has for a long time slept. Never, indeed, has the work of civilization and christianizing our Indian Tribes been taken up on a well-concerted and extended plan, and conducted with vigour and perseverance: never has such an experiment been made, as is now contemplated.

To establish Schools in the different parts of the Tribe, under missionary direction and superintendence, for the instruction of the rising generation in common school learning, in the useful arts of life, and in Christianity, so as gradually, with the divine blessing, to make the whole tribe English in their language, civilized in their habits, and Christian in their religion; this is the present plan: and, the more it has been contemplated, the more it has presented itself to the minds of the Committee, as being decidedly preferable to any other which has been adopted or proposed. Were the Bible now translated into all the languages of the Indian Tribes, it would be of no more use to them than our English Bible; for they could read it no better. They may be taught to read the Bible in the English Language with as much ease as they could be taught to read it in their own; and, having learned to read the English Language, the sources of knowledge and means of general improvement then opened to them will be incomparably greater and more various than their own language could ever procure for them. Assimilated in language, they will more readily become assimilated in habits and manners to

their white neighbours: intercourse will be easy, and the advantages to them incalculable. The Missionaries; meanwhile, will make themselves acquainted with the language of the Tribe, and preach to the aged as well as to the young; and they will avail themselves of the various and precious advantages which the education of the Children will afford, to gain the most favourable access to the Parents, and to communicate the knowledge of salvation and the blessings of civilized life to the people of every age.

SOUTH-SEA ISLANDERS.

Providence has cast on the American shores a number of Heathen Youths, from the different islands of the Pacific Ocean. They arrived in merchant vessels, as cabin-boys and sailors; and not finding convenient opportunities to return, they remain in different parts of the United States. The case of these youths has, for several years, interested some benevolent persons, to whom it became known.

Four Native Youths from the Sandwich Islands are receiving education, under the protection of the Board, with the best hope of future benefit to their countrymen. They have renounced Heathenism, walk exemplarily as Christians, and testify an ardent desire to become instruments of imparting to their friends the blessings of the Gospel.

The Committee say—

Another, a son of a king in one of the islands, has lately come to the knowledge of the Committee, and measures are taken to obtain his discharge from the naval service of the United States, that he also may be placed under advantages similar to those which his four countrymen enjoy. Your Committee cannot but gratefully recognize the hand of God in bringing these lately Pagan Youths to our shores, placing them within the influence of Christian Benevolence, inclining their hearts to the Gospel, and producing in them the desire of making known the unspeakable grace to their countrymen. It is an intimation which deserves attention, and may lead to very important events; and it is submitted to the wisdom of the

Board to determine on a plan to be adopted for the education, not only of the youths already under our care, but of such others, from Heathen Lands, as Providence, from time to time, may offer to our patronage and direction.

STATE OF THE MISSION TO BOMBAY.

The last Report brought the history of the Eastern Mission to the close of 1814. At that period the Missionaries entertained good hopes of being allowed to prosecute their objects, by the British Government. The last communications from them, dated Nov. 29, 1815, convey the intelligence of their being released from all embarrassments of that nature. Sir Evan Nepean, Governor of Bombay, had communicated to them the permission of the Court of Directors for their stay in the country; and his Excellency had given them assurance of his personal favour.

After regretting the return of the Rev. Samuel Nott, from Bombay, on account of his health, the Committee give the following passage from the communications of the other Missionaries:—

We have made so much proficiency in the Mahratta Language, as to be able to commence our great work of preaching the Gospel to the Heathen. We daily impart Religious Instruction to the people around us, in some form or other; and this we expect will be the great business of our lives from day to day. We have commenced the work of translating the Scriptures into the Mahratta Language. We both employ some part of our time almost every day in translating. These essays at translating we consider at present as very imperfect; and we have no expectation that we shall be able, in a year or two, to effect a complete and correct version of the Sacred Volume. Our situation affords many facilities for the prosecution of this work; the principal of which is, our living in the midst of the people for whom the translation is designed. We had our translations round in manuscript, and read them to the people in our excursions; and, in this way, we are enabled to detect the errors at once, and to ascertain, to our perfect satisfaction,

whether our version is intelligible and idiomatical, or not.

Information has been received of the arrival of the Missionaries, who sailed for Ceylon in Oct. 1815. (See our Vol. for 1816, pp. 72 and 272.) One or more of these will probably join the Mission at Bombay.

REMARKS ON EASTERN TRANSLATIONS.

In a paper which the Missionaries have sent us (the Committee observe), entitled "Remarks on Eastern Translations," they say, "It would seem to be a self-evident principle, that no person can translate correctly into any language which he does not understand as well, or nearly as well, as his mother-tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother-tongue, without residing at least a number of years in the country where that language is vernacular, and conversing habitually with all kinds of people who speak the language."

From that paper at large, and from their other communications relating to translations, our Missionaries appear to your Committee to possess views of this momentous subject, in an eminent degree enlightened, correct, and important, and worthy of the confidence of this Board, and of the Christian Public. They have a deep impression, that, although a translation of the Scriptures might be made in a few months, to answer a merely temporary purpose; yet a translation intended for permanent use, and to convey to a whole nation the entire Word of Life, correctly, fully, and intelligibly, must be a work of time, of labour, and of care. Under this impression, they have resolved, with submission to this Board, not to proceed at once to a translation and publication of the Scriptures at large; but to take select portions, of primary importance, and, as soon as they conveniently can, to put them into circulation among the people.

This plan, as suggested in one of the quotations already made from their letters, will afford the best opportunities and advantages for revision and emendation, and for producing at least a good version of the whole Sacred Volume. At the same time, it enables them to proceed with the least possible delay, not

only in preaching, but in distributing also the written Word; in portions, indeed, but as fast, and in such order and manner, as may be requisite at first for the best effect.

In this Plan, of which your Committee have expressed to the Missionaries their decided approbation, considerable advance has been made. One of the Evangelists entire, a Harmony of all the Evangelists, and other select portions of the Scriptures, have been translated; and some of these portions, together with a short Catechism and some other small Tracts, are circulated in manuscript copies among the people: and the Brethren express a strong desire of having it in their power to commence printing, that copies may be multiplied with greater facility, and with less expense.

Your Committee have, therefore, judged it important, that the printing-press which has been offered for the service, by an individual of distinguished liberality, should be held in readiness to be sent out to Bombay by the earliest opportunity: and in letters, both to Bombay and Ceylon, it has been expressed, as the particular desire of the Committee, that our Missionary, Mr. Bardwell, who, before leaving this country, made himself acquainted with the printing business, should, as soon as possible, join the Brethren at Bombay, and be ready to take charge of the printing establishment. A remittance also of One Thousand Dollars has been forwarded for the express purpose of promoting these translations, publications, and distributions.

FUNDS.

More than 10,800 dollars have been received, during the year, from numerous Auxiliary Societies and individuals. The Legacy of the late Mrs. Norris, of 30,000 dollars, mentioned in the last Report, is now in a productive state.

CONCLUSION.

While the smiles of Divine Providence on this infant Institution, and the fruits of Divine Grace in the contributions to our treasury, are to be devoutly and thankfully recognized, the impression cannot be too deep upon this Board, nor upon the Christian Public, that all that has yet been done is only a small begin-

ning, in a long neglected work of immense extent and importance.

Long has the Infidel reproached Christianity, on account of the narrow limits within which it has been confined. The reproach belongs neither to our holy religion nor to its adorable Author. Christianity is adapted in its nature, its institutions, its whole design, to the condition and necessities, to the relations and interests, temporal and eternal, of all mankind: and, from the day of our Lord's ascension, his momentous edict has been in force, and binding on Christians of every age and in every place: *Go ye and make disciples of all nations:—Go into all the world, and preach the Gospel to every creature.*

This command has not been fulfilled. Eighteen centuries have passed away, and three-fourths of the inhabitants of the earth are yet without the Gospel! It is a reproachful, an awful fact. For this large portion of mankind, amounting by estimation to six hundred millions, the whole of Christendom at this day, after the powerful excitements of the last twenty years, supplies only about two hundred Missionaries*—only one preacher of the Gospel to three millions of souls, dwelling in darkness and the shadow of death!

Were portions of the unevangelized people of the world to be assigned to the several Protestant Christian Nations, according to their numbers and their means for supplying Missionaries, not less, doubtless, than one hundred millions would fall to the share of our own nation.

For these, we now employ nine or ten Missionaries; not more than one to ten millions of souls!

Is it time then to slacken our hands—to relax our exertions—to caution those who are coming forward, lest they do too much for this object? How then shall we answer for that hundred millions of souls to HIM, who, *though He was rich, yet for our sakes became poor*; and who is calling upon us, with all the energy of His love and all the majesty of His authority, to impart the Gospel of His salvation to them?

The vast magnitude of the work of promulgating the Gospel in every region of the Heathen World, and the pressing duty which lies with such accumulated weight on Christian Nations, might almost overwhelm with despondency, instead of stimulating to exertion: but it can be shewn with unanswerable conclusiveness, that the energies of Christendom, if wisely directed and accompanied with a divine blessing; would be amply sufficient to send the Gospel into every dark corner of the earth, and supply a competent number of faithful Preachers, within the short period of a quarter of a century.

Let the friends of Missions take courage! Let them arise with one heart and a steadfast purpose, and apply themselves to the great enterprise before them; and let each one resolve for himself, whatever others may do, that he will not forget the Heathen, while he has hands to labour, a tongue to plead, or a heart to pray.

SIXTH REPORT OF THE GAELIC SCHOOL SOCIETY.

DELIVERED AT EDINBURGH, DEC. 12, 1816.

IN our Number for March 1816, we gave a general view of this Society. We shall now extract the substance of the Sixth Report, delivered at the last General Meeting, Charles Grant, Esq. M. P. in the Chair.

This Society was formed for the maintenance of Circulating Schools, in the Highlands and Islands of Scotland, for the express purpose of

teaching the inhabitants' to read Gaelic, their native language. Its labours apply to that part only of the population, which are placed beyond the sphere occupied by the Society for Propagating Christian Knowledge.

PLAN AND ADVANTAGES OF CIRCULATING SCHOOLS.

The Schools are established for a limited period, not less than six months nor exceeding eighteen; during which time the Children are taught gratuitously.

With every Circulating School is

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* We have already stated (See Number for January, p. 1.) that, including all the various descriptions of Christian Labourers among the Members, the number amounts but to about 300.

EDITORS.

May, 1817.

established another School, for the instruction of Adults; or such as may be unable to attend through the day, or through the week. This School is kept in the evening of week-days, and at a convenient hour on the Sunday; so that all classes of persons may have an opportunity of learning to read.

On the removal of a Teacher at the expiration of his term, it is expected that the Adult School will supply a proper person to preserve and continue the benefits received. Each district is, however, occasionally revisited; and, if needful, a regular Teacher is again sent to reside in it for a season.

It is justly remarked—

In a mountainous country, intersected by rapid rivers and arms of the sea, where Children can be collected (especially in winter) only in small groups, these Circulating Schools seem the best, if not the only expedient. The inhabitants of every Island, and of every Highland glen or district, may, in this manner, be visited, and favoured with the means of education.

These Circulating Schools will often lead to the formation of permanent establishments. In one case, it is said, that the prospect of the Teacher's removal was "a cause of serious regret to the inhabitants." On this subject the Report remarks:—

Your Committee would here only point to the effect of this salutary REGRET. This, once implanted, the object of your Institution was gained. A convenient spot was fixed on, and a commodious School-room erected; the expense of which was defrayed by collections at "week-day Sermons" preached in consequence of the undertaking, and by donations from public-spirited individuals. Such is the natural and important tendency of the Circulating System, especially where an individual on the spot fosters its operations.

There are different opinions on the expediency of perpetuating, among a limited population, a living tongue, different from the general

language of the country, and possessing slender means of communicating knowledge. The American Board of Missions, as we have just seen, incline to discourage the plan. The Gaelic School Society takes the opposite view of the subject.

From the nature of this plan (it is allowed) you are, indeed, confined to the teaching of Gaelic; but when the urgency of the present case, and the immense multitude of those who should receive instruction, are duly considered, it will be evident, that no extensive benefit can be expected were you to extend your views, or grasp at more. Besides, we are satisfied, that the reading of the Gaelic will implant the desire of knowledge, as well as improve the understanding; and thus you insure both the extension and the use of the English Language. To increase the attendance where it is taught, would seem to be only one of the happy consequences resulting from the pursuit of this system. In Wales, for example, where many are enjoying the fruit of Ambulatory Schools, there are, at present, TWENTY who can read English, for ONE who could do so when the Welsh was neglected. English Books are everywhere called for, and English Schools are erecting; so that there are now a HUNDRED books for every ONE which was in the country only twenty years ago—the period when the Welsh Schools were revived. In the first instance, therefore, you are wisely employed in teaching this people to read the Sacred Scriptures IN THEIR OWN TONGUE. You are instructing them in what has been translated and printed many years ago, for their express use; and, without enumerating many consequent blessings, you at once direct their attention to that Volume, which is able to make even the simple wise, and which can not only enlighten the eyes, but rejoice the heart.

PICTURE OF A HIGHLAND SCHOOL.

We select, from the Reports respecting the different Schools, some circumstances relating to one opened at Greenyard, in the parish of Kincardine, Rossshire, which cannot fail to interest our Readers.

I found (says the Visitor) a crowded School, of all ages—seventy-nine in

number. The progress which they have made during the winter season, is surprising. Their Teacher seems to have been at pure pains with them; for many, who, four months before, could not read a word in Gaelic, now read the Old and New Testaments with ease and propriety. Some who have fought the battles of their country, spilt their blood, and lost their limbs in its service, attended this School. Retired on a pension, they are now devoting their leisure hours to learn to read the Gospel of Peace, and have made very great proficiency.

The Report of the preceding year had represented this School as "crowded with sixty Scholars of all ages, from the Glencalvie Veteran, Iverach, in his 117th year, to, literally speaking, the infant in the cradle; for the mother of the infant is one of the Scholars, and such was her ardour of desire to learn, that she brought the child and cradle to the School!"

THE VETERAN IVERACH.

The man, whom we have just mentioned, was born at Glencalvie, in the parish of Kincardine. His age appeared from the Parochial Register to be as above stated. In 1715, he enlisted into a regiment of irregular militia, raised by William Lord Ross, and was then a stout lad of seventeen; and in 1815, JUST ONE HUNDRED YEARS AFTER, he put himself to school in his native parish, and set himself to learn to read. He was frequent in his attendance, and had got the length of reading syllables or short words: but he was arrested in his progress by an infirmity, "incident," as the Committee remark, "to far younger men." Poor old Iverach's sight failed, and stopped his career. He died in February of last year. The uncommonly stormy winter had confined him to the house; and, at last, his hardy limbs entirely failed him: but his name will be had in remembrance.

BENEFICIAL EFFECTS OF THE SCHOOLS.

The Rev. Dr. Ross addresses to the Committee the following information:—

In two populous townships, at the distance of TWELVE miles from the Parish Church, and in some measure detached from the whole world—where, one year before, a single Bible was not to be found, except in the house of the principal tenant—now there is not a house in which a portion of the Word of God is not read, and His worship performed, twice every day. The thing is scarcely credible—but the hand of God is in your labours, and the annals of Time will not record the immensity of good which you have done.

The Rev. Mr. M'Bean states, that, after an examination at Glencalvie, an old man, in particular, thanked God in the most expressive terms, for what He had spared him to see. He then added:—

I remember when there were only THREE Bibles in all Strathcarron, Glencalvie, and Strathcullanach—full twenty miles in a straight line—and only THREE men, in the vast population which they then contained, who could read the Word of God!—and now, every child can read it—every house contains one or more Bibles; and those who cannot read themselves, have daily opportunity of hearing the Bible from some inmate of the family.

A method is adopted in the School of Dingwall, worthy of universal imitation.

From 200 to 300 persons have been taught to read the Word of God in their native tongue; and not only to read, but to reverence the Scriptures, and to refer to them in the common duties and ordinary occurrences of the day. When a Scholar committed a fault, it has been the Teacher's practice to correct him out of the Bible, by causing him to read a passage condemning that fault, and then pressing it on his conscience. In such cases, the delinquent, on seeing the Teacher open the Bible, has changed colour, and trembled more than at sight of the uplifted rod. In some instances that occurred of plundering gardens, it was ascertained that NONE of those who

attended the Gaelic School were concerned in the depredation.

The Minister of the same parish, the Rev. Alexander Stewart, further reports:—

The instructions inculcated on the Children have, through them, been transmitted to the Parents. Without stooping to the humiliating attitude of learners, the parental interest and pleasure which they felt in their Children's improvement, drew their serious attention to the Sacred Scriptures, which the young ones read, or committed to memory, at home. Thus the walls of the cottage were illuminated by the taper which was lighted in the School. Prayer has been introduced into families, where no form of devotion existed before. Swearers, liars, and drunkards, have appeared to stand in awe of their own children; knowing how they had been taught at School to abhor these vices, as sins which provoke the wrath of God, and drown the soul in perdition.

One of the Society's Teachers says of those who had been under his care:—

They watched every opportunity of expressing their gratitude. My parting from them was a very affecting scene. As I set off, a great number of Parents left the fields where they were shearing, crowded round me, and expressed their sorrow at my leaving them. Forty of the Children accompanied me four miles: it was with difficulty that I prevailed on them to return so soon; and they wept aloud at parting. A few, more advanced in years, would not leave me till the end of the first stage; and one of them, who had a horse, accompanied me forty miles!

FUNDS.

The total receipts, including £.500, from the Glasgow Auxiliary, amount to £.1,250, and the expenditure to nearly £.2,200; but the Committee encourage themselves with the assurance, that, as the Society has proceeded in this labour of love, without either timidity or rashness, the blessing of Him will rest on it, in whose hands are the hearts of all men.

FIFTH REPORT OF THE CHURCH OF ENGLAND TRACT SOCIETY.

DELIVERED, AT BRISTOL, DECEMBER 30, 1816.

THIS Society was instituted at Bristol, in 1811; and is conducted by a Committee resident in or near that city, under the patronage of the Bishops of St. David's and Gloucester.

The number of Tracts at present published amounts to fifty, of different prices, from some of four pages each, at 1s. 8d. per 100; to others, of eighty pages each, at 40s. per 100. The whole series may be had in 2 volumes, price 6s. 6d. in sheep.

These Tracts consist of the first nine Homilies of the Church, with Lives of the English Martyrs and Reformers, and others illustrative of the Doctrines and Discipline of the Church of England—all breathing her pure and benignant spirit.

It appears from the Report, that 275,000 Tracts have been printed during the year.

The issues have been as follows:

By sale, 98,397; sent with the Report to Subscribers, 1,702; Donations, 6,000: amounting, in the whole, to 106,099.

The Receipts of the Year have not, however, been adequate to the Expenditure: the Disbursements having amounted to £.865.19s. 10d.; while the Receipts have only reached £.453. 16s. of which the sum of £.200. 4s. 6d. was by sale of Tracts.

The stock of Tracts on hand is 417,232, the net value of which is upward of £.900: leaving a surplus, after satisfying the claims on the Society, of, at least, £.400.

By the exertions of the Society's friends, it will be enabled, it may be hoped, to bring its yearly income to a level with its expenditure, while a sufficient capital is created to give powerful action to the machine.

The attention of the Society is turned toward Wales and Ireland;

and communications have been opened with the "Episcopal Prayer Book and Tract Society of the Eastern Diocese of the United States," and with the Colony of Ceylon. Nearly 20,000 Tracts have been forwarded to the Hon. and Rev. T. J. Twisleton, for the

use of the poor of that important Island.

Mr. Seeley is the Agent of the Society in London. He is authorized to supply Subscribers with Tracts at the reduced prices, and to receive Subscriptions and Donations.

Home Proceedings.

ANNIVERSARIES.

IN reporting briefly the Anniversaries of those Institutions, which come within the scope of our work, we cannot but remark, with thankfulness to the Giver of all good, that, so far as we witnessed or have heard reported by others, a very improved spirit greatly prevailed on these occasions. There seems to have been less mingling than usual of human infirmity with the work of God—less of mutual praise—a more devout and heavenly spirit—more unfeigned affection toward other Christians in their exertions—and a more single eye to the glory of God. We know that many prayers were offered, that God would vouchsafe this spirit, and we think that we have marked manifest answers to these prayers: and we cannot but earnestly urge it on all our Christian Brethren, to have their eye on this important matter, and to invoke the out-pouring of a gracious influence on the minds of all Preachers, Speakers, and Hearers, on these annual occasions of meeting; that a pure fire may be kindled and cherished, which shall diffuse itself on all sides, and warm every heart: and we cannot but advise such a modification of the Resolutions offered to our Annual Meetings, as may rather lead the Speakers and the Audience into an intelligent view of the various objects and measures of the respective Societies, than to search out and listen to some new and ingenious form of paying compliments one to another.

These remarks apply, we believe, generally to the Anniversaries which have been held at this season. If, however, the devout mind may have been pained by any thing contrary to that seriousness, that *Charity out of a pure heart*, that deadness to the considerations of Self and of Party, which should reign in every Christian Heart and govern every Christian Assembly, we do trust that the fact will stimulate to more earnest prayer and to greater jealousy over ourselves, that our good may hereafter be no more evil spoken of.

Would our limits allow us, we should gladly have taken pains to collect the most impressive parts of the speeches delivered at the various Meetings. The display of genuine eloquence has exceeded, perhaps, all former occasions: and we are more and more convinced, that no principles or motives that govern man, can, in any measure, elevate his natural or acquired powers to such a pitch of grandeur, as the Love of God and of his kind, shed abroad by the Holy Spirit in the heart.

SUNDAY SCHOOL SOCIETY.

The Annual Meeting was held at Batson's Coffee House, on the 16th of April. The Society has added 206 Schools, within the last year, to its former list. Since its commencement, it has given 460,342 Spelling Books, 90,238 Testaments, and 8166 Bibles, for the use of 4917 Schools, containing upward of 410,000 Scholars.

Applications have been made from New South Wales and from Ceylon, for assistance in the education of the numerous Children in those Colonies; which has been readily granted by the Society.

WESLEYAN MISSIONS.

The Anniversary was introduced by Sermons at City-Road Chapel: one on Wednesday Evening, April 30th, by the Rev. William Myles, from Portsmouth; and a second, on Thursday Morning, May 1st, by the Rev. John Stephens, from Leeds.

The Annual Meeting was held at the same place on the Thursday Evening; the Rev. Richard Reece in the Chair; and, by adjournment, at Lambeth Chapel, on the 5th of May, when Thomas Thompson, Esq. M. P. was Chairman.

The Collections amounted to 550l.

At the Meeting in the City-Road Chapel, the Chairman stated, that the Society had sent more than 100 Missionaries to Asia, Africa, North America, and the West Indies; and congratulated the Meeting on the manifest increase of the spirit of benevolence; and that many found so much gratification in doing good that it more than balanced all the discouragements of the times. The Report, which we shall give the first opportunity, was read by the Rev. Jabez Bunting and the Rev. Richard Watson. The Rev. Joseph Benson, Dr. Hamilton, the Rev. Thomas Roberts, of Bath, Mr. Bradnock, who had been a Missionary in the West Indies, and others, addressed the Society.

At the Adjourned Meeting, the Rev. William White, a Missionary from Jamaica, urged increased exertions. The Rev. Richard Reece moved thanks to the Rev. Richard Watson, for his Defence of the Society's Missions in the West Indies; which were cordi-

ally and most deservedly voted. Many other Gentlemen addressed the Meeting.

Mr. Dawson, of Leeds, imagined the case of an avaricious miser, whose attention might be caught by a Missionary Paper, and who, in perfect consistency with his mercenary habit of thinking, might be led to exclaim, "What a noise these people make about religion!—I suppose it is MONEY that they want!"—"Yes," said Mr. Dawson, "he is right. It is money that we want; for without it Missions cannot be supported: and, we may say it without a blush, we want Money to save the infant from perishing in the Ganges—Money to save the sick and aged from expiring, abandoned on its banks—Money to save the unhappy widow from the funeral pile—Money to break the car of Juggernaut in pieces, and to burn the idol in the flames kindled from its ruins—Yes! and could the miserable creature but see the glory of the object which is before us, he would loosen his fingers, and scatter a golden shower to promote this sacred cause!"

CHURCH MISSIONARY SOCIETY.

Seventeenth Anniversary.

The Annual Sermon was preached by the Rev. Daniel Wilson, M. A. on Tuesday Morning, the 6th of May, at St. Bride's Church, Fleet Street: that Church being more conveniently situated than that of St. Anne, Blackfriars, on account of its greater proximity to the place where the Meeting is held. The Sermon was founded on John iv. 35, 36. The present state of this country, with respect to its means and disposition to communicate the Gospel, and the openings in the Heathen World for its reception, afforded Mr. Wilson an opportunity of giving a very impressive view of the state of the world, and of our consequent duty. He considered the text under the two heads—of the Aspect of the Fields, and the Encouragement to the Reapers to enter into them.

The Annual Meeting was held, as usual, at Freemasons' Hall, at two o'clock; the Right Hon. Lord Gambier, Vice Patron and Lord in the Chair, attended by the Bishop of Gloucester, several of the Vice-Pres-

dents, the Treasurer, a great number of Clergymen, and 1200 or 1300 other Members of the Society, Ladies and Gentlemen.

The number of Members, in and near London, being much greater than the Hall can accommodate, and others being expected from various parts of the country, it was determined, by the Committee, to limit the admission to Members, and to issue Tickets for that purpose. It was found that about 1900 Tickets were required by Members; and the Committee have to regret that many were, in consequence, unable to obtain admission.

A suitable place for the Annual Meetings of the various Benevolent Societies, somewhere in the neighbourhood of Lincoln's-Inn Fields, has long been wanting. We should greatly rejoice to see a building erected which would contain 3000 persons, who might be made to hear, were the building constructed with this design, with perfect ease, both to themselves and to the speakers.

The President opened the business of the Meeting with that piety which so eminently marks his character, praying that the Spirit of their great Master might be present on the occasion. The Secretary then read the Report, which was by far the most encouraging that the Society has yet had to present to the Public. The accounts from Africa were particularly promising; 21 Adults, among the recaptured Negroes, having been baptized in one day at Regent's Town, in the Colony of Sierra Leone. The income of the Society, notwithstanding the difficulties of the times, has increased more than 3000*l.*; and amounted, last year, to nearly 20,000*l.*; but such have been the calls on its funds, that its expenditure has exceeded its income by about 2000*l.* the whole amounting to nearly 22,000*l.*

The Bishop of Gloucester moved the printing of the Report, and called on the Society to bless God for the success which he had been pleased to bestow—a success which manifestly demanded their admiring gratitude and determined perseverance.

This Motion was seconded by the Rev. John Paterson, from Russia, who stated the encouraging fields of labour in Tartary, Turkey, and Persia, under the patronage of the great and

good Emperor Alexander. Alluding to the death of the late Martyn at Shiraz, he stated his hope that the Society would exert itself in Persia, till they had built a Christian Church over the tomb of Martyn. He mentioned several circumstances which manifested a disposition on the part of Mahomedans to receive the Word of God.

The Rev. Dr. Thorpe, of Dublin, addressed the Meeting in an animated speech, in which he went over the scenes of the Society's labours, and stated the interest which his countrymen in Ireland felt in the progress of this cause. Dr. Thorpe concluded by making the following motion, which was seconded by Robert Harry Inglis, Esq. and carried unanimously:—

That on the review of the subjects presented to it, in the Report of the Seventeenth Year, this Meeting cannot but acknowledge, with unfeigned gratitude to the Giver of all good, both the liberal support which the Society has received under circumstances of peculiar difficulty, and the blessing which has attended its exertions. And the Meeting desires to express its full approbation of the domestic arrangements for conducting the Society's concerns and the preparation of Missionaries, and of the measures pursued by the Committee and the Friends and Agents of the Society with respect to the Levant, India, New-Zealand, Antigua, and Western Africa; with its particular gratification from the opening success in the West African Mission; and its hearty thanks to the Assistant-Secretary for so readily undertaking his visit to that Mission, and for the faithful and affectionate manner in which he discharged his important trust.

The Assistant-Secretary, in acknowledging the thanks of the Meeting, expressed his persuasion that all united in giving the glory of any good done to God alone. He contrasted the scene which he then beheld, with what he had seen in Africa, at the same time last year, in the School at Yongroo, and in the worship of the Spirits of the Dead. He trusted that the encouraging tidings which the Report contained from Africa, would excite the Society to still further exertions and prayer.

Charles Barclay, Esq. M. P. moved.

thanks to various friends of the Society, which was seconded by the Rev. R. P. Beachcroft, M. A. Rector of Blunham, who, after an interesting address, concluded with a peculiarly appropriate and eloquent quotation from Bishop Hall's writings, on the universal testimony of Scripture, to the Saviour, the great subject ever to be brought before the Heathen.

The Rev. J. W. Cunningham, M.A. Rector of Harrow, seconded by the Rev. David Hughes, M. A. Rector of Llanfyllin, Montgomeryshire, moved thanks to the Preacher; and, while he disclaimed all wish and intention to lavish praise on the Sermon of his friend, could not avoid noticing the energy of its delivery, and the vast accumulation of well-authenticated facts which it brought before the mind.

The Rev. Daniel Wilson marked the danger of self-admiration and of self-praise creeping on the mind, instead of a simple reference of all to the glory of God; and accepted the thanks of the Meeting, only as a pledge on the part of the Society to exert itself anew in this great cause.

Thanks to the President, Vice-Patrons, Vice-Presidents, Treasurers, and Committee, being moved by the Rev. Edward Burn, of Birmingham, and seconded by the Rev. Hans Hamilton, of Knocktopher, in Ireland, the President avowed that he considered his connection with this and similar institutions as a greater honour than any earthly titles or distinctions; and concluded the Meeting, by reading, with much devotion, Dr. Watts's version of the cxxviii Psalm, which had been sung at the Church after the Sermon.

BRITISH AND FOREIGN BIBLE SOCIETY.

Thirteenth Anniversary.

THE Annual Meeting, which was held on Wednesday the 7th of May, at Freemasons' Hall, was attended by the Noble President of the Society; by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne; the Earl of Elgin, and Lord Gambier; many Members of the House of Commons, and a great number of other Gentlemen. The Chancellor of the Exchequer was detained from the Meeting by unavoidable public business.

The Report was read by the President, assisted by the Rev. Daniel Wilson.

The Resolutions were moved and seconded, respectively, by W. Wilberforce, Esq. M. P. and the Bishop of Salisbury—by the Bishop of Gloucester, and Sir Thomas Ackland, Bart. M. P.—by W. T. Money, Esq. M. P. and the Rev. George Clayton—by the Hon. Sir George Grey, Bart. and John Weyland, Esq. jun.—by the Rev. Dr. Mason, of New-York, and the Rev. Richard Watson—by the Rev. Dr. Thorpe, of Dublin, and Major-General Colin Macaulay—by the Bishop of Norwich, and the Rev. Edward Burn, of Birmingham—by the Bishop of Cloyne, and the Rev. John Paterson, from St. Petersburg—by the Rev. Professor Paxton—and by the Right Honourable Lord Gambier.

The following is a Summary of the proceedings of the year:—

Receipts.

The Net Receipts of the Year have been 84,240*l.* 17*s.* 4*d.*; which include the sum of 21,954*l.* 7*s.* 6*d.* received for Bibles and Testaments, the greater part of which were purchased by Bible Associations. Of the remaining sum of 62,286*l.* 9*s.* 10*d.* Auxiliary Societies have supplied 52,027*l.* 9*s.* 8*d.*; and the rest has been paid directly to the Parent Society.

Payments.

The total Net-Payments have been 89,230*l.* 9*s.* 9*d.*; exceeding, therefore, the receipts by 4,989*l.* 12*s.* 5*d.*

The principal deficit has been in the amount of Sales; as the Contributions of the year have fallen short of those of the twelfth year only in the sum of 646*l.*

Issues of Books:

From March 31, 1816, to March 31, 1817.

Bibles 92,239

Testaments . . . 100,782

Making the Total issued from the commencement of the Institution, to March 31, 1817:—

Bibles 746,666

Testaments . . . 929,328

In all . . . 1,675,994

Exclusive of nearly 100,000 copies circulated abroad, at the charge of the

1817.] ANNIVERSARIES.—PRAYER-BOOK & HOMILY SOCIETY. 201

Society; and making a total of about ONE MILLION, SEVEN HUNDRED AND SEVENTY-FIVE THOUSAND, NINE HUNDRED AND NINETY-FOUR COPIES OF THE SCRIPTURE, circulated by the British and Foreign Bible Society.

PRAYER-BOOK AND HOMILY SOCIETY.

Fifth Anniversary.

THE ANNUAL Sermon having been preached at Christ Church, Newgate-Street, on Thursday Morning, May 8th, by the Rev. R. P. Beachcroft, M. A. Rector of Blunham, the Annual Meeting was held at the Albion Tavern, at Two o'Clock.

In the unavoidable absence of the Lord Bishop of Gloucester, Lord Gambier was called to the Chair.

From the Report, which was read by the Secretary, the Rev. C. R. Pritchett, it appeared that the Society had issued, during the year, as follows :—

Prayer-Books	8,891
Psalters	1,062
Homilies, in Tracts . . .	38,440
Articles of Religion . . .	1,071

The statement of the Finances was—

Receipts	2,514 <i>l.</i> 10 <i>s.</i> 8 <i>d.</i>
Payments	2,314 <i>l.</i> 15 <i>s.</i> 2 <i>d.</i>

An Anonymous Donation had been received of SIX HUNDRED POUNDS!

A handsome edition of the Book of Homilies, in 1 vol. 8vo. with three copious Indexes, has been published by the Society.

The Society is anxious to lend its assistance in transfusing our Liturgy into Heathen and Mahomedan Languages. The Church Missionary Society gladly avails itself of the co-operation of this Society; and commits to its care, for publication, such versions of the Liturgy, or parts of the Liturgy, as it receives from its Missionaries and Friends abroad. In this manner, the Morning and Evening Services, translated into Bullom, by the Rev. G. R. Nylander, Church Missionary to that people on the coast of Africa, have been printed and sent to Sierra Leone. The same Services, with some of the Occasional Services, in Hindoostanee, by the Rev. Daniel Corrie, are now printing, with a new Persian Type, cut under the direction of Mr. Samuel Lee, at the expense of

May, 1817.

the Church Missionary Society, and exhibiting the appearance of Persian MS. The Morning and Evening Services, translated into Susoo, by the Rev. M. Renner, have also been received from Africa by the Church Missionary Society, and have been placed at the disposal of the Prayer-Book and Homily Society.

We state these things in order to awaken attention to the Society; and to shew, as was observed at the Meeting, that there is a kind of "sisterhood" among the different Societies, which are aiming at the diffusion of Christian Truth throughout the world. The Missionaries of the various denominations will translate the Scriptures into those languages which do not at present possess them, and will explain and enforce their contents by suitable Tracts; and the Church Missionaries will add to these the Liturgy and Homilies of their communion: while the Bible Societies at home and abroad, the Prayer-Book and Homily Societies both of Britain and America, and the various Tract Societies, will lend their powerful aid to the printing and circulation of these works throughout the world.

The Rev. Messrs. Richmond, Bickersteth, Webster, Beachcroft, Hamilton, Cunningham, Burn, Wilson, with Mr. Babington, Mr. Thady Conellan, from Ireland, and other Gentlemen, addressed the Meeting.

Mr. Bickersteth adduced a striking instance of the value put on the Services of the Church by one of her poorer members.

In a Cathedral Town, where some benevolent persons paid much attention to the labouring classes, one of them went to visit a poor man. He lived by himself in a miserable garret—but there seemed to be no dejection nor sorrow: he appeared devout and happy. The visitor asked him at what Church he had been used to attend? he said, "The Cathedral."—"But don't you find yourself solitary here, without wife or children?"—"Solitary, Sir!"—and, going to a retired corner of the room, he brought out a Common-Prayer Book—"How, Sir," said he, holding it in his hand; "how can I be solitary, when, as I read here, I have such companions in the worship of God—The glorious company of the Apostles praise Thee!—the goodly fellowship of the Prophets praise Thee!—the noble army of Martyrs praise Thee!—

he Holy Church throughout all the world doth acknowledge Thee!"—That Book had, under the blessing of God, led him into the way of salvation; and, in the worship taught in that Book, he held sacred fellowship with all the redeemed of the Lord.

JEWS' SOCIETY.

Ninth Anniversary.

SERMONS were preached by the Rev. Basil Woodd, at St. Peter's, Cornhill, on Thursday Evening, the 8th of May; and by the Rev. Lewis Way, at Tavistock Episcopal Chapel, Long Acre, on Friday Morning, previous to the Annual Meeting.

The Annual Meeting was afterwards held at Freemasons' Hall, which was completely filled. Sir Thomas Baring, Bart. M. P. President of the Society, took the Chair at Two o'Clock. He was supported by the Bishop of Gloucester, Lord Gambier, William Wilberforce, Esq. M. P. T. Babington, Esq. M. P. and many other Gentlemen.

The Rev. C. S. Hawtrej, one of the Secretaries, read the Report.

It appeared from the Report, that the income of the year had amounted to 6490*l.* 4*s.* 6*d.* and its expenditure to 6359*l.* 5*s.* 6*d.* An anonymous Benefactor had given FIVE HUNDRED POUNDS. Notwithstanding some painful and discouraging circumstances, the general statement was highly satisfactory. The printing of the Hebrew Testament has proceeded as far as the Epistle to Philemon.

This Report was received, on the motion of the Bishop of Gloucester, seconded by T. Babington, Esq. M. P.

Mr. Wilberforce, Lord Gambier, the Rev. William Marsh, the Rev. C. Simeon, Robert Grant, Esq., the Rev. J. W. Cunningham, the Rev. John Paterson, Sultan Kattagerry (from Tartary), W. Cuninghame, Esq., and the Rev. Edward Bickersteth, severally made or seconded motions.

Our Readers will rejoice to see the following Resolutions, which were ably commented on by those who moved and seconded them:—

That the painful circumstances which have occurred in the affairs of the Society afford no ground of discouragement with respect to its future prospects and operations—

That it is matter of thankfulness, that this Society has been enabled to pro-

ceed so far in the completion of the Hebrew Testament; and that it is the duty of the Society to prepare for a second edition of that work, with the aid of such learned Jews as may be willing to give their assistance—

That the opening prospects among the Jews abroad, while they call for the sincerest gratitude to Almighty God, seem to indicate that the operations of this Society should, in future, be more particularly directed to foreign countries.

NAVAL AND MILITARY BIBLE SOCIETY,

The Annual Meeting was held, on Tuesday, May 13th, at the King's Concert Room. Lord Gambier was called to the Chair. Apologies were received for the unavoidable absence of the Archbishop of Canterbury, the President of the Society; and also from the Duke of Wellington, Lord Melville, and the Chancellor of the Exchequer.

The Receipts have been 1044*l.*; of which 358*l.* was received from our Soldiers, and of that sum 200*l.* from our Army in France. The balance in the Treasurer's hands was but a few pounds, and the outstanding debts were nearly 200*l.*: the number of Bibles distributed was 4000, and of Testaments 6000.

The Report made a strong appeal in behalf of the Society; as did the various Speakers, in moving or seconding Resolutions.

The Bishop of London urged the support and extension of the Society, on the consideration that the classes for whose benefit it was designed, were those which most needed and most merited our care.

Mr. Babington pleaded for the 90,000 military scattered over our foreign possessions, subject to many privations, and, in various instances, to unhealthy climates, and therefore peculiarly needing the consolations of the Scripture.

Mr. Wilberforce appealed to the gratitude due to our Soldiers and Sailors; which could not deny to them, in return for the peace and comfort purchased for us by their privations, that Book which would prepare an antidote for the dangers to which they are exposed, and a consolation in their afflictions; and which would diffuse a mellow sun-shine over the evening of their days. Mr. Wilber-

force stated, that before Lord Exmouth sailed from Portsmouth for Algiers, he took on board his fleet all the Bibles that he could procure.

The Rev. George Clayton advocated the cause of the Society, as calculated, by the circulation of the Scriptures in the Navy and Army, to extinguish, by the Divine Blessing, that looseness of principle and those false notions of honour, which had been too common among naval and military men; and to inspire true valour in the place of rashness and ferocity, as well as to make Soldiers and Sailors better men on returning to the bosom of their country.

Captain Pakenham, of the Royal Navy, traced the extinguishing of the spirit of mutiny to the influence of the Scriptures; and gave various striking instances, which had fallen within his own knowledge, of their successful operation. A brother officer had confessed that before he felt the influence of the Bible, he fought like a bull-dog—he feared nothing, and he thought of nothing: but now he feared no danger, because he was prepared to die. Among the Negroes, too, in the West Indies, he had witnessed the power of the Truth. Tom Hull was both a thief and a drunkard, and was to be trusted in nothing: but he wandered into a Christian Congregation—he heard the Gospel from a Negro Preacher, and became a new man, the astonishment and admiration of his master. His master, too, felt the influence of the same Word: and the bell which used to be rung on a Sunday to call the Negroes to dance, was now rung to call them to prayers.

Mr. C. S. Dudley, of the Society of Friends, appealed to all who had made any inquiry on the subject, whether so few excesses were ever committed on occasion of disbanding our army and navy, as at the close of the late war; though more men had been discharged, and under more trying circumstances, than at any former period. He attributed this to the influence of the Bible on their minds. Of its support to them under suffering, he would relate an instance from the best authority. A soldier of the Scots Greys had his leg shot off at Waterloo. He was mortally wounded. Resting against a tree, a comrade asked what he could do for him. His only re-

quest was, that he would reach him his Bible. Turning to the 14th Chapter of John, and drawing in divine consolations from those words, he declared that he could now close his life with peace and joy. The other soldier, soon after, losing his arm, exclaimed, he would give all the world for his comrade's Bible! Mr. Dudley was, some years since, in a country town, when a serjeant and four soldiers were passing through with a baggage-waggon. Finding, on inquiry, that they had no Bible, he procured Testaments for the serjeant and three of the soldiers; when the fourth soldier said, "Sir, have you none for me? I have been a Sunday-School Boy, and I trust I know the value of a Bible." By further search one was obtained for him; and Mr. Dudley heard, some time after, that he took it with him to Jamaica, where he died happy in the enjoyment of its consolations. His last hours were full of prayer and praise.

Lieutenant Buck, of the Royal Artillery, assured the Society that the Bible was rapidly extending its influence in our army in India. There was scarcely a regiment there but had its band of religious soldiers, who daily met, in companies of 50, 100, or 200, to pray and read the Scriptures; their officers, in some instances, providing them places for this purpose. These men became also the most cheap and useful Missionaries; and some of them had learned the most difficult languages of India, for that express purpose.

The Bishop of Gloucester, who came late into the Meeting, from attending a Meeting of the National Society, communicated the accession of the Archbishop of York to the Society, and moved that his Grace be added to the Vice Patrons.

The Meeting was addressed also by Benjamin Shaw, Esq. M. P., the Sultan Kattegerry, Major-General Neville, the Rev. Henry Irwin, the Rev. Basil Woodd, and other Gentlemen.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Annual Meeting of this Institution was held on the same morning as that of the Naval and Military Bible Society. Freemasons' Hall was, on this occasion also, well filled.

The Duke of Bedford, President of the Society, took the Chair, soon after

Twelve o'Clock. His Grace was attended by various Members of the House of Commons; as the Marquis of Tavistock, Sir John Jackson, Mr. Barclay, Mr. Brougham, Sir James Macintosh, Lord Ossulston, and Lord William Russell. The French Ambassador, Baron Strandman, and other foreigners, were present. The Duke of Sussex entered the Hall, some time after the Chair had been taken.

The Report stated the completion of the Vested Fund of 10,000*l.* which was required to clear off the debts of the Society, and to erect proper buildings for carrying on its concerns. This Fund, to which Mr. Owen, of Lanark, had contributed 1,000*l.*, had even exceeded the sum absolutely required, and amounted to 11,024*l.* 13*s.* 1*d.* The Report detailed also the extension of the British System in various parts of the world.

The Treasurer, Mr. William Allen, in reviewing the difficulties with which the Society had to struggle in past years, could not but acknowledge the hand of God in its support. In a moment of almost helpless pressure, the late Richard Reynolds, of Bristol, had sent 500*l.*; and had, at different times, contributed between 2,000*l.* and 3,000*l.* to the Funds.

Sir John Jackson, the Rev. John Townsend, the Marquis of Tavistock, Mr. Barclay, Major Torrrens, the Rev. John Paterson, Mr. George Phillips, the Rev. Dr. Waugh, the Duke of Sussex, Mr. T. F. Buxton, the Rev. Dr. Schwabe, Sir James Macintosh, the Rev. Dr. Mason, the Rev. Samuel Hillyard, the Rev. Rowland Hill, and other Gentlemen addressed the Meeting.

Mr. Barclay stated, that, widely as Education had been diffused, he was sorry to report that there were not less than 6,000 Children uneducated in the Borough of Southwark alone.

Sir James Macintosh remarked, that it appeared, by documents laid before the House of Commons, that the punishment of criminals cost this country annually 150,000*l.* While it must be allowed that this large sum is expended in inflicting pain on our fellow-creatures, he attached no blame to Government; but declared his conviction that the punishment of criminals was salutary in its effects on society, and that the administration of the laws was tempered with the most

admirable spirit of mercy. It was, however, his entire persuasion, that a small part of this sum, laid out in the instruction of children, would do more to obviate the necessity of inflicting this pain, than all the punishment arising from the execution of the laws.

SUNDAY SCHOOL UNION.

THE Annual Meeting was held, May 14, Joseph Butterworth, Esq. M. P. in the Chair.

The Report attested, from statements received from various quarters at home and abroad, the great extension of Sunday Schools, and their vast influence in advancing Christian Education. Sunday Schools have been established, to a wide extent, in the United States of America; and some of these Institutions have been formed in France, Ceylon, New South Wales, and other parts of the world.

The objects of the Members of this Union, which was established in 1808, are—

1. To stimulate and encourage one another in the education and religious instruction of the ignorant.
2. By mutual communication to improve the methods of tuition.
3. To extend old Schools, and ascertain those situations in London and its vicinity, where Sunday Schools are most wanted, and to endeavour to establish them.
4. To print books, &c. suited for Sunday Schools, at a cheap rate.
5. To correspond with Ministers and others, in the United Kingdom and abroad, relative to Sunday Schools, and to afford them such assistance as this Society can supply.
6. To promote the formation of Country and Auxiliary Sunday School Unions.

The various Local Unions, in connection with the Society, have been the means of extending education to innumerable places, which would have been otherwise destitute.

From the Local Societies, which have been formed in only a part of the Empire, reports have been received that there are upward of 200,000 Children now under Christian Instruction in the Sunday Schools connected with the Society.

RELIGIOUS TRACT SOCIETY.

Eighteenth Anniversary.

ON Thursday, May the 15th, the Annual Meeting was held at the City of London Tavern. The Chair was

taken at Seven o'Clock in the Morning. It was very numerously attended, both by members of the Established Church, and of various denominations.

The number of Tracts issued, during the year, exceeds THREE MILLIONS AND A HALF; a large proportion of which has been circulated by poor persons, who would otherwise have been destitute of the means of support. From 200 to 300 families and individuals have thus obtained their daily bread, during the privations and distress of the last winter, among whom were many weavers of Spitalfields and its vicinity.

These Tracts were furnished at prices very considerably reduced, and have occasioned a loss to the Society of 424l.; which, added to its gratuitous distribution in various parts of the world, makes a total of nearly 700l.

Testimonies to the beneficial effects produced by the circulation of Religious Tracts were adduced by many persons, present at the Meeting, from various parts of the world; and the friends assembled on the occasion felt renewed cause for gratitude to the God of all Grace that this Institution had been founded, and continued to rank among the noble monuments of Christian Benevolence which adorn the British Empire.

LONDON MISSIONARY SOCIETY.

Twenty-third Anniversary.

ON Wednesday Morning, May 14th, the Rev. Dr. Chalmers, of Glasgow, preached at Surrey Chapel, from 1 Cor. xiv. 22—25. The great bearing of Dr. Chalmers's Sermon, which was of unusual ability and effect, was to shew, that every faithful Missionary and Minister of the Gospel, carried with him that which had always characterized and distinguished it, beyond the miraculous powers and influence that might have occasionally accompanied it—its discovery to man of his guilt and misery, and its revelation to him of the only adequate relief and refuge.

The Rev. Andrew Fletcher preached, at a neighbouring Chapel, to numbers who could not obtain admittance at Surrey Chapel.

The same evening, the Rev. T. Jones, of Syrior, Donbigbshire, preached at

the Tabernacle, from Isaiah lii. 15. *So shall he sprinkle many nations.*

On Thursday Morning the Annual Meeting was held at Spafields Chapel, Wm. Alers Hankey, Esq. Treasurer, in the Chair. The Report was read by the Secretary, the Rev. George Burder, assisted by his son, the Rev. H. F. Burder. The expenditure of the year had amounted to nearly 19,000l.; but it had been more than equalled by the receipts. Many Gentlemen addressed the Meeting; among whom were the Rev. Dr. Mason, of New York, and the Rev. Dr. Kollock, of Savannah.

The same evening, the Rev. Mr. Harris, of Cambridge, preached at Tottenham Court Chapel, from Acts iv. 20. *We cannot but speak the things which we have seen and heard.*

On Friday Morning the Rev. Henry Campbell, M. A. Perpetual Curate of Bicton, Salop, and Minister of Nailsworth, Gloucestershire, preached at Blackfriars' Church, from Acts xvi. 9. *Come over into Macedonia, and help us.*

In the evening, the Lord's Supper was administered at Zion, Orange-Street, and Islington Chapels.

The Collections amounted to upward of 1,300l.

HIBERNIAN SOCIETY.

ON Friday Morning, May 16, the Annual Meeting was held, at Seven o'Clock, at the City of London Tavern, Samuel Mills, Esq. the Treasurer, in the Chair.

The number of Schools has increased, during the year, from 500 to 347; and the Scholars from upward of 19,000 to 27,776.

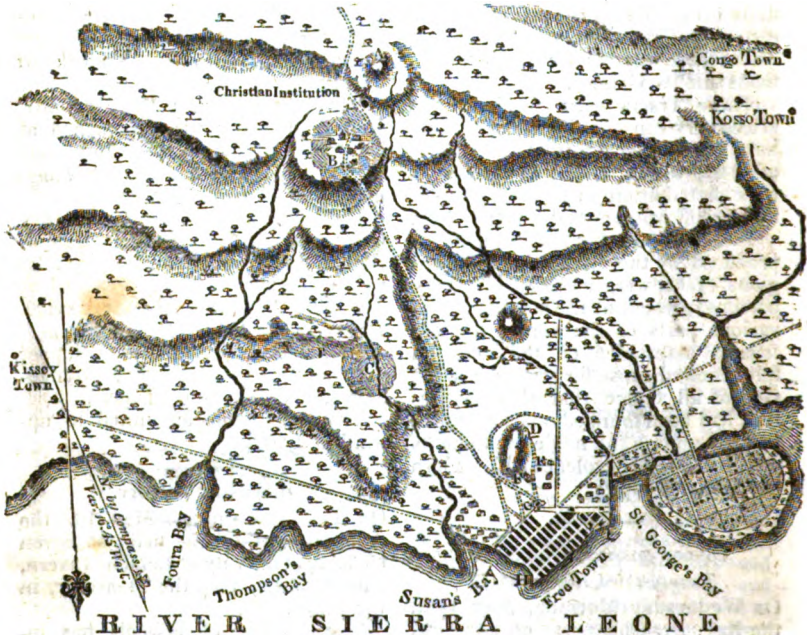
The Meeting was addressed, in a very animated manner, by Captain Pakenham, of the Royal Navy, the Rev. John Paterson, Mr. C. S. Dudley, Mr. Thomas Pellatt, the Rev. Wm. Evanson, of Cork, the Rev. Legh Richmond, and other Gentlemen.

A Collection was made on this occasion, amounting, with sums received from the country, to 250l. This is an earnest, we hope, of the Treasurer's being soon relieved from a debt of 1,600l. which the Society owes to him. The Institution limits itself to the Education of the Poor, and merits the support of every sincere friend of his country.

Foreign Intelligence.

WESTERN AFRICA.
 CHURCH MISSIONARY SOCIETY.
 JOURNAL OF THE ASSISTANT SECRETARY.
 (Continued from p. 170.)

MAP OF PART OF THE COLONY OF SIERRA LEONE.



A. Leicester Mountain.
 B. Leicester Town.
 C. Governor's Farm.

D. Martello Tower.
 E. A Well.
 F. Military Hospital.

G. Fort Thornton.
 H. I.) Batteries.

At Free Town—

April 20, 1816.—Several hundred slaves have been brought in, taken by the Band below the Line. The Colony will, in this way, be soon stocked with inhabitants.

Sunday, April 21.—We had a heavy tornado early this morning. The wind blew tremendously, in almost every direction. The thunder rolled in long and loud peals. The clouds were black and heavy, and the lightning flashed most vividly. The rain descended in torrents. The fierce tornado well displays the almighty power of Him, who sends and overrules it.

I preached, in the morning, from

Mal. iv. 2. Brother Wenzel read prayers.

After a short rest I went to the jail, and talked with the prisoners from the xvth of St. Luke, and then prayed with them. They seem truly pitiable objects.

There is work, more than enough, for two Chaplains in this Colony. Additional help is much wanted.

At Leicester Mountain—

April 22.—After prayers with the boys, I arrived here about half past eight o'clock. It is rising ground all the way from Free Town. The three-mile stone is a few yards beyond the present temporary buildings.

There are above 300 children here. The buildings are inadequate to their comfortable accommodation. Sixty-three are in the hospital; some alightly unwell, others more seriously.

The ground about Leicester Mountain is very rocky, and apparently unfit for cultivation; but I am told that it will answer well for coffee and cotton, and even rice.

I met the children at family-worship, and explained the Parable of the Rich Man and Lazarus. Some of the people of Leicester Town attended.

April 23, 1816.—Last night was very stormy. The rain came in torrents; and, toward morning, a tornado came on, which shook the house. It is very open, and the wind came through every crevice. I felt quite cold, on this mountain, even in Africa.

After dinner we walked to Hogbrook, a large Settlement of recaptured Negroes, now called Regent's Town. The road thither is very hilly; chiefly on a descent from Leicester Mountain. In places here and there, the wood has been cleared; and a good deal of wood has been cut down near the town. A large brook flows through the valley. It is about two miles beyond the Christian Institution; and is said to contain 12 or 1300 inhabitants. New comers from recaptured ships daily arrive, and the huts are completely crowded—ten and twelve frequently in a small hut, a few yards square. Mr. Hirst is the Superintendent.

There is a substantial stone Church nearly finished, WAITING FOR A MINISTER! What situation could be more interesting to a mind filled with the love of Christ!—1300 souls brought out of the midst of the Heathen—gathered together by the providence of God—delivered from Slavery—all things prepared for their receiving Christian Instruction—and they willing to hear! My mind was deeply impressed by the situation of these men. Much has been done for them. They are maintained by Government till they reap the first crop of what they may have sown. There is a hospital for the sick men, and another for the sick women. But there is much yet to be done for their spiritual necessities.

Mr. Butscher has happily got a pious man, Richard Naloe, the head carpenter, who takes the general care of the Boys. Richard is one fruit of the Society's labours. In distress of mind about his worldly concerns, Richard went to Brother Wenzel, who advised him to pray to God, and to lay his troubles before Him. This advice was blessed to the good of his soul. I have been very much pleased with all that I have seen in this man. He seems anxious to do good to the Boys, and they respect and attend to him.

Leicester Town is close to the present temporary buildings, and may contain 60 inhabitants.

In the evening we were busy preparing labels for Boys named after Benefactors.

April 24.—Last night was stormy, but we had not much rain. The air in the morning was pure and clear, and as cool and pleasant as it generally is in Europe.

One hundred Boys were sent out in the morning, to clear away the wood near the present buildings. They proceeded rapidly with their work.

Fifty Boys went out to cut sticks; and brought in bundles, one after another.

Large parties of recaptured Negro Women passed the Settlement, on their way to Regent's Town, another ship having been captured. They had all a blanket and suitable clothing, furnished to them by Government; and were, in general, good-looking women.

The Africans are very easy as to the women with whom they live. A man came yesterday to Mr. Butscher to ask him to get a wife for him. This is not an uncommon case here.

I addressed the Boys, in the evening, from Hebrews viii.

It appears desirable to build a temporary place of worship. The present room is far too small for the family now here; and when the Girls come, it will be quite impossible that all should meet in family worship together. The Boys will soon learn to sing at family prayers.

At Free Town—

April 25.—I called on the Chief Justice. He spoke very sensibly of

the superior importance of exertions in the Colony, and of the apparent inutility of spending our strength elsewhere; but when I told him the state of the Rio Pongas Settlements, with respect to the education of the Children, he allowed their importance.

The Governor strongly expressed his wish for the religious instruction of Regent's Town.

The Governor proposed that I should, on the following Sunday, give notice of my intention to preach a Sermon preparatory to the formation of a Bible Society.

Mr. Wenzel went to Kissey Town, which lies about three miles east from Free Town, and was much pleased with the prospect of usefulness there. There are four places, all near together, of which he will have the spiritual charge; and the Governor wishes him to take some children, whom the Government will maintain.

April 26, 1816.—At eight o'clock, twenty-five of the Boys came from the Institution for the shirts, trowsers, &c. provided by Government. I had great pleasure in giving them out, as the Boys had been very ragged and naked for want of them. They divided them into large parcels, and carried them on their heads. Every thing wanted from Free Town must be carried, in this manner, up to Leicester Mountain; there being no carts nor draught-horses. Indeed there are very few saddle-horses, as yet, in the Colony. Four of the Society's Boys are with a shingle maker, at the end of Leicester Town, to learn to make shingles. The master gets 2s. 6d. for every hundred that he makes himself, and 1s. 3d. for each hundred which the Boys make. The Boys get 3d. for each hundred, as an encouragement to industry. After five or six months, the Boys are to be at liberty to return to the Settlement.

Other Boys are learning different trades. They are clothed and fed by the Society, and may be recalled at any time. Six have been with a mason, who is just dead: two with a shoemaker in Free Town: one with a baker in Free Town: one with a carpenter in Free Town: three with the master carpenter at the Settlement: and three are learning to make clothes.

Every Boy is more or less a farmer.

At Regent's Town—

Between nine and ten, I went up to Leicester Mountain. In the afternoon we had a good deal of rain, with thunder and lightning. The rain somewhat ceasing, I set off, according to an engagement which I had made, to preach at Regent's Town this evening.

About forty people were crowded together, in a small room, in a mud hut. I preached from Psalm xxii. 27. *All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.* We found, I trust, the presence of God in the midst of our small company. I intended to return in the evening, but it rained so heavily that I could not venture. Mr. Hirst hospitably entertained me.

The roofs of the houses here are frequently a very inadequate protection against the weather. The rain came through into the room where we were sitting. Missionaries must be prepared to expect discomforts of this kind. To be left alone in a damp, leaky, mud hut—the floor mud, which softens with the least wet; the walls, mud; no fire, nor fire-place; no Christian Friends to cheer and comfort the mind; his body weakened, probably, by disease, and his soul troubled by seeing little or no fruit of his labours; no access to that kind of food to which he has been accustomed; and which would strengthen his body; no drink but water; no food but rice; and, add to all these, the peculiar temptations that surround him—the difficulty of maintaining, in every thought of the heart, a sacred obedience to that command, *Keep thyself pure*, while all about him is impure—in such a situation, a Missionary, if the love of Christ do not glow warmly in his heart, and the faith and patience of a Christian be not in vigorous exercise, must be of all men most miserable.

April 27.—I rose at day-break. Mr. Hirst got some people together with whom I prayed, and to whom I shortly explained the xxxiii Psalm.

Regent's Town is in a romantic situation. It lies in a valley, surrounded on every side with high hills. Several knots of mud huts, some on one side of the river and some on the other,

are scattered in the valley. On rising ground above the river, the Church stands. The walls are nearly finished; but the roof is not yet put on, and will not probably be so for three or four months.

At Leicester Mountain.

I left Regent's Town between seven and eight o'clock. The people began to come in crowds to Mr. Hirst, to receive tickets for the rations of rice which are furnished to the recaptured Negroes by Government. As I slowly mounted the hill on horseback, and saw three or four hundred Negroes coming together to obtain supplies for their bodily wants, I could not help meditating on the different way in which men regard supplies for the body and supplies for the soul. The evening had been, indeed, wet; but I had only had about forty or fifty people to hear the everlasting Gospel, to receive good for the never-dying soul, while hundreds were crowding to receive supplies for the perishing body. When will these poor souls feel that there is a *saviour of heaping the Word of the Lord in their land?*—And who made us to differ? Divine goodness alone has blessed us with the knowledge of the truth; and it is a debt which we owe to our Lord, to communicate to others the spiritual blessings which we enjoy.

Two of the Boys in the Hospital belonging to the Institution, died, this day, victims of that pernicious traffic which tore them from their homes. They were both insensible; and, having recently arrived, were unable to understand English. Poor fellows!—just brought within the sound of salvation, and their ears closed before they could hear it! May our diligence be quickened to teach those who yet remain!

We buried the two poor Boys in the evening, it not being possible to keep dead bodies in this hot climate. I endeavoured to improve the affecting scene to the other Boys. I told them that they did not see all of these lads: their souls were gone before God, by whom their state would be fixed for ever and ever. The bodies were wrapped round with a mat, and committed to the earth.

Great numbers of liberated captives have been coming up from Free-town

May, 1817.

all the day, having bundles on their heads, some rice, some palm oil, some cassadas, others blankets and clothes.

We can see out to a vast distance at sea, on a clear day. The Isles de Loss may be distinctly observed this day with the naked eye.

At Free-Town—

Sunday, April 28, 1816.—I have felt this day to be a privilege, even in Africa. Well is it for Ministers, that, in watering others, their own souls are watered.

I preached in the morning from Luke xiv. 28, &c. to as full a congregation as usual. After Church the Governor expressed his regret that there was not more room for Public Worship, and thought it would be better to have the service in the Court House, which is over the New Gaol.

After Morning Service I went to the Hospital, and talked with the poor sick and wounded soldiers and sailors. Most of them had been sent to the Hospital on account of fevers and ulcers; some from bad wounds. Some of them seemed hardened and careless; others, conceited in their righteousness or notions; and others sensible of their sin and danger. One said, "I had a pious education; but I became wild, and fell into many sins; and now God has troubled me for them. I hope it is for my good."

Another was an Italian: I asked him if he prayed: "O yes," he said, "plenty. I pray to Jesus Christ; I pray to Lady Mary, and other Saints;" and then added, "See this bag with good things."—"You pray to Jesus Christ," said I; "that is good: but no pray to Lady Mary or others: they are creatures, and were sinners like yourself, and cannot help you. It is bad to pray to them." He said, "Oh, that my country fashion." When I asked another soldier if he attended to what Mr. Butcher said, he replied, "He is not of my religion. I am a Catholic." I said, "As a Catholic, you know that the Bible is the Word of God, and that all which it says is true. The wicked will go to hell, and the good to heaven; and Jesus alone can save you."

After Service I went to the jail, and talked with the prisoners from the 51st Psalm, and then prayed with them.

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April 29, 1816.—The lightning in the night was uncommonly vivid and frequent, and the thunder rolled at a considerable distance. The lightning does not appear to have the same destructive effects here as in Europe. It is very seldom known that either men or trees are injured by it; and yet it very frequently shineth, as our Lord speaks, *from one part of the heaven to the other.*

Visit to Yongroo Pomoh Settlement—

Intending to go over to-day to Yongroo, I was delayed from ten o'clock till three, waiting for Kroomen to row me over.

I have sometimes endeavoured to ascertain the root of the impatience which rises on such occasions. There is in it too much of this feeling: "I am such a great man, able to do so much, and to make so much of my time, that the loss of it in this way is insupportable." But it pleases God to shew us by those delays, that he is the great Master, and that we are nothing but his instruments; that there is a time to wait upon him, and acknowledge our insignificance, as well as a time to work. Beside, his ways are always best; and it is good only when our own thoughts and ways are brought into complete subjection to him.

We set out about three o'clock, and reached the Bullom Shore between six and seven, as it was getting dusk. The passage across is about seven miles; rather difficult on account of sand-banks, and especially at low water; but Mr. Macaulay had lent me his yawl, and we got over very pleasantly.

When I got to Yongroo, I found Mr. Nylander had set off to bring me from Sierra Leone hither; but, having gone out more toward the sea, we had missed each other on the passage.

Yongroo Pomoh is on rising ground, above the shore; and seems pleasantly situated. There is a little strip of low swampy ground between it and the shore; but the Settlement seems too much above it, and the swamp itself too narrow, for any injury to result from it to the Settlement.

I talked with the Children, at family worship. It is pleasant to see the children of another nation, the Bulloms, as well as the Susoos, bring-

ing up *in the nurture and admonition of the Lord.*

April 30.—We had a great deal of rain all night, and part of this morning. The thunder rolled most tremendously for an English ear; and the lightning kept continually flashing, and illuminating the heavens. It illustrated the words of the Psalmist: *The voice of thy thunder was in the heavens. The lightning lightened the world: the earth trembled and shook.*

The dampness and gloom, and other inconveniences arising from the rains, tend to make this by much the most uncomfortable season in this climate. The floors being only dried mud, and the roofs made of bamboos, there is a dampness in the dwellings, which must, I should think, be unwholesome. In the dry season, the rooms are very dusty from the same cause.

About three o'clock, Brother Nylander came over; and, after dinner, we went together to Yongroo, King George's Town. It may contain fifty houses; but the town has been of late very much deserted for another.

We found some Mandingoes dancing and chattering, in a most ridiculous manner, to an instrument something like an English fiddle, but of a very different shape.

Dalla Modu, the Mandingo Headman, was there.

I was soon after introduced to King George. He is, I am told, above one hundred years old; but he does not seem so old; but appears strong and active. I told him I came from England, to see our friends here. He inquired after Mr. Wilberforce, Mr. Macaulay, and Mr. Thornton. I told him I wished to get a meeting of the Headmen, to talk about cultivating the land, and going more to the towns to talk to the people about Christianity. He promised to get them together on Saturday. He seems a kind, sensible old man.

Mr. Nylander lived in Yongroo five months, with perfect security. It is about half a mile from his present residence of Yongroo Pomoh, or Little Yongroo.

In the burying-place, the Natives raise huts or coverings over the graves; and place there mats or sticks, with a jug or two, for supplying, as they say, the spirits of those that are

dead, with what they may want, when they come out, as they suppose they do, at different times. There were many huts of this description.

Near this spot was the Christian burying-place, where Mr. Sperrhacken and his child, and two of the School Children, are buried.

The crickets, ants, musquitos, sand-flies, and other insects, began to abound with the rains.

May 1, 1816.—Last night, again, it was very tempestuous—much loud thunder and lightning in quick succession, and much rain. I have been bit in at least twenty places by musquitos. The irritation which they occasion is very troublesome. I saw the termites, or bug-a-bugs, rise from the ground in great numbers, with their long wings. They fly till their wings drop off, and then become a prey to a vast number of enemies.

A considerable part of the morning has been passed with visitors. A Mandingo man came, with whom I had a good deal of conversation about his prayers, which he said he daily made. I had great difficulty in getting him to understand the difference between praying with the heart and with the lips, and in proving to him that the former, unaccompanied by the spirit, only displeas'd God. I shewed him an Arabic Bible: he could read it, but did not understand the meaning.

Dalla Modu came to pay a visit, in returning from Yongroo to his own town. He understands English a little. The Mandingoes are certainly more intelligent than the other Natives. They chiefly talk Susoo, and the higher classes understand Arabic.

After Dalla Modu went away, King George came. King George is like Mongé Demba in situation. From age and character, he is considered as superior Headman, and difficult palavers are referred to him. We talked with him about getting his people to come on Sunday. We had got a large bell, and they could hear it at six towns in the neighbourhood. He said they would come by degrees. Brother Nylander replied, "But they must make a beginning." He objected that they had so many palavers on that day, that this would be a hindrance to them. I told him that God had said, *Remember the Sabbath-day*

to keep it holy, and had sent good men hither to tell them this; and then added, "Now, King, when you come before God after death, what will you say, when God asks you, why you did not keep this day holy? You cannot say you did not know it: we have told you." He said, "Very true."

A canoe is come over from Mr. Wenzel, with information that the Echo arrived, with several Schoolmasters. Thank God for this mercy! I shall return to Sierra Leont to arrange their stations, God willing, to-morrow.

I passed part of the afternoon in examining the Boys. They seem full as forward as those who have been a similar time at the other Schools.

In the evening I went to Cumim, a village, about half a mile from the Settlements, on the opposite side to Yongroo. It seems to contain more people. They have here a singular custom of putting a stone in a place, under a little shed, on the death of every person in the town. There were several hundreds of stones there. There is a Devil's House, with a broken plate and jug as usual.

The ground on which Yongroo stands was formerly a plantation belonging to the Sierra Leone Company. There are, consequently, plenty of orange-trees, several cocoa-nut trees, some cinnamon-trees, Barbadoes cherries, pine-apples, &c. &c.

Stephen Caulker seems to go on very steadily with the Children, and I sincerely hope will be useful to them.

May 2, 1816.—I went this mornin to Cumim. Every house seems to have a representative of the evil spirit, in some way or other. At one we saw two pots. They said, one contained a Pomul, or Spirit—"Where?"—they pointed out a small round stone in it. We tried to persuade them to throw it away, but in vain. We talked a good deal with a man who had a Greegree about his neck, till he was so ashamed that he took it off; but he would not throw it away: One woman said, "What you write book (meaning letter) for?" We replied, "We tell a friend, at a distance, what we think or want by that; but we do not do it to protect us from danger. God only can do that. We pray to God for that. You see God take care of White Man, without Greegrees."

Returns to Sierra Leone.

In the evening we reached the Colony, between six and seven o'clock.

Glad I was to see our Schoolmasters and their wives. They were much, very much needed. God grant that they may always be influenced by a Christian Spirit, and act with a single eye to his glory. Glad I was also to get letters from so many English friends: how reviving are these remembrances in a foreign land!

Both the Governor and Doctor Hogati have just views of the degraded character of the Natives. They see in what a sad state the recaptured Negroes were, and how difficult it will be to raise their minds. It seemed almost necessary to create wants, in order to excite them to industry. I stated, that I was convinced nothing but Christian principles was likely to give them a stimulus which would be abiding, and to excite them to every kind of moral and mental improvement. To this we owe the superiority of Europeans; and it is this which must raise Africans. It is this, which it is the great object of the Society to impart.

(To be continued.)

Arrival of Messrs. Cates and Brennand, off Senegal.

By Letters from Mr. Cates, it appears that the Echo, on board which vessel they embarked on the 14th of January, as we stated at p. 28 of the Number for January, left the Downs on the 27th of that month, and arrived at Senegal, after a passage unusually rapid and fine, on the 15th of February. "In fourteen days (he says) we have been brought from the English Channel to Senegal, without experiencing even a heavy gale, without having occasion to lie-to for one moment, and without making a single tack, and that too at the most stormy season of the year! Every one on board acknowledges that he never saw it on this wise before."

NORTH AMERICA--UNITED STATES

BOARD OF FOREIGN MISSIONS.

SEVENTH ANNIVERSARY.

A FULL abstract of the Report delivered at this Anniversary forms the first article of the present Number:

The Board met at Hartford (Connecticut), on the 18th, 19th, and 20th days of September, 1816.

Beside the usual business of the Board; the establishment of a School, in the United States, for the education of Heathen Youths arriving there from various parts of the Pagan World, was taken into consideration, and referred to the Rev. Drs. Lyman, Morse, and Appleton; on whose report, the establishment of such a School was determined on; and Gentlemen were named; as Agents of the Board, for carrying the plan into effect, who are to report annually on the subject to the Board.

Thanks were voted to Mr. Edward Thompson, of Philadelphia, for a generous offer made by him of a gratuitous passage to such Missionaries as the Board may wish soon to send to India:

Thanks were also voted to "a distinguished Member of the Court of Directors of the East-India Company, for his able defence of the American Missionaries before that Court."

The Rev. Dr. Davis preached the Annual Sermon, on the evening of the 19th, from Psalm cxix. 96. *I have seen an end of all perfection; but thy commandment is exceeding broad.*

The next Annual Meeting was appointed to be held at Northampton (Massachusetts), on the third Wednesday of September, 1817: the Rev. Dr. Appleton to preach; or, in case of his failure, the Rev. Dr. Spring.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 22d, to May 20th, 1817.

	ASSOCIATIONS.			Present.	Total.					
	L.	s.	d.	L.	s.	d.				
Bentinck Chapel	30	17	0	...	3030	18	9			
Birmingham : from the Ladies' Association :	29	10	4	...	1590	9	6			
Bledlow (Bucks)	5	0	0	...	45	7	0			
Cambridge (Ladies)	15	0	9	...	522	7	7			
Carshalton : General Fund	25	8	9							
School Fund	5	0	0							
Ship Fund	0	8	3							
				30	17	0	...	106	2	2
Clapham : General Fund	13	0	6							
School Fund	10	0	0							
				23	0	6	...	550	0	5
Clewer : School Fund	5	0	0	...	174	10	11			
Colchester and East Essex : General Fund, 389 17 11										
School Fund, 145 0 0										
Ship Fund . 40 2 1										
				575	0	0	...	1032	7	2
Falmouth	46	0	7	...	141	2	3			
Gainsboro'	24	6	9	...	38	9	4			
Glasbury (Brecon)	15	0	0	...	293	4	8			
Harwell (Berks) : General Fund	9	17	8							
Ship Fund	1	1	0							
				10	18	8	...	59	18	2
Helston	20	0	0	...	41	11	0			
Hereford	11	9	6	...	962	6	0			
HIBERNIAN AUXILIARY	100	0	0	...	2315	8	5			
Lancaster : General Fund	78	8	0							
School Fund	5	0	0							
				83	8	0	...	331	17	4
Latchford, near Warrington,	22	0	0	...	22	0	0			
Leeds : School Fund	10	0	0	...	1841	6	11			
Leicestershire : General Fund	76	17	0							
School Fund	20	0	0							
Ship Fund	3	3	0							
				100	0	0	...	1696	14	6
Liverpool (St. George's, Everton)	58	3	0	...	109	18	0			
(St. Mark's) : General Fund, 210 9 11										
Ship Fund . 2 2 0										
				212	11	11	...	1338	1	3
Lock Chapel	9	12	0	...	692	12	0			
Milthorne Port	8	2	0	...	105	10	8			
Nasing (Essex)	7	1	0	...	24	1	0			
Nottingham : By Rev. J. B. Stuart,	12	9	0	...	653	12	5			
Padstow	19	12	8	...	62	7	0			
Percy Chapel : General Fund	139	11	4							
School Fund	10	0	0							
				149	11	4	...	1112	2	0
Rotherham	36	0	0	...	207	12	1			

214 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
St. John's Chapel, Bedford Row :						
Ladies' Committee	73	18	2			
Gentlemen's do.	36	8	0			
	<hr/>			110	6	2
				...	1534	6 5
St. Swithin's Sunday-School Children	4	14	8	...	28	11 5
Southwark	30	9	10	...	1137	17 2
Suffolk : General Fund	125	0	0			
School Fund	25	0	0			
	<hr/>			150	0	0
				...	1131	0 0
Tytherley, East (Hampshire)	4	0	0	...	24	8 0
Wakefield	30	0	0	...	173	15 11
Wellington (Somersetshire)	10	0	0	...	81	7 6
Woburn (Bucks) : General Fund	20	9	6			
School Fund	5	0	0			
	<hr/>			25	9	6
				...	120	1 6
COLLECTIONS.						
By S. Bellbroom, Esq. : from a few Gentlemen	101	2	0	...	400	15 0
By Mrs. Brounlie, Madeira	7	6	0	...	7	6 0
By Mrs. S. Crump and Mrs. Beard, from Broadway, Worcestershire	5	5	0	...	5	5 0
By Rev. W. B. Fennell, Penton, Hampshire	16	17	6	...	54	4 0
By Mrs. Flint, Cambridge-Street	2	0	0	...	5	5 0
By Capt. W. Griffiths : from the Barmouth Sunday-School	1	11	8½	...	1	11 8½
By Miss Holland, Spalding	1	0	0	...	5	0 0
By Miss Hooper, Reading	12	6	0	...	36	5 6
By Miss How, Whistler's Court	1	1	0	...	4	15 6
By Rev. Clement Leigh, Newcastle, Staffordshire :						
Young Ladies at Brompton Boarding Sch.	0	13	0			
Miss Rose, Newcastle	1	10	0			
Miss Smith, Springfields	4	0	0			
	<hr/>			6	3	0
				...	6	3 0
By Miss Peat, Doncaster	1	5	9	...	9	17 4
By Mrs. Smith, Little Moorfields	3	19	4	...	127	7 2
By Mrs. John Stuart, Paris : General Fund	15	0	0			
Ship Fund	7	0	0			
	<hr/>			22	0	0
				...	22	0 0
BENEFACTIONS.						
Anonymous (2d Donation)					300	0 0
Rev. J. C. Cockle, Newport, Isle of Wight					10	10 0
Rev. C. E. De Coetlegou, M. A.					5	0 0
Robt. Harry Inglis, Esq. Battersea Rise, Clapham					21	0 0
Rev. Matthew Rolleston					10	10 0
LEGACIES.						
Mrs. Anne Turner, late of Homerton, Widow : by Mr. George Shore, Lower Homerton	40	0	0			
Legacy Duty	4	0	0			
	<hr/>				36	0 0
Mrs. Jane Bewicke, late of Clapham, Widow : by John Thornton, Esq.	50	0	0			
Legacy Duty	5	0	0			
	<hr/>				45	0 0
CONGREGATIONAL COLLECTIONS.						
Abingdon, Berks : By Rev. W. Marsh, (Rev. L. Canniford)					10	0 0
Ashampstead, Do. by Do.					3	17 2
Aston Tirold, Do. by Do. (Moiety of the Collection)					3	10 6
Bradfield, Do. by Do.					2	15 4
Stanford Dingley, Do. by Do.					7	0 0

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 215

L. s. d. L. s. d.

St. Bride's, Fleet-Street, at the Anniversary :

By Rev. Daniel Wilson, M.A.	209	7	3
Sent to the Secretary, with the following Notification :			
" Reaped at St. Bride's—An Offering of grateful and affectionate respect for Rev. D. Wilson, as a Pastor, a Friend, and an Advocate for Missions,"			
1 Cor. ix. 7.	20	0	0
Collected at Freemasons' Hall	74	4	8

303 11 11

SCHOOL FUND.

By Bristol Association : (Particulars of the sum of 155*l.* printed last month)

Lady Southampton . . . for <i>Daniel Corrie</i> (2d year) . . .	5	0	0
Miss Heusman for <i>Elizabeth Corrie</i> (ditto) . . .	5	0	0
Sir Wm. and Lady Barker for <i>Dora Williams</i> (ditto) . . .	5	0	0
Some Friends for <i>Gerard Noel</i> (ditto) . . .	5	0	0
Sir M. Blakiston . . . for <i>Robert Rochford</i> (ditto) . . .	5	0	0
Lady Blakiston for <i>Lucy Farn</i> (ditto) . . .	5	0	0
Dowager Lady Blakiston for <i>Hannah More</i> (ditto) . . .	5	0	0
Thomas Blakiston, Esq. for <i>Henry Ryder</i> (ditto) . . .	5	0	0
R. B. Blakiston, Esq. . for <i>Caelius Cyprian</i> (ditto) . . .	5	0	0
Mrs. Sheares for <i>John Sangar</i> (ditto) . . .	5	0	0
Miss Sheares for <i>John Essex Bull</i> (ditto) . . .	5	0	0
C. L. S. for <i>Samuel Marsden</i> (ditto) . . .	5	0	0
C. L. S. for <i>David Brainerd</i> (ditto) . . .	5	0	0
C. L. S. for <i>Christian Fred. Swartz</i> (do.) . . .	5	0	0
C. L. S. for <i>John Newton</i> (ditto) . . .	5	0	0
Mrs. Harford for <i>John Cowan</i> (ditto) . . .	5	0	0
Mrs. Evans for <i>Caleb Evans</i> (ditto) . . .	5	0	0
Mrs. and Miss Lee . . . for <i>John Hensman</i> (ditto) . . .	5	0	0
A Friend for <i>Conolly Thomas Cowan</i> (do.) . . .	5	0	0
Miss Harford for <i>Catherine Eliz. Cowan</i> (du.) . . .	5	0	0
C. L. S. for <i>Richard Cecil</i> (ditto) . . .	5	0	0
C. L. S. for <i>William Romaine</i> (ditto) . . .	5	0	0
Two Friends for <i>Lucinda Martha Cowan</i> (do.) . . .	5	0	0
C. L. S. for <i>Christopher Sperrhaken</i> (do.) . . .	5	0	0
C. L. S. for <i>Henry Schulz</i> (ditto) . . .	5	0	0
C. L. S. for <i>Christmas Ransom</i> (1st year) . . .	5	0	0
Miss Davies for <i>Mary Smith</i> (ditto) . . .	5	0	0
Misses Davies for <i>William Grattan Smith</i> (do.) . . .	5	0	0
E. P. for <i>George Phillips</i> (ditto) . . .	5	0	0
A few Friends for <i>Charlotte Storer</i> (ditto) . . .	5	0	0
St. James's Sun, Sch. Girls; for <i>Rachel Biddulph</i> (ditto) . . .	5	0	0

155 0 0

By Carshalton Association :

From Sunday and other Scholars : for <i>William Rose</i> (1st year) . . .	5	0	0
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By Clapham Association : for *John Venn* and *William Dealtry* (2d year) . . .

10	0	0
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By Clewer Association : for *William Wilberforce* (3d year) . . .

5	0	0
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(Omitted Dec. 1816.)

By Colchester and East Essex Association :

From the Association : for <i>Henrietta Yorke</i> (2d year) . . .	5	0	0
for <i>Maria Marsh</i> (2d year) . . .	5	0	0
From Miss Austen, for <i>Miriam Sheriff</i> (2d year) . . .	5	0	0
From Miss Catherine Austen, for <i>Austen Marsh</i> (2d year) . . .	5	0	0
The Collection at St. Peter's Church, April 28, 1817 :			
for <i>Robert Storry</i> (2d year)	5	0	0
for <i>John Essex Bull</i> (2d year)	5	0	0
for <i>Nathaniel Marsh</i> (2d year)	5	0	0
for <i>Peter Colchester</i> (2d year)	5	0	0
for <i>James Dakins</i> (2d year)	5	0	0

Missionary Register.

JUNE, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 184.)

CONTINUATION OF THE THIRD YEAR OF
HIS MISSIONARY LABOURS.

OF the great work in which Brainerd had been lately engaged, he says—

I have now baptized, in all, forty-seven Indians; twenty-three adults, and twenty-four children: thirty-five of them belonging to these parts, and the rest to the Forks of the Delaware; and, through grace, none of them have, as yet, been left to disgrace the profession of Christianity by any scandalous or unbecoming behaviour.

I have rode more than three thousand miles, since the beginning of March; on the design, either immediately or more remotely, of propagating Christian Knowledge among the Indians. I have taken pains to look out for a colleague, or companion, to travel with me; and have likewise used endeavours to procure something for his support, among religious persons in New England, which cost me a journey of several hundred miles in length: but have not, as yet, found any person qualified and disposed for this good work; although I had some encouragement from Ministers, and others, that it was hopeful a maintenance might be procured for one, when the man should be found.

I have likewise, of late, represented to the Gentlemen concerned with this Mission, the necessity of having an English School speedily set up among these Indians, who are now willing to be at the pains of gathering together in a body, for this purpose: and, in order hereto, have humbly proposed to them the collecting of money for the maintenance of a Schoolmaster, and defraying the other necessary charges in the promotion of this good work; which they are now attempting in the several congregations of Christians to which they respectively belong.

June, 1817.

The several companies of Indians to whom I have preached in the summer past, live at great distances from one another. It is more than 70 miles from Crossweckung, in New Jersey, to the Forks of the Delaware in Pennsylvania; and, from thence, to sundry of the Indian Settlements which I visited on the Susquehanna, is more than 120 miles.

So much of my time is necessarily consumed in journeying, that I can have but little for any of my necessary studies; and, consequently, for the study of the Indian Languages in particular: and especially seeing that I am obliged to discourse so frequently to the Indians at each of these places while I am with them, in order to redeem time to visit the rest. I am, at times, almost discouraged from attempting to gain any acquaintance with the Indian Languages, they are so very numerous; and especially seeing that my other labours and fatigues engross almost the whole of my time, and bear exceedingly hard on my constitution, so that my health is much impaired. However, I have taken considerable pains to learn the Delaware Language; and propose still to do so, as far as my other business and my health will admit. I have already made some proficiency in it, though I have laboured under many and great disadvantages in my attempts of that nature. And it is but just to observe here, that all the pains which I took to acquaint myself with the language of the Indians with whom I spent my first year, were of little or no service to me here among the Delawares; so that my work, when I came among these Indians, was all to begin anew.

As these poor ignorant Pagans stood in need of having *line upon line, and precept upon precept*, in order to their being instructed and grounded in the principles of Christianity; so I preached *publickly, and taught from house to house*, almost every

day, for whole weeks together, when I was with them: and my public discourses did not then make up the one half of my work; while there were so many constantly coming to me with that important inquiry, *What must we do to be saved?* and opening to me the various exercises of their minds. And yet I can say, to the praise of divine grace, that the apparent success with which my labours were crowned unspeakably more than compensated for the labour itself; and was likewise a great means of supporting and carrying me through the business and fatigues, which, it seems, my nature would have sunk under, without such an encouraging prospect. But although this success has afforded matter of support, comfort, and thankfulness; yet, in this season, I have found great need of assistance in my work, and have been much oppressed for want of one to bear a part of my labours and hardships.

May the Lord of the Harvest send forth other labourers into this part of his harvest; that those who sit in darkness may see great light; and that the whole earth may be filled with the knowledge of himself! Amen.

The following reflections may be read, by other Missionaries, with great advantage.

I might make many remarks on a work of grace so very observable as this has been in divers respects; but shall confine myself to a few general hints only.

1. It is remarkable that God began this work among the Indians at a time when I had the least hope, and (to my apprehension) the least rational prospect of seeing a work of grace propagated among them; my bodily strength being then much wasted by a late tedious journey to Susquehanna, where I was necessarily exposed to hardships and fatigues among the Indians: my mind also being exceedingly depressed with a view of the unsuccessfulness of my labours, (since I had little reason so much as to hope that God had made me instrumental of the saving conversion of any of the Indians, except my interpreter and his wife)—whence I was ready to look upon myself as a burden to the Honourable Society that employed and supported me in this business, and began to entertain serious thoughts of giving up my Mission; and almost resolved that I would do so at the conclusion of the present year, if I had not then better prospect of special success in my work than I had hitherto had; although I cannot say I entertained these

thoughts because I was weary of the labours and fatigues that necessarily attended my present business, or because I had light or freedom in my own mind to turn any other way; but purely through dejection of spirit, pressing discouragement, and an apprehension of its being unjust to spend money consecrated to religious uses, only to civilize the Indians, and bring them to an external profession of Christianity, which was all that I could then see any prospect of having effected, while God seemed (as I thought) evidently to frown upon the design of their saving conversion, by withholding the convincing and renewing influences of his Blessed Spirit from attending the means which I had hitherto used with them for that end.

And in this frame of mind I first visited these Indians at Crosweeksung; apprehending that it was my indispensable duty, seeing I had heard there was a number in these parts, to make some attempts for their conversion to God; though I cannot say I had any hope of success, my spirits were now so extremely sunk. And I do not know that my hopes respecting the conversion of the Indians were ever reduced to so low an ebb, since I had any concern for them, as now.

And yet this was the very season that God saw fittest to begin this glorious work in! And thus he ordained strength out of weakness; by making bare his almighty arm at a time when all hopes and human probabilities most evidently appeared to fail. Whence I learn, that it is good to follow the path of duty, though in the midst of darkness and discouragement.

2. It is remarkable how God providentially, and in a manner almost unaccountable, called these Indians together, to be instructed in the great things that concerned their souls; and how he seized their minds with the most solemn and weighty concern for their eternal salvation, as fast as they came to the place where his Word was preached. When I first came into these parts, in June, I found not one man at the place which I visited, but only four women and a few children: but before I had been here many days, they gathered from all quarters, some from more than twenty miles distant; and when I made them a second visit in the beginning of August, some came more than forty miles to hear me. And many came without any intelligence of what was going on here; and consequently without any design of theirs, so much as to gratify their curiosity: so that it seemed as if God had summoned them together from all quarters for nothing

else but to deliver His message to them ; and that He did this, with regard to some of them, without making use of any human means ; although there were pains taken by some of them to give notice to others at remote places.

Nor is it less surprising that they were, one after another, affected with a solemn concern for their souls, almost as soon as they came upon the spot where divine truths were taught them. I could not but think often, that their coming to the place of our public worship was like Saul and his messengers coming among the prophets : they no sooner came, but they prophesied ; and these were almost as soon affected with a sense of their sin and misery, and with an earnest concern for deliverance, as they made their appearance in our Assembly.

After this work of grace began with power among them, it was common for strangers of the Indians, before they had been with us one day, to be much awakened, deeply convinced of their sin and misery, and to inquire, with great solicitude, what they should do to be saved.

3. It is likewise remarkable how God preserved these poor ignorant Indians from being prejudiced against me and the truths which I taught them, by those means that were used with them for that purpose by ungodly people. There were many attempts made, by some ill-minded persons of the white people, to prejudice them against, or fright them from, Christianity. They sometimes told them, that the Indians were well enough already—that there was no need of all this noise about Christianity—that if they were Christians, they would be in no better, no safer, or happier state, than they were already in. Sometimes they told them, that I was a knave, a deceiver, and the like ; that I daily taught them a company of lies, and had no other design but to impose upon them. And when none of these, and such like suggestions, would avail to their purpose, they then tried another expedient ; and told the Indians, that my design was to gather together as large a body of them as I possibly could, and then sell them to England for slaves—than which nothing could be more likely to terrify the Indians, they being naturally of a jealous disposition, and the most averse from a state of servitude, perhaps, of any people living.

But all these wicked insinuations, through divine goodness overruling, constantly turned against the authors of them, and only served to engage the affections of the Indians more firmly to me ; for, being awakened to a solemn concern for their

souls, they could not but observe that the persons who endeavoured to embitter their minds against me, were altogether unconcerned about their own souls ; and not only so, but vicious and profane ; and thence could not but argue, that if they had no concern for their own, it was not likely that they should have any for the souls of others.

It seems yet the more wonderful, that the Indians were preserved from once hearkening to these suggestions ; inasmuch as I was an utter stranger among them, and could give them no assurance of my sincere affection to them by any thing that was past : while the persons that insinuated these things were their old acquaintance, who had had frequent opportunities of gratifying their thirsty appetites with strong drink ; and consequently, doubtless, had the greatest interest in their affections.

But from this instance of their preservation from fatal prejudices, I have had occasion, with admiration, to say, " If God will work, who can hinder or resist ! "

4. Nor is it less wonderful how God was pleased to provide a remedy for my want of skill and freedom in the Indian Language, by remarkably fitting my interpreter for, and assisting him in the performance of his work. It might reasonably be supposed that I must needs labour under a vast disadvantage, in addressing the Indians by an interpreter ; and that divine truths would unavoidably lose much of the energy and pathos with which they might at first be delivered, by reason of their coming to the audience from a second hand. But although this has often, to my sorrow and discouragement, been the case in times past, when my interpreter had little or no sense of divine things ; yet now it was quite otherwise. I cannot think my addresses to the Indians ordinarily, since the beginning of this season of grace, have lost any thing of the power or pungency with which they were made : unless it were sometimes for want of pertinent and pathetic terms and expressions in the Indian Language ; which difficulty could not have been much redressed by my personal acquaintance with their language.

My interpreter had before gained some good degree of doctrinal knowledge, whereby he was rendered capable of understanding and communicating, without mistakes, the intent and meaning of my discourses, and that without being confined strictly, and obliged to interpret verbatim. He had likewise, to appearance, an experimental acquaintance with divine things ; and it pleased God, at this

season, to inspire his mind with longing desires for the conversion of the Indians, and to give him admirable zeal and fervency, in addressing them in order thereto.

And it is remarkable, that when I was favoured with any special assistance in any work, and enabled to speak with more than common freedom, fervency, and power, under a lively and affecting sense of divine things, he was usually affected in the same manner almost instantly, and seemed at once quickened and enabled to speak in the same pathetic language, and under the same influence that I did. And a surprising energy often accompanied the word at such seasons; so that the face of the whole assembly would be apparently changed almost in an instant, and tears and sobs became common among them.

He also appeared to have such a clear doctrinal view of God's usual methods of dealing with souls under a preparatory work of conviction and humiliation, as he never had before; so that I could, with his help, discourse freely with the distressed persons about their internal exercises, their fears, discouragements, temptations, &c.

He likewise took pains, day and night, to repeat and inculcate upon the minds of the Indians the truths which I taught them daily: and this he appeared to do, not from spiritual pride, and an affectation of setting himself up as a public teacher; but from a spirit of faithfulness, and an honest concern for their souls.

His conversation among the Indians has likewise, so far as I know, been savoury, as becomes a Christian, and a person employed in his work; and, I may justly say, he has been a great comfort to me, and a great instrument of promoting this good work among the Indians: so that whatever be the state of his own soul, it is apparent God has remarkably fitted him for this work.

And thus God has manifested, that, without bestowing on me the gift of tongues, he could find a way wherein I might be as effectually enabled to convey the truths of his glorious Gospel to the minds of these poor benighted Pagans.

5. It is further remarkable, that God has carried on his work here by such Means and in such a Manner, as tended to obviate and leave no room for those prejudices and objections that have often been raised against such a work.

When persons have been awakened to a solemn concern for their souls, by hearing the more awful truths of God's Word and the terrors of the divine law insisted

upon, it has usually, in such cases, been objected by some, that such persons were only frightened, and that there was no evidence that their concern was the effect of a divine influence: but God has left no room for this objection in the present case, this work of grace having been begun and carried on by almost one continued strain of Gospel-invitation to perishing sinners; as may reasonably be guessed, from a view of the passages of Scripture which I chiefly insisted on in my discourses from time to time; which I have for that purpose inserted in my Journal. Nor have I ever seen so general an awakening in any assembly in my life, as appeared here, while I was opening and insisting upon the parable of the Great Supper; in which discourse I was enabled to set before my hearers the unsearchable riches of Gospel Grace. Not that I would have it understood here, that I never instructed the Indians respecting their fallen state, and the sinfulness and misery of it; for this was what I at first chiefly insisted on with them, and endeavoured to repeat and inculcate in almost every discourse; knowing, that without this foundation I should but build upon the sand, and that it would be in vain to invite them to Christ unless I could convince them of their need of him: (Mark ii. 17 :) but still this great awakening, this surprising concern, was never excited by any harangues of terror, but always appeared most remarkable when I insisted on the compassions of a dying Saviour, the plentiful provisions of the Gospel, and the free offers of divine grace to needy distressed sinners. Nor would I be understood to insinuate, that such a religious concern might justly be suspected as not being genuine and from a divine influence, because produced by the preaching of terror; for this is, perhaps, God's more usual way of awakening sinners, and appears entirely agreeable to Scripture and sound reason: but what I meant to observe here is, that God saw fit to improve and bless milder means for the effectual awakening of these Indians; and thereby obviated the fore-mentioned objection, which the world might otherwise have had a more plausible colour of making.

And, as there has been no room for any plausible objection against this work, in regard of the Means; so neither in regard of the Manner in which it has been carried on.

It is true, persons' concern for their souls has been exceeding great, the convictions of their sin and misery have risen to a high degree, and produced many tears, cries, and groans: but then they have not been attended with those dis-

orders, either bodily or mental, that have sometimes prevailed among persons under religious impressions. There has here been no appearance of those "convulsions, bodily agonies, frightful screamings, swoonings," and the like, that have been so much complained of in some places: although there have been some, who, with the jailor, have been made to tremble under a sense of their sin and misery; numbers who have been made to cry out from a distressing view of their perishing state; and some that have been, for a time, in a great measure, deprived of their bodily strength, yet without any such convulsive appearances.

Nor has there been any appearance of mental disorders here, such as "visions, trances, imaginations of being under prophetic inspiration," and the like; or scarce any unbecoming disposition to appear remarkably affected either with concern or joy: though, I must confess, I observed one or two persons whose concern, I thought, was in a considerable measure affected; and one whose joy appeared to be of the same kind. But these workings of spiritual pride, I endeavoured to crush in their first appearances; and have not since observed any affection, either of joy or sorrow, but what appeared genuine and unaffected. But,

6. The effects of this work have likewise been very remarkable.

I doubt not but that many of these people have gained more doctrinal knowledge of divine truths since I first visited them in June last, than could have been instilled into their minds by the most diligent use of proper and instructive means for whole years together, without such a divine influence.

Their Pagan notions and idolatrous practices seem to be entirely abandoned in these parts. They are regulated, and appear regularly disposed in the affairs of marriage; an instance whereof I have given in my Journal of August 14. They seem generally divorced from drunkenness, their darling vice, and the sin that easily besets them: so that I do not know

of more than two or three who have been my steady hearers, that have drunk to excess since I first visited them; although, before, it was common for some or other of them to be drunk almost every day; and some of them seem now to fear this sin in particular, more than death itself. A principle of honour and justice appears in many of them; and they seem concerned to discharge their old debts, which they have neglected, and perhaps scarce thought of, for years past. Their manner of living is much more decent and comfortable than formerly, having now the benefit of that money which they used to consume upon strong drink. Love seems to reign among them, especially those who have given evidences of having passed a saving change: and I never saw any appearance of bitterness or censoriousness in these, nor any disposition to esteem themselves better than others who had not received the like mercy.

As their sorrows under convictions have been great and pressing, so many of them have since appeared to rejoice with joy unspeakable, and full of glory; and yet I never saw any thing ecstatic or flighty in their joy. Their consolations do not incline them to lightness; but, on the contrary, are attended with solemnity, and oftentimes with tears, and an apparent brokenness of heart, as may be seen in several passages of my Journal: and, in this respect, some of them have been surprised at themselves, and have with concern observed to me, that "when their hearts have been glad," which is a phrase they commonly make use of to express spiritual joy, "they could not help crying for all."

And now, on the whole, I think I may justly say, here are all the evidences of a remarkable work of grace among these Indians, that can reasonably be desired or looked for. May the Great Author of this work maintain and promote the same here, and propagate it everywhere, till the whole earth be filled with his glory! Amen.

(To be continued.)

Reports of Societies.

SEVENTH REPORT OF THE SUNDAY-SCHOOL SOCIETY FOR IRELAND, FOR THE YEAR ENDING APRIL 15, 1817.

THOUGH our work is more particularly designed as a record of Christian Exertions to bring Jews, Mahomedans, and Heathens, to the knowledge of the Saviour; yet we are happy to devote some of its pages to the proceedings of those Societies, which direct their efforts to the educa-

tion of our own population and to the diffusion of the Scriptures among them: for we are fully convinced that the miseries of the Heathen will be pitied, just in proportion as Christian Light and Feeling make their way among the mass of our people.

It gives us pleasure, therefore, to comply with the request of the Committee of the Sunday-School Society for Ireland, to bring the substance of their Seventh Report before our Readers.

It is remarked respecting the Funds:—

The past year has been marked by much distress and difficulty, affecting every rank of society in the United Empire, and falling with peculiar weight on that class whose instruction your Society has been established to promote. The depression of trade, and the diminution of employment, have seriously affected the families of the labouring and manufacturing poor: the want of employment of the parents, by causing either the removal of the family to other parts of the country, or a want of suitable clothing for the children, has deprived the Schools of many promising pupils. It might have been apprehended that similar causes would have diminished the resources, and thus injured the funds of your Society: it is, therefore, with fervent gratitude, that your Committee convey the pleasing information, that, during the past year, there has been a considerable addition to the number of Schools in connexion with your Society, and at no former period were its funds in a more prosperous state than they are at present.

The Receipts of the year, including Sales of Books, have been £.1878. 17s. 6½d.; and the Payments £.1281. 15s. 4½d.

There are some circumstances with respect to the Funds, which deserve to be recorded.

The state of the poor Irish Children was made known in Scotland; and the Report records the following instance of kind feeling toward them:—

Some young women in Paisley, who, for several years, had attended a Sunday School in that town, the expenses of which Institution they themselves defrayed, had read the Reports of your Society; and felt so deep an interest in the welfare of the young in Ireland, that they proposed to their teacher, that all should contribute one penny each,

weekly. This their teacher declined; fearing that it might be too much, out of the scanty pittance which some of them earned. They then solicited that a box might be placed in the School-room, where any who were willing might put in whatever they pleased. This was complied with; and, on opening the box, the sum of 6*l.* was found in it, and transmitted to your Committee. Our Correspondent states, "I never was in the School; but, from what I have learned, I believe it is from feeling the blessings of religion on their own souls, that their hearts have been warmed with the fervent desire that it may be more felt and enjoyed by the young in Ireland."

Another anecdote shews the gratitude of the Irish Children themselves, for the instruction which they receive:—

The active and friendly Conductor of the Coal-Island and Drumray Sunday School had affixed to the wall of his School-room a box, for the purpose of receiving small contributions for your Society; and, a short time before Christmas, he gave notice that he would, on Christmas Morning, hold School, and open the box. After business was ended, all the children (above fifty) rose up, and put their halfpence and pence into the box. Our Correspondent adds, "This was the more gratifying, as I never hinted at any thing of the kind; and I find that it being the custom for parents to give their children money to purchase pins at that season, the children agreed among themselves to put their pin-money into the Sunday-School box. The amount received from the box was 3*l.* 15*s.*; including 1*l.* 2*s.* 9*d.* a donation from the Rector of the Parish."

But the Exertions and Influence of the Society are increasing with the funds. Of this it is said:—

Your Committee have the gratification of reporting, that the past year has been prosperous; not only in increased funds for the purposes of your Society;

but also that its sphere of usefulness has, within that period, been considerably enlarged. The number of those friends who co-operate with you in the country has much increased; and, instead of 350 Schools, containing 38,598 children, which were connected with the Society in April 1816, the number of Schools assisted by the Society is now 439, containing, by the last returns, 51,410 children: the increase, therefore, during the last year, has been 89 Schools, and 12,812 Children.

Our readers, sincerely interested, as we believe them to be, in the good of Ireland, will receive pleasure from the concluding remarks of the Committee.

Your Committee would congratulate the Society on the honourable post of usefulness, which, through the blessing of Providence, it has attained. Each year has witnessed an accession to its strength, a large increase to the number of its Schools, and more convincing proofs of the friendship and liberality of the Public. During the last year, they have remarked, with pleasure, that the higher classes of Society have come forward with the kindest and strongest testimony of their approbation of the cause in which you are embarked; and that, not in a solitary instance, or in a partial district: the feeling has pervaded many parts of the country.

Shall not your Committee feel the warmest gratitude for the past, to Him who is the Author of all good? Shall they not rejoice in the present? Shall they not look forward to the future with the most lively hopes? The children of these Schools are not taken from their parents or their families: the lessons of the Sunday are, in many instances, carried home; and, in after-life, many happy families may for ever bless one of these Sunday Schools, for the inestimable blessing of pious parents training

up their children in the nurture and admonition of the Lord.

The instruction of many of these children is of no common stamp. It is not confined to a mere mechanical system: it is not limited to a mere attempt at ENLIGHTENING THE UNDERSTANDING; but it often consists of the blessed principles of Christian Truth, directed to the heart of the child, by the glowing warmth of a pious teacher, softened and endeared by the tenderness of love almost parental. And may not your Committee expect that a work so fraught with blessings, political, social, and religious, shall meet the approbation, and receive the patronage, of those who love their country; of those who wish the happiness of mankind; and of those whose hearts glow with love to God? By what more powerful means can they hope to train up an enlightened and orderly peasantry? by what means can human misery be more alleviated, and domestic comfort better provided for the poor, than by teaching their children habits of order and decency, and training them to transmit the same habits to their descendants? And, finally, by what means shall true religion be more effectually promoted, than by instructions where the reception of Divine Truth is associated with disinterested kindness and affection in the teacher; and when the child returns home to gratify his parents and his family, by detailing the progress which he has made, and by informing them of the lessons which he has learned?—Your Committee will not, therefore, be considered too sanguine, when they anticipate a continuation and increase of public favour and patronage to the cause of your Society; and, grateful for that blessing from on high, which has hitherto prospered their exertions, they would humbly and confidently commit their cause to His protection, who is able to do for it exceeding abundantly above all which they can ask or think.

NINTH REPORT OF THE JEWS' SOCIETY.

AFTER congratulating the Society that the Bishops of St. David's and Gloucester have become its Joint Patrons, the Committee proceed to report respecting the

HEBREW TRANSLATION OF THE NEW TESTAMENT.

This work is finished as far as

the Epistle to Philemon. At home its circulation is confined, in consequence of that spirit of jealousy which keeps the great body of the Jews at a distance from the Society. But its circulation abroad is rapidly increasing. The British and Foreign Bible Society has

taken 1000 copies of the Gospels and Acts, for the use of the Jews scattered in Russia; and various opportunities have been embraced of sending copies to different parts of the Continent, to Malta, and to India.

FINANCES.

The revenue of the year has been equal to its disbursements. The Report states the receipt of 500*l.* from a liberal benefactress, who had given 200*l.* before; of 100*l.* from a Ladies' Auxiliary Society, at Boston in New England; and of 288*l.* 2*s.* 1*d.* from a Ladies' Auxiliary Society at Calcutta.

In remitting the contributions from Calcutta, the Rev. Thomas Robertson, who had preached for the Society on Whitsunday, remarks respecting the Jews in Bengal:

They are in expectation of the speedy appearing of their Messiah; and think this a strong indication of their approaching deliverance, that God has, in a great measure, turned away their reproach, by disposing the Gentiles to have mercy on them.

SCHOOLS.

These contain forty boys and thirty-two girls; and there are six boys and three girls under the charge of a careful person, being too young for the Schools.

FEMALE DEPARTMENT.

It has been found expedient to discontinue the Female Asylum; the general habits of the lower classes of the Jewish Females in the metropolis being ill suited to the strict controul and patient industry requisite to such an establishment.

The Ladies' Committee have the special charge of the Female School; which may be visited every week-day, Saturday excepted, from ten till five o'clock.

The contributions of Ladies' Auxiliary Societies have amounted to 1283*l.* 14*s.* 8*d.*; while those of the general Auxiliaries have been but 1301*l.* 14*s.* 10*d.*

MISCELLANEOUS.

Various Tracts have been issued; and an edition of a History of the Jews, by Mrs. Hannah Adams, of Boston in New England, is in the press.

The Lectures at Ely Chapel, St. Swithin's Church, and Bentinck Chapel, have been continued. The Jews' Chapel in Spitalfields is to be sold; as there is no hope of a Clergyman obtaining a license to officiate therein.

The Committee advert, with pain, to the unavoidable separation from the Society, for very improper conduct, of a person who had sustained a prominent part in the Institution. The three Jewish Youths, who had been for some years studying, at the expense of the Society, with a view to the Ministry, have, through ill health or disinclination to the work of a Missionary, disappointed its expectations.

On this subject the Committee remark:—

Young men, who have, from their infancy, been separated from the Jews, and who in their habits have consequently been early estranged from that people and assimilated to Christians, are not the most eligible instruments for a Jewish Mission. It is hoped, that hereafter, persons who have grown up among the Jews, and have been matured in intimate converse with their literature, their habits, and their prejudices, will go forth, as Missionaries, to labour among them. Doubtless, when God shall please to work effectually among the Children of Israel, he will raise up such instruments; and there are already indications, by no means equivocal, that this time is approaching.

It is added, with reference to the painful circumstances which have been mentioned:—

Your Committee are not discouraged by such disappointment. They feel persuaded that the cause itself is that of God; and He, who is the Redeemer of Israel, shall bear all the glory. If our expectations are not justified with respect to some of whom we once hoped well, we would, from such circumstances

learn to cease from man; to use new caution and circumspection in our future operations, with redoubled diligence; and to look to God only for a blessing on our labours.

Your Committee rest not their hopes of the success of this cause on any human instruments. It affords them much pleasure, however, here to add, that the two Rabbies, who addressed the meeting at the last Anniversary, remain steadfast in their Christian Profession, and are diligently pursuing their studies in the country, with a view to become Missionaries. Nothing has occurred, on the closest inspection of their conduct, to throw a doubt upon the sincerity of their profession.

Temporal aid is now administered to Jews, according to the plan detailed in the last Report, only at their own habitations. The visitors have, in general, been cordially received; and the Tracts given by them accepted, in most cases, with gratitude.

The Printing Office has, during the last year, been conducted without loss to the Society.

Three adult Jews have been baptized at the Episcopal Chapel, and thirty-nine of the School Children. There are several adult candidates for Baptism.

PROGRESS OF A SPIRIT OF INQUIRY AMONG THE JEWS.

Various facts shew, that, in different parts of the world, a movement is, at one and the same time, taking place in the Jewish Mind; which cannot fail to be attended with the most important consequences, and this at no distant period. Your Committee have also the satisfaction to add, that the evidence of this change is, of late, considerably strengthened.

With respect to the Jews in this country, it appears, from the Fourth Annual Report of the City of London Auxiliary Bible Society, that many of that people continue to subscribe for Bibles, and to support the Institution. To one of these Associations there are nearly fifty Jews, regular contributors. In the Borough of Southwark; also, many Jews continue to support the Bible Society.

Very encouraging circumstances have been communicated from the Continent. The Secretary of the Bible Society at June, 1817.

Frankfort on the Maine has informed Dr. Steinkopf, that the attention of the Jews had been drawn to the advertisement published at that city, announcing the establishment of a Bible Society; and some expressed their regret that no invitation had been given to any of their body to take a share in this work.

The Rev. Robert Pinkerton, in his correspondence with the Bible Society, in a letter, dated the 16th of June 1816, states, that, among the Subscribers to the Theodosian Bible Society, in the Crimea, there are five Caraitic Jews. He also mentions, that, in passing through the town of Karasubargar, he had a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. "The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in various nations, I am convinced that many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language."

In a letter, dated Moghiley, on the Dnieper, Nov. 15, 1816, Mr. Pinkerton writes, that he had, on passing through the city of Minsk, visited the Russian Archbishop Anatoli, who informed him, that there is a great inclination among many of the first Jewish Families in the province, to embrace Christianity; that he has already baptized several of them, and has two under his tuition at present. He highly approved of the translation of the New Testament into Hebrew, and earnestly desired a number of copies for immediate circulation.

Under date of Nov. 20, 1816, Mr. Pinkerton transmits the following important information.

"You will have observed, with pleasure, in my former communications, that, through the establishment of a Bible Society in Poland, and in the several provinces of the Russian Empire formerly belonging to that kingdom, a wide door is opened for circulating the Holy Scriptures, of both the Old and New Testament, among the numerous Jews inhabiting those countries; many of whom, in the present day, seem well inclined to Christianity.

"According to the calculation of his Excellency M. Novotziloff, the number of Jews under the Russian Sceptre is upward of two millions; of whom about 400,000 are found in the present king-

dom of Poland. Such of the twenty copies of the first two Gospels, which I brought with me from Berlin, as I presented to Jews, were always received with joy; and I am fully of opinion, that the very circumstance of their being in the Hebrew Language will gain them an attentive perusal among the learned Jews in every country, where no writings on the subject of Christianity in any other form would be attended to. Before I left Moghiley, the Jews in that city had sent in 500 rubles, to promote the object of the White Russian Bible Society."

Dr. Naudi, of Malta, in a letter to the Rev. C. S. Hawtrej, states, that "the Jews of this present time are not so pertinacious as they were in times past; and, when once converted to Christianity, they prove the most active members of the Church of Christ; and, in Barbary and the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren the Jews. Of this we have good example in the persons of Mr. Murtheim, of Mr. Sham, Cavapeteti, and many others, who are so happily employed in the promotion of the common cause, in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the Christian Faith, and who was persuaded to the truth, as you probably know, through the means of your Society. I beg leave therefore to desire, that the benevolent Society would continue to help these our countries, with its publications, correspondence, and new information, that we may co-operate with you, in behalf of the Jews spread all over these regions."

From Hamburgh, likewise, authentic intelligence was received last year, that a number of Jews, at their own request, obtained copies of the first two Gospels in Hebrew. The seed is thus beginning to be sown in that quarter also; and although the fruit does not yet appear, we may trust that the Word of God will not have been sent thither in vain.

While the facts above stated are contemplated only in an insulated form, it may seem impossible to draw from them any general conclusion; but if we concentrate these scattered rays of light in a common focus, and view at the same moment the Jews of London, of Frankfort, of Poland; of the Crimea, and of the northern coast of Africa, beginning to manifest a desire to possess, and even to assist in circulating the Christian Scriptures; when, to these facts, we add the circumstance, that Christian Missionaries, raised up from among the Jews them-

selves, and one of them converted by means of this Society, appear to be actively labouring, in different parts of Asia and Africa, for the salvation of their brethren; surely this combination of favourable events ought to animate us to persevere, with renewed zeal and redoubled energy, in our efforts in behalf of the House of Israel.

CONCLUSION.

With the exception of the Hebrew Translation of the New Testament, all the operations of the Society have hitherto been of too limited a nature.

The education of eighty Jewish Children, the number now under the care of the Society, is indeed a work which we may hope to be well pleasing in the eyes of the great Shepherd of Israel, who *gathereth the lambs in his bosom, and gently leadeth those that are with young*. But it can produce little effect upon the general body of the Jews, even in this country; who are but a handful, compared with the great body of the nation.

It is the decided opinion of your Committee, that, if this Society is to be the instrument of any extensive good to the House of Israel, the great field of its operations must be abroad. You have heard that there are two millions of Jews under the Russian Sceptre: a mission should be sent out from this Society to these two millions of Jews. There are populous colonies of Jews in all the countries of Europe, Asia, and Africa, which skirt the Mediterranean: another mission should go forth to the Jews inhabiting those countries. In all their wide and long-continued dispersions, the Children of Israel still remember Zion: Jerusalem is yet, as in the days of old, the centre of attraction to the Jews of all nations: thither these continue annually to resort, at the feast of the Passover—Parthians, Medes, and Elamites, dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia; messengers should be sent from this Society, to visit the holy city at the feast of the Passover; to impart to the Jews, by means of the Hebrew New Testament Scriptures, the joyful tidings that *Christ our Passover has been sacrificed for us*.

But this is not all. A College of truly learned and Christian Jews ought to be formed in this metropolis, for various purposes. 1. To assist in preparing a second edition of the Hebrew New Testament. 2. To send forth Hebrew Tracts to be circulated among the Jews, in every region. 3. To translate the Liturgy of

the Church of England into Hebrew, &c. To educate Jewish Missionaries. The very existence of such a College would excite and command the attention of the Jews throughout the world. It might be the lifting-up of that standard of the Cross, which we are assured, by the inspired Prophet, shall be the prelude to the national restoration of Judah*.

But it may be said, that these schemes are chimerical; for where are learned Jews to be found believing in Christ, to form such a College? To this it is answered, that we hear from too many quarters to refuse credence to it, that there are secret believers in Christ, scattered throughout the Jewish Nation, who want but a point of union to declare themselves.

In one city of Germany only, we are informed of seven or eight learned Jews, who exercise such a faith in the Saviour. However much, therefore, the matter might be found surrounded by practical difficulty, we doubt not that the materials for such an establishment already exist among the Jewish Nation, if, through the good providence of God, the means were obtained and the wisdom communicated, for collecting and uniting these materials.

But it may further be asked, How are we to obtain the necessary funds for these undertakings? Your Committee would ask in return, where the Bible Society obtains its ninety thousand pounds; and from what source does the Church Missionary Society draw an annual supply of twenty thousand pounds? The answer must be, these Societies have aimed at great things, and undertaken great things; and the liberality of the Christian Public has been in proportion to the magnitude, and, we will add, the wisdom of their plans. If we also would achieve great things, we must aim at great things; and if we attempt them with humility and wisdom, with prudence and faith, He, who hath said, *The silver and*

the gold are mine, will not suffer our undertaking to be starved. The walls of Zion must again be built: the tabernacle of David must again be reared: and the signs of the times pronounce, with an unequivocal voice, that these events are at hand. But if we permit a timid, or a worldly, or a slothful, or an unbelieving spirit to impede our operations, doubtless this work will be taken out of our hands; and other more worthy instruments will be raised up, to advance the glory of God in seeking the salvation of His people.

Let us then, with united mind and voice, lift up our hearts unto the Lord, that he will vouchsafe to pour upon us his Holy Spirit; imparting all that faith, and love, and wisdom, and meekness, which are necessary for conducting this important work.

And let us now conclude, by lifting up our voices to him for his people, the descendants of Abraham—

Give ear, O Shepherd of Israel! Thou that leadest Joseph like a flock, Thou that dwellest between the cherubims, shine forth! Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us! Turn us again, O God! and cause thy face to shine, and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it: thou preparedst room before it; and didst cause it to take deep root, and it filled the land: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars: she sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The bear out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of Hosts! Look down from heaven, and behold, and visit this vine!

* Bishop Horsley's Translation and Notes on Isa. xviii.

*TWENTY-THIRD REPORT OF THE LONDON MISSIONARY SOCIETY.

THE following is a full Abstract of the Report.

SOUTH-SEA ISLANDS.

From the last letter received from the Missionaries, dated September 6, 1815, it appears that the number of those who have entered their names, at Eimeo, as professed disciples of Christ, amounts to 362, and the Scholars to 600 or 700; among whom are many persons of consequence: many more requested ad-

mission, but the Teachers were waiting for elementary books, which have since been supplied.

Some of the Chiefs in Otabeite, observing the rapid increase of the "Bure Atua," or "Praying People," as the converts are there called; and conceiving, from the present of a book made by the king to his daughter, that

he intended to educate her as a Christian, and that probably in process of time idolatry would be utterly overthrown; formed a resolution, by one sudden blow, to destroy the rising sect. To effect this, several of the Idolatrous Chiefs, who had been previously rivals and enemies to one another, concurred in a plan to fall on the new converts in the night of July 7, (1815), and to exterminate them altogether. But some of the parties having been rather dilatory, and secret information having happily been given to the people whose ruin was intended, they were enabled to get on board their canoes, and sail for Eimeo, where they safely arrived the next morning.

The disappointed Chiefs, reproaching each other for neglect, and calling to mind their ancient animosities, fell on one another with fury. Many, especially of those who first concerted the mischief, were killed, and a large portion of their country was laid waste. The question of religion was lost sight of; the party feuds of former times were revived; and those who thought themselves in danger, withdrew to Eimeo. The king, who was then at that island, sent repeated messages of a pacific nature to the conquering party, who assured him that they had no quarrel with him, but that they had not yet settled their old differences.

The king has been fully restored to his former sovereignty.

The Brethren repeat their earnest desires for a reinforcement of their number, especially as they had been deprived by death of one of their most useful members, Mr. Scott. Mr. Crook, who is well acquainted with the language and customs of the people, and has for some years past resided at Port Jackson, has, with his family, removed to Eimeo.

Their work will also be facilitated by the reception of the books printed for their use at Port Jackson; and by the addition of EIGHT labourers, who, together with their wives, have been sent out to assist them. A printing-press has also been forwarded, which one of the Missionaries is qualified to use; so that the Scriptures which they have translated, Tracts, and School-books, will be printed, as occasions require.

The Directors cannot refrain from inviting all their brethren of this Society to unite with them in grateful admiration of the grace of God, so eminently displayed in the Otaheitan Mission.

When the hopes of all were nearly exhausted, then it pleased God to evince that the excellency of the power by which the change was effected was solely divine: then it was, that, in the district where the Missionaries resided, the principal priest openly renounced heathenism, publicly committed his idol to the flames, and united himself to our Christian Friends: others followed his example, both in Eimeo and Otaheite: Morais were destroyed, the altars overthrown, and the materials employed to dress their ordinary food, of which different classes and both sexes partook, at one common meal; thus practically renouncing their ancient and established customs.

It is stated in the Sydney Gazette, that "the number of candidates for Christianity exceeds 1000; and that idolatry has received a universal shock, and totters from its foundation, throughout all the islands. Some of the opposing Chiefs, with the priests and their followers, endeavour to prop up the rotten fabric, but their efforts tend to the acceleration of its fall."

CHINA.

The obstacles, which impede the full and free diffusion of the truths of Revelation in China, have lately been increased by the unsettled state of political affairs in that country, and the jealousy entertained of all religious efforts.

The letters received during the last year, detail various and new difficulties with which Mr. Morrison has had to contend. He has, however, commenced new and large editions of the Chinese New Testament, both in octavo and duodecimo, which will probably be executed at Malacca rather than at Canton. Mr. M. is enabled to print his duodecimo Testament at the cost of only about two shillings and sixpence each. He has translated the whole of Genesis, and a great part of the Psalms, as was mentioned in our last Report.

To the Embassy lately sent by the British Government to the Court of Peking, Mr. Morrison's attainments as a linguist recommended him, as one of the interpreters to his Excellency Lord Amherst. He embarked for that purpose in the month of July last, on board the *Alceste* Frigate.

By our American Brethren, through the good offices of Mr. Bethune of New York and Mr. Raiston of Philadelphia,

the sum of 400*l.* sterling was collected, in aid of translating the Scriptures into the Chinese, and transmitted to Canton.

Closely connected with this Mission is that at

MALACCA.

Mr. Milne informs us, that the wishes of Mr. Morrison, of himself, and of the Society, respecting the formation of a Settlement for the Extra Ganges Mission, have been in good measure accomplished.

In the month of January, 1816, Mr. Milne paid a visit to Penang, or Prince of Wales Island, when he waited on the Governor and the Members of Council, who received him graciously, and readily granted him, at his request, a piece of land at Malacca, on which to build a Missionary House and other needful buildings. Malacca has since been restored to the Dutch Government, which appears to be equally friendly to the object. The expense of the erections, which will be considerable, will be defrayed, partly by the Society, and partly by subscriptions raised in the Eastern Countries.

The Chinese Scholars, under the care of Mr. Milne, had increased to 70. Mr. Thomsen had commenced a Day School, and an Evening School for the instruction of the Malays. These have been retarded by the temporary suspension of Mr. Thomsen's labours, who was induced, on account of the threatening illness of Mrs. Thomsen, and by the strong recommendation of the physicians, to take a voyage with her to Batavia. Her disorder not abating, she was advised to remove to the Cape or to England. We are concerned to state, that she died on the voyage; but Mr. Thomsen, who returned to England for a short time, has again taken his departure to Malacca, there to resume his labours in behalf of the Malays.

In addition to Mr. Medhurst, who went out last year to assist Mr. Milne, Mr. Slater, a student from Gosport, is appointed to the same station, and has just sailed with Mr. Thomsen.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese Language; and to publish his monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese People dispersed among the numerous and populous islands of the Eastern Sea. It is read with avidity by them.

INSULAR INDIA.

JAVA.

Mr. Supper, beside his former labours in the Dutch Church, in which he is now succeeded by a Minister from Holland, holds meetings, twice a week, for prayer and expounding the Scriptures, as well as a Monthly Missionary Exercise, attended chiefly by the Portuguese and Malays. An Auxiliary Missionary Society has been formed, in aid of the Netherland Missionary Society. Mr. Supper's activity, in distributing the Chinese Scriptures, has proved very beneficial. He has conversed with individuals, who, having read them, were induced to tear down from the walls of their houses those painted paper idols to which they had been accustomed to pay religious honours. Mr. Supper's sphere of usefulness is enlarged by his being appointed Minister of the Malay Church; so that he has not only an opportunity of preaching to a great number of much-neglected nominal Christians, Malay and Portuguese, but to Chinese and Mahomedans.

SAMARANG.

Of Mr. Bruckner's services the Society is deprived, by his transferring them to the Baptist Missionary Society; to whom he offered them, before he had apprised the Directors of any change in his sentiments.

AMBOYNA.

Mr. Kam's stated Congregation is nearly doubled; and when he preaches in the Malay Language, the people are so anxious to hear him, that they come to Church an hour or more before the time of service, to secure places; and, at the Missionary Prayer Meeting, the Church, which will contain 1000 persons, is full. The attention of the people to religious instruction appears to have been increased by very alarming earthquakes; and an obstacle to his usefulness has been removed by the readiness with which many of the masters now permit their slaves to attend worship—a privilege formerly much restricted; "but now," says Mr. Kam, "many of the masters request me to instruct their slaves, having found, by experience, that the instructed are more faithful and diligent than the ignorant."

Mr. Kam has paid a visit to the island of Banda, about 125 miles S. E. of Amboyna. He preached repeatedly, and

there was a general disposition to hear: We trust that the Dutch Missionary Society will use its best endeavours to supply all their colonies of the East with faithful Ministers of the Gospel; for it is said that there are twenty or thirty thousand Natives bearing the Christian Name, who are as sheep without a shepherd.

Mr. Kam is obliged to procure, with much labour and expense, written copies of his Sermons and Tracts, for distribution; but the Directors have just sent him a printing-press and types: they have also printed in London several thousands of Extracts from the Scriptures, in the Malay Tongue, for Java, Amboyna, and other countries in the East; and they rejoice in the prospect of a large supply of the whole New Testament in that language, now printing by the British and Foreign Bible Society, being soon forwarded to Amboyna and other of the Molucca Islands: for such is the desire of many of their inhabitants for the Scriptures, that they would part with any thing they possess to obtain a single copy.

Mr. Kam reports, that the Auxiliary Bible Society in Amboyna is in a flourishing state, and that their subscriptions amounted to 4000 dollars.

CEYLON.

Mr. Ehrhart has been removed by Government from Matura to Cultura; where he preaches, alternately, in the Dutch and Cingalese Languages. He has also established a School, in which, by the help of under-masters, Children are instructed in the English, Dutch, and Cingalese Tongues. Mr. Read preaches twice a week in Dutch, and keeps a Day-school.

CONTINENTAL INDIA.

The Brethren who sailed in the Moira, about a year ago, to strengthen the several Stations in India, arrived safely at Madras on the 26th of August, 1816. Mr. Townley and Mr. Keith proceeded immediately, in the same vessel, to Calcutta, where they arrived on the 7th of September, in perfect health.

CHINSURAH.

Mr. May, in his last letter, states that the number of Schools under his care amounted to THIRTY, in which there are more than 2600 children under instruction.

Mr. Pearson has been sent out to Mr. May's assistance; and he has been

joined by an European, approved by Mr. Townley and himself.

GANJAM.

The proceedings of Mr. Lee at Ganjam have been much interrupted by the ravages of a fatal fever, which prevailed there for a considerable time; by which the Schools were broken up, the congregation dispersed, and many of the native inquirers removed by death. In the course of a month, about 700 persons fell victims to its rage.

Mr. Lee, by the advice of his medical friends, embarked for Madras, from whence he wrote in September last, when both Mrs. Lee and himself were seriously ill; so that it was feared a voyage to England must be tried, as the last resource for the recovery of their health.

Mr. Lee, however, unwilling to quit the scene of his labours, resolved to proceed to Berhampore, about twenty miles from Ganjam; and there abide, if his health would permit, in order to form Schools among the Natives, and to render it a branch of the Ganjam Mission.

Mr. Lee, being at Madras when the Moira arrived, had an opportunity of meeting with Mr. Mead and Mr. Render, whose intention was to settle in Travancore, as successors to Mr. Ringletaube, who had left that Station, without giving time for the Directors to supply his place.

Some circumstances preventing them from proceeding to that destination, Mr. Render was to assist Mr. Lee at Berhampore, and Mr. Mead remained in Madras.

MADRAS.

Of the safe arrival of Messrs. Knill, Reeve, Mead, and Render, at Madras, we have received the agreeable information.

Mr. Loveless's Free School flourishes: he had 128 Scholars, with the prospect of further increase. Schools, he says, must be a principal object regarded by Missionaries in India.

Mr. Knill will, as proposed, continue at Madras, as the assistant of Mr. Loveless.

VIZAGAPATAM.

Mr. Pritchett having procured a better situation in the town for the School, the number of children is considerably increased, and a far greater number of

persons attend the preaching of the Gospel.

In September 1815, Mr. Dawson joined the Mission at Vizagapatam, to the great joy of Mr. Pritchett, who much needed his assistance: Mr. Gordon having been so afflicted with a liver complaint, as to oblige him to take repeated voyages for the recovery of his health.

BELHARY.

Numbers of the Heathen call on the Missionaries, to make inquiry about "this new way;" and some of them appear to have received serious impressions: but the fear of losing caste and encountering the angry opposition of their friends, too frequently keeps them in a painful state of hesitation.

Four Native Schools continue to prosper; and the divine truths which the children read and commit to memory, have begun to produce some happy effects. Several more Schools in the neighbouring villages are in contemplation.

Much good has been done among the Military of the 84th regiment. They have contributed, together with other pious soldiers of the 69th regiment, the sum of 43*l.*; beside a donation of 4*l.* to the Tract Society, whose publications have been highly useful, and particularly acceptable to the sick soldiers, of whom there are, at times, considerable numbers in the hospital.

The Missionaries have completed a Third Catechism, and a large tract of Scripture Extracts, which they transcribe for the use of their pupils; but they earnestly long that their trying labours in this respect may be abridged by the use of a Press, which they trust that the Authorities in India will grant them. They are also proceeding in the great work of translating the Scriptures into the Canara Language; but, through the illness of their Moonsee, they have not been able to make the progress which they desire.

SURAT.

The brethren have commenced two Schools, in one of which many of the Natives are learning the English Tongue: the other is for the English and Half-caste Boys. Mrs. Fyvie also has commenced a School for English and Half-caste Females. Every Sunday Morning the brethren preach to the soldiers; and, in the

evening, in their own house, to all who are disposed to hear.

Beside the city of Surat, the Missionaries have their eye on two places north of it; Baroach on the Narbuddah, and Cambay at the upper end of the gulf: each of these places requires two Missions at least.

The Directors have just despatched, on board the *Asia* for Bombay, Mr. Donaldson, one of their Students at Gosport (with Mrs. D.); and hope ere long to augment the number of labourers in this important Station.

MAURITIUS.

Mr. Le Brun's Schools have succeeded beyond expectation. Governor Farquhar not only countenances Mr. Le Brun, but has been pleased to address a letter to the Directors, from which they will take the liberty of making a short extract.

"It is with great pleasure I now communicate to you the flourishing state of the Schools established here by Mr. Le Brun. This indefatigable Missionary has succeeded in the difficult task of inducing the free-coloured population of Port Louis to send their children for instruction, not only in the elementary parts of education, but also in the doctrines of the Christian Religion; and this he has effected, notwithstanding the indifference, not to say opposition, which was to be expected in a colony, and in a class of population, where religious principles were destroyed by the Revolution, and the profession of them treated as hypocritical and contemptible. On this account Mr. Le Brun deserves the greater credit: he has shocked no man's opinions or prejudices; but holding the noiseless tenor of his way, persevered in the meritorious course, until the number of his Scholars has become too great for one man, however zealous and assiduous, to attend to. I trust, therefore, you will excuse me in soliciting the attention of the Directors to an increase of the means of affording education to the numerous poor of this colony."

His Excellency has done more than offer this advice: he has placed at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education. The Directors are looking out for a suitable helper for Mr. Le Brun; one who is acquainted with the French Tongue.

SOUTH AFRICA.

STATIONS WITHIN THE COLONY.

Cape Town.

Mr. Thom has lately taken a journey of ten weeks into the interior; in the course of which he travelled 1100 miles, and preached to thousands of Colonists, Hottentots, and Slaves.

It has pleased God to deprive Mr. Thom of his excellent wife, who seemed remarkably qualified to be his helper in the Missionary Work.

Stellenbosch.

The Ministry of the Gospel in this place, by Mr. Bakker, is still accompanied with the divine blessing; and the people, grateful for the privileges which they enjoy, are generous in their contributions, not only for the support of this Mission, but for the extension of the Gospel in other places: as a proof of which, they have paid, in the course of the last year, to our agent at the Cape, the sum of 400 rix dollars.

Caledon.

Mr. Seidenfaden and Mr. Wimmer, the Missionaries at this place, report, that the preaching of the Gospel is attended by the powerful influence of the Holy Spirit. So many are inquiring, "What shall we do to be saved?" that much of their time is occupied in conversing with them. The church consists of 67 adult persons; and there were many candidates for baptism. The people attached to this Settlement are numerous, and daily increasing; but they are extremely poor, and unable to build the edifices requisite. Civilization increases in an encouraging degree. During the last year, they grew about 70 quarters of wheat; whereas, formerly, they never sowed any: but they are in want of agricultural implements. They also need a fresh supply of Bibles and School-books, which will be forwarded. As a proof of their progress both in civilization and religion, they have raised a fund among themselves, amounting to 80 rix-dollars, for charitable purposes.

High Kraal.

Mr. Pacalt gives a favourable account of the state of his Mission. About 300 persons are attached to the Settlement, but cannot attend constantly, on account of their scattered situation and

various employments. Twenty-two converted Natives, among whom was a man nearly 100 years of age, have been baptized, and others appear to be seriously concerned about religion. A School is supported, in which many receive daily instruction. The progress of civilization is very encouraging. A large quantity of wheat is sown, and considerable gardens are cultivated. They have 400 head of cattle, 70 sheep, and 15 horses, and pay taxes to the amount of 426 rix-dollars. Mr. Pacalt salutes the Directors, and desires them to say to the great Assembly, at their annual meeting, that "they (the Society) clothe the naked, that they visit the sick, that they heal the wounded, that they give drink to the thirsty, and feed the hungry with heavenly food."—"My poor congregation," says he, "thank you with all their hearts; because, when they were lying in their blood, none cared for them but the English Samaritan, who bound up their wounds, poured in oil and wine, and took care for their future comfort."

Bethelsdorp.

The work of conversion among the Hottentots is still going forward, though not in so rapid and remarkable a manner as before. "Our School," says Mr. Reed, "flourishes. We only want Bibles: we have only 8 Bibles for 50 or 60 Children, who read them with great eagerness. The Farmers, also, frequently apply for Bibles; so that we could soon dispose of two or three hundred." This want was no sooner made known to the British and Foreign Bible Society, than it was amply supplied. A new Settlement is formed by order of Government, to be called Somerset, in the neighbourhood of Theopolis; and Samson, a converted Hottentot, who is a good preacher, is invited to reside among them, as their instructor.

Theopolis.

By a series of events which Mr. Barker could not controul, he was prevented from going to Lattakoo, as was proposed; and, at the earnest request of the people, induced to continue, for the present at least, at Theopolis. Here, in connection with Mr. Ulbricht, who, we are concerned to find, has been much reduced by illness, he appears to have applied very diligently to all his Missionary Labours, not only in preaching the Gospel, (in Dutch, which he has

acquired), and keeping school, but by working with his own hands, building himself a house of reeds and plaster, and assisting in forming ploughs and other implements of agriculture, the fruit of which he has had the pleasure of enjoying. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year, which may be considered as a proof of very considerable advancement in civilization in this part of Africa.

More than seventy persons were baptized during the last year, and the word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this Station.

STATIONS BEYOND THE LIMITS OF THE COLONY.

Caffraria.

It was stated in our last Report, that many of the Caffres had repeatedly expressed a strong desire that Missionaries from Bethelsdorp might visit them, and settle in their country; and also that Mr. Read, and our other Missionary Brethren, were equally desirous of communicating the Gospel to them. The war between the Colony and the Caffres, which had long prevented the attempt, having ceased, our brethren, with the permission of Government, commenced this great undertaking in the month of April 1816.

We gave a full account of this journey in the Number for November last. After a brief abstract of the chief occurrences, the Report adds:—

Such an entrance among this people is certainly remarkable and encouraging. We must not be too sanguine in our expectations of success among such a savage nation; but we have reason to be thankful, and to cherish hope.

Mr. Williams and Tzatzoo, who returned to Bethelsdorp to procure necessary articles for their intended settlement, removed to Caffraria in the month of June, and were received in the most friendly manner.

Grace Hill.

(Formerly called Thornberg.)

Mr. Read, who visited this new Station on his way to Lattakoo, among some of June, 1817.

the wildest and most uncivilized of the human race, where Mr. Smit has for some time laboured, says—"On my arrival here, I was much pleased with the appearance of things, which have taken a favourable turn; so that, instead of Thornberg, we agreed to call it GRACE HILL. About three months ago, God was pleased to pour out his Spirit on the people here; first among the Oorlams; and then among the poor Bushmen, seven of whom, including a captain, have been baptized."

As Mr. Read found that the intended settlement at Makoon's Krall could not be immediately commenced, he proposed, that the brethren, Corner and Goyman, who were intended for that place, should proceed to Rhinoster Fountain, situated about three days' journey from Grace Hill, in the way to Griqua Town. Three hundred Bushmen are said to inhabit that spot. Mr. Read resolved to accompany them, and with his people assist them in building a house. "We take a plough with us," says Mr. Read. "Let it be remembered, that, in Africa, THE BIBLE AND THE PLOUGH GO TOGETHER."

Hephzibah.

(Formerly Rhinoster Fountain, in the Bushmen's Country.)

After leaving Grace Hill, Sept. 18th, Mr. Read arrived here on the 21st; and, judging it to be a fit spot for a Missionary Station, began to make some preparations for a Settlement. For a time, none of the Bushmen came near them; but, at length, the Captain (Slinger) and others arrived, and heartily welcomed the Missionaries. A piece of land was purchased, and some agricultural tools procured from Grace Hill. "To behold the wretchedness of this people," says Mr. Read, "and the fertility of their country, one would think that any person coming to teach the art of agriculture would gain the esteem of the whole world, independently of seeking their souls' eternal welfare."

After the people had heard the word daily, morning and evening, for some time, the mind of the Captain seemed to be deeply impressed. He exclaimed, before all the people,—“Now I believe there is a God! How should I have hands to handle, eyes to see, ears to hear, mouth to eat, feet to walk, if there were not a God. We must pray to him, that he may teach us more. I never

had such a heart before. All the Bushmen must come to hear this great word. I must have a house built, and all my children must be taught."

Mr. Corner, who continues at Hephzibah, with Goeyman, wrote a letter, some time after Mr. Read's departure, stating, that the Captain and the people continued to hear the word with great interest, and appeared to be suitably affected by it.

Mr. Read, in the course of his journey, after leaving the village called Campbell, entered a hut, where he found a Bootsuanna woman, who told him that she should never forget that evening which he and Mr. Campbell spent there; for it was by the preaching of the word on that evening that she was brought to the knowledge of the Gospel; ever since which, he was informed that she has manifested the spirit of true religion. It is also believed that her husband is a converted man. The parents and friends of both reside at Lattakoo, to which place they are gone with Mr. Read; and, as they can speak Dutch, as well as the Bootsuanna Language, it is hoped they may be very useful in the first introduction of the Gospel into that city.

Griqua Town.

Occurrences of an unpleasant nature disturbed the peace and threatened the safety of this Station, at the beginning of the past year. Some of the unconverted natives, who attached themselves to this Settlement, entertained strong prejudices against Mr. Anderson, because he opposed their bad practices; and even threatened to drive him away from this post, which he has occupied so usefully for many years: but there is reason to hope that their designs will be frustrated, and peace fully restored. Some of the aggressors have expressed sorrow for their misdemeanours, and asked forgiveness of Mr. Anderson, and of old Cornelius Kok, who has considerable authority in this place, which was readily granted.

The arrival of Cornelius Kok, in September last, appears to have produced good effects. He has greatly promoted the spirit for agriculture, so that more corn has been sown than ever before. He has also brought with him several lively Christians from Bethesda, whose conversation and example are very bene-

ficial. Many young people have lately been turned from darkness to light, of whom forty were thought to be fit subjects for baptism.

From hence, also, Piet-Sabba, a Native Preacher, has been sent to a Krall of Bushmen, who had frequently insisted on his coming to settle among them, and to which he was himself strongly inclined.

Some professors of the Gospel, who had been in a lukewarm state, appeared to be recovering; and Mr. Anderson, and Mr. Helm, who also labours here, could not but hope that their sorrow would soon be turned into joy.

Bethesda.

By a letter received from Mr. Sass, it appears that his labours have been so much blessed, that he has baptized sixty adult persons, and many others are convinced of their sinful state. He laments that tares appear to have grown up together with the wheat; and that some who professed faith in Christ had awfully relapsed, and others had fallen into a lukewarm state: yet some of both, he had reason to hope, had been restored by the grace of Christ, and brought to rejoice in Him again. In others he has found great comfort and satisfaction.

Mr. Sass has judged it expedient to remove his residence to the north side of the Great River, where he finds a great number of the Bushmen.

Journies to Lattakoo.

On the 7th of February, 1816, Messrs. Evans, Hamilton, and Corner, accompanied by Captain A. Kok, Hendrick, Kruisman, Masson, and G. Kok, left Griqua Town; and, after a journey of eight days, reached Lattakoo; where, after several conferences with Mateebe, the King, it appeared that the Chiefs, in general, were opposed to their residence among them, especially for the purpose of giving instruction, and the Missionaries found themselves obliged to depart.

Extremely unwilling to give up the people of Lattakoo, the brethren resolved to make a second attempt. With some difficulty having prevailed on a sufficient number of persons to accompany them, they set off again on the 13th of August, and reached the city in safety; but they had the mortification

to find that the king was gone from home, with a large party of men, professedly for the purpose of hunting, and was not expected to return for a month; until which time nothing could be determined. The people received them but coldly, and not having a sufficient stock of provisions to enable them to continue until the king's return, they were under the painful necessity of retracing their steps to Griqua Town.

On the 18th of that month, Mr. Read, after a toilsome journey from Bethelsdorp, accompanied by nearly thirty of his congregation, and having paid visits first to the friends at Graaff Reinet, and afterward to the new Settlement among the Bushmen, arrived at Griqua Town, intending shortly to proceed to Lattakoo, to use his influence with the King to receive the Missionaries; or, if that should fail, to form a Settlement among the Bootsuannas at the Krooman River, situated about two or three days' journey south of Lattakoo—a spot which the King himself had pointed out to the brethren on the first visit above mentioned, and to their residing at which, in order to trade with his people, he had no objection. What reception Mr. Read and his company have met with, we have not yet heard.

But it may be proper to state Mr. Anderson's sentiments concerning this Station. "I am not," he says, "discouraged, as to my hopes. I am glad that Brother Read is determined to give it a fair trial; and I think that the manner in which he intends to proceed bids fair for success. The object may seem small to some, but to me it appears one of the most important that the Society has undertaken. Should that door be opened, what a field presents itself to view! Many, many thousands by their miseries, cry for the success of the Lattakoo Mission.

Bethany.

(Formerly called Klip Fountain.)

It will be recollected that Mr. Schmelten, when on his return from a journey to explore the Damara Country, was constrained by the natives at this place to abide with them as their teacher. It was observed, in the last Report, that he had commenced a School, which soon contained 140 children; that a general concern about religion pervaded the inhabitants, and that he had baptized

twenty persons, on a credible profession of their faith.

The journal of Mr. S. for the year 1815 was long detained: from that document we learn that he had baptized sixty-five adults, beside forty children. In a letter of later date, he says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. The people called 'Field-Shoe Wearers' are in my neighbourhood: the Chief and several of his people have removed to Bethany. Several other tribes of the Namaquas, and small kralls of the Damaras, from time to time frequent our meetings. I am well acquainted with the Chiefs of the Namaquas; and believe that Missionaries might enter into a very large field of usefulness, to preach to them the Gospel of Christ. God has opened a wide door, and prepares the hearts of many to receive the word with gladness."

Peace Mountain.

(Formerly known by the name of Africaner's Krall.)

Letters from Mr. Ebner give a very interesting account of his success at this place. It is impossible, he says, to describe what he has witnessed, especially at some meetings held about Whitsuntide, 1816. "I find," he says, "by constant experience, that nothing so much affects the hearts of my hearers, as speaking to them of the dying love of Christ to sinners. The visible effects of such preaching resemble those at Bethelsdorp a few years ago, the relation of which would, by some persons, be scarcely credited; but," he adds, "it would gladden the hearts of the Directors, could they see and hear how these poor people pour forth their hearts in prayer. I may say of them with our Saviour, *Where much is forgiven they love much*: and, with St. Paul, *Where sin abounded, grace doth much more abound.*"

Mr. Ebner has enjoyed the high gratification of baptizing AFRICANER—the man who was once the terror of the whole country, and the unhappy instrument of dispersing the settlement at Warm Bath; but now the lion appears to be transformed into a lamb, and he warmly espouses that faith which he once opposed and persecuted.

The peace, and almost the existence, of the Settlement, was at one time threatened, by the conduct of a person of influence belonging to this place; who

not only himself refused to attend the word, but prevented others from attending. Mr. Ebner, after praying, together with his friends, for preservation and success, ventured to pay a visit to this formidable adversary, then in the neighbourhood; who, after conversation with him, and hearing the word, was softened down, and from a furious enemy became a kind friend.

The people of the Settlement are about 200 in number, of whom about fifty attend the daily worship: about thirty attend the School; and sixteen adults (beside twelve children) have been baptized. The converted natives, happy in the knowledge and love of Christ, thus express themselves:—"In Jesus we find all our life, comfort, joy, peace, and happiness. Without Jesus we cannot live. Were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer." Such are the heavenly breathings of these poor Corannas, who were a few years ago miserable savages, without God, without hope, and without comfort in the world!

Mr. Bartlett and Mr. Marquard are gone to labour in the Namaqua Country. Mr. B., coming to a krall of Namaquas, was forcibly detained: the people would not suffer him to depart till he had instructed them in the way of Salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

MALTA.

Mr. Lowndes, with his wife and infant son, arrived at Malta on the 6th of November. He will continue there for a time, in order to learn Italian, which is much spoken in the Ionian Isles, to which he is going; and to perfect himself in Modern Greek, to which he paid attention before he left England.

CANADA.

From the Brethren sent out to Canada, and who were to receive assistance from the Society only until they could be supported by their congregations, we have received little information during the last year. Mr. Spratt continues at Quebec, Mr. Smart at Elizabeth Town, but Mr. Cox has removed from John's Town.

Mr. Sabine, from England, having settled at St. John's, Newfoundland,

Mr. Hyde, who was there as a temporary supply, has returned home.

The Directors have afforded some assistance to the Rev. William M'Killican, from Scotland, who went over in the course of last summer to Upper Canada, and who has settled at Green Island, where he preaches, in Gaelic, to the Highlanders, who were destitute of the means of grace. Great numbers of these emigrants have settled in that country. The Society has sent out to them a large quantity of books and tracts, in their own tongue.

WEST INDIES.

TRINIDAD.

Mr. Adam is pretty well attended, especially by people of colour and negroes. Several of the planters in the country have expressed a desire that their negroes may be instructed, and have promised to contribute to the support of a teacher.

DEMERARY.

The Directors have at length been enabled to send to Le Resouvenir, Mr. Smith, who had for some time been under the care of the Rev. Mr. Newton, of Witham. They indulge the hope that he will be the instrument of re-collecting and establishing the scattered congregation formerly under the ministry of Mr. Wray.

Mr. Davies and Mr. Elliott are both at George Town. Mr. Davies continues to preach to a number of Negroes, both of the town and country. Mr. Elliott gives an encouraging account of the attendance of the Negroes on his Ministry, especially in the country; and that many of them hold prayer-meetings among themselves, greatly to their edification.

BERBICE.

Mr. Wray writes, that he hopes good is doing among the people. The place of worship is filled, on a Sunday Evening, with people of all colours, who now behave well; but many of the Negroes are forbidden to attend, and threatened to be flogged if they do; and the Testaments and Hymn Books have been taken away from the children. The pretext for this severity is the disturbance that took place at Barbadoes, which was falsely ascribed to the Missionaries, as has been unquestionably ascertained. About half the Crown Negroes have been restored to the Dutch: many belonged to those estates in which there was the greatest attention to instruction.

This change has been very injurious to the cause of religion among them: for although the gentlemen in Holland, to whom those estates belong, may wish that the same plan of instruction and melioration which had been commenced should be continued, some of the inferior managers do all in their power to prevent their improvement, and ascribe the mischiefs that have happened, to the zeal of the Missionaries, and to the religion of the slaves.

LASCARS AND CHINESE IN LONDON.

The Mahomedans, in West-Ham Barracks, accepted with delight the Scripture Tracts presented to them; and which being printed in the Arabic Character, excited peculiar attention. A room at the depôt, occupied by Portuguese Lascars, was supplied with Testaments. Some instances have occurred of Lascars, who having, when here before, received religious instruction, on their return to England from a fresh voyage, applied to the Committee, earnestly soliciting Copies of the Scriptures, with which they were enabled to supply them, having received fifty Copies of the Portuguese New Testament from the British and Foreign Bible Society. The Committee, on the whole, feel encouraged, by perceiving that their efforts in behalf of these strangers have been productive of real advantage.

SEMINARY.

The Directors are convinced that it is their duty to exercise the most deliberate and cautious discrimination in the choice of those who are to be their active instruments in carrying on the grand designs of the Society; and on whose piety, talents, and diligence, must depend, under God, the efficiency and success of its operations. There are at present in the Seminary at Gosport, Twenty Students, respecting whose religious character, missionary spirit, promising abilities, and correct deportment, a report highly favourable and satisfactory has been made: both by the Rev. David Bogue, under whose tuition they are placed; and also by a deputation from the Directors, who recently visited the Seminary, and examined the Students individually.

FUNDS.

The expenditure of the Society amounted, in the last year, to nearly

NINETEEN THOUSAND POUNDS; but the contributions have been more than equal to the expenditure.

The Directors express their obligations to Ministers, Congregations, Auxiliary Societies, Female Friends, and Juvenile Societies; among the members of which last bodies they descry the future Subscribers, Directors, and Missionaries of the Society, who will far exceed, they hope, both in their efforts and their success, the present generation.

INTENDED MISSIONS.

Having laid before the Society a brief account of the proceedings of the Directors during the past year, and a compendium of the information received from their Missionaries, it is proper to state what are the objects immediately in view, and which they trust that the Board of Directors for the following year will be enabled to accomplish.

The Mission to Madagascar, which has been so long in view, they have not been able to commence, although more than ever inclined thereto, by the strong recommendation, and friendly promises of Governor Farquhar, of the Mauritius. That gentleman has diligently collected the memoirs of the former Catholic Missionaries, in order that future labourers may derive instruction from their failure: he has procured the itineraries of intelligent travellers to every part of that island: he has corresponded with the Chiefs who may be able to forward the object; and has collated, and reduced into the form of a Dictionary, a great number of words of the language of that country, which is now become a portion of the British Empire. Such is the encouragement that our Society possesses for an attempt to evangelize the vast island of Madagascar; and the Directors trust, that, in the course of the present year, that attempt will be made.

Another great object which has engaged their attention, is the commencement of a Mission to the Mongul Tartars, at Irkutsk, in Siberia. Mr. Pater-son and Mr. Pinkerton have earnestly recommended a mission to Irkutsk. Mr. Stallybrass, a student of Homerton College, has devoted himself to the work, and is on the point of proceeding to St.

Petersburgh, where he will reside a few months, for the purpose of acquiring the Russian Language, and then proceed to the place of his destination. The Directors are now anxiously engaged in selecting a proper person to follow Mr. Stallybrass, and to unite with him in the arduous undertaking; and they are happy in the prospect of obtaining from the Government of Russia every desirable facility in the progress of the work.

MISSIONARIES OF THE YEAR.

In the course of the past year, a very considerable number of Missionaries has been sent forth to different parts of the world: Mr. Pearson, to Chinsurah; Mr. Medhurst and Mr. Slater, to Malacca; Mr. Lowndes, to Malta; Messrs. Taylor, Kitchingman, Evan Evans, Brownlee, and Moffat, to different Stations in Africa; Messrs. Bourne, Darling, Platt, and Williams, to Otaheite; Mr. Smith, to Demerara; Mr. Donaldson, to Surat; Mr. Stallybrass, about to sail for Irkutsk; and Mr. Gyles, with his family, for Otaheite—in all seventeen; twelve of whom are accompanied by their wives.

CONCLUSION.

The sum of 200*l.* has been granted to the Basle Missionary Seminary. After noticing the establishment of a similar Institution at Amsterdam, the plans of the Netherland Society for the Dutch Possessions in the East, and the increase of Missionary Zeal in America, the Report adds:—

It must afford delight to witness the

growing zeal of the various societies of British Christians—the Moravian, the Baptist, the Wesleyan, and the Church Missionary Societies—all animated by the same spirit, and, in their several connexions, striving together for the faith of the Gospel. The world is a vast field, wherein ten thousand labourers are wanted, and in which all may exert their utmost energies without giving the least occasion for envy or interference. Our combined efforts, however, with the blessing of God, will, we trust, in a few years, produce a wonderful change on the face of the Moral World.

The Directors hope that the statement now laid before you will afford satisfaction and pleasure; that it will appear to you that the Society is making a gradual progress in the great work of evangelizing the Heathen; that the Islands of the Southern Ocean are waiting for the Law that went forth from Sion; that the light of Truth begins to penetrate the thick clouds of darkness, and to expose the abomination of idolatry and superstition in India and China; and that in Africa, especially, the glory of divine grace is rendered illustrious, in the conversion of multitudes of the sable sons of Ham, relieving them from the curse of Canaan, and making them partakers of the blessings of Abraham.

Now unto Him who has favoured us with the rich privileges of his glorious Gospel, and who honours us as instruments of conveying them to others—to Him be glory in all the Churches confederated in the Missionary Cause! Amen, and Amen!

Home Proceedings.

CHURCH MISSIONARY SOCIETY.
COLCHESTER & EAST ESSEX ASSOCIATION.

First Anniversary.

ON this occasion three Sermons were preached, on Sunday, April 27th, by the Rev. Basil Woodd, and the Assistant Secretary of the Parent Society.

On Monday Evening, the Assistant Secretary preached for the benefit of the African School Fund.

The Annual Meeting was held

on Tuesday Morning, the 29th, at the New Room in the Lion Walk. The Rev. W. Ward, B. D. Rector of Mile End and Prebendary of Salisbury, took the chair at twelve o'clock, and opened the business of the day, by an impressive address on the object of the Institution. The Assistant Secretary entered, at large, into the state of Western Africa; and Mr. Woodd into that of India and New

Zealand. Many strong appeals were made on the condition of the Heathen, and the duty of Christians toward them. The Rev. Messrs. Newman, Storry, Marsh, Dunn, Doveton, Brett, Nottidge, and Bull, with Messrs. Cock, Bawtree, Mustard, and Burgess, took part in the business of the Meeting.

The Rev. W. Marsh closed the proceedings of the Anniversary, by a Sermon at St. Peter's, on Tuesday Evening, for the benefit of the Missionary Ship Fund.

The Collections were as follows:—

		L.	s.	d.
St. Peter's Wood	Sunday Morning	43	7	9
St. Peter's Bickersteth	Sunday Aftern.	33	6	1
St. James' Woodd	Sunday Evening	62	12	9
St. Peter's Bickersteth	Monday Evening	37	16	7
St. Peter's Marsh	Tuesday Evening	40	2	1
At the Meeting		39	4	4
Total		L. 206	9	7

Beside which amount, the sum of 90*l.* was given for the support and education of several African Children.

The whole sum remitted to the Parent Society, amounts now to 1032*l.* 7*s.* 2*d.*

The attendance at this First Anniversary greatly exceeded that at the formation of the Association; and evinced, very strongly, the growing interest which is felt in the object of the Society, by the inhabitants of Colchester, and the Eastern Division of the County—an Institution, as was well observed by the Chairman and other Gentlemen at the Meeting, which has nothing else in view than to evangelize the Heathen World, by imparting to it the light of that pure Christianity, which is contained in the Articles, Liturgy, and Homilies of the Church of England.

SERMONS BY THE REV. W. MARSH.

This zealous friend of the Heathen and the Jew has lately preached for the Church Missionary and Jews' Societies, in various Churches, chiefly in Berkshire and Suffolk. In some cases, the Collections were exclusively either for one Society or the other; and, in other cases, they were equally divided.

Collections were made for the Church Missionary Society, in Berkshire—at Bradfield, Ashampstead, Abingdon, and Harwell; in Hampshire—at East Woodhay; and, in Suffolk—at Tannington, Brundish, Wilby, Botesdale, and Wottesfield.

The Collections made at the following places were equally divided between both Societies: in Berkshire—at Stanford Dingley, and Aston Tirrold; and in Suffolk—at Swefling, Rendham, Walberswick, and Mutford.

Mr. Marsh preached many of these Sermons on week-days; and has, on this occasion, added about 100*l.* to the funds of the Society.

NATIONAL SOCIETY.

SIXTH ANNIVERSARY.

THE Sixth Annual Meeting was held on Thursday the 5th of June, at the Central School, in Baldwin's Gardens.

At one o'clock his Grace the Archbishop of Canterbury took the Chair. The Meeting was attended by the Archbishop of York, and the Bishops of Exeter, Salisbury, St. Asaph, Carlisle, Ely, Chester, Gloucester, Oxford, and Llandaff; the Archdeacons of London, Buckingham, Northumberland, Huntingdon, and Chichester; Lords Kenyon and Radstock; Mr.

Wilberforce, Mr. Duncombe, Mr. Ashton Smith, Mr. G. Gipps; and a numerous and highly respectable assembly of the Clergy and Laity.

The Archbishop of Canterbury opened the business of the day, in nearly the following words :—

I have the honour to meet you, for the sixth time, to receive the Annual Report of your General Committee : and I meet you with more than ordinary satisfaction, because the hopes which I ventured to express, when last I filled this Chair, have been realized. The Law Officers of the Crown, by the gracious directions of his Royal Highness the Prince Regent, have prepared a Charter, which, having received the sanction of the Great Seal, has been this day accepted by your Committee, on behalf of the members at large; and the National Society now constitutes one of the great Incorporated Charities of the Empire. I now request the Secretary to read the Report.

After the Report had been read by the Rev. T. T. Walmsley, the Secretary, his Grace resumed—

I rise with great satisfaction, after hearing this Report, because it develops most clearly the progress of the National System, under the care of your Committee.

It appears that the number of Scholars in your Central School has increased 169, making the number now in attendance 974, being as many as the School can conveniently hold; a decisive proof that the Master and Mistress have discharged their duty. The state of the Central School is a matter of the very first importance, on the ground that it is the resort from whence all other Schools receive information.

The training of Masters, another important branch of the Committee's care, has received particular attention; and great numbers of those thus trained are now diffusing the System, both in this kingdom and abroad.

These exertions have not been made without incurring great expense; and it appears that the disbursements have exceeded the annual re-

ceipts by upward of 1000*l*. This circumstance has been occasioned by many persons having withdrawn their subscriptions from the general fund, and applied them to the support of Schools in their own immediate neighbourhood.

The expense of training Masters in the Central Schools alone, during the last year, has been upward of 500*l*.

The extent to which the labours of the Committee have gone may be estimated, when we learn that not fewer than 253 Schools have been united to this Society in the course of the last year; making the whole number now united, 1009.

Your attention is further called to the increased number of Children now under instruction in the principles of the Established Church. It is estimated that the scholars now taught on the plan and principles of our Society, of whom no official intimation has been received by the Committee, amount to not less than 40,000. Of these, it is probable that many are, in fact, united to District Committees in the country, though no regular return has yet been received from them. I am happy to say, that the scholars, of whom regular returns have been received by the Secretary, amount to 155,000. The number of scholars now educated according to the plan and principles of our Society, cannot, therefore, be much less than 200,000. When you connect this statement with the rapid succession of scholars which takes place in our Schools, some idea may be formed of the good which has been done, and is now doing, throughout the island. Nor has the benefit of our plan been confined to this kingdom only; but the Colonies, and several Foreign Nations, have largely participated; a reflection, which, to the liberal feelings of an Englishman, will afford the highest gratification.

The expenditure of our Funds, we are told, and we are told correctly, has proceeded nearly to their whole extent; and I trust we have not been faulty in giving this assurance, that, although there is a deficiency at present, we expect a fresh spring in the bounty of our fellow-countrymen. Three thousand pounds only now remain; and this we will liberally disburse, trusting, that when the public

knows our wants, and sees our efforts, we shall not have reason to regret our liberality.

The result of the whole appears to be, that, with the sum of about 30,000*l.* upward of a THOUSAND SCHOOLS have been united with this Society, and TWO HUNDRED THOUSAND CHILDREN are enjoying the benefit of a religious education. We hope this result shews that your Committee have endeavoured to do their duty.

It must not, and will not, be forgotten, that putting books into the hands of this immense population, may be the means of doing infinite good, if rightly superintended; and the means of doing infinite mischief, if left

loose, and undirected to their proper channel.

The Statement of Accounts was then read, as audited by the Vice Chancellor and the Lord Chief Baron; and thanks were voted to the President, Vice-Presidents, Officers, and Committee.

Our Readers will see the progress of the Institution, by comparing the above review of the Sixth Year, with our abstract of the Fifth Report in the Number for April.

Foreign Intelligence.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

JOURNAL OF THE ASSISTANT SECRETARY.

(Concluded from p. 212.)

Return to Yongroo Pomoh—

May 4, 1816.—We rose early this morning, to return to Yongroo, in order to keep our engagement with the Headmen. We took Mr. Johnson with us. We were only two hours and a quarter in crossing, being about flood tide, which is the most advantageous time for crossing.

Palace Meeting at Yongroo—

After we had breakfasted, we went to Yongroo, and found King George, and four or five inferior Headmen and about fifty people, gathered together to receive us. Brother Nyländer introduced me to them; by saying to an interpreter, as usual, what he said to another, till it came round to the King. I then gave them presents; and informed them that I came from England to see them and our Missionaries, and I was glad to meet them and talk with them.

First, I would tell them that I thought it would be better if their children were to work part of the day, and learn book the other part; lest they should be fit for little when they

June, 1817.

grew up. We wanted land for this purpose.

After some consultation, they readily agreed to this; and admitted that it was very desirable, lest, when they should come home, they should know nothing, but how to eat, and read English.

I then explained to them some of the advantages of learning book; and told them, that if the children attended to what we taught them, they would love God and their Saviour Jesus Christ, and would honour their parents, love one another, and be quiet, peaceable, and diligent.

I afterwards reminded them, that Mr. Nyländer had apprised them, at the beginning of this dry season, that he wished to come and visit his friends in the towns and at a distance, and talk to them about God; but he had been prevented by one thing or another. Now, however, we wished that he should, on the first opportunity, come among them. I wished to know if the Headmen who heard me would get their people together when he came, that he might talk to them. They talked together; and after making some objections about being too old to learn, which we answered, they agreed to this.

I then said they would perhaps

2 I

wish to know why Mr. Nylander had come hither;—not to get money by trade, nor to get any good for himself; but, on the contrary, to spend a deal of money, and take on himself much labour in teaching their children. I would tell them this. We had a Book, which we knew came from God. I then enlarged on the contents of the Bible—the certainty of death—the immortality of the soul—and the two states, Heaven for the good, Hell for the wicked—and the way of obtaining salvation by the Son of God: and I shewed them how God, in that Book, required us to teach others what he had taught us.

They said they liked it very well, and therefore they brought their children. They would not have done so, if they had not liked it. The King of the Scarcies had been told by them of it, and he had sent two of his children.

I then, in the name of the Society, thanked them that Mr. Nylander had lived peaceably and quietly, and had been protected by the King; and assured them that all our desire was to do them good, which they must have seen.

They said Mr. Nylander did good among them.

They wished to know what land he wanted, and we pointed out the boundaries.

I told them how they could hear the bell at five or six towns. It would ring plenty on Sunday, and then I hoped they would come. They complained of not being able to understand. I informed them that Mr. Nylander was taking the best steps to enable them to do this; and I hoped he would soon be able to talk Bullom with them.

So far this would have been a very satisfactory meeting; but one unlucky fellow put it into their heads to ask for rum; and another entertaining the same wish, they asked us for some. We told them, "Oh no! we can never do that: rum spoils the head—we want to teach you good things." They said, "We want something, to pay us for the trouble of coming to hear all this." We said, "We should do bad to give you rum—that no good at all—we can never do that." Brother Nylander said, "You make me ashamed of my Bullom People,

before White Man, my stranger." They then seemed sorry that they had asked for rum: but every interview shews the carnal mind in full vigour among Bulloms, as well as Susoos. But we will, God helping us, teach them higher and better things.

At Yongroo Pomoh—

In the evening we took a walk, by the sea-shore, to the entrance of Yongroo; where are two Devil's Houses, to guard the place on the sea-side.

We are now greatly harassed, in the evening and night, (it being the beginning of the rainy season) with all kinds of insects, particularly musquitoes, sand-flies, a large fly like a bee, crickets, and others. They disturb one every moment.

Sunday, May 5, 1816.—At morning family prayer, some of the Bulloms were present, to whom I spoke on the love and power of the Saviour.

King George came alone to Public Worship. Brother Nylander read prayers, and I preached.

After the Service, Mr. and Mrs. Nylander, Mr. Johnson, Caulker, and myself, received the Lord's Supper. We found it good thus to meet, four or five, and remember our Crucified Lord.

I preached in the afternoon from Matt. xxviii. 19. *Baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost*:—and had afterward the pleasure of baptizing Mr. Nylander's children, Catherine and Ann Elizabeth. The School Children seemed interested; and I was glad of the opportunity of talking to them on the ordinance; as, by and bye, it may be desirable to baptize some of them that are of competent understanding.

May 6, 1816.—We generally rise about half past five o'clock. Soon after six, great numbers of people came, to sell palm-oil, rice, and chickens, for cloth, handkerchiefs, powder, &c. This occupied Mr. Nylander till seven, when they came in to prayers. I explained the first part of Mark vth. After prayers, others came with trade; and thus was Brother Nylander employed till half past eight o'clock. This trade is very wearisome; and Brother Nylander says he is often so exhausted after it, as to be unfit for any thing else.

My hands, and most parts of my body, are quite sore and irritable, from bites of various insects. This is their harvest-time.

The moonlight nights are very delightful in Africa. The moon shines very brightly; and being without that dazzling heat of the sun which makes day so oppressive, the light is peculiarly pleasant.

May 7.—About three o'clock, the children came together, in clean clothes. I distributed prizes among them, the best children choosing first. They seemed much pleased with their knives, scissors, and handkerchiefs. I then entered into a little history of the Society—how the English people loved them—what they had done for them—and how they met to think of them, to talk about them, and to pray for them: and then shewed them the return which they should make for all this care and kindness; and put it to them, whether it would not be a shame, if, after all our endeavours, they disappointed us, by neglecting the instructions given them.

After dinner, I and Mr. Johnson took a walk to Yongroo.

About seventy people were collected, building a hut, which was to protect the town. Some called it a Greegree Hut. The King said it was "medicine for the town." I said, "I suppose Devil's House:" he said, "Yes:" but it appeared much better than the usual Devil's Houses; and we learned afterward that it was a place in which to put a stone, on the death of any one; so that it may be rather called their House of Spirits. There were many women, the upper part of whose faces and legs were painted blue. Some of the people were beating tortoise-shells, and others drums, by way of music. Others were bowing in a solemn way before the house—thus honouring, if not worshipping, the spirits of the dead. The old witch-woman, whose office it is to point out any persons suspected of witchcraft, was there: she had a cutlass in one hand, and a stick in the other. My heart sunk within me at the sight of so much superstition and folly. I felt mingled shame and compassion, to see the degradation of these poor half-naked

Heathens. We had no interpreter, to talk with them.

May 8.—In the afternoon, four or five women came. I shewed them the portrait of my wife. Their astonishment was extreme. They drew back—chattered to one another—turned it sharply round, to look behind it—and, at last, began to salute it in Bullom, "How do you do, white lady?"—I said to them, "You see White People know a great deal which Black People do not: but there are better things than these, which they know—about God, and the way to heaven when we die. Mr. Nylander preaches these things on Sundays, and wants to make Black People know them: will you come and hear him?" They said they did not know English. I told them he would speak in Bullom. They then asked, apparently with some conscious shame, "Will you pay us for the trouble of coming?" I replied, "Oh, no! it is for your own good that we take such pains to teach you.—Come and hear." They then said they would come next Sunday; and asked the number of days to Sunday, which we told them.

I see, however, that we must not expect to get Black People to come and hear us. We must go to them, and talk to them in their towns; and then, doubtless, by and bye, it will please God to impress some of their hearts, and incline them to seek those blessings, of which they cannot now know the value.

Plais to Maheira—

After dinner, we walked, by the seaside, to Maheira, a town about two miles distant, with about twenty houses—situated near the sea-shore, but, as is customary, in the midst of the bush, for fear of attacks during the continuance of the Slave Trade. There were two Devil's Houses: as usual, miserable places; one unroofed, and half broken down. The people of this town were working in the Lugar, or rice-fields, so that we saw only two or three old women.

We took the boys with us. They reminded me much of an English School. They seem to have all the life and energy of English Boys, with more docility and simplicity. They

ran along the shore, jumped and played, and seemed highly to enjoy their walk.

After prayers, a tornado came on. I had a better opportunity than before, of observing the gathering of the black clouds from the East—their gradual enveloping of the heavens in darkness—the darting of the lightning—the blowing of the wind—and the heavy rain which followed. The accounts of these tornadoes appear, in general, exaggerated. After encountering one or two, all dread of them leaves the mind.

Visit to Ketour—

May, 9, 1816.—After dinner, I walked to Ketour, a village about four miles distant; whither part of the inhabitants of Yongroo have removed, in order to be near their Lugar. We walked past Yongroo: after which the path lay almost all the way through bushes, and occasionally through long grass. We crossed one brook near Ketour. Over it there was a bridge, fixed in the usual style, being a few trunks of trees laid in the water. The Headman, who knew Mr. Nylander, presented us with a cock as a present, and offered to share with us some fish that he was eating. There might be twenty houses. A little further is Kemia, where there may be fifteen houses. I told the Headmen that Mr. Nylander would come and teach them the same things that he taught the children.

The moon shone with its usual brightness, and guided us home. I had five of the School Boys with me.

The time was suitable for meditation; and I thought "Perhaps soon the light of the Church, borrowed from the true Sun of Righteousness, may shine here, amidst heathen darkness.—Perhaps these dear boys may thus adorn the doctrine of God their Saviour!"

The path was so overshadowed with trees and bushes, that, notwithstanding the clear light of the moon, our way was gloomy:

The thinness of the population is very observable. It would probably be impossible to collect two thousand people, anywhere within ten miles of Yongroo, taking in all the villages and towns.

Visit to Madinia—

May 10.—We visited Dalla Modu's Town, named Madinia. The Bulloms call it Longky.

We set off about half-past seven o'clock, and walked by the sea-shore, past Cumin and Maheira, till we came to Touloug. We went up to this town. The road or path is good, but steep from the sea-shore, from which it is distant about a quarter of a mile. There were about twenty houses, and many marks of superstition. Mr. Nylander talked a good deal with the Headman; reminded him that he had often asked him to come and hear him; and told him that now he proposed coming to him, and hoped he would get all his children together that he might talk with them. He told him the duty of prayer to God, in answer to some observations about their mode of prayer.

There are here two or three Devil's Houses; one of which, strangers are not permitted to see. They believe, as they say, that if you strike a particular part in that house, when any one has injured you, and then run away, the blow will kill him, to whatever place he may have gone.

Not far distant were three posts: a fourth had been knocked down; in the middle of these, was buried a greegree. When asked the use of this, the people said that it was to keep the leopard at a distance from the town. We told them that it was buried, and most likely rotten; and asked them how the leopard could see it. They seemed ashamed, and said "Yes; the bug-a-bugs might have eaten it."

We returned to the shore, and passed Massaiba, which contains but three or four houses; and then proceeded to Tintafor, which seems a more considerable town than the others, containing, perhaps, thirty houses. There were Devil's Houses, as usual.

We next arrived at Kumosudee, or Little Bence Island. They were cooking their cassadas for breakfast; but few of the people were in the place. A Devil's House, as usual. It is a small town. There had been another town between this and Madinia, called Robenkel; but there had been a dispute between Madinia and Robenkel, and the Robenkel People had left the

place. We then went the remainder of the way by the sea-shore. We got to Madinia in two hours and a half. Just before we arrived, we saw the people digging for fresh water, in the sand from which the tide had retired. This is the best fresh water which they can procure; and it is by no means so brackish as might be expected.

We passed a black rock. The Bulloms say, that if any one touch this rock, he will have a disease called the Crow-crow ever after, it being the Devil's Seat. We found some good oysters on this rock, which we ventured to eat, notwithstanding the threatened penalty.

Dalla Modu gave us a friendly reception. He is a Mahomedan, and the Headman of the town. All his subjects are Mahomedans. The appearance of the place is much superior to that of the other towns. Each dwelling is, in a measure, inclosed. We passed through his gate (which is, indeed, a dwelling of itself) into the interior court.

Dalla Modu's porter, if I may so call him, received us at the gate, and conducted us to him. I presented him with an Arabic Bible, splendidly bound. He seemed much pleased with the present; and called for the Mahomedan Priest, and two or three other friends. They began to read in the book of Genesis. Dalla Modu said, "Your book and religion much the same as ours." Mr. Nylander said, "Not exactly so. In some things they are like each other; but in other things they differ very materially." He said he had been at Church at Sierra Leone. Mr. Nylander pressed him to read the book, and to compare it with the Koran; which he promised to do.

We came on this day (Friday) in order to attend the Mahomedan Worship. It did not begin till twelve o'clock. In the interval, we walked through the town. The men, houses, and furniture, are all better than those of the Susoos. We called at two leather-workers. One was preparing a scabbard for a cutlass; and another, a leather string for a greegree. We talked a good deal with the man about the greegree; and he freely admitted, after a little conversation, that it was

good for nothing, but to sell and make money by. We then put it to him, how he could thus cheat his neighbours, and sin against God; when he was silent. The same man afterward brought out an Arabic Manuscript Prayer-book, and part of the Koran in manuscript; all in separate leaves. Mr. Nylander had a long discussion with him about the Koran and Mahomed. The man, however, as might be expected, persisted in his notions.

It appears to me, that there would be, humanly speaking, a hundred times more difficulty in converting these partly-civilized Mandingoes, than the untutored Bulloms and Susoos, who seem to have some feeling of their ignorance.

African Mahomedan Worship—

At length the prayer-time arrived; and a man went about to different parts of the town, to apprise the people.

They came together, by degrees, to the Mosque; which is a round house, open every way. There are lines drawn on the floor, to distinguish the rows of people. They all sit or kneel, in their manner, on skins or mats. As soon as any one enters, he stands upright, puts his hands by the side of his face, mutters a few words, and then bows down half way to the ground. He then touches the ground with his head twice, raises himself, and bows again. Others, particularly the Priest, made more ceremonies of this kind.

After about sixty or more men had been thus collected, Dalla Modu came in himself, dressed in scarlet robes, flowing muslin, and a turban. Immediately, the Priest began to sing out some words, in a low tone. A man, acting as Clerk, repeated some others, and they began their bowing and falling on the ground.

On the whole, there was great outward seriousness and decorum; and I could not help wishing, that some people, who are careless at Public Worship in England, could see the outward reverence with which Mahomedans worship. The solemn mockery, in another view, was very painful.

The prayers lasted but about ten minutes, when the Priest gave the

blessing. Dalla Modu then gave him two or three papers; and afterward, to my great surprise, produced the Arabic Bible which I had given him. He spoke a good deal upon it, in Susoo; and then handed it about the place of worship. I could not help marvelling to see blind men thus handing about to one other *the light to the feet and the lump to the paths*; and longing that the Lord might open some of their eyes, to see that it was indeed the true guide to life eternal. I was still more surprised, when an Interpreter was directed to go near me, and Dalla Modu addressed me in the Prayer House as follows:—He considered that I had done him a great favour, in bringing that Book. He should have been obliged if I had brought him any book, or only sent it by a messenger, with a letter; but he took it very kind, that Mr. Nylander had brought me with him, with that good book, which they were very glad to have. He prayed God, therefore, to bless me.

I replied, I was obliged by his favourable acceptance of that book. It contained the Law, the Psalms, the Prophets, and the Gospels; and, to their belief and practice of what that Book contained, Englishmen owed all their happiness. We had sent Mr. Nylander to teach it, and I had pleasure in giving it to Dalla Modu. I hoped that he and his people would read it. I prayed God to bless them all in doing this.

They then talked a little more, and the meeting broke up. The Bible was thus gladly accepted by Mahomedans, who could read it: and was brought, in a prominent manner, as a good book, before a Mahomedan Congregation; and we *therein rejoiced; yea, and will rejoice.*

Dalla Modu had prepared dinner for us. Of course, as a Mahomedan, he had no wine at table.

We saw a blacksmith very busy making hatchets. Their bellows, of goat-skin, have a curious appearance.

A man amused us by having a very large snake twisted about his neck, and letting it crawl about him and on the ground. I believe it was not venomous.

After dinner, we returned in the canoe which had come down with

the tide for us. The tide being now in our favour, we were but about an hour and a quarter in reaching Yongroo.

Takes leave of the Bullom King—

May 11, 1816.—I went this morning, at half past seven o'clock, to visit King George, in order to take leave of him. I spoke seriously to him on our view in sending Missionaries; and told him that we could not wish him a greater good than diligently to attend to what Mr. Nylander said—that he saw we came not, like the Mandingoes, to insult them; but, in a quiet peaceable way, to teach them what we knew would be for their good. I hoped, therefore, that he would get his people to hear it, and to attend to it. I then told him I left Mr. Nylander with him.

He replied, at some length—that they were all very glad Mr. Nylander had come, and liked it much; that, formerly, people who wanted to learn English ways had great difficulty: they had to pay one slave for clothes, one slave for food, and four slaves for going to England to be taught; and, when they came back, they seemed to get no good, but to have learnt to drink rum, and to go about from place to place—that now it was much better; Mr. Nylander teaching them in their own country. He said, “You must tank de Gentlemen in England, who send Missionary here; and you tell dem, How do you do, ooo;” meaning that I must assure them of his gratitude.—I replied, I would take care to carry his message home.

Brother Nylander talked with him about establishing a Day School at Yongroo; and I think it might, perhaps, be practicable, and very desirable. The difficulty is, that the women, on whom the hard work chiefly falls, do not like to part with the children, who are useful in helping them; but if they could be prevailed on, it might answer very well to have School-Houses built in all the more populous towns around. They might be built for a few bars, say 5*l*.; and they would serve for Prayer-Houses, where the Missionary might get the people together, and pray with them,

and preach to them; and where a Schoolmaster might teach the children.

King George said he would take care that Mr. Nylander should be undisturbed, as long as he lived; and his children would take care of him after his death.

We saw, at Dalla Modu's town, a woman who had been educated and received daily religious instruction in Sierra Leone, who seemed now to live as the Natives. This is, by no means, an unusual case.

Leaves Yongroo—

I took some time to prepare for leaving this Settlement. I spoke a good deal to the children at family prayer, and endeavoured to impress three lessons on their minds: Beware of Country Fashions—have no trust in yourselves—trust entirely in Christ.

These Black Children soon twine about the heart. I have thought it likely to be a snare to have so many little ones about you, who look to you as a father, and are willing and obedient servants to do any thing you wish. It must be quite difficult, to leave such a situation for the hardy life of the Missionary in a Native Town.

In the evening I left Yongroo, and returned to the Colony.

Formation of Sierra-Leone Bible Society—

May 12, 1816. *Sunday*.—I preached a Sermon this morning, preparatory to the formation of an Auxiliary Bible Society, for Sierra Leone, and the other British Settlements on the Western Coast of Africa. The Governor requested that all the other places of worship might be shut up, from ten till twelve. We had the service in the Court Room over the Gaol, where it will now be constantly kept, till the Church is built. It is a large room, and I was pleased to see it full. Mr. Davies said it was the largest congregation he had seen in Africa. They were very attentive whilst I preached from Matt. xxii. 29. *Ye do err, not knowing the Scriptures.* I endeavoured to shew the evils arising from ignorance of the Scriptures—the advantages of being acquainted with them—the duty to help in diffusing them.

In the afternoon, Mr. Jost accompanied me in visiting the sick soldiers in the Hospital. I was pleased with the attention which some of them manifested; and all seemed grateful for Christian Instruction. One stood aloof at first, as if quite above it; but, on talking kindly and seriously with him, he soon melted down.

May 16. *Thursday*.—This day the Meeting was held for the formation of the Society. The Governor took the Chair; and having introduced the subject in a very appropriate manner, was followed by the Chief Justice, myself, Mr. K. Macauley, Mr. Stormonth, Dr. Bishop, the King's Advocate, the Rev. Messrs. Davies, Renner, Butscher, and Nylander, Major Mackenzie, and Captain Rowe.

It was a very interesting meeting; and lasted about two hours. May it be the presage of better times for Africa!—It is a great thing to see the chief men in a Colony, thus nobly coming forward to plead for the Bible and the Bible Society.—God be thanked for all!

At Free Town—

May 18.—I cannot but notice it as a great mercy, that I have hitherto enjoyed good health. I feel considerable lassitude and weakness, from the influence of the climate. In other respects, however, my health is good. The thermometer now stands at 90. It has been once, since I was here, as low as 72; and it is generally at 85.

May 19. *Sunday*.—There was a tolerably large Congregation. Mr. Nylander said, twenty Europeans: the remainder, Black People, Soldiers, and Children.

After Sermon, I went to the Gaol, to talk with the prisoners. I took the passage, Acts xvi. 22—34; whence I shewed them the duty and comfort of prayer in prison, and the only way of salvation by faith in Jesus Christ. My heart felt much for these poor prisoners; most of whom are confined, I am told, on account of murder. They seemed to shew something of feeling; especially a Spaniard, to whom I had given a Spanish Tract, with which he seemed much gratified.

May 21.—Having held meetings with the Missionaries, on the 18th, 20th, and to-day, to consider the

Instructions which I had been preparing, I took a walk in the evening. I went about a mile on the road to Kiskey Town. There are houses scattered here and there: in one lived a Jaloo Family; in another, a Mandingo Family. I turned off on the right, and ascended a long and steep hill, to Governor Maxwell's Farm. There is a neat house built on the hill, which commands an extensive prospect—Free Town, and the river, at your feet; and, on the other side of the river, Yongroo, and the Bullom Shore. The ocean bounds the view on the left; and, up the river, you see Tasso and Bence Island. The farm seems in a very good state of cultivation. It has been chiefly cultivated by recaptured Negroes. There are extensive plantations of coffee and cassadas, orange-trees, cocoa-nuts, vines, pine-apples, and other tropical fruits. There are many huts scattered about the farm.

I came down another way, winding through rather a romantic valley. The sun was setting, and the evening beautiful. My heart now begins to turn toward my friends at home, and to think of the time when I shall again hold converse with them: but I thought also of my Saviour, the true Sun of Righteousness, and of the time when He shall arise with healing in his wings, and never set. Yes! those distant lands—whether Bullom, or Timmanee, or Susoo, or Mandingo—shall yet behold this true Light of the World!—Lord, hasten the time!

At Leicester Mountain—

May 23, 1816.—I fixed this morning with Mr. Davies, to take a number of the recaptured girls to this place. Having had, till now, no female instructors, Mr. Butscher thought it better not to take any female children. Mrs. Davies had the care of all the recaptured Negro Girls, till her death; and then Mr. Davies took the general superintendance of them, and willingly gave up, to our care, 94 of them out of 266.

May 24.—Some of the boys have already made little gardens for themselves, on the side of the hill; in which they have planted cassadas, yams, Indian Corn, &c.

Last night a whole regiment of ants marched through the school-room.

The other night they devoured four chickens.

At Free Town—

May 25.—The Instructions having been completed, were read to-day, at a Meeting of the Missionaries. All were present, except Mr. Klein; who, having an opportunity of returning home, had left us on the preceding day. After the Meeting, the Missionaries, Renner, Butscher, Nyländer, Wenzel, and Wilhelm, with Mr. Johnson, Mr. Jost, and several of the females, assembled with me for prayer. We found, I trust, the presence of God among us. It was nearly nine o'clock before we separated. We commended one another to our gracious God; and I cannot but believe that our Lord will yet triumph over Satan, in these benighted regions. Oh that His power may be seen!—it is that only which will help us through every difficulty.

Another Slave Vessel has been captured, and brought in, with about forty Slaves. There were 300 or 400 on shore, not taken on board at the time of the capture. It is reported that there are now very many Slave Vessels on the coast; some in the Rio Pongas, and some in the Rio Nunis. An expedition leaves Sierra Leone to-morrow, for the purpose of capturing as many as possible. It is probable that this colony will soon be filled with recaptured Negroes. What a field for our labours!

May 26. *Sunday.*—I preached, in the morning, from Ezek. xxxvi. 20; and, in the afternoon, from James iv. 14. After Evening Service, the gaoler got the prisoners together. They are now removed to the new gaol. We sang Watts's 1st Psalm; and afterward read the Psalm, and explained it to them; endeavouring to shew them what their feelings ought to be, from what David's were after his sins. I then prayed with them. God grant that it may not be in vain!

I returned home, lay down for near an hour, and then went to the Hospital, and talked with the poor sick men there. I have been mercifully carried through this day in peace and comfort: it began in much depression of mind, from the sense of my own inability and nothingness; but I felt rest, in casting every care on God.

The sick soldiers seemed glad to

see me; and I really hope that God is, by His grace, drawing some of their hearts to Himself.

May 27, 1816.—The Chief Justice spoke of the Kroomen, as having been greatly neglected. There are said to be 700 of them; and I really think, with Dr. Hogan, that there is too great a readiness to accuse these men of being prejudiced against instruction, when the attempt has never been fairly made. We want a Missionary for them. Dr. Hogan is zealous for their instruction.

Soon after six, I went to the Evening School for Apprentices in the Colony. It has been under the care of Mr. Turner. Mr. Hurst was there, this evening. It is conducted on the Lancastrian System. About 80 boys were present. The Monitors of the Day School attend, and are each paid 6*d.* a week. It is held in the large room formerly used for Black Soldiers; which, having been repaired, answers very well for the Day and Evening Schools.

May 28.—I find it very difficult to ascertain, with accuracy, the population of the places not within the government of the Colony, and yet within its protection. Robenna is a large town in the Timmanee Country, reported to contain 500 or 600 people; but very little seems generally known, even of places very near.

I said to one of the boys, "Go, look at the clock; and tell me what time it is." He answered, "Clock no walk."—"Do you wind it up," I said. He replied, "No key live there!"—This is a specimen of their lively habit of personifying every thing.

I went to Mr. Davies's Girls' Schools. There were about 120 children; nearly all recaptured Negro Girls. Most of them know their letters; and some, who have been in only four months, can sew tolerably well. I was much pleased with the state of this School. The School House was built by Government. The place where they sleep is on the opposite side of the street. Mr. Davies has very worthily exerted himself for the good of the Colony.

I then went to the recaptured Negro Hospital. The new building of stone is very comfortable: it is occupied by men. That for women and girls is only a wattle building; which kind

June, 1817.

of building, after all, does not appear to answer, in point either of economy or comfort. There were near sixty of Mr. Davies's girls there. They have a large yard, walled round.

No Cow-pox virus has ever reached the Colony, so far as I can learn, in such a state, at least, as to succeed. Small-pox Inoculation is pretty generally practised.

The Governor, to whom I mentioned our exertions in India, said, "You will do more here, in a few months, than you will do in India in many years. The Caste prevents them from listening to you there. Here are 10,000 longing to be instructed." I was struck with the complete answer furnished by this remark, to some comparisons that have been made at home, unfavourable to our attempts in Africa.

In the evening, I had some conversation with Richard Naloe. I said, "Richard! great Bookmen, in England, say it is of no use to send Mr. Wenzel and Mr. Butscher to teach you Black People. What say you?" He replied, "No, Massa, no! Me live in the country, and no saby God [knew nothing of God]—me go to Rio Pongas—me live a year with Mr. Wenzel—me saby little of God."—I continued, "You do think it, then, of some use to send White People to teach Black Men." He answered, "Yes, Massa! me walk on here in the dark, (pointing to the steps of the piazza)—me have no candle—me fall, me break my arm, or break my leg: but White Man put candle in my hand—me see—me no fall—me walk down steps—me get home safe! Me not know much, but know little about God. Mr. Butscher speaks—and me glad to know more."

At Leicester Mountain.

May 29.—I got to the Institution before eight, and found half of the boys at School. They seem highly delighted to begin school, and some of them promise to get on well. Half of the boys were at work, in different ways; some building, or helping to build, a stone kitchen; some cleaning the yard; some beating rice; and others taking care of the cows.

At eight o'clock, all went to breakfast. At nine, school began with the same boys, about 90 in number. The

girls, 100 in number, began sewing, under Mrs. Horton and Mrs. Düring. They are rather awkward, at first, as might be expected. The schools were kept till twelve o'clock, when they were dismissed.

Had circumstances allowed it, I should have made a thorough examination of the boys and girls named after Benefactors; but it was impracticable. The whole plan is yet in its infancy. A few only of those now on Leicester Mountain have been there for any length of time. Those whom I brought from the other Settlements were employed there as redeemed children, and therefore behindhand in their learning, though forward and useful in other respects. The others I could hardly make to understand me, as they do not know sufficient English, and are only just come into the Schools. A future visitor, I doubt not, may learn many interesting particulars respecting their being taken away from their country—their treatment on board the Slave Ships—and their feelings on being received and kindly treated in these Schools.

I find, from Mr. Butscher, that there is a great deal of trouble with the four Settlers, who have been admitted to fix, with their wives, on the Society's Land; though they considered them steady, when they received them. There is great difficulty in getting them to work. They have about five acres of the Society's cleared land sown; and when the crop is grown, it will be theirs. Brother Butscher says, that they are just like children. If they get a little money, they run among their own people till it is spent, and punishment is almost necessary to get them to work. He thinks it will answer better, to hire people for the work necessary to be done, and not to be roused with Settlers.

At Pres-Town—

May 30, 1816.—The Governor thinks that the following places require Clergymen:—

- Congo and Kosso Towns 1
- Regent's Town 1
- Leopold, Charlotte, and New Town, (two or three Chapels) } 1
- Kroomans' Town, and Soldiers' Town, (two Chapels) } 1

I certainly think the providence of God leads us to exert ourselves chiefly in these different places.

The sky had a singular appearance this evening. There had been rain in the course of the day, and several threatenings of tornadoes. Toward evening the lightning began to flash very vividly. In the south-west, a particularly white cloud was rising, and, after it, some very heavy dark clouds appeared in every part of the horizon, and forked lightning darting from all quarters; so that we may fully expect much rain in the night. It is a magnificent sight. The rain comes from the south-west in the wet season.

May 31.—We had, as was expected, a great deal of very heavy rain last night, which prevented me from sleeping. My room at one time was like being in a dizzying shower of rain, till I removed my bed to a drier corner.

I parted with Mr. Nylander and Mr. Johnson on the 28th. About eleven o'clock to day, Mr. Renner and Mr. and Mrs. Wilhelm left us. They, with Mr. Butscher and myself, met together for prayer before we separated. I prayed with them chiefly for christian union and love, and assistance and blessing in preaching the Gospel of Christ to the Heathen. Oh! that, indeed, the kingdom of darkness may, through them, receive an effectual blow, and be overturned in these benighted regions!

June 2. *Sunday*.—I have again had a busy, but I trust not an unprofitable day. It was Sacrament Sunday. The day being wet, we had very scanty congregations. The Clerk came to ask if we should have any Service.

In the morning, besides the children, we had about fifty adults, of whom fifteen or twenty might be Whites. No Soldiers attended. About twelve stayed, to whom I administered the Lord's Supper.

At Afternoon Service still fewer attended. There might be thirty adults, independent of children. I preached from Matt. xxiv. 44. I felt that this would, in all probability, be my parting Sermon. Afterwards, I went to speak to the prisoners. There were, I suppose, at least sixty. I ad-

dressed them from Isaiah lv. at some length, earnestly entreating them to forsake their evil ways, and return to the Lord. Some of them seemed very attentive, particularly the Spaniard.

Conversation with Kroomen—

June 3, 1816.—In the evening, I walked, with Mr. Butscher, through the Timmanee and Kroo Towns. They are, in fact, a part of Free Town, lying at its west end. In walking about the Kroo Town, it strikes us as singular to see so many men together, without women. These people seem so much attached to their own country, that they will not marry or associate with other women. They put to shame herein many licentious Europeans. They seem a fine intelligent race of people. We talked about building a Chapel for them, and having a White Man come to teach them; and they said, if they learned White Man's book, and to read and pray to God, they should die here, or when they got back to their own country. Brother Butscher disproved this, by telling them of a Krooman, of the name of Walker, who had been to Church, and then gone back to Kroo Country, and was yet alive. I then said, "He is no friend to Krooman, who said, if you learn book, you die in this country—that be no true palaver. Besides, should you die by the hands of your countrymen, because you learn book and leave off bad ways, you then go to Heaven to be happy, and that be the great thing—the time we live after we die, longest of all." Mr. Butscher said, "I think Krooman be bad man, pass all. You see people come from this country, and that country, and the other country; and live here and there; and they glad to be taught about God; but Krooman no learn at all." They seemed to feel this. Something might, doubtless, be done, by living among, and frequently conversing with, these men.

In the evening, Richard Naloe brought four of his countrymen, with whom he wished me to talk, before I left the country. I did this, at some length, from the 1st verse of Luke xv. and then prayed with them. May God grant his blessing!

At Leicester Mountain—

Brother Butscher and I set off, after prayers, about eight o'clock in the evening, for this place. It was a fine moonlight evening. When we got a little way out of Free Town, at the foot of the hill, we found a little girl sitting under a bush. By the lead mark, we saw that she was one of the Leicester Mountain Girls. We led her to a neighbouring hut, and left her in charge there. We found all well. I had not expected to come up again.

At Free Town—

June 4.—Mr. Buckle told me, that we could not have the proposed additional thousand acres of land on Leicester Mountain, without interfering with others; and it appeared to him impossible that we could, in any short period of time, bring such a quantity into cultivation. I feel very doubtful respecting this part of our plan; but I told him I was quite unauthorized to say any thing about diminishing the quantity. I think two hundred acres as much as we can usefully retain. Mr. Butscher says five hundred.

I had not been in Free Town a quarter of an hour, before it became evident that a heavy tornado was approaching. One man said, "Plenty big rain come soon;" and so it turned out. We had plenty rain, plenty wind, plenty thunder, plenty lightning, for about an hour. The comfort of a dry house in such a storm is very great. The thunder is still rolling very heavily.

Leaves the Colony—

June 7.—It is now half-past eleven. We have just weighed anchor. Mr. Davies and Mr. Butscher left us a short time since. I have been greatly obliged to Mr. Butscher during the whole of my stay, for his kind attentions to me. I lived with him all the time I was in the Colony, and believe him to be a faithful servant of his Master.

Mr. Bickersteth felt the benefit of sailing with a pious Captain, Daily worship was maintained on board.

Lands at Barbadoes—

On the 1st of July they reached Barbadoes. Mr. B. visited the Mo-

ravian Missionaries. Their residence is between four and five miles from Bridgetown.

Of these excellent men he says:—

I was heartily welcomed by the two Moravian Missionaries. I had a good deal of conversation with them, on the state of the island and their Society. They have about 200 belonging to their Society; but the late disturbances have been injurious to them. They meet twice on Sundays, and two evenings in the week; and have a good-sized and neat Chapel. There are some who are friendly among the Whites; but, in general, they seem to do but little on this island.

After staying an hour with these humble and devoted followers of the Saviour, I returned to Bridgetown.

In my ride in the morning, I saw several gangs of Negroes at work. They had all a driver, or overseer, to keep them diligent; and seemed employed like so many cattle. Where Masters are kind, the Slaves may, if the natural love of freedom will allow it, be happy; but I should be sorry to trust myself with that unlimited power which a Master has over his Slaves.

I am told, the Slaves are not married. One man has six or seven wives. Their appearance is, in general, much more decent and respectable than that of the Natives in Africa; though here children are sometimes permitted to run about naked, under the idea of hardening them.

The climate of Barbadoes appears, however, much more healthy than that of Africa; as may be fairly gathered from the number of healthy Whites.

Sunday, July 7, 1816.—I preached in St. Michael's Church, which is very large, and pretty well filled with the chief of the white population in and about Bridgetown. There were probably 1000 persons present. I preached to an attentive Congregation, from John i. 29.; and afterward attended the Sacrament; the Rector and the Curate administering.

This island might be an advantageous situation for a School on Dr. Bell's Plan. We might have a Schoolmaster as a Missionary here.

The Echo sailed on the 12th of July; and on the 17th of August, Mr. B. landed at Dover, praising God for all His mercies.

GENERAL STATE OF THE MISSION.

We noticed, p. 170 of the Number for April, that much interesting information had arrived from Sierra Leone; and shall now proceed to give the substance of the dispatches referred to, and of others which have been since received.

The intelligence is of varied complexion; but is such, on the whole, as to awaken the most lively gratitude and hopes with regard to Western Africa.

The rainy season, which was commencing when the Assistant Secretary left Africa, appears to have been less injurious than usual. Mr. Butscher writes, under date of October 9th, when the rains were drawing to a close, "All your Missionaries and Schoolmasters have kept their health remarkably well during this heavy rainy season, which causes me often to pour out my heart with gratitude and praise to our Blessed Saviour."—March 15th, Mr. Horton writes, "I have hitherto enjoyed better health in Africa than even in England."

The small-pox has been very prevalent, and numbers have been swept away, both in Regent's Town and Kiskey Town. The children at Leicester Mountain were therefore inoculated for the small-pox. The vaccine virus has never reached the Colony in such a state as to prove effectual.

Meetings of the Missionaries were held on the 11th and 12th of November; and, after the arrival of Mr. Garnon, on the 19th of February, and the 3d of March. At these Meetings, the state and circumstances of each Station were taken into consideration, and Minutes made on the subject. From these Minutes, and the communica-

tions of the Missionaries, we have digested the information which we proceed to lay before our Readers.

We mentioned in our last, p. 212, the arrival of the two Schoolmasters, Messrs. Cates and Brennand, at Senegal. By a letter from them, of the 13th of March, it appears that they reached the Colony in safety, on the 25th of February, after spending a few days at Goree, with Mr. and Mrs. Hughes. Mr. Cates was designed for Yongroo, and Mr. Brennand for Gambier, unless circumstances should make other destinations preferable. This point was taken into consideration at the Meeting of the Missionaries on the third of March; when Mr. Cates was fixed at Congo and Cosso Towns, which are henceforth to be united, and named Wilberforce Town; and Mr. Brennand was appointed to assist Mr. Wenzel at Kissey Town. It was the wish of his Excellency the Governor, that these arrangements should be made. Mr. Nyländer felt the less reluctance to give up the assistance that Mr. Brennand would render him, in consequence of the help which he derived from the Usher, Stephen Caulker.

Mr. Johnson has been ordained, by the Lutheran Clergymen connected with the Mission, according to the Rites of that Church.

The Society's Missionaries and Schoolmasters, within the Colony, are now situated as follows:—

At the Christian Institution on Leicester Mountain, the Rev. L. Butscher is settled, with Mr. and Mrs. Horton: at Kissey Town, the Rev. C. F. Wenzel, with Mr. Brennand: at Regent's Town, the Rev. W. A. B. Johnson, with Mrs. Johnson: at Gloucester Town, Mr. and Mrs. Düring: at Wilberforce Town, Mr. Cates.

They are partly on Government Salaries, and partly on those of the Society.

It is the wish of the Society to supply, as soon as possible, every recaptured Negro Town with both a Clergyman and a Schoolmaster. Where there is but one person, and the number pretty large, the situation has in it so much of secular labour, that the religious instruction of the people must be greatly hindered. The recaptured Negroes are, at present, in such an untutored state, that nothing but constant superintendence and the exercise of a steady authority will controul their listlessness and habits of indolence, sufficiently to urge them on preparing their habitations and food.

It is very satisfactory to learn, that the conduct and management of the recaptured Negroes, in the several towns, by the Society's Missionaries and Schoolmasters, are much approved by the persons in authority.

CHRISTIAN INSTITUTION.

At the Meeting of the Missionaries, held on the 12th of November, the following Minute was made respecting the Christian Institution on Leicester Mountain.

Brother Butscher is superintending the Christian Institution, so far as his duties, as Chaplain to the Colony, will permit. He gave a satisfactory statement of the proceedings of the Schoolmasters and their Wives, in their several Stations. Family Worship twice a day is regularly kept, and all the labourers are obliged to attend; and, in case of neglect, without a sufficient cause, are fined a day's wages, according to their income. The Superintendent and the Schoolmasters are not excluded from this rule. Divine Service on Sundays is regularly kept by the Schoolmasters, as Mr. Butscher has to officiate in Free Town.

About Fifty Boys are instructed in different trades, as Carpenters, Sawyers, Masons, and Shinglemakers: all of whom have pious persons for Masters: which is a great blessing to the children. Some of the elder boys and girls in the Settlement seem to be under religious impressions.

As Brother Butscher's temporary house is finished, he intends now to keep Weekly Prayer Meetings, according to Mr. Bickersteth's Instructions.

The Monthly Returns, for six months, of the Number of Children, are as follows:—

	Boys.	Girls.
July 1	242	67.
Aug. 1	260	49.
Sept. 1	267	60.
Oct. 1	263	47.
Nov. 1	254	44.
Dec. 1	239	48.

When Mr. Bickersteth left Africa, there were 100 girls at the Institution; but, soon after, a disorder broke out among them, which carried off many of them. Out of the 100 girls, not less than 35 died, and 20 were sick in the Hospital. They were chiefly such as had been liberated from a Slave Vessel; in which nearly 500 poor creatures had been so crammed together, that sickness and mortality followed to such a degree, that more than half the whole number died, after being landed.

By a Letter from Mr. Horton, dated March 15th last, it appears that there were then in the Schools 286 children, beside several in the Hospitals.

Of the youths who are training as mechanics at the Christian Institution, Mr. Butscher writes:—

They will, in due time, constitute the strength of this Establishment. Some of them are now almost young men, probably inclined to marry; but I told them the other day, that none of them should ever think of marrying, unless he had first built a house to put his wife in; and I promised their assistance, in giving them allotments of ground to clear and build their houses on, and in calling on our different mechanics to assist one another;—thus the masons to build the walls, the sawyers to saw the timber, the carpenters to fit it, and the shinglemakers to complete the roof, and all without much expense. The other day, one of the elder boys among the mechanics came to me, asking for a piece of ground to clear, and build a house upon; which I readily granted.

All the boys who are thus training as mechanics are named after Benefactors.

The Mason had laid the foundation of a house, 100 feet by 27, on a spot about fifteen yards higher than the present buildings; and the other Masters were, with their boys, preparing their respective parts. Such boys as were not yet learning trades, were carrying, in the intervals of the school hours, stones and lime for the building. A pious labourer, one of the recaptured Negroes, was engaged to superintend and direct them in the work. The building being 100 feet long, thirty feet was to be partitioned off for the Superintendent's habitation; and the remaining seventy to serve for School Room and Place of Worship, till more permanent buildings shall be constructed.

Another stone building was erecting, twenty-four feet by twenty-two, for a Rice Store.

A stone wall was building, 150 feet in length, and ten feet high; with a sloping roof, resting on one side on the wall, and on the other on pillars; which is intended for Kitchens, Stables, and other Offices.

The whole of these buildings will contain about 12,000 feet of masonry, and would be ready, it was expected, before the present rains. About forty labourers were employed; so that Mr. Butscher's hands were quite full, in the superintendence of this work and of the Schools. Mr. and Mrs. Düring being fixed at Gloucester Town, he had to plan and order all the work; and to manage and guide the fifty elder boys, who are training up as mechanics; viz. six carpenters, 16 shinglemakers, 13 sawyers, 9 masons, 5 tailors, and 1 blacksmith.

The Society, having nearly 200 children wholly dependent on its funds, in the Settlements out of the

Colony, has agreed with Government to maintain and educate, at its own charge, 200 of the children which might be assembled at Leicester Mountain; provided Government would support all above that number. This agreement has been forwarded by Earl Bathurst to the Colony, and takes place from the 1st of January last. Considering the fluctuating and uncertain state of the contributions by friends in support of individual African Children, this was found to be the greatest average number that the Society could, at present at least, venture to undertake to maintain from those contributions; some of which have ceased, in consequence of the death of the contributors or other circumstances, after payment for one or two years.

Of some of the children assembled at Leicester Mountain, Mr. Düring sends an affecting account:

One Sunday Evening, after Family Prayer with the female children, I went into my room, which is close to the Female School. Much fatigued and cast down, a temptation came into my mind—"Alas! what does it profit, to spend health and strength here! Poor Africans never will accept that Saviour, who shed his blood for them!" Tossed about thus in my mind, I heard a groaning voice, like a person in deep distress. As we had so many sick children, this kind of noise was not uncommon; but, at this time, it rather alarmed me. I went, therefore, in haste toward the School; and, when I opened the door, in expectation of witnessing some accident or other, to my astonishment I saw four of our elder girls on their knees, praying to the Lord for mercy and the pardon of their sins. The words which they made use of were broken English; but I sincerely believe that they prayed out of the fulness of their souls, and poured out their hearts with tears before the Lord. They had no knowledge of my being near them, which removed at once all doubt of their sincerity. The scene was truly affecting. They were crying; and I could not prevent the tears from running down my cheeks, while I felt what I had never felt before in Africa. These girls have shewn from that time,

and do shew it still, that they love the Lord their Saviour.

Labour, even in Africa, is, under such circumstances, its own reward to a true Christian.

Mrs. Horton writes:—

Mr. and Mrs. Düring having left us, the whole management of the girls devolves on me. My time is entirely taken up with them; but it is a pleasing employ, and the days pass swiftly away while thus engaged. My thoughts are so entirely engrossed, that scarcely, for a whole week, does a glance of my friends at home cross my mind. I often think that my God ordereth things thus, in His infinite wisdom; for if I had more leisure for consideration, the thought of being SEPARATED from a MUCH-LOVED Mother, myself an ONLY Child, and from all the friends by whom I was surrounded, might shake my faith: but, blessed be God! I find that promise forcibly applied, *My grace is sufficient for thee.*

Some of the adults also at Leicester Mountain begin to manifest the genuine influence of the Truth. An affecting incident is related by one of the Schoolmasters:—

On going to the hut of one of the poor recaptured Negro Women, who seemed to have been much impressed by what she had heard from me of the love of God to sinners, I found her alone, praying and wrestling with God for the pardon of her sins, floods of tears running down her cheeks. I asked what was the matter with her. She said, in a trembling tone, "O Massa, Massa! my heart trouble me too (very) much—my heart very bad." I prayed with her; but her anguish of spirit seemed to increase upon her. I told her to give her bad heart to Jesus; and He would make it good, and then she would be a happy woman. She asked how she was to give her bad heart to Jesus. I told her she must pray. She fell down on her knees, and poured out her penitent soul in such expressions as "O Massa Jesus! you love poor sinners! Massa Jesus, me bad too much!"—into whose ear?—into the ear of Him, who hath said, *Blessed are they that mourn, for they shall be comforted!*

REGENT'S TOWN.

We have been much interested by the accounts received from this Station. Here are now assembled

a number of recaptured Negroes, amounting to not less than 1800. A handsome Stone Church had been built by Government. Till a Missionary could be obtained to take charge of this Station, Mr. Bickersteth fixed Mr. Johnson at this place, with directions to read parts of the Liturgy, and a Sermon on the Sabbath, to the children. His exertions have given much satisfaction to the Governor, and have been attended with the special blessing of his Heavenly Master. We have already stated that he is now fixed here, as a Lutheran Minister.

His Journal for a few days will shew how entirely and beneficially he is occupied.

July 14, 1816. *Sunday*.—Morning Family-Prayer between five and six o'clock—the house full—began worship by singing a hymn, of which the Natives are very fond—read and explained the latter part of the Forty-sixth Chapter of Jeremiah—sung another hymn, and concluded with prayer.

At eight o'clock, three women came, and stood by the door. I asked what they wanted: they replied, "To learn book." I gave them three Alphabet-cards, and they received instruction till nine o'clock.

At ten o'clock, Divine Service—opened Worship by singing a hymn—read the Church Service—sung a hymn—prayed—explained the Eighteenth Chapter of St. John; spoke on the fall of man, the sufferings of Christ, and the necessity of his sufferings—concluded by singing a hymn, and prayer—the whole house, piazza, and windows, full—some obliged to stand in the yard. Oh may the Holy Spirit bless the few imperfect remarks which have been made!

At three o'clock, Divine Service, as before—explained Acts ii. 36—38. The house and piazza full again.

After Service, I went with George Lancaster to a neighbouring village, in order to explain the Scriptures to the people. We were overtaken by heavy rain: however, we went on; and I spoke a few words, through an interpreter, to some women who were sitting under a shady or open house; but was prevented from continuing, by the rain.

Went home, to change clothing.

At seven o'clock, Divine Service again, as usual—read and explained Acts xiv. 1-7.

The whole house full again—some standing outside. May the Holy Spirit give the increase!

July 15. *Monday*.—At day-break, Family Prayer—the house full—read and explained the Fourth Chapter of St. Luke.

After Family Prayer, many people assembled, to receive clothing, which the Governor had directed me to give them, as an encouragement to build farms. I gave to some; but not being well acquainted with others, I told them that I would come and see them at their respective farms, and give them according to their industry.

After Divine Service on the preceding day, Mr. Johnson had given notice to the Settlers to send to school the children who were under their care, this morning, when the bell should ring. These Settlers live at various distances, as far as a mile; and have under them two, three, four, or five boys each.

He thus reports this first assembling of his Scholars:—

At nine o'clock, rang the bell for school, as I had apprised the people yesterday that I should; when ninety boys, beside girls, made their appearance. I formed them into four classes, and appointed four teachers who know the Alphabet; and put all the names down; and also the names of the Farmers, many of whom came themselves, and brought their boys. Having people at work, clearing ground and burning the wood, I was obliged to go, as soon as I had put the School in order, and look after them—returned and discharged the School.

In the afternoon, many people came "to talk palaver," some about their farms, and some about clothing; and others came "to learn book." I told them that I would open an Evening School, about six o'clock, for the grown people, as I had before promised. At six o'clock, accordingly, I rang the bell for the Adult School, when thirty-one men and twelve women made their appearance. I divided them into four classes; and appointed four teachers—George Lancaster, and three others.

I kept school under a shade which is used instead of a gaol; and my wife had the women in the house.

At eight o'clock, rang the bell for Family Prayer, when the number increased; and we were under the necessity of going into the gaol, to keep Family

Prayer—read and explained the Eleventh Chapter of St. Luke,

May God the Holy Spirit teach and prepare me more and more for the great and important work I am now engaged in!

On the 18th, he writes:—

I have been enabled, by the help of God, to open Schools both for Children and Adults. Ninety-eight boys are now standing before me, in eight classes. Glory be to the Saviour! who has given me plenty of work to do, and health and strength to do it.

The Adult School which I have opened, consists, at present, of thirty-five men and sixteen women; and, as soon as we have more convenience, I have no doubt but we shall have plenty more; though people will say that the Africans are like a tornado, which comes all at once, and is soon over. Nevertheless, our Saviour is able to give them a desire to read His Holy Word; and if He gives the desire, they will certainly continue to come to learn.

If my time were not taken up so much with stores and cultivation, I would go, after school hours, to the neighbouring villages, and explain the Word of God to the people; and, in so doing, I should be very much delighted. There are five villages in the neighbourhood: the farthest is about four miles from us.

It has been said, that this visiting would be of no use, as the inhabitants of these villages speak, in almost every place, a different language; but I have found some, everywhere, who understand English.

After the death of Mr. Jost, my wife was taken ill with the fever; but, through the blessing of God, she recovered very soon, and is now in perfect health. She has her health, indeed, better than in England.

It rains here almost continually, and considerably more than at Free Town.

I came hither before the house was ready, and was obliged to sleep on the ground, covered with a blanket, for fourteen nights. Sometimes the blanket was wet in the morning; but, blessed be God! I have not felt the least injury.

On the 8th of October, Mr. Johnson writes:—

Our Heavenly Master has been with us, and has crowned our labours with success.

The Church will contain about 600 people. I am very happy to say that it is crowded every Sunday. His Excellency the Governor, with several other Gentlemen from Free Town, were present a few

June, 1817,

Sundays since. I read the Church Service; and endeavoured to explain that passage, (1 Cor. ii. 2.) *Jesus Christ, and him crucified.*

I endeavoured to answer these questions:—

Who is Jesus Christ?

What has Jesus Christ done?

What is Jesus Christ now doing?

What is Jesus Christ going to do?

My prayers have been answered.—Our Heavenly Master has not only opened a way for me, but has crowned my labours with success. Several of the poor Negroes have manifested, in their conduct, that Divine Grace has wrought on their hearts. I might say much on this subject.

On Saturday Evenings we hold a meeting for prayer. One or two of the poor Negroes are able to take a part in this sacred work. My soul has often been refreshed, while I have heard them wrestle with the Saviour in prayer. Believe me, Dear Sir, that I have experienced moments here, in this desert, when I have almost forgotten that I was still in the body.

Though the climate is very unhealthy, and I may have but a short time to stay here, yet I shall have reason to bless God, through Eternity, for sending me hither.

Under date of November 6th, he writes:—

I am very happy to inform you, that after I had sent the last letter, of the 8th of October, to you, several people came to me, and complained about their bad hearts; and gave so striking evidences of grace, that not any man could forbid water that these should be baptized. Accordingly, I went and spoke with Mr. Butcher on that behalf, who came last Sunday week, in the afternoon, omitting service at Free Town, and baptized twenty-one adults, one boy, and three infants (captured Negroes). After baptism, twenty-one besides us, twenty-seven in all, received the Sacrament for the first time at this place. I might say a great deal; but I will leave you to imagine what my heart felt.

On Saturday Evening previous, I examined them one by one; and I cannot express with this pen, in what manifold and wonderful ways God revealed himself to these poor people.

Several have come forward since. Last Saturday Evening we had the house quite full. Time would not permit to hear them all speak. For the future, we shall meet in the Church, and make such regulations that all may be able to speak.

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Permit me to mention a circumstance, which, perhaps, not often happens in our days. A young man came to me a few days before Mr. Butcher came, desirous to be baptized. I told him that he could not be admitted, because he lived with a woman in the country fashion. He went home with a sad countenance. On Saturday Evening he came again, ashamed to look at me, sat down, and turned his face to the wall, and gave a striking account of what the Lord hath done for his soul. I proposed that he might be baptized, and come to the table, if he would be married at the same time. A heavy burden appeared to fall from his heart; his sad countenance was turned into a smiling one; and accordingly he was baptized, admitted to the Lord's Table, and married, in the space of two hours; and, moreover, I have every reason to believe that a good work is begun upon the heart of his wife.

Several of the Missionaries, who have visited Regent's Town, have been much impressed with the manifest tokens of the Divine Blessing.

After the Meeting which was held on the twelfth of November, Mr. Wilhelm, who had come to the Colony on occasion of the Meeting, visited Regent's Town.

I spoke (he says) with several persons, in private, concerning the hope that is set before us in Christ Jesus, admonishing them to lay fast hold on that hope; and found, by their pertinent answers, that they perfectly understand such language. Morning and Evening Worship was held, and very numerous attended. On the Lord's Day, the Church, which will contain about 500 people, is too small to contain all that wish to attend. Several boys also give satisfactory proof of the work of grace in their hearts.

Mr. Renner also paid a visit to Regent's Town; and writes, under date of January 2d last.

I spoke morning and evening, in the Church, to a people that seemed to be devout indeed. Regent's Town is far advancing in getting civilized and christianized. Almost every night, as I am told, one or another is affected, and, on certain nights, the whole Congregation seems impressed: but judging by appearance, these are they that take the kingdom of heaven by violence. The temporal and spiritual work of our Brother is, no doubt,

great and laborious among these people; but, to Johnson, all is easy and full of pleasure. It is surprising to what a degree of harmonious singing both sexes, have attained, as if it were a Congregation of ten years' standing.

Mr. Johnson has lost the assistance of the Native Usher, George Lancaster, whom Mr. Bickersteth appointed to this Station. He died of the flux, after an illness of three weeks, as there is every reason to believe, in the Lord. "I will not forget," said the grateful youth, in a letter to Mr. Bickersteth, after he had left them—"I will not forget the kindness which you have shewn me in Africa. Perhaps I shall not see you again in this world; but, in the next, we shall meet together, where we shall see Christ our Saviour, and all his holy angels."

Another letter, of the date of February 6th, has just been received from Mr. Johnson. The work of Mercy proceeds. Other Adult Negroes have been added to the Church; the whole number now amounting to forty-one.

But we must defer to our next the details of this letter; together with the report of the other Stations—Kissey Town, Gloucester Town, Wilberforce Town, Yongroo Pomoh, Canoffee, Gambier, and Goree.

INDIA.

CHURCH MISSIONARY SOCIETY.

MADRAS AND TRAVANCORE.

Arrival and Stations of Messrs. Norton, Bailey, and Dawson.

THE press of matter has prevented us from giving further extracts from the Journals and Letters of Messrs. Schnarrè and Rhenius, mentioned p. 68 of the Number for February.

Dispatches have since arrived from Messrs. Norton, Bailey, and Dawson. Messrs. Bailey and Dawson reached Madras, in safety, on the 9th of September. Mr. Norton had reached Cochin, from Columbo, on the 8th of May. Mr. and Mrs.

Bailey left Madras on the 19th of October, and joined Mr. and Mrs. Norton on the 19th of November. They are stationed at Allepie, in the neighbourhood of the Syrian College. Mr. Dawson is probably

fixed, by this time, in the southern part of Travancore. The prospects are highly encouraging. We shall have most interesting particulars to communicate respecting the Syrian Churches.

Miscellanies.

DEATH OF ONIM,

A CONVERTED INDIAN SORCERER.

THE following Narrative is extracted from the Diary of the Mission of the United Brethren at New Fairfield, in Upper Canada, for the Year 1816; and is printed in the LXXVIIIth Number of the "Periodical Accounts," just published.

This Indian had given evidence of his hostility against the Mission, from his early youth. He was one of those who calumniated John Papunhank, at Friedensbutten. (See 'Loskiel's History of the United Brethren's Mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle; and, when questioned what he intended to do with it, he replied, "to cleave the Missionaries' skulls for deceiving the Indians."

This enmity he manifested, on all occasions, against the Missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him was observed when he entertained the Brethren Luckenbach and Zacharias, in his cabin at the Monsey Town, on their way to Grand River. Till then, he had always been lurking in the neighbourhood of our Settlements, as the old Diaries prove, trying to create disturbances: and being a preacher among his countrymen, he used to dissuade them, by all the means in his power, from embracing the doctrine of the Whites. "For," said he, "their skin is white, and ours is brown; and our whole manner of life is entirely different from theirs: of course, they must also have a different way to happiness; and those Indians, who embrace their doctrine, are altogether deceived." He taught the existence of three gods—a brown, a white, and a black god; and that each nation ought to live conformably to the directions received from the god of its colour. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed,

in particular, the gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but that those who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down or plucked up, by saying, that their in-dwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by an Indian Sister, Anna Paulina, (as related in our Diary, under date of the 10th Dec. 1815), who met him at a sick woman's house, whom he had in vain endeavoured to cure by his sorceries. Speaking to the Assistant, Jacob, he observed, "A word, spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my spiritual state; since which time I have often thought and said, 'Oh for somebody to show me the right way!'"

He was taken ill when on his way to the Monsey Town, to assist at a great feast to be held there; and, not being able to proceed farther than this place, he returned to his friends, at whose camp he died.

On the 10th of March, in the evening

Onim sent for the Assistant,* Brother Jacob, as he lay sick in our neighbourhood. He first thanked Jacob for coming to see him, and then told him that he was concerned about the state of his soul, and wished to live with us.

After hearing his relations, Jacob addressed him in the following words:

"Thou hast now told me a great deal: I will tell thee something, too. Listen to me!

"Onim! I well remember, that, ever since I was a little child, thou hast often been with the Congregation of Christian Indians; always going from, and coming again to us. For many years past, thou hast heard the Word of God which we believe; but, till now, thou hast despised and ridiculed it; saying, 'I have another way to be saved, ACCORDING TO MY CREATION.† But, now that thou art lying here in a miserable situation, on hard boards, unable to help thyself; thy little property spent in drinking; nobody taking care of thee, and death seeming to be at hand;—now, dost thou say, at last, 'I have brought terror on my mind, because I have been so wicked?' Oh, that these words of thine were but true! Would to God, thou didst but feel real anxiety about thy condition! for then thy soul might yet be saved.

"Art thou indeed convinced, that the Devil hath deceived thee? Why art thou concerned about thyself at last, at the very end of thy life? In the days of thy health, thou hast despised and mocked at the Word of God; thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away, who had joined the Congregation: thou hast made thy jest of the doctrine of the forgiveness of sins. But, know thou, that Jesus Christ, the Son of God, the

Creator of Heaven and Earth, became a man: THIS IS THE TRUTH. He suffered, was tormented to death, and shed His precious blood for the remission of sins: THIS IS ALSO THE TRUTH! And unless thou obtain pardon of thy many and great sins, through faith in His blood; and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition: and there shalt thou find cause to accuse no one, neither men, nor God who made thee; but THYSELF—THYSELF, alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Saviour, whose mercy thou must earnestly seek. Reflect on this, and remember what thou hast heard heretofore from us Christian Indians, and from our Ministers."

Onim thanked Jacob for this address, who then left him.

On the day following, Brother Dencke received a message from Onim, with an earnest request that he would come and see him.

Being asked, "What is thy desire—since thou hast sent for me?" he replied: "I would tell thee, that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed; and I pray the Saviour to have mercy on me, to pardon my sins, and to cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled—I am under great anxiety."—Question: "Thou enemy of God and his children! art thou at last convinced of thy lost state?" Answer: "I am indeed! Oh that the Saviour would take pity on me! then, as long as life lasted, I would live to Him alone."—Q. "But it is said that thou art a murderer and a sorcerer?" A. "The former is a false accusation; and sorcery is a deceit of the Devil—it is nought. Of that I am now convinced."—Q. "But art thou ready to confess all thy past sins and enormities, at the pierced feet of Him who died for his enemies; and to pray to Him, that He would grant thee, through the enlightening grace of His Holy Spirit, a thorough knowledge of thy depravity, that thou mayest seek and obtain pardon and forgiveness?" A. "Yes, I am. Both soul and body would I surrender unto Him, if He would but have compassion on me."

Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the Word of God, and pro-

* ASSISTANTS, in the Missions of the United Brethren, are converts from among the Heathen, of both sexes, whose business it is to visit from house to house; in order to attend to the sick and infirm, watch over order, endeavour to remove dissensions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the Missionaries. Through them, the Missionaries are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk and good understanding have made them respected by the whole Congregation. The Native Assistants have also the particular charge to speak to the Heathen on gospel subjects, whenever opportunity offers for that purpose. In some Missions they are employed occasionally to address the Congregation at their meetings; and such an Assistant is the Indian Jacob, at New Fairfield.

† This is an Indian Phrase, implying, According as the Great Spirit and Creator has directed and appointed for me.

nounced the Christian Religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that He came down on earth to save ~~man~~ by His sufferings and death, and to take away ~~our~~ sins by His precious blood?" Upon this, he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost, was made manifest in the most striking manner.

Brother Dencke then explained to him, that the mere rite of Baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

He was now asked the following questions, which are put to Candidates for Baptism from among the Heathen; and which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God and eternal punishment?" *Answer.* "I do believe it." — *M.* "Dost thou believe that Jesus Christ became a man for us, and, by His innocent life, sufferings, blood-shedding, and death, reconciled us sinners to God?" *A.* "I verily believe it." — *M.* "Dost thou believe that He hath purchased for thee, by His blood and death, remission of sins, life and happiness?" *A.* "I verily believe it." — *M.* "Wilt thou in this faith be baptized into the death of Jesus, and be washed from thy sins in His blood?" *A.* "That is my sincere desire." — *M.* "Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in Him?" *A.* "That is my sincere desire; and I renounce the Devil, and all his works and ways."

Brother Dencke then prayed fervently to the Lord in his behalf; entreating Him to show mercy unto this repenting enemy of His Church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with His precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heartfelt thanks for the mercy of God already displayed toward this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salvation of his soul in his dying moments.

This prayer was attended with a flood of tears, shed by the Candidate for Baptism, and by all present.

He was then baptized into the death of Jesus, by the name of Leonard. The whole transaction is more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly baptized now immediately vanished, and his troubled soul found rest and peace.

On taking leave, Brother Dencke reminded him, that, as he had been active in the service of his former master, the Prince of Darkness, he ought now to shew the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto Himself, into the realms of endless bliss and glory. This he cheerfully promised, and afterward faithfully performed; saying, on all occasions, to his friends, "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is, to forsake your wicked ways, or you will be lost! Turn to your Saviour: experience what I now feel, and you shall live!"

The Assistant, Jacob, also spoke to him in a pathetic manner; and rejoiced greatly at the baptism of this repenting sinner. All our Indians were delighted on the occasion, and expressed their joy, saying: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, on the morning of the 13th, he continued day and night, only now and then slumbering a few minutes at a time, to pray to Jesus his Redeemer, and to exalt His mercy; inviting all to come unto Him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hand plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast; and the spirit of this late enemy of the Crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on the all-atoning sacrifice made by our Saviour for sin.

His remains were brought here the day after, March 14th, and interred in our newburying-ground, being the first corpse of an adult buried there. At his funeral, the Indians, who had assembled from their sugar-camps on the occasion, were addressed from the text, Mark xvi. 16: *He, that*

believeth and is baptized, shall be saved; but he, that believeth not, shall be damned. They were exhorted to unite in praising our Lord for the great victory gained by His Word and Spirit, in the conversion of this late distinguished enemy and opponent of the Gospel.

He had reached a very advanced age; which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression; and to display in him the all-subduing power of His Holy Spirit, over the most hardened of sinners.

The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby on his Heathen Countrymen cannot but, under God, prove highly favourable to the cause of the Gospel.

REMARKS ON THE CHRISTIAN TREATY.

THE Editor of "The Panoplist," an American Work which appears monthly at Boston, makes the following remarks on the Christian Treaty of the European Sovereigns, and the documents which accompanied it. They cannot fail to instruct and gratify our Readers.

1. The Proclamation of the Emperor of Russia contains several most important declarations:—

It confesses the general guilt of the European Governments, in not having conducted their affairs, either professedly or really, on the principles of the Gospel—

It acknowledges that the principles of the Gospel are the only true principles of Government; and that the wisdom of God has founded the prosperity, as well as the peace, of all nations on these principles alone—

It pledges the Emperor to every one of his subjects, to follow the directions of our Saviour; and to aim, in his intercourse with foreign nations, to live in peace and love with them—

It expresses an earnest desire, that all nations may come into the same pacific union, which is contained in the Treaty about to be published—

It breathes a devout supplication to God, for his blessing on this most beneficent and sublime enterprize—

It provides for the thorough promul-

gation of the Treaty in every part of the Russian Territories; so that none of the Nobility, Clergy, Military, and Peasantry may be ignorant of the contemplated change in the Policy of Nations.

2. The Treaty itself begins, as indeed Russian State Papers often do, with a solemn invocation of the Adorable Trinity. Such an invocation seems peculiarly proper, at the commencement of a Paper which was drawn up for the express purpose of declaring allegiance to the Ever-blessed God.

3. The Treaty adopts the religion of our Lord Jesus Christ, as the only rule of political conduct, both in the foreign and domestic relations of Governments.

4. The only object of this Treaty is, to bind the contracting parties to do good to one another, and to all men; and to do evil to none.

5. It is here acknowledged, and in terms of great solemnity, that the Second Person in the Trinity, the Adorable Saviour of Men, is the rightful Sovereign and Proprietor of the World which he has redeemed; and that all Rulers should consider themselves as deriving whatever rightful power they possess from Him alone.

In this point of view, it has been well observed, that this Treaty complies, in a wonderful manner, with the directions of the Second Psalm. Indeed, this Psalm appears strikingly descriptive of the scenes which have taken place in Europe within a few years past.

6. The Treaty exhorts all the subjects of the Three Contracting Monarchs, to place their hopes in the Christian Religion.

7. It is remarkable, that such a Treaty should have been entered into by the Emperor of Russia, in whose dominions the greater part of the Greek Church is situated; by the King of Prussia, the most considerable Protestant Ruler on the Continent of Europe; and the Emperor of Germany, who is now the most powerful Roman-Catholic Sovereign.

8. Taking into view the last remark, the Treaty teaches a most important lesson of toleration; viz. that Rulers and Subjects of different Religious Communions, though some of them must be in great errors, owe one another nothing but good-will, and acts of kindness and charity.

9. The Three Monarchs execute this Treaty in a manner different from that in which their most solemn engage-

ments are usually executed. It is almost universally the case, that Treaties are executed by Ministers, and not by the parties themselves: but, here, all ministerial aid is dispensed with; and the parties, acting as though this was, in a peculiar sense, a transaction between God and their own souls, sign the instrument with their own hands.

What an interesting spectacle! Three great Monarchs, ruling over more than SEVENTY MILLIONS of people, assemble in a secret chamber, and, after imploring the divine presence and blessing, expressly and solemnly devote themselves and their people to Christ, to be ruled by His precepts, and by authority derived from Him alone! They afterward publish to the world the instrument which they had drawn up; thus pledging themselves, in the sight of the Universe, to the faithful discharge of its obligations.

10. This Treaty was signed at Paris—a few years ago the seat of a horrible conspiracy against Christ and His cause! In the very place where Voltaire and his associates used "CRUSH THE WRETCH" as their watch-word, these Monarchs assembled, many hundred miles from their respective residences, to honour Christ, as the source of all power—the only

teacher of duty—the only bestower of happiness!

11. The King of Prussia has witnessed and tasted the bitter fruits of Infidelity, in consequence of the leading part which his predecessor, Frederic, falsely called the Great, took in fostering and promoting the embryo conspiracy above referred to. Happy would it be, if all men were as ready to seek and acknowledge the finger of Providence!

12. It is very remarkable, that so important a Paper as this, drawn up by persons of different educations and prejudices, should be so happily and unexceptionably expressed. We have conversed with many persons concerning it; but have never heard the slightest fault found with it, nor the slightest emendation proposed. The sentences, however, are probably not so lucid as they were in the original French.

We conclude by saying, that we doubt not all Christians will rejoice to offer prayers, that these Monarchs and their Subjects may know, by experience, the value of that benediction, which closes the Second Psalm: *Blessed are all they that put their trust in Him!*

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 21st, to June 20th, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bath	7	17	6	187	17	3
Broughton (Northamptonshire)	4	0	0	47	19	7
Clerkenwell	2	10	0	488	11	1
Church Stretton	3	5	6	12	14	0
Coventry: At Coventry	57	3	1			
Foleshill	1	1	8			
Stratford	21	4	7			
	<hr/>			79	9	4
Drayton Beauchamp, (Bucks):				428	18	1
General Fund	15	16	9			
Ship Fund	1	1	0			
	<hr/>			16	17	9
Edinburgh (Ladies)	15	0	0	130	7	5
Haslingfield (Cambridgeshire)	7	1	10	33	8	4
Hereford: School Fund	5	0	0	267	6	6
Ladies' Association: by Miss Gason:						
General Fund	92	7	6			
School Fund	31	1	0			
	<hr/>			123	8	6
				956	18	8

264 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS— <i>continued.</i>	Present.			Total.		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Loudwater (Bucks)	26	3	0	350	17	6
Newcastle and Gateshead	25	0	0	80	0	0
Nuneham and Baldon (Oxfordshire)	3	16	6	18	3	0
Ouseborn, Great, (Yorkshire)	4	0	0	31	5	6
Pudsey (Yorkshire)	10	12	6	68	7	11
St. Catherine Cree, London	39	7	6	83	9	3
Woodhay East, cum Ashmansworth, (Hants.)	7	0	0	36	16	2

COLLECTIONS.

By Miss Chambers, Hackney : Sixteenth Quarter	3	10	0	52	13	3
By Miss Childers, from Doncaster	7	0	0	7	0	0
By Miss Clark, Swaffham	2	12	0	7	16	0
By Mrs. Elston, Red-Lion Place, Giltspur Street	0	15	0	7	18	0
By Mrs. Fowell, Cambridge	3	6	8	24	15	6
By Rev. John Hill, from Oxford	14	0	0	128	4	0
By Ditto, from Woodstock	3	2	6	3	2	6
By J. H. H.	4	0	0	16	0	0
By Mrs. Lamb, Stretton, Rutland	3	10	0	3	10	0
By Miss Maylin, Newgate Street	5	17	6	18	0	0
By Miss Murray, Chelsea	1	1	0	7	15	5
By Rev. Tho. Price, from Steeple Ashton, Wilts.	7	7	0	7	7	0
By Miss Stillingfleet, Worcester	2	0	0	4	0	0
By a few little Boys : by Mrs. E. Suter, Cornhill	0	13	0	0	13	0

BENEFACCTIONS.

Friend to the Society	5	0	0
Friend, by the Secretary	5	0	0
Samuel Knight, Esq. East-Down House, Barnstaple, Devon, (2d donation)	10	10	0
Abel Smith, Esq. M. P. Berkeley Square	10	10	0

SCHOOL FUND.

By Hereford Association :			
From Friends, by Miss Bird, for <i>Henry Gyffe</i> , (1st year)	5	0	0
By Ladies' Association :			
Members of Association, for <i>Daniel Wilson</i> , (4th year)	5	0	0
Ditto, for <i>James Haldane Stewart</i> , (3d y.)	5	0	0
Mrs. H. Palmer, for <i>Devey Fearson</i> , (2d year)	5	0	0
Miss H. Newbigging, for <i>Henry Palmer</i> , (ditto)	5	0	0
Mis Hill, for <i>Sarah Harriet Arnold</i> , (ditto)	5	0	0
Miss Lucy Gason, for <i>Caroline Juliana Gason</i> , (3d y.)	5	0	0
Mrs. Curling, for the School, Leicester Mountain	1	1	0
By Miss Leslie, (per Miss Hensman) for <i>John Leslie</i> , (1st year)	5	0	0
By Rev. J. M. Longmire, for <i>Mary Longmire</i> , (2d year)	5	0	0

SHIP FUND.

By Miss Hensman, from Clifton Association	15	0	0
By Drayton Beauchamp Association	1	1	0

ERRATA.

Page 22.—Under the head of "Stellenbosch," for *Church Missionary Society*, read *London Missionary Society*.

Page 80.—Total by Miss Annè Howes should be 9l. 4s. 6d. instead of 6l. 4s. 6d.

Missionary Register.

JULY, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 221.)

CLOSE OF THE THIRD YEAR OF HIS
MISSIONARY LABOURS.

IN our last, we gave Brainerd's reflections on the great work among the Indians, of which he had been made the instrument.

We shall now proceed to detail the chief circumstances which occurred in the remaining part of this Third Year of his labours.

In the beginning of December 1746, he entered on a house, which he had built for himself at Crossweeksung. This is the third which he had erected among the Indians: the first at Kaunaumek, in the county of Albany; the second at the Forks of the Delaware, in Pennsylvania; and this at Crossweeksung, in New Jersey.

Of his preaching about this period, he remarks:—

Nov. 30, 1745.—Preached near night, after having spent a few hours in private conference with some of my people. Explained the story of the Rich Man and Lazarus, Luke xvi. 19—26. The Word made powerful impressions on many in the assembly; especially while I discoursed of the blessedness of *Lazarus in Abraham's bosom*. This, I could perceive, affected them much more than what I spoke of the Rich Man's misery and torments. And thus it has been usually with them. They have almost always appeared much more affected with the comfortable, than with the dreadful truths of God's Word: and that which has distressed many of them under convictions, is, that they found they wanted, and could not obtain, the happiness of the godly: at least they have often appeared to be more affected with this, than with the terrors of hell. But, whatever be the means
July, 1817.

of their awakening, it is plain that numbers are made deeply sensible of their sin and misery, the wickedness and stubbornness of their hearts, their utter inability to help themselves, or to come to Christ for help, without divine assistance; and so are brought to see their perishing need of Christ to do all for them, and to lie at the foot of sovereign mercy.

These observations deserve the serious attention of every Minister and Missionary of Christ. It should be remembered, that all the alarming truths of Scripture are to be insisted on, in order to drive men from sin and self and the world, and to endear Christ to them; and it is the full display of His *unsearchable riches*, whereby the soul is, through the grace of the Holy Spirit, brought to a vital union with Him, and to an increasing conformity to Him.

He was still favoured, at times, with a remarkable blessing on his ministry;—

Sunday, Dec. 15.—Preached to the Indians from Luke xiii. 24—28. Divine truths fell with weight and power on the audience, and seemed to reach the hearts of many. Near night, discoursed to them from Matt. xxv. 31—46; at which season, also, the Word appeared to be accompanied with a divine influence; and made powerful impressions on the assembly in general, as well as on divers persons in a very special and particular manner.

This was an amazing season of grace! *The word of the Lord*, this day, was quick and powerful, sharper than a two-edged sword, and pierced to the hearts of many. The assembly was greatly affected, and deeply wrought upon; yet without so much apparent commotion in the passions

as was usual in the beginning of this work of grace. The impressions made by the Word of God on the audience appeared solid, rational, and deep; worthy of the solemn truths by means of which they were produced; and far from being the effects of any sudden fright, or groundless perturbation of the mind.

Oh, how the hearts of the hearers seemed to bow under the weight of divine truths! And how evident did it now appear that they received and felt them, *not as the word of man, but as the Word of God!* None can frame a just idea of the appearance of our assembly, at this time, but those who have seen a congregation, solemnly awed, and deeply impressed by the special power and influence of divine truths delivered to them in the name of God.

A similar effect attended a Discourse which he preached on Christmas Day, from the Parable of the Barren Fig-tree, Luke xiii. 6—9. The Indians having been used, at this season, to drink and revel among some of the White People in these parts, Brainerd called them together, in order to engage them in a manner more suitable to the day.

A divine influence, (he says), I am persuaded, accompanied the Word. The power of God appeared in the assembly; not by producing any remarkable cries, but by shocking and rousing at heart, as it seemed, several stupid creatures, that were scarce ever moved with any concern before. The power attending divine truths seemed to have the influence of the earthquake, rather than of the whirlwind, upon them. Their passions were not so much alarmed, as has been common here in times past; but their judgments appeared to be powerfully convinced, by the masterly and conquering influence of divine truths. The impressions made upon the assembly in general seemed not superficial, but deep and heart-affecting. Oh how ready did they now appear universally to embrace and comply with every thing they heard and were convinced was duty! God was in the midst of us of a truth, bowing and melting stubborn hearts! How many tears and sobs were then to be seen and heard among us! What liveliness and strict attention! what eagerness and intenseness of mind appeared in the whole assembly, in the time of Divine Service! They seemed to watch and wait for the dropping of God's Word, as the

thirsty earth for *the former and latter rain.*

His anxiety to ground his Indians well in the knowledge of divine truth was thus abundantly repaid. In this course he still continued, unwearied:—

My people having now attained to a considerable degree of knowledge in the principles of Christianity, I thought it proper to set up a Catechetical Lecture among them; and this evening attempted something in that form; proposing questions to them agreeable to the Reverend Assembly's Shorter Catechism, receiving their answers, and then explaining and insisting as appeared necessary and proper on each question: after which I endeavoured to make some practical improvement of the whole.

They were able readily and rationally to answer many important questions which I proposed to them: so that, on trial, I found their doctrinal knowledge to exceed my own expectations.

In the improvement of my discourse, when I came to infer and open the blessedness of those who had so great and glorious a God, as had before been spoken of, "for their everlasting friend and portion," sundry were much affected; and especially when I exhorted, and endeavoured to persuade them to *be reconciled to God*, through his dear Son, and thus to secure an interest in his everlasting favour; so that they appeared to be not only enlightened and instructed, but affected and engaged by this method of discoursing.

This system of public Catechetical Instruction he diligently prosecuted, and found it attended with the happiest effects. When he first entered on it, he had many fears lest it should lead to such a doctrinal view of all subjects, as would tend only to enlighten the head, but not to affect the heart: but the event was quite contrary, as these exercises were equally blessed to the opening of the understanding and the impressing of the heart.

But this Catechetical Instruction was accompanied by assiduous visits from house to house. The Indians had now gathered together from all quarters to Croasweeksung; and had built little cottages, which were

inhabited by more than twenty families, who lived within a quarter of a mile of him. He availed himself of this to spend much time in their dwellings; and, at times, departed from scarcely a house without leaving some or other of its inhabitants in tears.

He remarks of one class of his people:—

There were sundry persons of the Indians newly come here, who were more civilized and conformed to English manners than the generality of the Indians, and had imbibed some errors, especially this fundamental one, viz. That if men will but live soberly and honestly, according to the dictates of their own consciences, there is then no danger or doubt of their salvation. These persons I found much worse to deal with, than those who are wholly under Pagan Darkness, who make no pretences to knowledge in Christianity at all, nor have any self-righteous foundation to stand on.

An affecting account is given of a woman, who had been in much distress of mind, but was brought, under the preaching of the Word, to a heavenly frame; composed in her spirit, and entirely given up to the divine will.

When I came to discourse particularly with her (Brainerd writes), and to inquire of her how she got relief from the spiritual distresses under which she had lately been, she answered, in broken English—"Me try, me try, save myself: last, my strength be all gone," meaning her ability to save herself: "could not me stir bit further. Den last, me forced let Jesus Christ alone, send me hell if He please." [I tried and tried to save myself; till, at last, my strength was all gone, and I could not stir any further. Then, at last, I was forced to let Jesus Christ alone, to send me to hell if He pleased.] I said, "But you were not willing to go to hell, were you?" She replied, "Could not me help it. My heart he would wicked for all. Could not me make him good"—[I could not help it. My heart would be wicked for all that I could do. I could not make it good—] meaning that she saw it was right she should go to hell because her heart was wicked; and would be so, after all that she could do to mend it. I asked her how she got out of this case.

She answered, still in the same broken language—"By by my heart be grad desperately." [By and by my heart was exceedingly glad.] I asked her why her heart was glad. She replied, "Grad my heart Jesus Christ do what he please with me. Den me tink, grad my heart Jesus Christ send me hell. Did not me care where He put me: me love Him for all"—[My heart was glad that Jesus Christ would do with me what He pleased. Then I thought my heart would be glad although Christ should send me to hell. I did not care where He put me; I should love Him for all—] that is, do what He would with her. And she could not readily be convinced, but that she was willing to go to hell, if Christ were pleased to send her thither: though the truth evidently was, that her will was so swallowed up in the Divine Will, that she could not frame any hell in her imagination that would be dreadful or undesirable, provided it was but the will of God to send her to it.

In speaking of a very aged woman who appeared to have had strong impressions on her imagination, Brainerd, who thought the case remarkable, and, on the whole, as manifesting a divine influence, yet judiciously observes:—

As I was sensible that imaginary views of things are of dangerous tendency in religion, I could not but be much concerned about this exercise, especially at first: apprehending this might be a design of Satan to bring a blemish on the work of God here, by introducing visionary scenes, imaginary terrors, and all manner of mental disorders and delusions, in the room of genuine convictions of sin and the enlightening influences of the Blessed Spirit.

He adds—

I have looked upon it as one of the glories of this work of grace among the Indians, and a special evidence of its being from a divine influence, that there has, till now, been no appearance of such things; no visionary notions, trances, and imaginations intermixed with those rational convictions of sin and solid consolations, that numbers have been made the subjects of. And might I have had my desire, there had been no appearance of any thing of this nature at all.

In this cautious spirit he watched over his Indians, that they might

be sound in the faith. The following extract will further testify this :—

Spent some time in private conferences with my people; and found some disposed to take comfort, as I thought, upon flighty grounds. They are now generally awakened; and it is become so disgraceful, as well as terrifying to the conscience, to be destitute of religion, that they are in imminent danger of taking up with any appearances of grace, rather than to live under the fear and disgrace of an unregenerate state.

His incessant labour began now to exhaust his feeble frame. Speaking of a visit from some persons under deep concern for their spiritual welfare, he says :—

It is a most agreeable work to treat with souls who are solicitously inquiring what they shall do to be saved. And, as we are never to be weary in well-doing, so the obligation seems to be peculiarly strong when the work is so very desirable. And yet I must say, my health is so much impaired, and my spirits so wasted with my labours and solitary manner of living—there being no human creature in the house with me—that their repeated and almost incessant applications to me for help and direction are sometimes exceeding burdensome; and so exhaust my spirits, that I become fit for nothing at all, entirely unable to prosecute my business sometimes for days together. And what contributes much toward this difficulty is, that I am obliged to spend much time in communicating a little matter to them; there being oftentimes many things necessary to be premised, before I can speak directly to what I principally aim at; which things would readily be taken for granted, where there was a competency of doctrinal knowledge.

Brainerd was the protector of his Indians in their temporal concerns, as well as their guide in spiritual. Many of them had, before he came among them, run themselves in debt by their excessive drinking. They were brought into trouble on this account; and there was ground to fear that a great extent of their hunting-lands would be taken from them. Aware that, in this case, they could not continue together as

a Christian Congregation, he obtained from the supporters of the Mission a sufficient sum for the discharge of the debts of his Indians, and the securing of their lands, that there might be no hindrance to the settlement and enlargement of a Christian Congregation in that quarter.

The improvement of the Indians was now further consulted by the establishment of a Schoolmaster among them, who entered on his office at the end of January, and was heartily welcomed by the people; the children and young persons attending him in the day, and married people in the evening.

About the middle of February he paid a visit to his late people at the Forks of the Delaware, in company with a few of his religious Indians from Crossweeksung; whose conversation and example he thought might win on some of their countrymen who had neglected or opposed him. His former hearers received him kindly; though almost afraid to manifest their friendship, from the rude attacks which they had encountered from the opposing Pagans. Considerable effect seemed to attend his preaching among them on this visit. His companions from Crossweeksung continued with the Delaware Indians day and night, repeating and inculcating the truths which he had taught, and sometimes praying and singing with them. They discoursed also one with another, in the hearing of the Delaware Indians, of the great things which God had done for them, which seemed to take stronger hold on their minds than when they directed their discourse immediately to them.

Of his own people at Crossweeksung he records, at the beginning of March, an honourable testimony :—

I know of no assembly of Christians, where there seems to be so much of the

presence of God, where brotherly love so much prevails, and where I should take so much delight in the public worship of God, in the general, as in my own congregation: although not more than nine months ago, they were worshipping devils and dumb idols, under the power of Pagan darkness and superstition. Amazing change this! effected by nothing less than divine power and grace! *This is the Lord's doing, and it is marvellous in our eyes!*

Their present situation is so compact and commodious, that they are easily and quickly called together, with only the sound of a conch-shell: so that they have frequent opportunities of attending religious exercises publicly; which seems to be a great means, under God, of keeping alive the impressions of divine things in their minds.

The woman, of whom an affecting account was before given, had been constantly crying after Christ, as her only satisfying portion; and often with tears, that she did not love him as she ought. Though the exercise of grace in her appeared evident to others, she seemed insensible of it herself; and never had any remarkable consolation till after some weeks, when she seemed raised above the world, by *joy unspeakable and full of glory*—longing to depart and to be with Christ, in even an ecstasy of rejoicing.

Brainerd's observations on this occasion are marked with his usual discrimination.

This sweet and surprising ecstasy appeared to spring from a true spiritual discovery of the glory and excellency of Christ; and not from any gross imaginary notions of his human nature; such as that of seeing him in such a place or posture, as hanging on the cross, as bleeding, dying, as gently smiling, and the like; which delusions some have been carried away with. Nor did it rise from a sordid, selfish apprehension of her having any benefit whatsoever conferred on her; but from a view of his excellency and transcendent loveliness, which drew forth those vehement desires of enjoying him which she now manifested, and made her long to be *absent from the body, that she might be present with the Lord.*

The attendants of this ravishing com-

fort were such as abundantly discovered its springs to be divine, and that it was truly a *joy in the Holy Ghost.* She viewed divine truths as living realities; and could say, "I know these things are so: I feel they are true!" Her soul was resigned to the divine will, in the most tender points; so that when I said to her, "What if God should take away your husband from you," who was then very sick, "how do you think you could bear that?" she replied, "He belongs to God, and not to me: He may do with him just what he pleases."—She had the most tender sense of the evil of sin, and discovered the utmost aversion to it; longing to die that she might be delivered from it. She could freely trust her all with God for time and eternity. And when I asked her, how she could be willing to die and leave her little infant, and what she thought would become of it in case she should? she answered, "God will take care of it. It belongs to him: He will take care of it." She appeared to have the most humbling sense of her own meanness and unworthiness, and her inability to preserve herself from sin and to persevere in the way of holiness, crying, "If I live, I shall sin." And I then thought I had never seen such an appearance of ecstasy and humility meeting in any one person, in all my life before.

The consequents of this joy are no less desirable and satisfactory than its attendants. She since appears to be a most tender, broken-hearted, affectionate, devout, and humble Christian; as exemplary in life and conversation as any person in my congregation. *May she still grow in grace, and in the knowledge of Christ!*

A company of strangers visiting Crossweeksung, Brainerd particularly laid himself out, and engaged his people to assist him, in endeavouring to win them to embrace the Gospel. His conduct herein is a striking evidence of his ministerial faithfulness and wisdom:—

Sunday, March 23, 1746.—There being about fifteen strangers, adult persons, come among us in the week past, divers of whom had never been in any religious meeting till now, I thought it proper to discourse this day in a manner peculiarly suited to their circumstances and capacities: and accordingly attempted it, from Hos. xiii. 9, in the forenoon, opening, in the plainest manner I could, man's apostacy and ruined state, after having spoken some

things respecting the being and perfections of God, and his creation of man in a state of uprightness and happiness. In the afternoon, I endeavoured to open the glorious provision which God has made for the redemption of apostate creatures, by giving his own dear Son to suffer for them, and satisfy divine justice on their behalf.

There was not that affection and concern in the assembly that has been common among us; although there was a desirable attention appearing in general, and even in most of the strangers.

Near sun-set I felt an uncommon concern on my mind, especially for the poor strangers, that God had so much withheld his presence, and the powerful influence of his Spirit, from the assembly, in the exercises of the day; and thereby denied them of that matter of conviction which I hoped they might have had. And in this frame I visited sundry houses, and discoursed with some concern and affection to divers persons particularly: but without much appearance of success, till I came to a house where divers of the strangers were; and there the solemn truths which I discoursed of appeared to take effect, first on some children, then on divers adult persons that had been somewhat awakened before, and afterward on several of the pagan strangers.

I continued my discourse, with some fervency, till almost every one in the house was melted into tears, and divers wept aloud, and appeared earnestly concerned to obtain an interest in Christ. Upon this, numbers soon gathered from all the houses round about, and so thronged the place, that we were obliged to remove to the house where we usually meet for public worship: and the congregation gathering immediately, and many appearing remarkably affected, I discoursed some time from Luke xix. 10. endeavouring to open the mercy, compassion, and concern of Christ for lost, helpless, and undone sinners.

There was much visible concern and affection in the assembly; and I doubt not but that a divine influence accompanied what was spoken to the hearts of many. There were five or six of the strangers (men and women) who appeared to be considerably awakened: and, in particular, one very rugged young man, who seemed as if nothing would move him, was now brought to tremble like the jailer, and weep for a long time.

The Pagans that were awakened seemed at once to put off their savage roughness and pagan manners, and become sociable, orderly, and humane in their car-

riage. When they first came, I exhorted my religious people to take pains with them (as they had done with other strangers, from time to time) to instruct them in Christianity. But when some of them attempted something of that nature, the strangers would soon rise up and walk to other houses, in order to avoid the hearing of such discourses. Whereupon, some of the serious persons agreed to disperse themselves into the several parts of the Settlement: so that wherever the strangers went, they met with some instructive discourse, and warm addresses respecting their souls' concern. But now there was no need of using policy, in order to get an opportunity of conversing with some of them about their spiritual concerns; for they were so far touched with a sense of their perishing state, as made them tamely yield to the closest addresses that were made them, respecting their sin and misery, and their need of an acquaintance with and interest in the great Redeemer.

The next day he writes:—

Monday, March 24, 1746.—Numbered the Indians, to see how many souls God had gathered together here, since my coming into these parts; and found there were now about a hundred and thirty persons, old and young. Sundry of those that are my stated hearers, perhaps to the number of fifteen or twenty, were absent at this season. So that if all had been together, the number would now have been very considerable; especially considering how few were together at my first coming into these parts, the whole number not amounting to ten persons at that time.

My people going out this day upon the design of clearing some of their lands, above fifteen miles distant, in order to their settling there in a compact form; where they might be under advantages of attending the public worship of God, of having their children schooled, and at the same time have a conveniency for planting, &c.; their land in the place of our present residence being of little or no value for that purpose; and the design of their settling thus in a body, and cultivating their lands (which they have done very little at in their pagan state), being of such necessity and importance to their religious interest, as well as worldly comfort; I thought it proper to call them together, and shew them the duty of labouring with faithfulness and industry; and that they must not now be *slothful in business*, as they had ever been in their pagan state. I endeavoured to press the importance of their being laborious, diligent, and vigorous in the

prosecution of their business; especially at the present juncture (the season of planting being now near), in order to their being in a capacity of living together, and enjoying the means of grace and instruction. And having given them directions for their work, which they very much wanted, as well as for their behaviour in divers respects, I explained, sang, and endeavoured to inculcate upon them Psalm cxxvii. common metre, Dr. Watts's Version: and having recommended them, and the design of their going forth, to God, by prayer with them, I dismissed them to their business.

On the following Monday, before the people went out to renew their labour for the week, he again assembled them; and having repeated his instructions and admo-

nitions, dismissed them with earnest prayer.

Numbers of them, (he says) both men and women, seemed to offer themselves willingly to this service; and some appeared affectionately concerned that God might go with them, and begin their little town for them; that by His blessing it might be a place comfortable for them and theirs, in regard both of procuring the necessaries of life and of attending the worship of God.

Brainerd thus closed the twenty-eighth year of his age, and the third of his Ministry—his *path shining more and more to that perfect day*, which was soon about to open on his holy soul!

(To be continued.)

Reports of Societies.

THIRTEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE British and Foreign Bible Society has now attained a magnitude of extent and influence in its operations, which far surpasses the warmest hopes of its earliest friends. It has been the instrument of achieving incalculable good, not only by its direct influence through the Societies in connexion with itself, but by stimulating other Institutions to increased exertion.

We recommend our Readers to make themselves well acquainted with the origin and history of the Society. The narrative of its first Ten Years is before the world, in the two volumes of one of its eloquent and unwearied Secretaries, the Rev. John Owen. It is a narrative with which all Christians should be familiar, who wish to trace the working of the Divine Hand, in the rise and establishment of an Institution, which has already been the means of conferring more spiritual blessings on the world than any Institution that was ever formed among men. Mr. Owen's History is a judicious abstract of the first Ten Reports of the Society: and it is much more; for it interweaves a variety of circumstances, which could not, with propriety, find a place in the Official Reports of the Society, but the knowledge of which is necessary to a right understanding of those means and events, whereby it has pleased God to lead forward the Institution to its present degree of strength and influence. We witness, with affectionate sympathy, the debility which his multiplied anxieties and labours have brought on the Historian of the Society; but we trust that he will be spared to follow his narrative of its First Ten Years, with the still more triumphant History of its Second Decade.

We shall now give an Abstract of the chief parts of the Thirteenth Report of the Society; and shall subjoin a Compendium of its Proceedings, similar to that which was printed in our Number for March, 1816.

CONTINENTAL SOCIETIES.

Of these Societies it is observed—

That their attention to promote the object of their establishment, demonstrates their increasing sense of its utility and importance; that the beneficial effects resulting from the circulation of the Scriptures have proved powerful inducements to continue and enlarge this benevolent work; and that, if its operation has in any degree been circumscribed by the general distress, which has been more or less felt on the Continent, the zeal for carrying it on has not, on that account, abated.

A general view is given of the proceedings of the various National and other Societies, and of the aid rendered to them by the British and Foreign Bible Society. We shall omit the greater part of these details, as the Compendium before mentioned will supply such as are most material.

The exertions of some zealous Roman Catholics deserve particular notice.

The Rev. Leander Van Ess, of Marburg, writes:—

You will rejoice, that, chiefly through your assistance, I have been enabled to disperse, (up to June, 1816,) 51,146 copies of my New Testament, 2500 of Luther's Bible, and 2300 of his New Testament, on the highway of the Lord, among my Catholic as well as Protestant Brethren. I can, from my own experience and that of my correspondents, joyfully testify, that the main object, in thus disseminating the Holy Scriptures, has been accomplished; that a spirit of vital religion has been diffused; and that many, illuminated by the light of divine truth, and strengthened with power from on high, now lead a holy and useful life.

My New Testament appeared in some districts, where thousands of Catholics knew the Bible only by name. I could easily dispose of 30,000 copies of my New Testament among Catholics, and several thousand of Luther's Bible among Protestants.

The Committee, anxious to encourage the exertions of this pious Catholic while opportunity favours

his zeal, made two separate grants of £.500 each, to assist them.

Another Catholic Clergyman, in correspondence with your Society, has, within a short space of time, distributed nearly 20,000 New Testaments, and is preparing the means of a further and more extensive distribution.

This correspondent has also had the happiness to witness the most beneficial effects of his labours, of which many instances might be adduced.

In one of his letters the following passage occurs:—

“Old men, who had never learned to read, are now desirous to learn, that they, in their advanced age, may find consolation from the Holy Scriptures.”

A letter from a Capuchin Monk, to whom a donation of £.50 was presented, to enable him to distribute the Scriptures, states that the Bible is now read by thousands of Catholics with devout attention and cordial joy, and that the writer himself had induced many Parish Ministers and Schoplmasters to introduce the New Testament into their Congregations and Schools.

Of the Prussian Bible Society it is remarked:—

When your Committee advert to the character and proceedings of this important Society; when they consider the contributions it has raised, the Auxiliaries it has organised, the copies of the Scriptures it has distributed, and those which it is preparing for distribution; they cannot but feelingly participate in the gratification expressed by His Prussian Majesty, on “the religious spirit in which the beneficial undertaking of the Prussian Society has been conducted,” and in the persuasion that its example will produce the most advantageous effects in several parts of Germany.

With respect to Germany, it is stated:—

Of the augmented circulation of the Scriptures in Germany, it is a sufficient proof, that the demand for Bibles, by the numerous Societies established in that country, is now so great, that the Canstein Institution at Halle, on which

they had been accustomed chiefly to depend for supplies, is no longer able, notwithstanding the most strenuous exertions, to furnish the number required, and the Bible Societies are under the necessity of printing them for their own distribution.

In Denmark and Sweden, the National Bible Societies are proceeding with great zeal and success.

But the triumph of this great cause on the Continent is most conspicuous in

RUSSIA.

We shall extract the whole of what is stated in the Report with respect to this great Empire.

The field opened in Russia for the circulation of the Holy Scriptures, expands to an almost unlimited extent. Of the number of copies required for supplying the subjects of that immense Empire, who are of Russian origin and speak the Russian Language, it is scarcely possible to form an estimate; as the Committee of the Auxiliary Society at Moscow state, that they alone could distribute one hundred thousand Bibles. "Entire Governments, whole Dioceses, and Circles of Bible Societies, raise their voices to the Committee at St. Petersburg, entreating them to supply the spiritual hunger of millions, which has been excited by the distribution of the oracles of God. Whenever an edition has been published, another has been immediately required; and, notwithstanding the utmost exertions of the Russian Bible Society, whose monthly expenses now exceed the whole expenditure of their first year, they are unable to satisfy the demand for the Scriptures, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettonian, and various other languages."

Such is the description of the spiritual wants of Russia, by the noble and pious President of the Russian Bible Society; the sphere of its operations must also be considered as comprehending the countries to the east of the Black Sea; Anatolia, to the south of it; Armenia, Georgia, Persia, Tartary, and others.

But however great and various the claims on the Russian Bible Society may be, claims which its active benevolence has invited, it is pleasing to remark, that
July, 1817.

the disposition to meet them is adequate to their magnitude: and, if a judgment may be formed from what the Society has effected in the four years since its establishment, there is every reason to anticipate the highest degree of success from its future exertions.

The measures which have been adopted to make known the existence of the Institution, to excite a permanent interest in its object, to augment the number of its members and friends, to procure correspondents, and effective agents for the distribution of the Scriptures, together with the establishment of new Branches and Bible Associations, prove that nothing has been omitted which zeal could suggest or industry accomplish, for extending the benefits of the Institution in every possible way. With these views, and with credentials from Prince Galitzin, in the name of the Committee of the Russian Bible Society, the Rev. Mr. Pinkerton was deputed, in March, 1816, on a tour through the southern provinces of the Empire, comprising, with the Germanic part of his journey, an extent of nearly 7000 English Miles.

As Extracts of his Correspondence have been published for the information of the Members of the British and Foreign Bible Society, and will also appear in the Appendix to your Committee's Report, they will only, briefly advert to some few of the most material occurrences in his interesting Narrative; blending with his information, that obtained from other sources.

The formation of new Branch Societies at Cronstadt, a naval station; at Charkof in the Ukraine, Tula, Sympherpole, Odessa, Wilna, Moghiley, Witepsk, and Bialystock, claims the first notice.

One general observation, with little qualification, may be applied to the whole: That the Meetings convened for the establishment of these Societies were attended by many of the principal persons, of all Confessions; cordially uniting for promoting the temporal and eternal welfare of their fellow-creatures, through the circulation of the Holy Scriptures, according to the liberal principles of the British and Foreign Bible Society.

This harmonious co-operation was a striking feature in the original institution of the Russian Bible Society: it has been since preserved and imitated by all

its branches. At its third and last^b Anniversary, the Noble President was supported, on either side, by a most respectable Archbishop of the Greek Church, and the Metropolitan of the Catholic Clergy; and the Meeting, as on former occasions, exhibited an assemblage of the Clergy and principal persons of various Nations and Confessions, animated by one spirit of zeal, concord, and mutual benevolence. In numerous instances, the Dignitaries of the Roman-Catholic Church have taken a distinguished part in recommending the object of the Institution.

The following short notices respecting some of the new Establishments, will not be uninteresting.

The Institution at Cronstadt was formed with a view to supplying the Russian Marine with the Holy Scriptures, and promises to be most beneficial.

Sympherpole, or Ackmechet, (the seat of the Tauridian Society,) is the chief city in the Crimea, situated in the midst of a moral wild, and of a population of 200,000 Mahomedans, and 100,000 Christians and Jews. The Society there was formed on the 12th of June, 1816; and seventy-six Mahomedans, and five Jews, were among the two hundred who became immediate subscribers to it. It has since been joined by the Greek Metropolitan at Sevastopol, another city in the Crimea, with several other persons of distinction, who have engaged to become fellow-labourers with the Committee at Sympherpole, and by every means in their power to further the benevolent object of that Society.

Odessa, which has not been founded more than twenty years, is a flourishing commercial city in the north-west corner of the Black Sea; and, by means of the numerous trading vessels daily frequenting its port, possesses great facilities for conveying the Holy Scriptures into every part of the Mediterranean, the Archipelago, and the coasts of the Black Sea.

The White Russian Auxiliary Society (the denomination of that established at Moghiley) is peculiarly interesting. The sphere of its operation, together with a

population of nearly 900,000, comprises a large division of the Russian Army. The Commander-in-Chief, Prince Barclay de Tolly, with a numerous suite of brave generals and officers, attended its formation, and most cordially co-operated with it. The Chief Priest of the army, who is chosen one of the Directors of the Society, has printed a Pastoral Address to the officers and men, calling upon them to come forward, each according to his ability, and assist in the good work of the Bible Society; and the Field-Marshal, in a conversation with Mr. Pinkerton, observed, "To promote religion in the army, I will give them the Bible." The subscriptions from the army have been considerable.

Witepsk, on the banks of the Dwina, is the residence of his Royal Highness Alexander, Duke of Würtemberg, and Governor-General of White Russia. The Meeting at which the institution of the Society there took place, was held in the ducal palace; and his Royal Highness, who presided at it, gave the object of the Meeting his most cordial support, and has since condescended to become one of the Vice-Presidents of the Society.

The Polish Bible Society at Warsaw also deserves particular mention. Its establishment, after various impediments during two years, has now been accomplished; and for this auspicious event Poland is materially indebted to the benevolence of his Majesty the Emperor of Russia, who happily was at Warsaw when Mr. Pinkerton arrived there, and graciously consented to be the Patron of this new Institution. The President of it is Prince Adam Czartorisky.

The scarcity of the Holy Scriptures in Poland is extreme; and your Committee feel great pleasure in stating, that a resolution was adopted by the Polish Bible Society, for immediately printing an edition of 10,000 copies of the Polish New Testament without note or comment, and that they have assisted this desirable undertaking by a grant of 500*l*. The Russian Bible Society immediately presented 500 Polish Testaments to this new Institution, to enable it to commence the work of distributing the Scriptures.

Measures have been adopted for the formation of Bible Societies at Cracow, Cherson, Grodno, Pernaú, and Pellen in Livonia.

^b The account of the Fourth Anniversary has been received; and will be found, in the present Number, under the head of Foreign Intelligence.

The various Branch Societies noticed in former Reports, are, generally, in a state of progressive activity. The four Committees, at Moscow, Voronez, Theodosia, and Kaments, were visited by Mr. Pinkerton, who was highly gratified by their zeal and efficiency.

The report of the Rev. Mr. Paterson, who, with the Secretary of the Russian Bible Society, made a tour into the East Sea Provinces, is equally favourable with respect to the Branch Societies at Dorpat, Mittau, Riga, Revel, and Arensburg; and, from numerous facts and information stated at the Anniversary of the Russian Bible Society, it appeared, that the divine blessing had accompanied, in an eminent measure, its efforts for the distribution of the Holy Scriptures.

A letter from the Vice-President of the Riga Society communicates the thanks of 300,000 inhabitants of Livonia, for the assistance afforded by the British and Foreign Bible Society, toward completing the Lettonian New Testament. It also adds, that during the last three years, more Bibles have been demanded and distributed, than, probably, in the thirty preceding.

Applications for copies of the New Testament from Dioceses in the innermost recesses of Siberia, have been received by the Moscow Committee.

At Voronez, it has been determined to institute Bible Associations in the thirteen district towns of the province; and numerous copies of the New Testament have been issued by the Committees at Moscow and Voronez, as well as by others, for the use of the Schools.

Among the information collected by Mr. Pinkerton, in the course of his journey, that relating to the disposition of many of the Jews to receive the New Testament is particularly interesting. The late wars and commotions on the earth, with the present wonderful exertions to spread the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many of that people. Your Committee, most anxious to gratify every such disposition, have procured from the Society for Promoting Christianity among the Jews, copies of the Gospels and Acts in Hebrew, and dispatched supplies to the Russian, Polish, and Frankfort Bible Societies.

At an humble village in the midst of the extensive desert of Little Tartary, Mr. Pinkerton had an opportunity of

showing the first sheet of the Turkish Bible, and also a part of the Tartar New Testament, to several Effendis and Mollas, titles which designate them to be of the Mahomedan Faith. One of the former solicited these sheets; and, having obtained them, read them aloud to a number of the priests and people who followed him. Many intreated to have a copy; and the scene was so striking, that the Count de Maison, Chief Governor of all the Tartars in that quarter, before whose house it had taken place, remarked to Mr. Pinkerton, "Indeed, Sir, these people are prepared for you."

The Persian New Testament has been eagerly sought for, both by Persians and Tartars, and the Calmuc Version of the Gospel is in great demand. In the whole course of his Tour through Russia, Mr. Pinkerton seems everywhere to have found dispositions most favourable to the object of it; and, on his return to St. Petersburg, he was most cordially welcomed by Prince Galitzin, who conceived that he could not gratify him more than by the information, "that his Imperial Majesty was more than ever interested in the cause of the Bible Society." This illustrious Monarch has entered into the views of that Institution with a zeal most honourable to his patriotism, benevolence, and piety. He has bestowed on it substantial, and even munificent proofs of his regard; and the Committee of the Russian Bible Society have their depository and printing-office in a large and commodious house, the gift of his Imperial Majesty. Whatever aid is wanting to render the blessings of the Bible universal in his wide dominions, he has shown himself on all occasions, ready to grant; and he has, in particular, urged augmented expedition, in completing the translation and printing of the whole Bible in the Vernacular Russian, with the most liberal offers of assistance for this purpose.

With sentiments of profound respect and gratitude to the Emperor of all the Russias, your Committee have only to express their hope, that in the increased happiness of his subjects, in consequence of that moral and religious improvement which his Majesty is so anxiously labouring to promote, he will find an augmentation of his own.

It may be further noticed, in this place, that his Imperial Majesty has honoured the Bible Society in Finland with the assurance of his continued

favour, and has encouraged its exertions in printing the quarto edition of the Finnish Bible, by the loan of a considerable sum, free of interest for five years. The Finnish Bible in octavo has been completed, and the Society in Finland is now enabled to commence the distribution of the Scriptures on an extensive scale. The highly respectable Bishop of Finland, as well as His Excellency the Governor-General, have been unremitting in their exertions to promote the object of the Bible Society there, both by precept and example; and this Institution has proved a real blessing to the inhabitants of that country.

The following brief statement will exhibit the progress of the Russian Bible Society, in printing the Holy Scriptures. The number of copies which had issued from the press, at the period of its Third Anniversary, was 87,100. The calculation for 1817, amounts to 69,000 copies; that for 1818, to 105,000; and it is hoped that this number will be increased, in proportion to the skill acquired in stereotype printing, and the demands for copies.

The Holy Scriptures are now circulating in twenty-five different languages; and, among the new dialects in which it is proposed to print them, are the following: a Turkish Edition of the New Testament in the Armenian Character, for the use of Armenians, who read only Turkish; a Wallachian Bible, and a New Testament, in the Bulgarian, into which it is to be translated. It is also in contemplation to procure a Version of the New Testament into the dialect of the Burjats, which is that of the Mongolian Tribes in general, at the particular request of that people, which has been accompanied by repeated subscriptions.

After a just tribute of esteem and affection to the Rev. Messrs. Paterson, Henderson, and Pinkerton, for their important assistance on the Continent, and some notices of the Levant and of Madeira, the Report announces the formation of a General National Bible Society in

AMERICA.

The following extract is given from the Address of the American Society to the People of the United

States, "as expressive of sentiments which are equally recognized and felt by the Members of the British and Foreign Bible Society."

"No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talents, and its treasures, for that kingdom of the Saviour, which is righteousness and peace.

"If there be a single measure which can ever rule objection, subdue opposition, and command exertion; this is the measure.

"That all our voices, all our affections, all our hands, should be joined in the grand design of promoting *peace on earth, and good-will toward men*; that they should resist the advance of misery, should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish, and all this by diffusing the oracles of God; addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, Fathers, Brethren, Fellow-citizens, the American Bible Society has been formed."

The accession of the American Bible Societies, as Auxiliaries to the National Society, is considerable and increasing. The number, within eight months after its formation, amounted to seventy.

Various Reports have been published by these Societies, of which it is said that they

Exhibit the benevolent spirit which animates them, their assiduity to ascertain the religious wants of the people, an ardour to supply them, many interesting facts relating to the circulation of the Scriptures, a high sense of the important duty which they have undertaken, forcible appeals to the benevolence and consciences of individuals to co-operate in the glorious cause, and a feeling of brotherly love, which cannot be better exemplified than by the following quotation from the First Report of the Bible Society at Columbia, the seat of whose operations is at Washington.

"In the Bible Society, the followers of the Lamb meet as brethren: as brethren they deliberate: as brethren they act;

while, with one heart and with one soul, they supplicate the blessings of Heaven on their labours. *Behold, how good, and how pleasant it is for brethren to dwell together in unity!*

“The designation of the American Bible Society is not meant to indicate any restriction of its labours. Although sensible that its immediate sphere of action will, for a long time, employ and engross the cares of the Institution, and of all the local Bible Societies of the land, it will embrace, with thankfulness and pleasure, every opportunity, according to its ability, of conveying, by means of the Bible, the light of life and immortality to such accessible parts of the world as are destitute of this blessing.

“In this high vocation, it is the ambition of the Society to be fellow-workers with those who are fellow-workers with God.”

Your Committee, in concluding this division of their Report, have only to express their cordial esteem for the sister Institution in America, with an assurance, that the Members of the British and Foreign Bible Society will ever most cordially rejoice in its success.

After reference to British America and the West Indies, the Report proceeds to

AFRICA :

The notices of which respect the formation of the Auxiliary Bible Society of Sierra Leone, and of some similar Institutions in South Africa: with the reports of the Rev. Edward Bickersteth, on the acceptableness of the Arabic Scriptures to some Mahomedans; and of several Missionaries in South Africa, on the eagerness with which the Hottentots received them. One of these people, who, though more than fifty years of age, had learned to read, exclaimed, on seeing the Bibles sent for distribution, “These are the weapons that will conquer Africa! they have conquered me!”

THE EAST.

We shall extract the entire statements of the Report respecting this scene of the Society's exertions.

Calcutta.

In the Oriental Department of your Committee's Report, the Calcutta Aux-

iliary Bible Society claims the first notice. It is justly observed, in the Fifth Report of that Society, that, from the difficulties which it has to contend with, in printing Versions of the Scriptures in different languages, and in preparing correct translations of them for circulation, a matter properly deemed of the greatest importance, its progress must necessarily be slow. The proceedings of the Calcutta Auxiliary Society, however, are not exposed to the imputation of tardiness or insufficiency, nor have they, in any measure, fallen short of expectation.

It has printed and published Versions of the New Testament, in Tamul and Cingalese, for the benefit of the Natives on the Coast of India and Ceylon; Malay Testaments in the Roman Character, for the use of the Amboynese: and it is now engaged in printing the Bible in the Malay, Armenian, and Tamul Languages; an edition of the Malay Version of the Bible and Testament in the Arabic Character; and one of the New Testament in the Malayalim, or Malabar Language and Character; besides the Hindoostanee Testament, translated by the joint labours of the late Mr. Martyn, and Mirza Fitret, in the Nagree, its proper character. This Version was originally published by the Corresponding Committee in the Persian Character, for the use of another class of readers, at the expense of the British and Foreign Bible Society. It is further proper to add, that by the assistance of the Auxiliary Society at Calcutta, Europeans and Natives, speaking the English and Portuguese Languages, are supplied with Bibles and Testaments.

From the Corresponding Committee at Calcutta, your Committee have the pleasure to learn, that the New Testament in vernacular Arabic is in circulation; and that the style of the Version, for correctness and fidelity, is highly approved by the best Arabic Scholars in Bengal, European and Native, whose opinions have been consulted. The Corresponding Committee have long had in contemplation the publication of a correct Version of the whole Scriptures in vernacular Arabic, and they are not without a prospect of its accomplishment.

The Persian Version of the New Testament, by Mr. Martyn, is probably, by this time, in circulation in India.

Serampore.

From a Memoir, relative to the progress of the Translations carrying on at Serampore in the year 1815, transmitted by the Corresponding Committee, an extract from which will be printed in the Appendix, it appears, that the whole Scriptures have been published in the Bengalee and Orissa Dialects. The Pentateuch, Historical Books of the Old Testament, and the New Testament, have been published in Sanscrit. The Hagiographæ is in the press, and the Translation of the Prophetic Books nearly completed. The Pentateuch, and the Historical Books in the Mahratta Language, have been long in circulation: other parts were nearly printed. The Sikh New Testament has been published. The Pentateuch in Chinese is in the press. Besides the above, the Gospels have been translated into seventeen different Dialects, of which some are now printing.

Impressed with the extent and importance of these undertakings both at Calcutta and Serampore, your Committee have made a Special Grant of 2000*l.* to their Corresponding Committee in Bengal, in addition to their Annual Contribution of the like amount.

Ceylon.

The attention of the Auxiliary Society at Colombo is closely directed to the publication of the Version of the Cingalese New Testament by Mr. Tolfrey; and, according to the last accounts, the printing was nearly advanced to the end of St. John's Gospel.

A Letter from the Honourable Sir Alexander Johnston, Chief Justice of Ceylon, will appear in the Appendix, giving an interesting account of the conversion of a Priest of Buddhu, as "one of the many proofs" which occur daily, of the effect produced among the Natives, by the circulation of the Holy Scriptures.

A diligent perusal of the Gospel in Cingalese convinced him of the vast difference between the fabulous confusion of the Buddish Mythology, and the simple impressive truths of Divine Revelation. It may be reasonably hoped, that, when the New Testament in Cingalese is in general circulation, the influence of the Gospel will be more extensively felt.

Your Committee have been informed, that the above-mentioned Priest is now engaged in assisting to translate the Holy Scriptures.

Bombay.

The Second Report of the Bombay Auxiliary Society has been received. It mentions the successful endeavours of the Society to distribute the Scriptures in Portuguese among the Native Christians speaking that language, that a considerable number of copies had been dispersed in the Islands of Bombay and Salsette; and that 500 copies had been forwarded to Goa, at the particular request of the British Envoy, who describes the Natives, and even some Priests, as anxious to receive them.

The Committee of the Bombay Society have availed themselves of a very liberal offer from Dr. John Taylor, of Bombay, to superintend the Translation of any part of the Scriptures into the Mahratta and Guzerattee Languages; and have proposed, in the first instance, the Translation of the Gospel of St. Matthew into each.

Your Committee trust, that these beginnings will be followed by other attempts for communicating the Holy Scriptures to the Natives within the proper sphere of the Bombay Auxiliary Society. With a view to an enlarged distribution of them, it has made several considerable purchases of them, from the Depository of your Society, in the English, Portuguese, and Syriac Languages.

Travancore.

Supplies of the Syriac Testament have been sent to other parts of India, for the benefit of the Christians of the Syrian Church. In this service they have been assisted by the liberality of a Benefactress, who, upon contributing 600*l.* to the funds of the Society, directed that 200*l.* should be appropriated to supplying the Syriac Christians with copies of the Scriptures in their own language.

Java.

It is a great satisfaction to your Committee, to be able to state, on the authority of the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society, that the Institution has the assurance that it may expect the most decided support and co-operation from the new Dutch Governor General, His Excellency Baron

van der Capellen, of whom Mr. Supper speaks in the highest terms. The intelligence from Java respecting the acceptance of the Chinese New Testament by the Chinese settled in that island, is highly encouraging and interesting. It appears that many of them not only read the New Testament, but are anxious to obtain explanations of passages which they do not understand. "These Chinese," Mr. Supper adds, "have already turned their Idols out of their houses, and are desirous of becoming Christians." One of the most opulent of the Chinese in Java observed: "I have read Mr. Morrison's New Testament with pleasure: it is very fine; and it would be well if every one led such a life as Jesus Christ has taught him to lead." This introduced a conversation, the result of which was, "that the Chinese, on his return to his home, tore all the painted images from the wall, and threw them into the fire." He has never since frequented the Chinese Temples.

Mr. Supper has also communicated some very pleasing intelligence of the effects produced by the perusal of the Arabic Bible on the followers of Mahomed.

One of his pupils reads the Holy Scriptures with Mahomedans, three times a week, converses with them on what they have read, and they afterwards join in prayer with him in his own house. Some of the Priests have applied to Mr. Supper, through the same pupil, for an Arabic Bible. The solicitation is never acquiesced in, until the repetition for it proves an anxiety to obtain the favour solicited.

As Mr. Supper's Letter is printed in the Appendix, your Committee will omit further extracts from it, earnestly recommending the perusal of the whole.

China.

The Rev. Mr. Morrison was pursuing his important labours of translating the Old Testament into Chinese, and had advanced as far as the Book of Psalms, when he was called upon to attend the Embassy to Pekin.

The following observations from a letter addressed by him to Secretary Owen, forcibly point out the importance attending the distribution of the Scriptures in Java, independently of the personal benefits to those who immediately receive them: "I cherish a hope that Christian

Knowledge will gradually enter, by the return of the Natives from the Archipelago. It is a good maxim with the Chinese, first to attempt what is near and easy, before aiming at what is remote and difficult. Let us pay early attention to the Chinese living under a Christian Government, at Java, and the other islands. From among them, I trust that God will raise up men who shall carry the glad tidings of salvation to their countrymen on the Continent."

Mr. Morrison had entered into an engagement for printing an edition of 8000 copies of the duodecimo Chinese New Testament, and 1500 of the octavo edition, at Malacca.

Your Committee have assisted the important work in which Mr. Morrison is engaged, by a further donation of 1000*l.*

Amboyna.

The formation of an Auxiliary Society at Amboyna, which has for its object the diffusion of the Scriptures among the numerous inhabitants of that and the adjacent islands, is a new and interesting event.

The letter, communicating the intelligence of its establishment, was accompanied by a remittance of 346*l.* which has since been augmented to the sum of 968*l.* sterling, as the first year's contributions of this Society to the Parent Institution.

Independently of the Heathen Tribes, the Christian Population of the Moluccas is alone computed to amount to about 20,000 souls, in general extremely ignorant of the doctrines and duties appertaining to Christianity, but not without a just reverence for the religion in which they have been educated. To these the Scriptures will be an invaluable present, and it will be the care of your Committee to furnish them.

In addition to the 20,000 copies of the Malay New Testament, in the Roman Character, printed in India, as noticed in the last Report, your Committee, at the urgent request of the Amboynese Auxiliary Society, have commenced an edition of 5000 copies of the whole Bible, and 5000 additional copies of the New Testament, for the use of the numerous Malays in the Archipelago, who are not settled among Europeans. An edition in the Arabic Character is contemplated by the Committee of the Netherlands Bible

Society; for whose encouragement, in this important work, your Committee have offered, if they will enlarge their edition, to take 5000 copies of the whole Bible, and the like number of additional New Testaments.

Branch Bible Societies have been formed at Malacca and Prince of Wales Island, in connexion with the Calcutta Auxiliary Society, under the patronage of the respective President, Governor, and Commandants.

The general result of the intelligence from the East, shows a progressive activity in promoting the circulation of the Scriptures, both among Christians and Natives; and the success which has attended these exertions, affords an encouraging hope that they will, in time, produce the most beneficial effects.

For more detailed information in this department, your Committee beg leave to refer to the documents in the Appendix. With an extract from one of them, an address from the soldiers of His Majesty's 59th regiment, late at Java, by whom the attention of the Committee was first engaged to that island, they will now conclude this part of their Report:

"We request that you will present our heartfelt thanks to the Committee, for thinking of us in a distant part of the world, and imparting to us the Bread of Life in a thirsty and barren soil, where it was impossible for us to procure this heavenly treasure, although we had all the money in the East Indies to offer for it."

These soldiers have recently paid to the Java Auxiliary Bible Society, on account of the British and Foreign Bible Society, the sum of 77l. 10s. sterling, being the amount of contributions from themselves and comrades, including small sums received for Bibles and Testaments intrusted to their charge.

DOMESTIC OCCURRENCES.

Under this head, a List of the Auxiliary Societies is given, more complete than has yet appeared; as it states, after the name of each Auxiliary, in four columns, 1. The Contributions paid by it in the current year. 2. Its Payments, within the year, for the Scriptures, at Cost and Reduced Prices. 3. Total Contributions and Payments from

its Establishment. 4. The Date of its Formation. By which method an opportunity is given of a fair comparison of the exertions of the different Auxiliaries. On this subject it is remarked:—

While your Committee return their grateful acknowledgments to the benefactors of the Society, whether associated or individual, within and without the United Kingdom, they feel it a paramount duty to offer their devout thanksgiving to Almighty God, for the liberal support which the Institution has received. They are persuaded that the charity on which its existence and efficiency depend, while it finds gratification in the humble hope that it may be made subservient to the glory of God and the happiness of man, seeks neither applause nor remuneration: rejoicing in its power to administer to the wants of the household of faith at home and abroad, and to provide a repast of spiritual and immortal food for strangers and aliens whom it invites to partake of it, it implores the divine blessing on the application of its bounty, ascribing to God alone the praise and glory of the disposition which He has inspired. Contemplated as a proof of the deep interest which the object of the Institution retains in the public mind, it affords the purest gratification to the Members and friends of the British and Foreign Bible Society, as it must to all who feel that *righteousness exalteth a nation*, and that *the work and effect of it are peace, and quietness, and assurance for ever*.

To what has been said in former Reports on the subject of the Bible Associations, which have so essentially contributed to enlarge the funds of the Society, your Committee will only add the following observation: That the very principle of those Associations is calculated to operate as a monitory and restraining influence on the members of them. They see and feel the inconsistency of a life devoted to licentious indulgences and immoral habits, with the open and reiterated profession of a veneration for that Book which so forcibly and explicitly condemns them; whilst their regulated orderly Meetings, and monthly and weekly contributions, for promoting the circulation of it, tend to invigorate those feelings and render them habitual. And when this influence is

considered as extending (as, from the active participation of females and the young in this service of love, it will naturally do) to the families of the members of these Associations, the consideration opens a new source of exhilarating hope, with respect to the rising and future generations.

We call the attention of our readers, with great pleasure, to the following eloquent and devout

CONCLUSION.

The infancy of the British and Foreign Bible Society gave the promise of a vigorous maturity, which the progressive growth of thirteen years has amply confirmed. For complete and satisfactory evidence, that it has hitherto fully answered its designation and end, it is only necessary to advert to the extent in which the Holy Scriptures have been circulated, and to the numerous Institutions in different and distant parts of the world, now actively co-operating in the distribution of them. And while, on one hand, the Associations which have thus been formed on its example may be deemed a gratifying homage to the pure and benevolent principle of the Society, they come nearer to the feelings and expectations of its Members, when considered as a provision for extending and perpetuating the benefit derived from it.

Devoutly ascribing these auspicious results, so astonishing by their magnitude and so incalculably beneficial in their uses, to the Divine Favour; your Committee may be permitted to indulge the satisfaction of contemplating them as the pleasing fruits of Christian Union, founded on a lively sense of an identity of interest in the promises of the Gospel, and animated by the charitable desire to make all mankind partakers of its blessings.

It is from the active influence and energy of this union, that the British and Foreign Bible Society derives its means, and information to direct their employment; labourers for every soil, coadjutors in every quarter of the globe; in a word, its support, encouragement, and success. No Association formed on a narrower basis than of that universal benevolence which is the characteristic of the Religion of Jesus, could have effected what it has accomplished.

Having but one object in view, and that not only simple and intelligible,
July, 1718.

but also involving a duty which Christians of all denominations must admit to be of paramount obligation, this Catholic Union requires no compromise of its Members, and exacts no sacrifice of principles; and, hence, is less liable to be disturbed by the collision of human passions and prejudices. Consolidated, and enlivened by a constant reciprocation of Christian hopes and feelings, it exhibits and encourages those endearing sympathies, which mark the source whence they spring, and which, if universally cultivated and improved, would render the nations of the earth, what the Gospel was designed to make them—a holy brotherhood, a community of love and peace.

That the moral and religious influence of the Scriptures has had a considerable and extensive operation, both in this and foreign countries, is too obvious to be questioned or denied. The salutary and efficacious counteraction, which it has opposed to the increase of scepticism and infidelity and to the progress of immorality and vice, together with all the evils which follow in their train, may be fairly enumerated among those of its general and ascertained effects, which have contributed in no small degree to the preservation of social peace and order. Nor is evidence wanting, in addition to what has been adduced in the body of the Report, of its influence with respect to a more important consummation.

“Many, who never acknowledged the real value of this Blessed Volume,” observes the Noble President of the Swedish Bible Society, “have been enlightened by the Spirit of God, and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their more important concerns.”

This testimony is strengthened by that of a Correspondent in Swabia, who asserts, that “a growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls.”

If the preceding facts and reflexions suggest the most encouraging motives, for perseverance in the great undertaking to which the Society has pledged itself, they will receive additional weight from the consideration, that, if the British and Foreign Bible Society had never

existed, a large portion of the millions, who, it may be presumed, have been benefitted by its exertions, might have lived and died without possessing a copy of the Sacred Volume, to whom therefore the Charter of Salvation would have been as if it had never been revealed.

That it has pleased the Almighty, in his gracious dispensations, to awaken mankind in so remarkable a degree to a sense of the supreme importance of his Holy Word, and in times when his afflictive judgments were calculated to give it a peculiar impression; and that he has so particularly favoured this country, by selecting from it his instruments for exciting this feeling, and giving operation to it; are motives for grateful adoration and praise. That the labourers in this vineyard are increasing all over the world, is no less a subject of joy and devout thanksgiving. Their zeal, their exertions, their rivalry, their success, will ever be hailed by the Society which inspired them, with fraternal congratulations, and a cordial disposition to encourage and assist them. But the British and Foreign Bible Society will never relinquish its claim to precedence in this labour of love. It feels that no charity can be more noble, than that to which it is consecrated; and that no labour is more calculated to promote the glory of God in the highest, on earth peace and good-will to man, than that to which it is exclusively devoted.

"Thy real glory, Britain!" to adopt the language of the Committee at Lausanne, "that which shines in the present day with so much lustre, is the glory of enlightening the whole world with the bright beams of the Gospel; to make the ocean, on whose bosom thou art so majestically seated, proclaim to the four quarters of the world, *Behold your God!* and, by the force of mild persuasion, bring all nations to reply, *Henceforth he shall be our God; and we will rejoice, because our eyes have seen His great salvation.*"

Such, indeed, is the interest which the British and Foreign Bible Society has excited, that the prayers and benedictions of thousands attend its progress, and are offered up for its success; and a suspension of its functions would be felt and

lamented as a calamity in every quarter of the globe.

In the mutability of human affairs, it is possible, however, that the existing favourable opportunities for circulating the Holy Scriptures may suffer some diminution; and it is certain, that, in a few years, both those who have devoted themselves to this benevolent duty, and those for whose more immediate benefit it has been undertaken, will be overshadowed by that night in which no man can work.

This, in addition to the awful considerations already stated, appeals most powerfully to the feelings and principles, the benevolence and piety, of every believer in the Scriptures, to lose no opportunity in communicating to all who want it the blessing of that Divine Revelation, which an all-merciful God designed for the whole human race. The call for the Scriptures is more than ever extensive, loud, and importunate: by the blessing of God, the call shall be answered, and the desire shall receive its accomplishment.

It has appeared to not a few, when contemplating the wonderful success of the Bible Institution, and the facilities opening to its progress, "That the Angel having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, had commenced his flight in the midst of heaven."

Whether this sublime vision is now offered to the eyes of mankind, or is to diffuse its lustre over the days to come, we may be allowed to enjoy the hope which it inspires, and to anticipate the blessedness which will flow from its realization.

With these feelings, it remains only to offer devout supplication to Almighty God, that he will perfect the work which he has so abundantly prospered; that the zeal which he has inspired may never relax, until the spiritual wants of every believer in Revelation shall have been supplied, until the tidings of Salvation shall have been communicated to every inhabitant of the earth.

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!

COMPENDIUM.

Corrected to July 16th, 1817.

AUXILIARY AND BRANCH SOCIETIES IN THE UNITED KINGDOM AND ADJACENT ISLANDS.

	Auxil.	Branch.	Total.
England, Wales, and Scotland	228	259	487
Berwick upon Tweed	1	—	1
Ireland	4	46	50
Isle of Mann, Guernsey, and Jersey	3	—	3
	236	305	541

There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

BIBLE SOCIETIES ESTABLISHED IN FOREIGN PARTS.

These Societies have been encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example. The Number of Copies of the Scriptures purchased, printed, or printing by them, in various Languages and Dialects, aided by Donations from the Society, is subjoined.

Europe.

	Instituted	Bib.	Test.
1. German, at Basle	1804	30000	15000
(1) German Bibles & Testaments		3000	4000
(2) French Bibles & Testaments		—	4000
(3) Romanese Testaments, 9000 in each dialect		—	3000
(4) Italian Testaments		—	—
2. Zurich	1812	3000	4000
German Bibles and Testaments		—	—
3. Chur	1813	3000	3000
Romanese Bibles and Testaments		—	—
4. Schaffhausen	1813	—	—
5. St. Gall	1813	—	—
6. Bern	—	—	—
7. Lausanne	1814	—	—
8. Geneva	1814	—	—
9. Aargovian	1815	—	—
10. Neufchatel	1816	—	—
11. Waldenses, at La Tour	1816	—	—

	Instituted	Bib.	Test.
12. Hungarian, at Presburg, 1812 Slavonian and Wendish Testaments	1812	—	3000
13. Kœnigsfeld	1816	—	—
14. Wirtemberg, at Stuttgart	1819	15000	7000
German Bibles and Testaments		—	—
15. Strasburg	1815	—	—
16. Hesse Darmstadt	1817	—	—
comprehending, among other Auxiliaries, those previously formed at Michelstadt, in the Odenwald, and at Worms.		—	—
17. Ratisbon	1805	—	30000
German Testaments		—	—
18. Nassau-Homburg	1816	—	—
19. Frankfort	1816	—	—
20. Elberfeld, for the Grand Duchy of Berg; with Auxiliary Societies at Cologne, Solingen, &c. and Bible Associations in the Manufactories	1814	—	—
21. New-Wied and Wied Runckel	1816	—	—
22. Waldeck & Pyrmont, 1817		—	—
23. Lippe Detmold	1816	—	—
24. Hanover, with Auxiliary Societies at Osnaburg, Aurich, Buckeberg, and East Frisia	1814	10000	—
German Bibles		—	—
25. Bremen	1815	10000	—
26. Hambro-Altona	1814	—	—
27. Lubeck (City of)	1814	—	—
28. Eutin, for the Principality of Lubeck	1817	—	—
29. Lauenburg-Ratzeburg	1816	—	—
30. Mecklenburg-Schwerin, ib.		—	—
31. Brunswick	1815	—	—
32. Berlin	1806	8000	4000
(1) Bohemian Bible, two editions		8000	—
(2) Polish Bibles and Testaments		—	4000
33. Prussian, with Auxiliary Societies at Potsdam, Dantzic, Halle, Breslau, Wesel, Cleve, Stralsund, and other places	1814	25000	3000
34. Kœnigsberg, 1812; enlarged	1815	—	—
Lithuanian Bibles and Testaments		3000	3000
35. Thuringian, at Erfurt, with an Auxiliary Society at Eisenach	1814	—	—
36. Eichsfeld, with an Auxiliary Society at Nordhausen	1815	—	—

	Instituted.	Bib.	Test.
37. Saxon; Auxiliaries in Leipzig, Herrnhut, &c.	1814	13000	—
38. Swedish; with its Auxiliaries at Gothenburg, Westeras, Wisby, (in the Island of Gothland), Lund, Upsala, Askersund, Hernosand, Skara, Carlstadt, and Askerstroom, 1809, enlarged 1814. Swedish Bibles and Testaments (on standing types)		17000	52000
39. Norwegian	1816		
40. Danish, with several important Auxiliaries	1814		
41. Icelandic	1815		
42. Sleswick-Holstein, with many Auxiliaries	1815		
43. Finnish, at Abo	1812		
Finnish Bibles and Testaments (on standing types)		5000	5000
It is in contemplation to form AUXILIARY SOCIETIES and BIBLE ASSOCIATIONS throughout Finland.			
44. Polish, at Warsaw	1816		
45. Russian, at St. Petersburg, 1813, with its Auxiliaries at Moscow, Dorpat, Mittau, Riga, Revel, Yaroslaff, Arensburg, Voronez, Kamentz-Podolsk, Theodosia, Tula, Sympherpole, Odessa, Cronstadt, Wilna, Moghiley, Witepsk, Grodno, Mensk, Kostroma, and Pscow.			
These Societies have undertaken the printing of the Scriptures in the sixteen following languages & dialects:			
(1) Calmuc; the Gospel of St. Matthew, in which language the Scriptures were never printed before		—	3000
(2) Armenian Bibles and Testaments		5000	8000
(3) Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Petersburg		5000	8000
(4) German Bible with standing types		5000	—
(5) Ditto Catholic Testaments		—	5000
(6) Polish New Testament		—	5000
(7) French Bible and Testaments		5000	1000
(8) Slavonian Bibles and Testaments, for the use of Native Russians		30000	15000
(9) Dorpatian-Esthonian Testament		—	5000
(10) Reval - Esthonian Testament		—	10000
(11) Lettonian, or Lettish, Testament		—	15000
(12) Persian Testament		—	5000
(13) Georgian Testament		—	9000
(14) Samogitian Testament		—	5000
(15) Modern Greek Bibles and Testaments		3000	5000
(16) Moldavian Bibles and Testaments		5000	5000
(17) Tartar Testaments		—	2000
(18) Ditto Gospel of St. Luke		—	9000
(19) Ditto Psalms		9000	—
TOTAL		181000	258000

The Committee of the Dorpatian Society have begun to establish BIBLE ASSOCIATIONS in the several Parishes, under the superintendence of their respective Pastors: these have been found of very great advantage among the labouring classes.

- Netherlands, comprehending, among others, the following districts, viz. Amsterdam, Rotterdam, The Hague, Enkhuysen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaerdingen, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud Beyerland, Zutphen, Alkmaar, Maassluis, Gorcum, Hoorn, Zwooll, Zirczee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, and Tholen.

A plan has been adopted, and in a degree carried into effect, for establishing, within the City of Amsterdam and its environs, 32 BIBLE ASSOCIATIONS.

Asia.

Instituted

- Calcutta Auxiliary Society 1811 with Branches at Malacca, and Prince of Wales Island.
- Columbo, (in the Island of Ceylon) 1812
- Bombay 1813
- Java 1814
- Amboyna 1815
- Astrachan Bible Society 1815 as an Auxiliary to the Russian Bible Society.

Africa.

- Mauritius and Bourbon, Isles of, Auxiliary Society 1813
- St. Helena, Island of, Auxiliary, 1814
- Caledon Auxiliary 1815
- Sierra Leone Auxiliary 1816

America.

ONE HUNDRED and FORTY-NINE Bible Societies, or upwards, have been established on the American Continent; viz.

ONE HUNDRED and THIRTY, or upwards, in the United States, (among which are numerous Female Institutions), several of which have received pecuniary aid from the British and Foreign Bible Society.

Instituted
American Bible Society 1816
instituted at a Convention of Delegates from different Bible Societies in the United States.

Nova-Scotia Auxiliary Society, established at Halifax, in November 1813, with Branch Societies; viz. Annapolis, Antigonishe, Barrington, Douglas, Chester, Cornwallis, Cumberland, Hampshire, Horton, Londonderry, Parrsborough, Queen's County, Shelburne, and Truro.

Pictou Auxiliary 1813
Yarmouth and Argyle Auxiliary . 1816
Berbice Auxiliary 1815

West Indies.

Jamaica Auxiliary Society of the People of Colour 1812
Antigua Auxiliary 1815

There are 570 Auxiliary and Branch Societies (or upwards) within the British Dominions.

NUMBER OF BIBLES AND TESTAMENTS ISSUED.

	Bib.	Test.	Total.
From Mar. 7, 1804, to Sept. 17, 1805—None issued, the Universities not having completed Stereotype Editions.			
From Sept. 17, 1805, to June 15, 1809, (2 years nine months)	32350	74124	106460
From June 15, 1808, to March 25, 1809, (about 9 months)	21387	38820	50207
From Mar. 25, 1809, to Feb. 16, 1810, (nearly 11 months)	18662	43806	64468
From Feb. 16, 1810, to March 25, 1811, (13 months)	33609	69009	102618
From Mar. 25, 1811, to Feb. 21, 1812, (about 11 months)	35690	70733	106423
From Feb. 21, to Dec. 31, 1812 (10 months)	81319	121961	203280
From Dec. 31, 1812, to Dec. 31, 1813, (1 year)	141941	159453	301394
From Dec. 31, 1813, to Dec. 31, 1814, (1 year)	126541	151732	278273
From Dec. 31, 1814, to Dec. 31, 1815, (1 year)	126379	99077	215456
From Dec. 31, 1815, to Dec. 31, 1816, (1 year)	106374	113780	220154
From Dec. 31, 1816, to June 30, 1817, (one-half year)	41996	40751	82747
Total issued in Great Britain in 11 years nine months	765836	950446	1716282
Purchased and issued for the Society on the Continent of Europe	30000	70000	100000
Total issued on account of the Society	795836	1020446	1816282

EDITIONS OF THE SCRIPTURES.

The following Editions were printed up to Dec. 31, 1815.

	Bib.	Test.
English, various Editions	709042	650695
Welsh	52257	61188
Gaelic	22700	20000
Irish	—	10750
Manks	—	2250
French	13000	79000
Spanish	—	3000
Portuguese	—	2000
Italian	—	1400
Dutch	500	1500
Danish	500	1000
German	800	1500
Greek, Antient and Modern	—	500
Greek, Modern	—	1000
Arabic	1439	—
Syriac	—	8000
Esquimaux, the Four Gospels, and The Acts	—	1000
Mohawk, St. John's Gospel	—	2000
Ethiopic Psalter	2100	—

	Bib.	Test.	Total.
Printed, and printing, on the Continent of Europe, by Bible Societies, aided by Donations from the British and Foreign Bible Society.	181000	250000	437000

The Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-SIX different Languages or Dialects.

EXPENDITURE.

	L.	s.	d.
First Year	691	10	2
Second Year	1637	17	5
Third Year	5053	18	3
Fourth Year	12205	10	3
Fifth Year	14565	19	7
Sixth Year	18543	17	1
Seventh Year	28302	13	7
Eighth Year	32419	19	7
Ninth Year	69496	13	8
Tenth Year	84652	1	5
Eleventh Year	81021	12	5
Twelfth Year	103680	18	8
Thirteenth Year	89230	9	9

Total from the Commencement of the Institution, 541504 1 10

N.B. The Society is under Engagements for various Money Grants, to promote the object of the Institution in Foreign Parts; for Returns of Bibles and Testaments to Auxiliary Societies; and for Bibles and Testaments and Printing Paper ordered; to the extent of nearly 40,000*l.*

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

SPEECHES AT THE THIRTEENTH ANNUAL MEETING.

OUR work being a Record of Facts rather than of Sentiments, and important Facts crowding in upon us much faster than we can find room to place them on record, we are obliged, in general, to leave to other publications the office of reporting the eloquent and able Speeches which are frequently delivered at the Meetings of various Societies.

At the last Annual Meeting of the British and Foreign Bible Society, several of the Addresses contained such interesting details of Facts relative to the increase of Religion, that we are persuaded it will gratify our Readers to have them here presented in one view.

Extracts from the Speech of the Rev. Dr. Thorpe.

Dr. Thorpe, who is Secretary of the Hibernian Bible Society, made some important representations with respect to Ireland.

I am happy (he said) to be able to state, that the Hibernian Bible Society continues to prosper. The last year has been with us as it has been here—a season of unexampled pressure; yet, notwithstanding this, there has been but a very slight defalcation in our funds; and, as you have heard from the Report, we have issued 12,000 copies of the Scriptures more than in the preceding year: in that, our delivery was only 22,000 copies; and in this, it has amounted to nearly 35,000. This circumstance, my Lord, will, I trust, be admitted to show, that the lower classes of Ireland have looked, under their distress, for support and consolation, to that source where no one ever looked in vain.

I have also the pleasure to state, that the desire for the Scriptures increases among all ranks and denominations of persons in Ireland. I attribute this partly to the pains taken to educate the lower classes of Ireland. A great variety of

Societies for the education of the poor have been instituted, which vie with each other; and the whole face of the country is covered with Schools: and in speaking of those who are instrumental in spreading the advantages of education in Ireland, it would be unjust not to mention an Institution established in this country, to which Ireland is chiefly indebted; I mean, the London Hibernian Society, which has Schools spread over a large portion of the country, in which nearly 28,000 Children and Adults are receiving education.

My Lord, I am happy to be able to say, that the desire for the Scriptures increases among the Roman-Catholic part of our population. I am happy to be able to say, that Roman-Catholic Children in every part of the country have the Scriptures in their hands, and that no interest employed to prevent their reading the Scriptures has been able to avail. A short time before I left Ireland, I received a communication from a gentleman, in a very Catholic part of Ireland, in which he informs me, that he gave the New Testament to Ninety Children in a School under his care, and that after some time they resigned their Testaments, stating, that they were obliged to do so. He received the Testaments, but suffered the Children to attend the School. In the course of a fortnight, they came back, soliciting the Testament again, and assuring him, they would read and use it in the School, in spite of all opposition.

After noticing some opposition among Protestants to the Society's labours in Ireland, Dr. Thorpe proceeded;—

My Lord, having stated to your Lordship and the Meeting something of what has been done in Ireland, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the Scriptures; and let me ask, What are 300,000 copies, for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of the Scriptures. Yes, my Lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the Scriptures; and there are

many, very many, who have not heard of the Bible.

In confirmation of this, I appeal to a fact in the last Report of the Sligo Branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. "I have," said the inquiring pauper, "lived ninety-six years, without seeing, or even hearing of such a Book; and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it." This is not a solitary instance: multitudes in Ireland (as I stated before) have never seen the Word of God: multitudes in Ireland have never even heard, that the Bible is the Word of God.

My Lord, many of those who, by their crimes in Ireland, have been brought to a shameful end, and who, before their execution, received instruction from the Bible, have expressed their regret, that they were not at a more early period made acquainted with its sacred contents. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and, after perusing it for some time, he said, "Had I possessed a copy of this Book ten years ago, I should not have been here to-day:" and he spent his last moments in exhorting the thousands around him to get a Bible without delay, and study it.

Now, while Ireland is in such a state, what are we doing? We are disputing whether we shall give the Bible or not! Whether it is not a bad thing!—What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people, being taught to read, must have something to read, provided something for them; and, in Dublin, within the last six months, a large edition of Paine's "Age of Reason" was struck off, for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

My Lord, this speaks volumes: it tells us what we should do; for, when we see the enemies of God and of truth so active and successful, we, in a better cause, should be equally active, that we may be equally successful.

Speech of W. T. Money, Esq. M.P.

Mr. Money, who had occupied a high situation at Bombay, in proposing the Thanks of the Society

to the Vice-Presidents, fixed the attention of the Meeting on another and more distant part of the Empire:—

My Lord—In proposing the thanks of this Society to your Vice-Presidents, I should feel that I had undertaken a task to which my powers were quite unequal, if it required that I should expatiate on the merits of those eminent personages, and their services in the cause of Christianity: but the distinguished exertions which they have made to forward the glorious work in which we are all engaged, have been too conspicuous, and too often the theme of admiration in this place, to make it necessary for me, in submitting my proposition, to do more than indulge the impulse of my own feelings, in assuring them that their services are no less appreciated by their countrymen in the East, than they are by their Fellow-Christians at home.

From that distant quarter of the globe, where the Gospel is widely diffusing its blessings, I have lately returned; and among the delightful enjoyments which awaited my return to my native land, one of the most gratifying to the best feelings of my heart has been to be associated with this excellent Institution, whose great and pious exertions to circulate the Scriptures among the Natives of India, I have had the happiness to witness, and, as far as depended on my humble efforts, to promote.

Having passed many years in India, particularly on the western side of the Peninsula, I venture, at the suggestion of some friends in this Society, to offer a few observations which have occurred to me, on the state of Christianity in that interesting portion of the British Dominions.

I consider, my Lord, that the first great step taken to propagate the Gospel on the western side of the Indian Peninsula, was the establishment of a Bible Society at Bombay:—that Society was formed under the auspices of one of your Vice-Presidents, Sir Evan Nepean, who, I understand, solemnly pledged himself, before he took his departure from this country, to promote the objects of this Society. That pledge he has amply redeemed. I am happy to take this opportunity of declaring, from my own personal knowledge, that, by his example, his influence, and his purse, he has largely contributed to advance the great cause under his government, and to extend its blessings wherever the British authority could favour its adoption.

At the formation of the Society at Bombay, it had to encounter the strongest

prejudices, which had been excited in the minds of the Natives, who were led to fear that some measure of compulsion was intended for the introduction of Christianity among them; but, no sooner had the motives ascribed to us been expressly disclaimed, and our real objects clearly explained, than all apprehension vanished from their minds. The Second Annual Report of the Society will show how far it has succeeded in promoting the views of the Parent Society, what difficulties remain to be encountered, and what measures have been employed to overcome them.

A primary object, in the contemplation of its founders, (and as essential to the attainment of its end,) was, the instruction of the lower orders of British Protestants in India, and the establishment of Schools for the education of Indian Children; an object which, I have reason to believe, is in a course of successful prosecution.

The late Dr. Buchanan, in his Christian Researches, has observed, that European Example, in the great towns of India, was the bane of Christian Instruction. However just that observation may have been, I can now bear testimony, from some experience, that, since his time, the morals of every description of British Residents in India are greatly improved: a zeal for religion very generally prevails; and our conduct is more in unison with our doctrine, and better calculated to diffuse it. This change is to be attributed to the circulation of the Bible, to the Ecclesiastical Establishments which Dr. Buchanan recommended, to the labours of many able and pious Missionaries, and to the example of some of the highest in authority; an example always of powerful effect, and which, for the happiness of the governed, should ever be an indispensable requisite in the selection of a Governor.

I have been the more induced, My Lord, to notice the improvement in the moral and religious conduct of my countrymen in India, because a Roman-Catholic Missionary, in a Letter addressed to one of the Vice-Presidents of the Bombay Auxiliary Society, while he states our public and national virtues to be the subject of praise and admiration with all castes of Indians, represents them as treating our domestic manners and vices with the highest contempt: a greater libel than this, on the British Character, was never published.

The great diversity of dialects which prevails within the limits to which the Bombay Society directs its attention, extending from Cape Comorin to the Isthmus

of Suez, forms a considerable impediment to the speedy circulation of the Scriptures. The Society has endeavoured to overcome the difficulty, by increasing the number of translations; but, as the work of translation is necessarily slow, we should not overlook the practice of the Portuguese, who taught their language to the Natives of India, and made it a vehicle of their religious instruction. Their language has survived their empire in the East; and continues to be the medium of propagating their mode of worship, with a degree of success with which our Church, in the present zenith of our temporal power, cannot keep pace.

The Portuguese Language would soon lapse into disuse, and its accompanying superstitions be supplanted by the pure faith of the Gospel, if the English Tongue were generally spoken by the Natives; whose attachment would be increased by their identifying themselves with those whose language and religion they had made their own. It is by cultivating the language of Protestant Christians, and by the increased intercourse with them, which its attainment will produce, that the faculties of the Natives are to be expanded, and their affections conciliated. As their judgment awakens, it will be prepared to let in that heavenly light, by which alone the Pagan can be led to *cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats.*

What sort of abominations the Christian Religion has to overcome, (and which, by the divine blessing, it will certainly overcome,) will sufficiently appear from the following fact:—

About ten or twelve miles from Poonah, there is a being, impiously styled "The Living God." I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy; and surrounded by votaries, paying him adoration. His history is briefly this:—About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and, when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised.

But, My Lord, to return to that im-

portant object, the education of the Indian Youth. The Natives themselves are not adverse, but favourably disposed, to European Instruction. Of this a memorable proof has been given, in the foundation of a College at Calcutta, by the Hindoos themselves, for the education of their Children in European Branches of Learning. On the other side of India the disposition is equally favourable; some of the principal Natives having solicited that a Schoolmaster might be sent for from this country to instruct their Children, and they would liberally remunerate him with any salary the Government should think adequate to his services.

It is, my Lord, to the great attention which has been paid to the early instruction of the Children of Natives, that, under the divine influence, Ceylon owes its pre-eminence in Religious Knowledge. That beautiful island, where I had the happiness to pass some time, surpasses the continent of India, as transcendentally in the fruits of Christianity, as in the luxuriant growth of its natural productions.

Having referred to certain interesting facts in support of this assertion, and paid a suitable tribute of respect to the Government of General Brownrigg, as patronizing all prudent measures for the propagation of the Gospel, Mr. Money proceeded:—

There is no part of the globe, my Lord, in which this Society has more able and more zealous Auxiliaries than in the Island of Ceylon. The Ministers of the Established Church, and the Missionaries of different Sects, emulating the delightful example of harmony which prevails in this Society, cordially unite in the propagation of the Gospel. The only contest between them, is a competition to do good; and to accomplish the sublime object of their common mission—the conversion and salvation of their fellow-creatures.

Mr. Money then paid a just tribute of respect to the exertions of Mr. Tolfrey, in carrying on a Translation of the Scriptures into Cingalese. Intelligence has, however, since been received, that death has deprived the Society of the co-operation of this learned and pious man.

After observing that the Natives
July, 1817.

of Ceylon are prepared for the reception of Christianity, Mr. Money resumes:—

A remarkable and interesting proof lately occurred, of the slow, but certain tendency of knowledge and civilization, to promote the cause of Christianity in the East.

The Calcas, or cinnamon-peelers, in Ceylon, are the most industrious, intelligent, and useful of the Cingalese; but they are not of the highest caste. On this account, they have been refused admission into the order of priesthood. Resenting this seclusion, some years since, they selected one of their youths, of the most promising talents; and sent him to Ava, where the religion of Budhu prevails, to study its mysteries, and receive ordination. On his way, he remained some time on the Continent of India, in the British Territories, acquired the Sanscrit Language, and generally cultivated his mind. He continued some years in Ava, and was distinguished by the Sovereign of that country for his eminence in religion and learning; but, on his return to Ceylon, to execute the high functions of the priesthood, it appeared, that the measures which had been taken to qualify him for the pagan ministry had defeated their end, and raised him far above the duties which he had to fulfil. The grace of God had opened to him the Book of Eternal Life; and he, and one of his friends and pupils who had accompanied him to Ava, determined to become Christians; and were baptized, during Divine Service, in the Church at Columbo. He aspires to become a Christian Clergyman; and there is good ground of hope, that the conversion of this acute and learned Heathen will accelerate the general conversion of the Natives, which, in the opinion of the most competent judges, must be accomplished, and at no distant period.

A circumstance also occurred in my own family, so apposite and striking, that I hope it may be allowable to relate it.

Mr. Money closed with relating the affecting Anecdote which we have placed among the Miscellanies in the present Number, under the title of "An Idolater converted by means of a Little Girl."

Speech of the Rev. John Paterson.

Mr. Paterson, lately come home on a visit from Russia, detailed,
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with his accustomed perspicuity, the progress of the Bible Society in that vast Empire, and on other parts of the Continent:—

My Lords and Gentlemen—Three years have elapsed, since, in company with my friend, Mr. Pinkerton, I had an opportunity of attending one of the Anniversaries of the British and Foreign Bible Society. Since that time, as your Lordship knows, we have been employed in promoting the cause of the Society on the Continent of Europe, and particularly in the extensive Empire of Russia. What we then stated, as to the progress of the Cause in the North, seemed to awaken universal attention; but the work was then only in its commencement. The foundation had, indeed, been successfully laid; and such advances had been made, as to excite the warmest hopes, as to the future grandeur and glory of the rising superstructure: but its progress, since that period, far exceeds our most sanguine expectations. Encouraged and assisted by the British and Foreign Bible Society; patronized and supported by the great and good Alexander of Russia; under the direction of our excellent and pious President and Vice-Presidents, with their co-adjutors; and, above all, under the blessing of Divine Providence, *the whole building, fitly framed together, groweth unto a holy temple in the Lord.* In proof of what I assert, I need only refer to the Report of this day, and to the facts which it contains—facts, which must fill every heart with gratitude, and every mouth with praise; and which, while they inspire every individual, who has been instrumental in carrying on this great work, from the Emperor on the throne to the humblest contributor, with holy admiration, will compel him to exclaim, *Not unto us, O Lord, but unto thy name, be the glory!*

My Lord, the lateness of the hour forbids me to enter on a detailed account of the proceedings of the Society in the North of Europe. I would only beg leave to observe, that the progress which we have made, has tended to convince us, more than ever, of the great want of the Scriptures which exists in Denmark, in Sweden, in Finland, and in Russia; and the very means which we have used to supply that want, have led to new discoveries of it, and convinced us that the real extent of the evil is even yet but imperfectly known. On a moderate calculation, not fewer than Fifteen Millions of copies of the Scriptures will be re-

quired, before every family in the North of Europe is furnished with one copy of the Divine Volume; and, after this statement, can it any longer be doubted, whether Bible Societies were necessary, or whether any other plan could have been devised to meet the exigency of the case?

It is gratifying, to be able to assert, that the desire to possess the Scriptures in the North of Europe grows exceedingly. Previously to the institution of Bible Societies, this desire was, in a manner, dormant; 2000 copies were sufficient to supply the annual demand for the Scriptures: now, 200,000 copies would not suffice.

We began our career at St. Petersburg, by giving notice, in the public papers when we had Bibles to sell; but the effect of those advertisements was, bringing together such a crowd, that it was almost impossible to proceed with the business of the Depository. We have, therefore, been forced to employ secrecy, as our best and safest policy. But, though this shields us from the pressure of the crowd, it does not save us from the most urgent, and, sometimes, clamorous demands, made alike by the noble and the peasant: and, when all other arguments fail, they not unfrequently threaten to complain of us to the Emperor; justly alleging, that it is his gracious will that we should furnish them with copies of the Scriptures; and falsely imagining, that it is from unwillingness, not inability, that we fail to execute his wishes. It is not less gratifying to witness their joy on obtaining the *pearl of great price*, than it is painful to observe their grief on meeting with a disappointment.

It would, perhaps, be too much to say, that all these effects are to be ascribed to the operation of Bible Societies. Certain, however, it is, that they have been employed as the chief instruments in producing them. To do justice to the subject, we must trace the influence, the effects of which we are describing, to a higher source; even to the God of the Bible, *who will have all men to be saved, and to come to the knowledge of the truth.*

As has been justly stated in the Report, the disposition to meet these numerous wants is fully adequate to its magnitude. If funds are wanted, the people offer willingly. Russian peasants have, of their own accord, come forward, and contributed, in full proportion to their circumstances and means. Bible Societies are forming in every part of the Empire; and they are literally doing prodigies. The

Society at Cronstadt goes on *from strength to strength*; and it is worthy of observation, that this Society, which is chiefly composed of naval men, has engaged two other Naval Stations to co-operate with it, in the execution of its work. Nor is the Russian Army less zealous than the Navy, in this labour of love. The Society at Moghiley, the head-quarters of the Russian Army at present, and which is patronized by Prince Barclay de Tolly, has, in the course of a few months, sent to the Parent Society no less a sum than 17,000 rubles. The brave Don Cossacks, who are always foremost in the ranks when allowed to follow the bias of their own minds, are occupied in organizing a Society for their district; and have, in the mean time, contributed not less than 10,000 rubles to the common fund.

But, my Lord, it is impossible, in alluding to this part of my subject, not to mention the liberality of that most benevolent monarch, the Emperor of Russia, and what he has done for the advancement of the Russian Bible Society. In addition to his annual subscription of 10,000 rubles, he has, during the last year, given the Society 30,000 rubles, besides a magnificent house, and a portion of land taken from the Imperial Gardens: and he has declared, that if money or hands are wanting to carry on the great objects of the Society, he will furnish both.

The exertions which are making in every country of the North, in order to meet the vast and increasing demands for copies of the Scriptures, are in proportion to the means which they possess. Your time will not permit me to expatiate on this interesting part of the subject: allow me, therefore, merely to state, that the Russian Bible Society will, in the next month, have finished editions of the Scriptures in ~~SIXTEEN~~ different Languages: they are preparing them in ~~TWO MORE~~; and, when these are completed, they will have copies of the Word of God to distribute in ~~TWENTY-NINE~~ different Languages. The measures at present taking to carry on this part of the work at St. Petersburg, are such as will enable the Society to print more than 100,000 copies of the Sacred Volume annually. These copies will be distributed over an immense tract of country, to men of almost every nation and religious denomination. Christians and Jews, Mahomedans and Pagans, friends and foes, are alike the objects of this Godlike Charity; and it is interesting to know, that the Greeks, inhabiting the shores of the Black Sea and the Grecian Islands, have received from the Russian Society this

heavenly boon. The inhabitants of Mount Ararat have been blessed with the ark of the New Covenant, the sacred deposit of *the perfect law of liberty*, and which teaches them, instead of paying a superstitious veneration to the supposed relics of Noah's Ark, to adore Him of whom that ark was only a figure. The Word of the Lord, which has gone out from St. Petersburg, has entered Persia: it has reached to Ispahan and Shiraz; and, by means of the Society's exertions, the immortal Martyn, though now dead, yet continues to preach the truths of the Gospel in that interesting country. The light of Divine Revelation is rising on Bucharest; and the New Testament is now read in that city in which the faithful Abdallah suffered martyrdom for his adherence to the truth which it contains. Means are also using to effect an introduction of the Word of Eternal Life into the populous Empire of China; and it is hoped, that, in a few years, a highway will be opened, through Siberia, into Chinese Tartary; and the Scriptures have free course from Irkutsk to Peking.

Thus, the Russian Bible Society is lengthening her cords, and strengthening her stakes: she is breaking forth, on the right hand and on the left: she prescribes no bounds to her exertions. Sitting as a queen in the midst of nations, she diffuses the blessings of Revelation to all around her.

If you ask to what this success is attributable, I have no hesitation in saying, it is owing to the great fundamental principles of the British and Foreign Bible Society—the distribution of the Scriptures without note or comment; and the admission of persons of all religious denominations, to a participation of its privileges and its labours. Wherever these principles have been adhered to, the Bible Society has prospered: where they have been deviated from, in any degree, there the cause has languished, and has continued to languish, till there was a return to those principles. Built on this foundation, the Bible Society is breaking down every wall of partition:—it is cementing Christians of all denominations in unity and concord:—it is diffusing amity and love even between hostile nations:—it is teaching men that they are brethren, children of one Father; that they are partakers of the same privileges, and heirs of the same immortality. In a word, *its line is gone forth to all the earth, and its words to the end of the world: proclaiming, Glory to God in the highest, on earth, peace, and good-will towards men.*

CHURCH MISSIONARY SOCIETY.

SERMONS IN STAFFORDSHIRE AND
WARWICKSHIRE.

THE Assistant Secretary and the Rev. Legh Richmond have preached various Sermons for the Society, in Staffordshire and Warwickshire.

Mr. Bickersteth preached on Sunday, June 15th, in the morning, at Sutton Coldfield; and, in the evening, at Tamworth; and Mr. Richmond, in the morning, at Tamworth; in the afternoon, at Kingsbury; and, in the evening, at Wilnecote.

On Monday, June 16th, Mr. Bickersteth preached at Curdworth, and Mr. Richmond at Measham; on Wednesday, Mr. Richmond at Coleshill and at Middleton; and, on Friday, Mr. Bickersteth at Alrewas, and Mr. Richmond at Atherstone.

On Sunday, June 22d, Mr. Bickersteth preached at St. Mary's, Stafford, and at Castle Church; and Mr. Richmond at Newcastle, Stoke-upon-Trent, and Land End. A Meeting was held at Stafford, on Monday; and on Tuesday, Mr. Richmond preached at Seighford, near Stafford.

On Sunday, June 29th, Mr. Richmond preached, in the morning, at Cheadle; and, in the afternoon, at Leek.

The Collections amounted to upward of 370*l.* The particulars are given at the end of this Number.

The Society is much indebted to the kind assistance and exertions of its various friends; and, in a particular manner, to the Rev. Francis Blick, Vicar of Tamworth, and his family.

ASHBOURNE BRANCH ASSOCIATION.

On Sunday, June 29th, Mr. Bickersteth preached at Ashbourne, in Derbyshire.

On Monday, a Meeting was held, for the formation of a Branch, at Ashbourne, of the Derbyshire Church Missionary Association.

Sir Matthew Blakiston, Bart. was in the Chair. The Assistant Secretary, with the Rev. Messrs. Richmond, Howard, Cooper of Hamstall Ridware, Shirley, Wawn, Pritchett, and other friends, assisted at the Meeting, which was very numerous and respectable.

President,

Sir Matthew Blakiston, Bart.

Vice-Presidents,

Rev. S. Shipley,

Rev. W. Shirley.

Treasurer,

Mr. J. Lucas.

Secretaries,

Rev. S. Shipley,

J. D. Cooper, Esq. jun.

Nearly 80*l.* was collected and subscribed.

Ashbourne Ladies' Branch Association.

Before Mr. Bickersteth and Mr. Richmond left Ashbourne, several Ladies met, in pursuance of a Resolution passed at the Meeting on Monday; when they formed themselves into an Association, for the collection of Weekly and Monthly Contributions, in aid of the funds of the Ashbourne Branch.

All Ladies who collect ONE SHILLING, or upward, per week, are Members.

Patroness,

Lady Blakiston.

President,

Rev. S. Shipley.

Treasurer,

Mrs. J. D. Cooper.

Secretary,

Mrs. R. Dale.

Twenty Ladies became Members; engaging thus for at least 50*l.* per annum. They have been furnished, in consequence, with the requisite copies of our work, and of the Quarterly Papers for the use of their Contributors.

SECOND ANNIVERSARY OF THE MANCHESTER
AND EAST LANCASHIRE ASSOCIATION.

Mr. Richmond and Mr. Bickersteth having preached, on Sunday, July 6th, in and near Manchester, the Second Annual Meeting of the Manchester and East Lancashire Association, was held on Wednesday, July 9th, in the Exchange Dining-Rooms; John Allen, Esq. Treasurer, in the Chair.

Mr. Richmond was prevented, by indisposition, from attending the Meeting: which, in addition to the Addresses of the Assistant Secretary, and of the Clergy and other Gentlemen of Manchester and the vicinity, received important assistance from the Rev. E. Thomas Vaughan of Leicester, and the Rev. John Clarkson of Cambridge.

The Resolutions passed at the Meeting were formed on the principle which we have repeatedly commended, of bringing forward the chief scenes of the Society's Labours.

We copy them, as a guide to other Associations:—

That this Meeting gratefully acknowledges the Divine Goodness displayed in the protection of the WEST-AFRICAN MISSION; and cordially congratulates the Parent Society, on the promising prospects which are now opening before it in that part of the world—

That the vast fields of labour in every part of INDIA, and especially the state of the Syrian Churches, call for the unabated efforts of the Parent Society, and the contributions and prayers of all its supporters—

That the degraded condition of the noble-minded but savage race of men inhabiting NEW ZEALAND claims our commiseration, and the persevering efforts of the Society to introduce that grand Civilizer of Nations—the Gospel—

That this Meeting anticipates very important results from the residence of the Rev. W. Jowett, as the Literary Representative of the Society, at Malta, and his exertions to diffuse the knowledge of Christianity along the shores of the Mediterranean.

The Report, which was read by Mr. G. Taylor, one of the Secretaries, took a succinct and well-digested view of the proceedings of the Parent Society; and will be circulated throughout the district of the Association with great advantage.

Manchester Ladies' Association.

In pursuance of a Resolution of the Annual Meeting, earnestly recommending to the Ladies of Manchester and its neighbourhood to form an Auxiliary Association, a Meeting of Ladies was held on Thursday morning, July 10th; when the following Resolutions, among others, were adopted:—

I. That an Association be now formed, to be called "The Manchester Ladies' Church Missionary Association;" of which Mrs. Allen be Treasurer, and Mrs. Moxon, Secretary.

II. That every Lady collecting ONE SHILLING, or upward, per week, be a Member of this Association; and be entitled to the Annual Report and the Missionary Register, and to twelve copies of each Quarterly Paper for her subscribers.

III. That every person contributing one penny per week, six-pence per month, or 5s. yearly, be entitled to the Quarterly Papers.

Mr. Richmond preached at St. John's, Latchford, near Warrington; and at St. George's, Bolton. On Friday, July 18th, Mr. Bickersteth attended a Meeting at Latchford, where a warm interest is excited in favour of the Society's objects, under the fostering care of the Minister, the Rev. R. W. Allix.

After these labours in Lancashire, Mr. Richmond returned home for the present; and Mr. Bickersteth proceeded on a Tour in Yorkshire, some account of which we shall give in our next.

In every place, Mr. Richmond and Mr. Bickersteth met with the kindest reception; and felt encouraged and

rewarded, by the growing zeal in behalf of the Heathen World.

WORCESTER LADIES' ASSOCIATION.

Some active friends of the Society formed, on the 29th of June, a Ladies' Association in Worcester, in support of its objects.

President,

Mrs. Richard Spooner.

Vice-Presidents,

Mrs. Sherwood,

Mrs. Henry Wigley.

Treasurer and Secretary,

Miss J. Cameron.

Beside Twenty-two Annual Subscribers, Nine Collectors of ONE SHILLING per week have already given in their names, and will be supplied with Missionary Registers and Quarterly Papers.

The Association has adopted two African Children; to be named, *John Greig*, and *Mary Martha Sherwood*.

We cannot too strongly recommend the extension of this system of Ladies' Associations; and are happy to have thus to record, in our present Number, the formation of three Institutions of this nature. Ladies who undertake the Collection of Weekly and Monthly Contributions, and receive for them-

selves the Missionary Registers monthly, and distribute to their subscribers the Quarterly Papers, are most beneficially exerting themselves in the maintenance and increase of a Missionary Spirit, and in the enlargement of the Society's means of usefulness.

UNITED BRETHREN.

THANKS FOR ASSISTANCE TO THEIR MISSIONS.

WE are happy to learn, that the Appeal in behalf of the Mission of the United Brethren, a copy of which was printed in our Number for April, has been successful.

The following acknowledgment of the public benevolence has been sent to us for insertion.

The United Brethren have to acknowledge, with much gratitude, the kind feeling manifested by the Christian Public toward their Missions. In consequence of their recent appeal, the sum of upward of 1500*l.* has been received. This renewed instance of liberality calls for the liveliest expressions of thankfulness on their part; and, while it encourages them to proceed with unabated ardour in the important and interesting cause in which they are engaged, they cannot withhold their heartfelt gratitude to their God and Saviour, for thus raising up so many kind Benefactors, to aid them in the difficulties under which they labour.

Foreign Intelligence.

RUSSIA.

BIBLE SOCIETY.

FOURTH ANNIVERSARY.

THE Rev. Ebenezer Henderson has transmitted to the British and Foreign Bible Society an account of the Fourth Anniversary of the Russian Bible Society. It cannot fail deeply to interest our Readers.

Mr. Henderson's Letter is dated from the Bible Society's House, St. Petersburg, June 8, 1817.

Yesterday was celebrated the Fourth Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace, (in one of the magnificent Halls of which the Meeting was held), it was computed to have been nearly three times more numerous attended than it was last year. The Hall and adjoining Room were quite crowded, and presented to the view of the Christian Philanthropist a scene of the most interesting and animating nature. Many of the most-distinguished personages,

both in Church and State, honoured the Meeting with their presence. I was peculiarly struck with the sight of a groupe of graduated Monks and Professors from the Newsky Monastery; and of a number of Military Officers, high in rank, who appeared in another direction. Representatives of most of the Nations for whom we are preparing Editions of the Sacred Scriptures; such as, Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French; were assembled to take part in the ceremony, and listen to the interesting details of the publication of the Word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur Languages. The scene naturally led my mind to that beautiful passage in the Prophet Isaiah: *Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from far; and, lo, these from the North and the West: and these from the land of Sinim!* May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add, *The Lord hath hastened it, in His time.*

At half-past eleven o'clock, our Noble President took the Chair; supported, on the right, by the Archbishops, Michael and Seraphim, and the Minister of the Interior, and, on the left, by the Roman-Catholic Metropolitan Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate Speech, of considerable length.

"Were it necessary," he said, "to celebrate the opening of the Anniversary with a triumphal song, we may well now sing—*Praise the Lord, O Russia, praise thy God: for He hath strengthened the bars of thy gates: He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth His commandment upon earth: His word runneth very swiftly.* In these days of poverty and want among many nations, our native land is protected by Almighty

Power from without, and is internally blessed with plenty: with these earthly advantages, the Lord is also opening the way for heavenly blessings. He is sending forth His commandment on earth, and causing His Word to run very swiftly throughout the wide-extended regions of Russia.

"The Report of the FOURTH Year's Transactions of this Society, which is about to be read to this General Meeting of the zealous promoters of the dissemination of the written Word, will show with what rapidity this new plant is growing into a large tree. Already its roots extend from sea to sea: already many tribes and nations come and pluck the fruit of life from its boughs: even the Heathen desire it, for their spiritual healing. The shade of its branches extends beyond the borders of Russia. From day to day our native land covers it with nourishing dews: the liberality of our Sovereign waters it, like the early and the latter rain: and, not unfrequently, the wind of the Spirit, blowing whither it listeth, sendeth upon it a fructifying cloud from distant seas."

In the following remarks, the Prince refers, with just severity, to the opposition made by the Pope to the free circulation of the Scriptures; Bulls having been issued by him, on this subject, to two Roman-Catholic Prelates within the Russian Dominions—the Archbishops of Gnezn and of Moghiley. The Bull to the Archbishop of Gnezn, Primate of Poland, was printed in our Number for April: the other shall be given the first opportunity.

"Should you now inquire respecting the limits of your Society, no better answer could be given than this: 'It extends unto the ends of the earth;' because, that same unity of spirit, which unites the Branches and Members of the Russian Bible Society, unites them also with many sincere lovers of the Word of God, and with entire Bible Societies in foreign countries. Yea, this great bond of union includes the world of true believers in the Revealed Word of God, wherever they are found under the sun. At the same time, it is very astonishing, that there still are persons, and such too as imagine

that they see very clearly, who yet do not perceive the hand of God thus spreading abroad His Word; and who even would wish to see the stream of the water of life dried up. Do not such hear the command of Jesus Christ to the Apostles: *Go ye therefore and teach all nations—Preach the Gospel to every creature—What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops?* But, now that an apostolic spirit, the spirit of the Gospel, contained in the Scriptures, is awakened, in order to penetrate into all nations, they desire to throw the age back again into darkness. What worse could have been expected from Heathens, and the greatest enemies of the Apostles and the Gospel? Do these not read in the Writings of the Apostles, that we have also a more sure word of prophecy, WHEREUNTO WE DO WELL THAT WE TAKE HEED, *as unto a light that shineth in a dark place*; that we are commanded to strive to *let the Word of Christ dwell in us richly, in all wisdom, TEACHING AND ADMONISHING ONE ANOTHER*; that *blessed is he that readeth, and they that hear?* Can that be an apostolic spirit, then, which pronounceth woe and destruction against those who read and hear? Who are these pretended rulers of the spirit of the Prophets and Apostles, who are desirous of sealing up from the people all those Sacred Books which were bestowed upon the whole Church of Christ?

“Let us follow the example of our own Church, which, before the existence of Bible Societies, endeavoured, as much as possible, to promote the circulation of the Bible; and of our ancestors, who, with the first rudiments of learning, gave their children certain Books of the Bible to read, and were convinced that, in so doing, they gave their children bread, and not a stone, or a serpent.

“Send forth, O Word of God, Jesus Christ, send forth Thy word, even unto those who strive to stop its course! Penetrate their hearts with Thy words, which are Spirit and Life, that they may be reconciled unto that Book, which containeth Thy truth! Increase the light of truth, and the flame of zeal and love among Thy labourers in the world, (under whatever form they may administer the doctrine of Thy kingdom,) according to the measures of Thy gifts; that, at length, all strife and opposition

of man may cease, and every creature hearken to the voice of Thy word!”

After this speech, his Excellency Mr. Papoff came forward, and read the Report, which was listened to with the most profound silence, by the numerous Assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and I have had an opportunity of remarking, with what eagerness they have been read in different countries of Europe; but I will venture to predict; that, when this document is published, all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects which it develops, and the genuine spirit of Christianity, which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory; and called forth overflowing ejaculations, to the Author of every good and perfect gift, for the continuance of his blessing on the Institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole Assembly, on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the hall to the other, but one sentiment seemed to be uttered: *What hath God wrought!*

When the Report was finished, his Excellency Mr. Turgeneff gave an account of the Progress and Success of the Bible Societies in other parts of the world, and expatiated particularly on the gigantic operations of the British and Foreign Bible Society. When the Assembly were informed that you had expended, during the twelve years of the existence of your Society, nearly ELEVEN MILLIONS of rubles, they were perfectly struck with astonishment. Let us unite our notes of praise, and bless the Lord together; for it is his doing, and is wonderful in our eyes.

Mr. Henderson gives the following summary view of the Society's exertions during the year:—

You will recollect the very important Resolution passed at the Second Meeting of the Committee of the Russian Bible

Society, purporting, that they should not consider themselves to have attained the object of their Institution, till they had provided with a Bible, every family, and, if possible, every individual, in the Russian Empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaged in publishing, no fewer than FORTY-THREE Editions of the Sacred Scriptures, in SEVENTEEN different languages, forming a grand total of 196,000 copies.

In the course of 1816, the Committee have completed,

<i>Slavonian Bibles</i>	10,000
<i>Ditto New Testaments</i>	10,000
<i>Finnish Bibles</i>	5000
<i>French Bibles</i>	5000
<i>Samogitian New Testaments</i>	5000

And, at present, the printing of the following Editions is either continued, or has been begun, in 1817 :

<i>Slavonian Bibles</i>	20,000
<i>Ditto New Testaments</i>	5000
<i>Armenian Bibles</i>	5000
<i>Ditto New Testaments</i>	3000
<i>Greek Bibles</i>	3000
<i>Ditto New Testaments</i>	5000
<i>Georgian New Testaments</i>	2000
<i>Moldavian Bibles</i>	5000
<i>Ditto New Testaments</i>	5000
<i>German Catholic Ditto</i>	5000
<i>Latonian New Testaments</i>	5000
<i>Dorpatian-Esthanian Ditto</i>	5000
<i>Tartar New Testaments</i>	2000
<i>Gospel of St. Luke, (extra copies)</i>	2000
<i>Psalms</i>	2000
<i>Calmuc Gospel</i>	2000

The number of Bibles and Testaments issued in the course of the year, amounts to 19,431 copies, which is only about 500 copies fewer than were issued in the three former years put together. The Expenditures are nearly in the same proportion. During the three years, 1813, 1814, and 1815, the Expenditure amounted to 297,642 rubles, 47 copecs; in 1816, alone, 227,770 rubles, 73 copecs.

Beside the above, preparations are making for Stereotype Editions of the Scriptures, in five different languages: they are in a course of translation into the Common Russian, Tartar, and Carelian July, 1817.

Languages; and measures are adopting for procuring Translations into Turkish Armenian and Burat Mongolian.

Application has lately been made by the Missionaries at Antrachan for copies of the Sanscrit Scriptures (printed at Serampore) for the use of the Brahmins, and other Indians, resident in that city, who, on examining certain specimens, desired to be furnished with copies. A Letter, written in Hebrew, and signed by six Rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families resident in the Kumak Country, on the western shore of the Caspian. "Here," observes Mr. Henderson, "is a fresh opening for the Hebrew Testament now printing in London."

INDIA.

THE VIDYALAYA, OR HINDOO COLLEGE, OF CALCUTTA.

AMONG the extraordinary events of the present times, which indicate the rapid advance of mankind toward that grand era of Truth and Love, for which Christians sedulously labour and devoutly pray, the Institution of a College at Calcutta, by the Natives themselves, is one of the most singular.

We have received from a Friend the Rules of this College. His own words will prepare the Reader to peruse this document with advantage.

The Institution is remarkable, as being the first which has been formed for English Instruction, PROJECTED, SUPERINTENDED, and SUPPORTED, by the Natives themselves. Surely every serious observer of the conduct of Divine Providence must view this New Institution with amazement. The School is proceeding in its course, silently, but effectually. I am afraid to say all that I feel on the occasion; as my expectations are, perhaps, too sanguine. Let us stand still, and see the salvation of God!

MANAGING COMMITTEE.

Heritable Governors:

Dhee Raj Portal Chund Bhadoori,
Zemindar of Burdwan
Gopce Mohun Thakoor

§ 9

Directors for the current year, 1816-17.

Baboo Gunganarein Doss.
 Baboo Radhamadub Bonerjee.
 Baboo Joykishun Sing.
 Baboo Gopee Mohun Deb.
 Huree Mohun Thakoor.

European Secretary :

Lieutenant F. Irvine.

Native Secretary :

Baboo Buddeenath Mookerjee.

RULES OF THE COLLEGE.

These Rules were approved by the Subscribers, at a Meeting held August 27, 1816.

Tuition.

1. The primary object of this Institution is, the tuition of the sons of respectable Hindoos, in the English and Indian Languages, and in the Literature and Science of Europe and Asia.

2. The admission of Pupils shall be left to the discretion of the Managers of the Institution.

3. The College shall include a School (*Pāthsal*) and an Academy (*Māhā Pāth-sālā*). The former to be established immediately; the latter as soon as may be practicable.

4. In the School shall be taught English and Bengalee Reading, Writing, Grammar, and Arithmetic, by the improved method of instruction. The Persian Language may also be taught in the School, until the Academy be established, as far as shall be found convenient.

5. In the Academy, besides the study of such languages as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other Sciences.

6. The Managers will determine at what age Students shall be admitted to the School and Academy. The English Languages shall not be taught to Boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public Examinations shall be held at stated times, to be fixed by the Managers; and Students, who particularly distinguish themselves, shall receive honorary rewards.

8. Boys who are distinguished in the School for proficiency and good conduct, shall, at the discretion of the Managers, receive further instruction in the Academy, free of charge. If the Funds of the Institution should not be sufficient to defray the expense, benevolent individuals

shall be invited to contribute the amount.

9. When a Student is about to leave either the School or the Academy, a certificate shall be given him, under the signature of the Superintendents; stating the period during which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

Funds and Privileges.

10. There shall be two distinct Funds; to be denominated, the "COLLEGE FUND," and the "EDUCATION FUND;" for which separate subscription-books shall be opened: and all persons who have already subscribed to this Institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

11. The object of the College Fund is, to form a charitable foundation for the advancement of learning, and in aid of the Education Fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the College; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the Institution. In the mean time, until a sufficient sum be raised for erecting a College, the contributions to this fund may be applied, as far as requisite, to the payment of house-rent, and any other current expenditures on account of the College.

12. The amount subscribed to the Education Fund shall be appropriated to the education of pupils, and expense of tuition.

13. All Subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription, or, at the latest, within a month from that time: the payment to be made in cash; or what the Treasurer may consider equivalent to cash.

14. All Subscribers to the College Fund, before the 21st day of May 1817, being the Anniversary of the day on which it was agreed to establish this Institution, shall be considered **FOUNDERS OF THE COLLEGE**; and their names shall be recorded as such, with the amount of their respective contributions. The highest single contributor at the close of the period above mentioned, viz. on the 20th day of May 1817, shall be recorded **CHIEF FOUNDER OF THE COLLEGE**: and all persons contributing separately the sum of 5000 rupees, and upward, shall be classed next, and

distinguished as PRINCIPAL FOUNDERS. Under their subscriptions shall be registered those of the other Subscribers to the College Fund; arranged according to the amount contributed by each individual, and the dates of subscription.

15. Every single contributor of 5000 rupees, and upward, to the College Fund, before the aggregate sum of a lack and a half of sicca-rupees may have been subscribed to that Fund, shall be an Heritable Governor of the College. He shall be entitled, on payment of his subscription, to act in person, or by an appointed Deputy, as a Member of the Committee of Managers. He may leave his office of Heritable Governor, with all its privileges, by a written will or other document, to any of his sons or other individual of his family, whom he may wish to succeed thereto on his demise. Should he fail thus to appoint a successor, his legal heirs shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession, it shall be determined by the Managers.

16. Subscribers to the College Fund, who are not Governors, and whose joint or separate subscriptions to it, (made before a lack and a half of sicca-rupees shall have been contributed to it,) shall collectively amount to 5000 rupees, shall be entitled to elect any one of their number to be a Director of the College. After paying their subscriptions, amounting to 5000 rupees, they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures, and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the College Fund shall also accompany the notification, or be included in it, for the purpose of shewing their title to make the election.

17. The persons so elected, after the regularity of their election has been verified by the Committee of Managers, shall be considered Directors till the 21st day of May next; or on or before which date a similar election and notification to the Secretary shall be made for the ensuing year, and so on successively from year to year. Provided, however, that, on the death of any joint or separate Subscriber, the privilege of election shall be considered extinct with respect to his proportion of a joint subscription, or the amount of any separate subscription made by him and included in the aggregate sum of 5000 rupees, which must consequently be supplied by an additional contribution or

the union of an additional Subscriber, in order to maintain the privilege of electing a Director for the ensuing year.

18. An individual contribution of 5000 rupees, and upward, to the College Fund, made subsequently to the aggregate subscription of a lack and a half of sicca-rupees to that fund, shall not entitle the contributor to become an Heritable Governor: but he shall be a Governor for life; and be entitled, on payment of his subscription, to act in person, or by an appointed deputy, as a Member of the Committee of Managers, during his life.

19. The Managers will determine what shall be the privileges, with regard to the election of Annual Directors, to be enjoyed by the contributors to the College Fund, of further sums of money subscribed after the completion of a lack and a half of sicca-rupees.

20. The subscription to the Education Fund shall be restricted, for the present, to the admission of One Hundred Scholars into the School of the Institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the School and the progress of the Scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

21. A Subscriber of 400 sicca-rupees to the Education Fund shall be entitled to send a Pupil to receive instruction in the School, free of any expense, for the term of four years. The subscription, with a corresponding privilege, may also be made for any shorter period, not being less than one year, at the rate of 120 rupees per annum.

22. If the Pupil, for whose tuition a subscription shall have been made, be found, on examination, qualified to leave the School before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the sum paid by his patron, corresponding with the term unexpired.

23. If a Pupil die before the expiration of the period subscribed for, his patron may, at his option, send another for the unexpired term, or receive back a proportion of his subscription, or have a proportionate credit in making a new subscription.

24. In all calculations of time relative to the Education Fund, the English Calendar shall be observed; and fractional parts of a month shall not be reckoned against the Institution.

25. Any number of contributors to the Education Fund, (not being Governors,) before the completion of One Hundred

Scholarships mentioned in the 20th Article, and the aggregate of whose subscriptions may amount to 5000 rupees, shall have the same privilege of electing an Annual Director as is given by the 16th and 17th Articles to Subscribers of the same amount to the College Fund; except that their privilege, instead of extending to the life of the Subscriber, shall be restricted to the period for which the subscription is made. With this limitation of privilege, they may also unite with Subscribers to the College Fund, in electing Directors.

Government.

26. The Government of the College shall be vested in a Committee of Managers, to consist of Heritable Governors, Governors for Life, and Annual Directors, or their respective Deputies.

27. The Managers shall possess full powers to carry into effect the whole of the Rules now established. They may also pass additional Rules.

28. The Managers shall be Trustees of the Funds, and shall be empowered to issue any requisite instructions to the Treasurer; as well as to pass all accounts of receipts and disbursements, after causing the same to be audited in such manner as may be found most efficient.

29. The Committee of Managers will appoint an European Secretary and Native Assistant Secretary, who shall also be Superintendents of the College, under the direction and controul of the Committee. The appointment and removal of Teachers, and all other Officers, whom it may be necessary to employ in any department of the College, shall be vested in the Managers.

30. The ordinary Meetings of the Managers shall be held on stated days, and as often as may be found necessary. When extraordinary Meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three Members shall be required to constitute a Meeting on common occasions; and when a new Rule, or the abolition of an existing Rule, is to be considered, notice shall be given to all the Members, or their Deputies, in or near Calcutta, that a full attendance of the Committee may be obtained.

31. All questions shall be determined by a majority of voices of those present.

32. Any Member of the Committee, who, from not residing in Calcutta or its vicinity, or from any other cause, may be unable to attend its Meetings in person, may, by a Letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs, to act as his Deputy; and such person, if approved by the Committee, shall be entitled to attend its Meetings, and vote on all questions before it, in like manner as the Member represented by him.

33. The Managers may delegate to one, two, or more of their number, any particular duty which can be more conveniently performed by such delegation; and are empowered to direct and execute all matters of details, not specially provided for by the Rules now established, in such manner as they may judge best for the Institution entrusted to them.

34. There shall be an Annual General Meeting of the Subscribers, at which a Report shall be made to them of the state of the funds and progress of the Institution.

Miscellanies.

JUGGERNAUT.

WE here present our Readers with several plates, relative to the worship of the Idol Juggernaut. There are different figures of this Idol, and his Cars are of various shapes, according to the fancies and notions of the wretched people who worship him.

The upper figure on the first plate, represents Juggernaut dressed in such clothes as the Brahmins think will set him off to the admiration of the people: this figure was taken from a drawing lent to us by

the Rev. Dr. Ryland, of Bristol; which drawing was made by a Native Artist, for the illustration of Mr. Ward's History of the Hindoos, in 4 vols. 4to.

The three figures beneath this, on the same plate, are taken from the eighth volume of the Asiatic Researches; and represent another form of Juggernaut, with his brother Boloram and their sister Shubdra, before they are clothed.

The Car, on the second plate, is copied from another drawing, lent to us by Dr. Ryland. The horses

which are fixed to the Car, with the driver and the little figures, are all made of wood.

The Procession, on the third plate, is composed in part from the same drawing, and in part from a plate in the Travels of an author of reputation, M. Sonnerat. One poor wretch has just been crushed by the wheels, and the infatuated people are throwing cowries on his body: another victim is in the act of meeting his death. The Idol is so placed as to be seen by those who draw the Car. In the front are people selling refreshments, little images, &c.

The figures of Juggernaut and of his Car, taken from the drawings lent by Dr. Ryland, probably represent things as they appear in the worship of the Idol, near to the residence of the Baptist Missionaries at Serampore. Those same objects differ in some respects at the great temple of Orissa; the grand scene of this abominable idolatry; and have other varieties, as we have already intimated, in other parts of India.

In our Number for February, 1816, we gave some account of the worship paid to this Idol: both at his temple in Orissa, called Juggernaut; and also at Muchesha, near Serampore.

We shall now give the affecting communication on this subject, by Dr. Claudius Buchanan*, on a visit made by him to the Temple of Juggernaut, in Orissa.

From a town called Buddruck, in the province of Orissa, Dr. Buchanan writes, under date of May 30, 1806—

We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have con-

versed, say that they have been two months on their march; travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river near the Pilgrims' Caravanserai at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking TAMENESS. The obscene animals will not leave the body, sometimes, till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.

On the 12th of June, when in sight of the high tower of Juggernaut's Temple, his words are—

Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the Temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted, to prevent their entering the town, until they have paid the pilgrim's tax.—I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the LENGTH OF HIS BODY, as a penance of merit to please the god.

The same day, Dr. Buchanan reached the outer gate of the Temple, and thus describes the scene which occurred there:—

A disaster has just occurred. As I approached the gate, the pilgrims crowded from all quarters around me; and shouted, as they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind,

* See his *Christian Researches*.

with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence; that they were poor; that they could not pay the tax: but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyasse (or holy man) who had travelled some days by the side of my horse, came up and said, "Sir, you are in danger: the people are going to rush through the gate, when it is opened for you." I immediately dismounted, and endeavoured to escape to one side; but it was too late. The mob was now in motion, and, with a tumultuous shout, pressed violently toward the gate. The guard within, seeing my danger, opened it; and the multitude, rushing through, carried me forward, in the torrent, a considerable space; so that I was literally borne into Juggernaut by the Hindoos themselves.

A distressing scene followed. As the number and strength of the mob increased, the narrow way was choked up by the mass of people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side-posts of the gate, which was of wood, gave way, and fell to the ground; and perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendent of the Temple, who repaired to the spot, and sent an additional guard to the inner gate, lest the people should force that also: for there is an outer and an inner gate to the town of Juggernaut; but both of them are slightly constructed. Mr. Hunter told me, that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added, that sometimes a body of pilgrims (consisting chiefly of women and children and old men), trusting to the physical weight of their mass, will make what he called a CHARGE on the armed guards, and overwhelm them; the guards not being willing, in such circumstances, to oppose their bayonets.

On the 14th of June, from Juggernaut, he writes—

I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this Valley of Death: it

may be truly compared with the *Valley of Hinnom*. The Idol, called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

Two other idols accompany Juggernaut, namely Boloraim and Shubudra, his brother and sister; for there are THREE Deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.

This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the "horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.

I have also visited the sand-plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called, by the English, the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen*.

The grand Hindoo Festival of the Rutt Jatra takes place on the 18th instant, when the Idol is brought forth to the people.

I reside, during my stay here, at the house of James Hunter, Esq. the Company's Collector of the tax on pilgrims, and Superintendent of the Temple, formerly a student in the College of Fort-William; by whom I am hospitably entertained, and also by Captain Patton and Lieutenant Woodcock, commanding the military force. Mr. Hunter distinguished himself at the College, by his proficiency in the Oriental Language. He is a gentleman of polished manners, and of classical taste. The agreeable society of these gentlemen is very refreshing

* The vultures generally find out the prey first: and begin with the intestines; for the flesh of the body is too firm for their beaks, immediately after death. But the dogs soon receive notice of the circumstance, generally from seeing the Hurries, or corpse-carriers, returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which are sometimes seen about a carcass; the dog, the jackal, the vulture, and the Hurgela or Adjutant, called, by Pennant, the Gigantic Crane.

to my spirits, in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut. They said they were now so accustomed to them, that they thought little of them. They had almost forgot their first impressions. Their houses are on the sea-shore, about a mile or more from the Temple. They cannot live nearer, on account of the offensive effluvia of the town; for, independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims, many of whom die in the streets, of want or of disease; while the devotees, with clotted hair and painted flesh, are seen practising their various austerities and modes of self-torture. Persons of both sexes, with little regard to concealment, sit down on the sands close to the town, in public view; and the SACRED BULLS walk about among them, and eat the ORDURE†.

The vicinity of Juggernaut to the sea probably prevents the contagion which otherwise would be produced by the putrefactions of the place.—There is scarcely any verdure to refresh the sight near Juggernaut, the temple and town being nearly encompassed by hills of SAND, which has been cast up, in the lapse of ages, by the surge of the ocean. All is bare and desolate to the eye; and in the ear there is the never-intermitting sound of the roaring sea.

June 18.—Dr. Buchanan says—

I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the Idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance: all eyes were turned towards the place; and, behold, a GROVE advancing! A body of men, having green

branches, or palms, in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again sent forth a voice *like the sound of a great thunder*. But the voices I now heard, were not those of melody or of joyful acclamation, for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of HISSING applause.—I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of WHISTLING, with the lips circular, and the tongue vibrating; as if a serpent would speak by their organs, uttering human sounds.

The throne of the Idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the Idol, surrounding his throne. The Idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two Idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

I went on in the procession, close by the tower of Moloch, which, as it was drawn with difficulty, "grated, on its many wheels, harsh thunder." After a few minutes, it stopped; and now the worship of the God began.—A high priest mounted the car in front of the Idol, and pronounced his obscene stanzas in the ears of the people; who responded, at intervals, in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song."—The car moved on a little way, and then stopped.

† This singular fact was pointed out to me by the gentlemen here. There is no vegetation for the sacred Bulls on the sand-plains. They are fed generally with vegetables from the hands of the pilgrims.

‡ See Milton's *Pandemonium*, Book X.

A disgusting and wicked scene followed, which made Dr. Buchanan say:—

I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle. I felt like a guilty person on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood.

After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the Idol. He laid himself down in the road, before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the God. He is said to SMILE, when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried by the Hurries to the Golgotha, where I have just been viewing his remains.

On the 20th of June, at Juggernaut, Dr. Buchanan adds:—

The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning, as I passed the Place of Skulls, nothing remained of her but her bones.

And this, thought I, is the worship of the Brahmins of Hindoostan! and their worship, in its sublimest degree! What then shall we think of their private manners, and their moral principles? For it is equally true of India, as of Europe—if you would know the state of the people, look at the state of the temple.

I was surprised to see the Brahmins, with their heads uncovered, in the open plain, falling down, in the midst of the SOODERS, before "the horrid shape," and mingling so complacently with "that polluted caste." But this proved what I had before heard, that so great a god is this, that the dignity of high caste disappears before him! This great king

recognises no distinction of rank among his subjects. All men are equal in his presence.

From Juggernaut, on the next day, June 21st, he closes his account of the diabolical scene:—

The idolatrous processions continue for some days longer; but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended.

I beheld another distressing scene this morning, at the Place of Skulls:—a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, "they had no home, but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom!

As to the number of worshippers assembled here at this time, no accurate calculation can be made. The Natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell," said he, "how many grains there are in a handful of sand?"

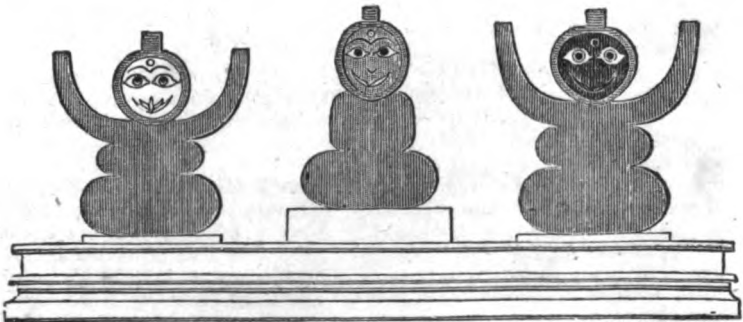
After leaving Juggernaut, Dr. Buchanan sat down on the banks of the Chilka Lake, and, on the 24th of June, wrote:—

I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the Heathen World, I cherished in my thoughts the design of some Christian Institution, which, being fostered by Britain, my Christian Country, might gradually undermine this baleful idolatry, and put out the memory of it for ever.

A FIGURE OF JUGGERNAUT, clothed.



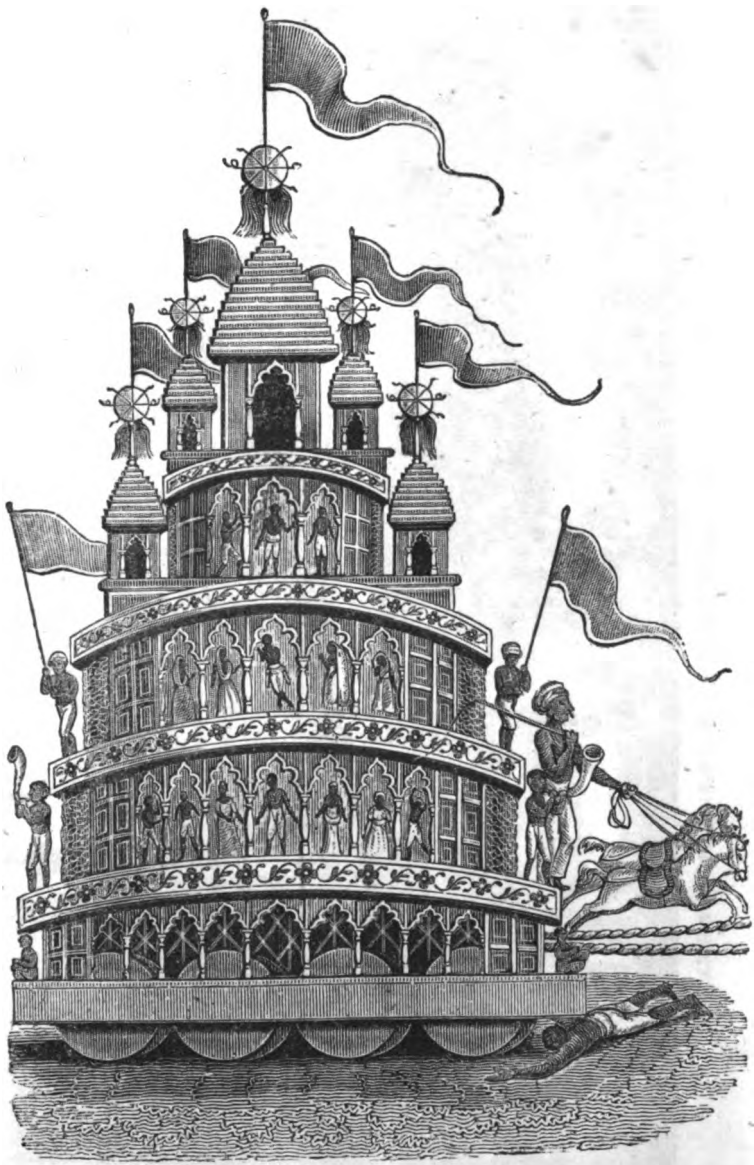
FIGURES of JUGGERNAUT and his BROTHER and SISTER, unclothed.



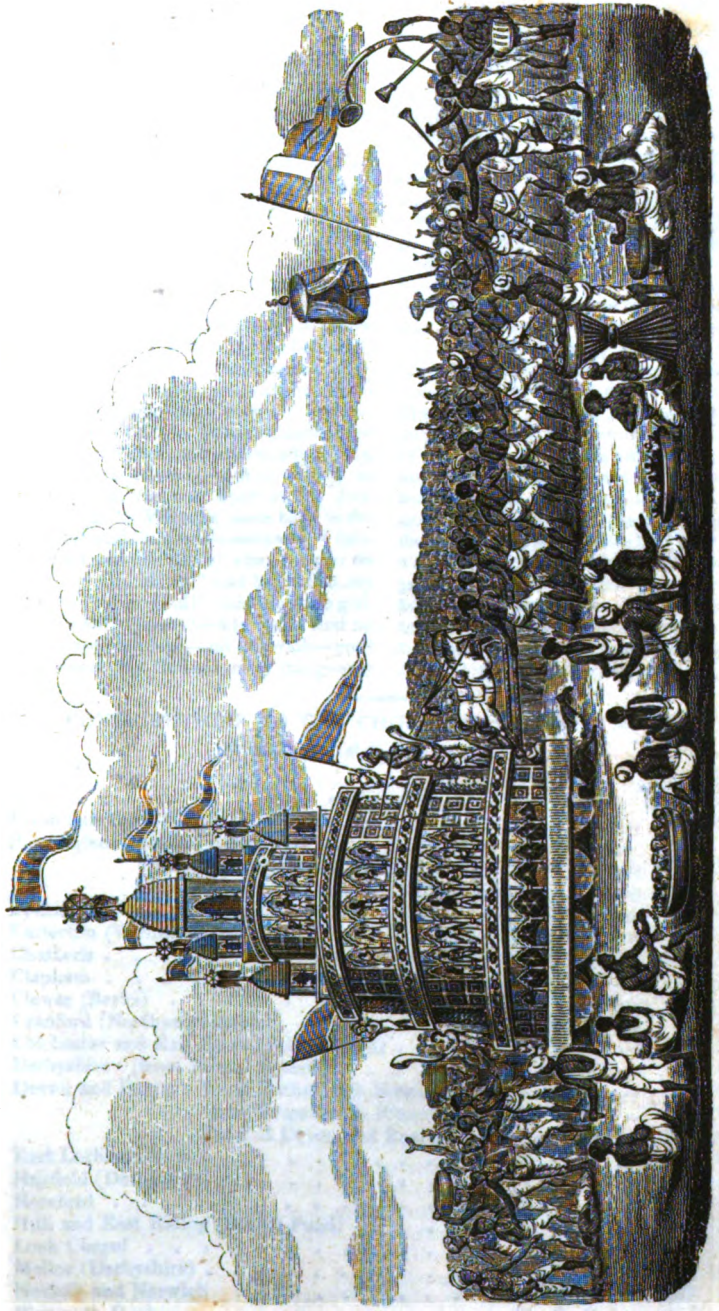
*BOLORAM,
Brother of Juggernaut.*

*SHUBUDRA,
Sister of Juggernaut.*

JUGGERNAUT.



CAR OF JUGGERNAUT.



PROCESSION OF JUGGERNAUT, AT THE GRAND HINDOO FESTIVAL OF THE RUTT JATTRA.

AN IDOLATER CONVERTED BY MEANS OF A LITTLE GIRL.

At the Thirteenth Anniversary of the British and Foreign Bible Society, held on the 7th of May, W. T. Money, Esq. M. P. lately returned from India, reported to the Meeting the following circumstances, which occurred under his own eye.

Between two and three years ago, I went from Bombay into the Mahratta Country, for the health of my family. We encamped in the bosom of a beautiful grove, at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with a Native Servant who waited on her, they came near to an old and ruinous Hindoo Temple. The man, leaving the child, stepped aside, and paid his adorations, or "made his salaam," as they call it, to a Stone Idol, that was fixed at the door of the Temple. When he came back to the child, she said, in her innocent way, "Saamy, (that was his name) what for you do that?" "Oh, Missy," said he, "that my God." "Your God!" said the little girl, "your God! Saamy!—why your God no can see—no can hear—no can walk—your God stone! My God see every thing—my

God make you—make me—make every thing." We remained (added Mr. Money) at this sequestered place for four months; and the scene which I have described was frequently repeated. Saamy never failed to worship at the Temple; and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, "What will poor Saamy do, when Missy go to England?—Saamy no father, no mother." She instantly replied, "Oh, Saamy, if you love my God, he will be your father and mother too." The old man, with tears in his eyes, promised to love her God. "Then," said she, "you must learn my prayers:" and she taught him the Lord's Prayer, the Creed, and her Morning and Evening Hymns: and one morning, when we were met for Family Worship, Saamy, of his own accord, quite unexpected, came into the room, took his turban off his head, laid it on the floor, and, kneeling down, repeated after me the Lord's Prayer. From that time there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible; and, in a little time, he accomplished the task, and began to live as a consistent Christian.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21st to July 21st, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Aston Sandford (Bucks)	12	8	0	276	16	4
Birmingham: Ladies' Association	35	7	8	1650	17	9
Collect ^d at Sutton Coldfield	90	14	0			
Colehill Branch	4	6	7			
Byfield (Northamptonshire)	8	17	0	51	9	1
Casterton (Westmoreland)	4	9	0	11	1	1
Chatteris	8	0	0	193	0	5
Clapham	30	13	4	580	13	9
Clewer (Berks)	7	0	0	181	11	0
Cranford (Northamptonshire)	9	17	3	54	1	8
Colchester and East Essex (School Fund)	50	0	0	682	7	2
Derbyshire: (from Bonsal Branch)	6	1	0	658	6	11
Devon and Exeter: From Hatherleigh Branch	9	13	0	90	10	9
From Teignmouth Branch	40	0	0	61	12	0
Total of Devon and Exeter				307	6	9
East Lothian (N. B.)	5	5	0	5	5	0
Hayfield (Derbyshire)	11	15	5	53	4	6
Hereford	26	17	9	294	3	9
Hull and East Riding (School Fund)	5	0	0	1957	19	1
Lock Chapel	8	2	4	700	11	4
Mellor (Derbyshire)	3	7	0	4	18	0
Norfolk and Norwich	140	0	0	3227	2	0
Plymouth Dock	40	0	0	413	1	11
Portsea (St. John's)	21	10	6	493	0	4
Queen Square Chapel	20	10	0	375	18	1
Serlby (Nottinghamshire)	24	19	6	135	3	3
Stafford	38	0	0	136	3	7
Stoke-upon-Trent	23	1	0	173	2	2

312 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>L. s. d.</i>	<i>L. s. d.</i>
St. Antholin's	9 2 10	148 12 0
Tamworth . (Collections: by Rev. L. Richmond and Rev. E. Bickersteth)	66 13 11	543 19 8
Tunstall and Whittington (Lancashire)	14 10 0	26 12 2
Worcester	2 2 0	153 12 8
Yeovil	33 12 3	90 8 9

COLLECTIONS.

By Mrs. Dancer, Burton-upon-Trent	5 0 0	25 4 0
By Mrs. Elston, Red-Lion Place, Giltapur Street	0 14 0	8 12 0
By Mr. E. Elwell, jun. Hammersmith	1 10 4	4 9 0
By Rev. John Matthew Glubb, St. Ive, Cornwall	2 9 6	3 9 6
By Miss Pierpoint, Cornhill	5 0 0	10 0 0
By Miss Lucy Pope, Great Staughton	4 4 0	7 18 0
By Mrs. William Samler	3 8 0	8 4 0
By Mrs. Severne	4 0 0	8 1 0
By Mrs. Smith, Little Moorfields	2 8 3	129 15 5
By Mr. Isaac Smith, jun. and Family	3 2 8	11 17 8
By Miss F. Simons, Paul's Cray	3 0 0	16 12 0
By Rev. W. T. Staines, Rochester	2 10 0	21 6 0
By Miss Christiana Gorham, from St. Neots	3 3 0	5 11 2
By Rev. F. Thurland, Oxford	5 14 6	37 16 6
By the Hon. Mrs. Childers, Cantley	7 16 0	30 6 0
By Mr. Tomlinson, Leadenhall Market	2 1 10	20 13 10

BENEFACTIONS.

Anonymous: "For Mercies received"	20 0 0
Dewar, D. B. Esq. Lower Grosvenor Street	50 0 0
Friend (per Messrs. Hoare and Co.)	10 0 0
Hoare, Henry, Esq. Mitcham, Surrey	59 10 0
Kilvington, Dr. Ripon, by Rev. Basil Woodd, M.A.	200 0 0
O'Brien, Right Hon. Lord Edward, Clifton	10 10 0
Sheppard, Thomas, Esq. Wotton Underedge, Gloucestershire	9 0 0

CONGREGATIONAL COLLECTIONS.

Alrewas: By Rev. E. Bickersteth (Rev. S. Stanwix, Curate)	8 1 2
Astbury, Cheshire: at St. Thomas's Chapel, by Rev. Legh Richmond, M.A. (Rev. G. Robinson, Minister)	8 10 8
Atherstone: By Rev. Legh Richmond, M.A. (Rev. B. Ritchings, Vicar) 21 19 1	
Cheadle: By . . Ditto (Rev. D. Pritchett, M.A. Rector) 18 11 0	
Coleshill: By . . Ditto (Rev. J. Hutton, Curate)	13 6 1
Curdworth: By Rev. E. Bickersteth (Rev. E. Palmer, Curate)	24 9 0
Kingsbury: By Rev. L. Richmond, M.A. (Rev. W. Palmer, Curate)	22 10 4
Measham: By . . Ditto (Rev. J. H. Malpas, Perp. Curate) 26 17 5	
Middleton: By . . Ditto (Rev. H. R. Woolley, Perp. Curate) 14 4 1	
Newcastle-under-Line: By Ditto, (Rev. Clement Leigh, Rector), Sunday, June 22	38 0 0
Ditto: . . By Rev. E. Bickersteth . (Ditto) . Wednesday, June 25,	15 8 6
Sherborne: By Rev. Josiah Pratt; B. D. (June 26, 1816)	27 9 6
Tichmarsh (Northamptonshire): By Rev. Legh Richmond, M.A. (Hon. and Rev. Lyttleton Powys, M. A. Rector)	29 1 6

SCHOOL FUND.

By Mrs. Cottrill, Bevers, Worcestershire: for <i>Susannah Cottrill</i> (3d year)	5 0 0
By Dorcas Society, Newbury: for <i>Dorcas Newbury</i> , (3d year)	5 0 0
By William Haydon, Esq. Guildford: for <i>Samuel Haydon</i> , (1st year)	5 0 0
By Hull and East-Riding Association: for <i>Louisa Grainger</i> , (2d year)	5 0 0
By Latchford Sunday-School Teachers and Children: for <i>Richard Wager Alls</i> , (1st year)	5 0 0
By Miss Vyse: for <i>Samuel Cadogan</i> , (3d year)	5 0 0
By Colchester and East-Essex Association: from Mrs. Hume: for <i>Anne Sophia Hume</i> and <i>Joseph Adolphus Hume</i> , (for five years)	50 0 0
By Mrs. Molyneux and Friends, Liverpool: for <i>Edward Vaughan Jones</i> , (1st year)	5 0 0

SHIP FUND.

By Clifton Association	30 0 0
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Missionary Register.

AUGUST, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 271.)

FOURTH YEAR OF HIS MISSIONARY LABOURS;

Being the 29th of his age—from April 1746, to April 1747.

BRAINERD WAS now hastening to the close of his labours, and rapidly maturing for his crown. On the 20th of April, he entered into the 29th year of his age, and the last complete year of his Ministry. His Public Journal was continued but for about two months of this year; his last record in it being made on the 19th of June. From that time he grew gradually more infirm, and was occasionally wholly disabled from public duty. His Private Journal was regularly continued till Sept. 20th of this year; after which it was greatly interrupted by the rapid progress of his disease.

About this time, a great clamour was raised against the Indians, in various parts of the country; and insinuations propagated against Brainerd, that he was training them up to become formidable and injurious to others. Many persons wished to have them banished entirely from those parts; and some threatened loudly, in order to deter the Indians from settling on the best and most convenient tracts of their own lands; pretending a claim to these lands themselves, though never purchased of the Indians.

Brainerd watched, as we have already seen, with parental anxiety, over the temporal comfort, as well

August, 1817.

as spiritual growth of his Indians. With a view to both these objects, he set apart a day for solemn fasting and prayer.

We extract his own account of his design, and of the manner in which this day was observed.

April 25, 1746.—Having of late apprehended that a number of persons in my congregation were proper subjects of the ordinance of the Lord's Supper, and that it might be reasonable speedily to administer it to them; and having taken advice of some of the Reverend Correspondents in this solemn affair; and, accordingly, having proposed and appointed the next Lord's Day, with leave of Divine Providence, for the administration of this ordinance, this day, as preparatory thereto, was set apart for solemn fasting and prayer, to implore the blessing of God on our design of renewing our covenant with Him and with one another, to walk together in the fear of God, in love and Christian Fellowship; and to intreat that His divine presence might be with us in our designed approach to His table; as well as to humble ourselves before God, on account of the apparent withdrawal (at least in a measure) of that blessed influence that has been so prevalent upon persons of all ages among us; as also on account of the rising appearance of carelessness, vanity, and vice among some, who, some time since, appeared to be touched and affected with divine truths, and brought to some sensibility of their miserable and perishing state by nature: and that we might also importunately pray for the peaceable settlement of the Indians together in a body, that they might be a commodious congregation for the worship of God; and that God would blast and defeat all the attempts that were or might be made against that pious design.

The solemnity was observed and se-

riously attended, not only by those who proposed to communicate at the Lord's Table, but by the whole congregation.

In the former part of the day, I endeavoured to open to my people the nature and design of a Fast, as I had attempted more briefly to do before, and to instruct them in the duties of such a solemnity. In the afternoon, I insisted on the special reasons there were for our engaging in these solemn exercises at this time; both in regard of the need we stood in of divine assistance, in order to a due preparation for that sacred ordinance which we were some of us proposing, with leave of Divine Providence, speedily to attend on; and also in respect to the manifest decline of God's Work here, as to the effectual conviction and conversion of sinners; there having been few of late deeply awakened out of a state of security.

The worship of God was attended with great solemnity and reverence, with much tenderness and many tears, by those who appeared to be truly religious; and there was some appearance of divine power on those who had been awakened some time before, and who were still under concern.

After repeated prayer, and attendance on the Word of God, I proposed to the religious people, with as much brevity and plainness as I could, the substance of the doctrine of the Christian Faith, as I had formerly done, previous to their baptism; and had their renewed cheerful assent to it. I then led them to a solemn renewal of their baptismal covenant, wherein they had explicitly and publicly given up themselves to God, the Father, Son, and Holy Ghost, avouching Him to be their God; and at the same time renouncing their heathenish vanities, their idolatrous and superstitious practices, and solemnly engaging to take the Word of God, so far as it was, or might be, made known to them, for the rule of their lives, promising to walk together in love, to watch over themselves and one another, to lead lives of seriousness and devotion, and to discharge the relative duties incumbent on them.

This transaction was attended with much seriousness; and, at the same time, with the utmost readiness, freedom, and cheerfulness: and a religious union and harmony of souls seemed to crown the whole solemnity. I could not but think, in the evening, that there had been manifest tokens of the Divine Presence with us in all the services of the day; though it was also manifest, that there was not that concern among Christless Souls that has often appeared here.

On the following Sunday, he administered the Lord's Supper to twenty-three Indians; the number of men and women being nearly equal. Five or six others, who would have communicated with them, were absent at the Forks of the Delaware.

Having rested (he says) some time after the administration of the sacrament, being exceedingly tired with the necessary proximity of the work, I walked from house to house; and conversed particularly with most of the communicants; and found that they had been almost universally refreshed at the Lord's Table, *as with new wine*. And never did I see such an appearance of Christian Love among any people in all my life. It was so remarkable, that one might well have cried, with an agreeable surprise, "Behold, how they love one another!" I think there could be no greater tokens of mutual affection among the people of God in the early days of Christianity, than what now appeared here. The sight was so desirable, and so well becoming the Gospel, that nothing less could be said of it, than that it was *the doing of the Lord*, the genuine operations of Him who is *Love!*

Having discoursed in the morning on Titus ii. 4. he resumed the subject in the evening, and insisted on the immediate end and design of Christ's death—*That he might redeem his people from all iniquity, &c.*

This appeared (he says) to be a season of divine power among us. The religious people were much refreshed, and seemed remarkably tender and affectionate, full of love, joy, peace, and desires of being completely *redeemed from all iniquity*; so that some of them afterwards told me, they "had never felt the like before." Convictions also appeared to be revived, in many instances; and divers persons were awakened, whom I had never observed under any religious impressions before.

Such was the influence that attended our assembly; and so unspeakably desirable the frame of mind that many enjoyed in the divine service, that it seemed almost grievous to conclude the public worship: and the congregation, when dismissed, although it was then almost dark, appeared lothe to leave the place and employments that had been rendered so dear to them by the benefits enjoyed.

I have abundant reason to think, that those who came to the Lord's Table had a good degree of doctrinal knowledge of the nature and design of the ordinance. And this competency of doctrinal knowledge, together with their grave and decent attendance on the ordinance, their affectionate melting under it, and the Christian frame of mind which they discovered consequent upon it, gave me great satisfaction respecting my administration of it to them.

What a sweet and blessed season was this! God himself, I am persuaded, was in the midst of his people, attending His own ordinances. And I doubt not but many, in the conclusion of the day, could say with their whole hearts, "Verily, a day thus spent in God's House, is better than a thousand elsewhere." There seemed to be but one heart among the pious people. The sweet union, harmony, and endearing love and tenderness subsisting among them, was, I thought, the most lively emblem of the heavenly world that I had ever seen.

The next day, he concluded this sacramental solemnity by a Discourse on John xiv. 15.

Observing the assembly in general affected, I thought it proper (he writes) to improve this advantageous season, in order to promote the blessed reformation begun among them, and to engage those that appear serious and religious, to persevere therein: and accordingly proposed to them, that they should renewedly enter into covenant before God, that they would watch over themselves and one another, lest they should dishonour the name of Christ by falling into sinful and unbecoming practices; and, especially, that they would watch against the sin of drunkenness (the sin that easily besets them), and the temptations leading thereto, as well as the appearance of evil in that respect. They cheerfully complied with the proposal, and explicitly joined in that covenant: whereupon I proceeded, in the most solemn manner I was capable of, to call God to witness respecting their sacred engagement; and reminded them of the greatness of the guilt which they would contract to themselves in the violation of it; as well as observed to them, that God would be a terrible witness against those who should presume to do so, in the great and notable day of the Lord.

It was a season of amazing solemnity; and a divine awe appeared upon the face of the whole assembly, in this transaction!

Affectionate sobs, sighs, and tears, were now frequent in the audience: and I doubt not but that many silent cries were sent up to the fountain of grace, for supplies of grace sufficient for the fulfilment of these solemn engagements.

The Indians were now removed to the lands which they had been preparing. (See the Number for July, pp. 270, 271.) This place was called Cranberry. Brainerd followed them; and preached there, for the first time, on the 4th of May. Till a home could be prepared for him in the midst of his people, he took up his abode with an English Family at some distance. It was several months before his house at Cranberry—the fourth which he built among the Indians—was ready for him; but, in the mean time, he was assiduous, so far as his declining health allowed, in visiting them; not only for their direct spiritual improvement, but because he daily discovered, more and more, of what importance it was likely to be to their religious interests, that they should become laborious and industrious, skilled in husbandry, and able to raise, in a good measure, the necessaries and comforts of life within themselves, as their present method of living greatly exposed them to temptations of various kinds.

On the 9th of May, Brainerd baptized the aged Powaw, or Conjuror, mentioned at p. 137 of the Number for April. Of this man, who appears to have been a remarkable instance of Divine Grace, he gives the following account:—

He lived near, and sometimes attended my Meeting on the Forks of the Delaware, for more than a year; but was, like many others of them, extremely attached to strong drink, and seemed to be no ways reformed by the means which I used with them for their instruction and conversion. In this time he likewise murdered a likely young Indian; which threw him into some kind of horror or desperation, so that he kept at a distance from me, and refused to hear me preach for several

months together, till I had an opportunity of conversing freely with him, and giving him encouragement, that his sin might be forgiven for Christ's sake: after which, he again attended my Meeting, at some times.

But that which was the worst of all his conduct, was his conjuration. He was one of them who are sometimes called Powaws among the Indians: and, notwithstanding his frequent attendance on my preaching, he still followed his old charms and juggling tricks; *giving out that himself was some great one; and to him they gave heed*, supposing him to be possessed of a great power: so that when I have instructed them respecting the miracles wrought by Christ, in healing the sick, &c. and mentioned them as evidences of his divine mission and the truth of his doctrines, they have quickly observed the wonders of that kind which this man had performed by his magic charms: whence they had a high opinion of him and his superstitious notions, which seemed to be a fatal obstruction to some of them, in regard of their receiving the Gospel. And I have often thought, it would be a great favour to the design of gospelizing the Indians, if God would take that wretch out of the world; for I had scarce any hope of his ever coming to good. But God, whose thoughts are not as man's thoughts, has been pleased to take a much more desirable method with him—a method agreeable to His own merciful nature, and, I trust, advantageous to His own interest among the Indians, as well as effectual to the salvation of the poor soul;—and to Him be the glory of it!

The first genuine concern for his soul that ever appeared in him, was excited by seeing my Interpreter and his wife baptized at the Forks of the Delaware, July 21, 1745; which so prevailed on him, that, with the invitation of an Indian, who was a friend to Christianity, he followed me down to Crossweksung, in the beginning of August, in order to hear me preach; and there continued for several weeks, in the season of the most remarkable and powerful awakening among the Indians; at which time he was more effectually awakened, and brought under great concern for his soul: and then, he says, on his "feeling the Word of God in his heart," as he expressed it, his spirit of conjuration left him entirely; and that he has had no more of that nature since, than any other man living: and declares, that he does not now so much as know how he used to charm and conjure; and that he could not do any thing of that nature, if he was never so desirous of it.

He continued under convictions of his sinful and perishing state, and a considerable degree of concern for his soul, all the Fall and former part of the Winter past: but was not so deeply exercised till some time in January; and then the Word of God took such hold on him, that he was brought into great distress, and knew not what to do, nor where to turn himself. When he used to hear me preach from time to time, in the fall of the year, he told me, that my preaching pricked his heart, and made him very uneasy; but did not bring him to so great distress, because he still hoped he could do something for his own relief: but now, he said, I drove him up into "such a sharp corner," that he had no way to turn, and could not avoid being in distress.

He continued constantly under the heavy burden and pressure of a wounded spirit, till at length he was brought into acute anguish and utmost agony of soul, which continued for a night, and part of the next day.

After this, he was brought to the utmost calmness and composure of mind, his trembling and heavy burden were removed, and he appeared perfectly sedate; although he had, to his apprehensions, scarce any hope of salvation.

I observed him to appear remarkably composed, and thereupon asked him how he did. He replied, "It is done! it is done! it is all done now!"—I asked him what he meant. He answered, "I can never do any more to save myself. It is all done for ever. I can do no more."—I queried with him, whether he could not do a little more, rather than go to hell. He replied, "My heart is dead. I can never help myself."—I asked him, what he thought would become of him, then. He answered, "I must go to hell."—I asked him, if he thought it was right, that God should send him to hell. He replied, "Oh, it is right. The devil has been in me ever since I was born."—I asked him, if he felt this when he was in such great distress the evening before. He answered, "No, I did not then think it was right. I thought God would send me to hell, and that I was then dropping into it; but my heart quarrelled with God, and would not say it was right he should send me there. But now I know it is right; for I have always served the devil, and my heart has no goodness in it now, but is as bad as ever it was."—I thought I had scarce ever seen any person more effectually brought off from a dependence on his own contrivances

and endeavours for salvation; or more apparently to lie at the foot of sovereign mercy, than this man now did, under these views of things.

In this frame of mind he continued for several days, passing sentence of condemnation on himself, and constantly owning that he expected this would be his portion, for the greatness of his sins. And yet it was plain that he had a secret hope of mercy, though imperceptible to himself, which kept him not only from despair, but from any very pressing distress; so that, instead of being sad and dejected, his very countenance appeared pleasant and agreeable.

While he was in this frame, he sundry times asked me when I would preach again, and seemed desirous to hear the Word of God every day. I asked, Why he wanted to hear me preach, seeing "his heart was dead, and all was done;" that "he could never help himself, and expected that he must go to hell."—He replied, "I love to hear you speak about Christ, for all." I added, "But what good will that do you, if you must go to hell at last?" (using now his own language with him; having before, from time to time, laboured in the best manner I could, to represent to him the excellency of Christ, his all-sufficiency and willingness to save lost sinners, and persons just in his case; although to no purpose, as to yielding him any special comfort)—He answered, "I would have others come to Christ, if I must go to hell myself."

It was remarkable, in this season, that he seemed to have a great love to the people of God; and nothing affected him so much as the thoughts of being separated from them. This seemed to be a very dreadful part of the hell to which he thought himself doomed. It was likewise remarkable, that, in this season, he was most diligent in the use of all means for his soul's salvation; although he had the clearest view of the insufficiency of means to afford him help; and would frequently say that all he did signified nothing at all, and yet was never more constant in attending secret and family prayer daily, and surprisingly diligent and attentive in hearing the Word of God: so that he neither despaired of mercy, nor yet presumed to hope upon his own doings; but used means, because appointed of God in order to salvation, and because he would wait on God in his own way.

After he had continued in this frame of mind more than a week, while I was discoursing publickly, he seemed to have a

lively view of the excellency of Christ, and the way of salvation by Him, which melted him into tears, and filled him with admiration, comfort, satisfaction, and praise to God: since which he has appeared to be an humble, devout, and affectionate Christian; serious and exemplary in his conversation and behaviour; frequently complaining of his barrenness, his want of spiritual warmth, life, and activity, and yet frequently favoured with quickening and refreshing influences: and, in all respects, so far as I am capable to judge, he bears the marks and characters of one *created anew in Christ Jesus unto good works.*

His zeal for the cause of God was pleasing to me, when he was with me at the Forks of the Delaware in February last. There being an old Indian at the place where I preached, who threatened to bewitch me and my religious people who accompanied me thither, this man presently challenged him to do his worst; telling him, that himself had been as great a conjurer as he; and that notwithstanding, as soon as he felt that word in his heart which these people loved (meaning the Word of God), his power of conjuring immediately left him: "And so it would you," said he, "if you did but once feel it in your heart: and you have no power to hurt them, nor so much as to touch one of them."

So that I may conclude my account of him by observing, in allusion to what was said of St. Paul, that he now zealously defends and practically preaches the faith which he once destroyed, or at least was instrumental of obstructing. May God have the glory of the amazing change which He has wrought in him!

On occasion of baptizing the aged woman mentioned in the Number for July, p. 267, who appeared to have had strong impressions on her imagination, he states the following striking circumstances:—

She gave me a very rational and satisfactory account of the remarkable change which she experienced some months after the beginning of her concern, and which appeared to be the genuine operations of the Divine Spirit, so far as I am capable of judging. And although she was become so childish, through old age, that I could do nothing in the way of questioning her, nor scarce make her understand any question that I asked her; yet, when

I let her alone to go on with her own story, she could give a very distinct and particular relation of the many various exercises of her soul—so deep were the impressions left on her mind. I have great reason to hope that she is born anew in her old age; being, I presume, upward of fourscore.

Being invited by a neighbouring Minister to assist in the administration of the Lord's Supper, accompanied by his communicants, most of them attended him.

Some of the by-standers (he remarks) were affected with seeing these, who had been *aliens from the commonwealth of Israel, and strangers to the covenant of promise*, who of all men had lived *without God and without hope in the world*, now brought near to God as his professing people, and sealing covenant with him by a solemn and devout attendance on this sacred ordinance: and as numbers of God's People were refreshed with this sight, and thereby excited to bless Him for the enlargement of his kingdom in the world, so some others, I was told, were awakened by it, apprehending the danger they were in, of being themselves finally cast out, while they saw others, *from the east and the west*, preparing, and hopefully prepared in some good measure, *to sit down in the kingdom of God*.

A few extracts from his Journal will shew the course by which he was brought into a growing deadness to himself and the world, and rapidly preparing for that last message which he was so soon to hear.

May 11, 1746—Assisted in the administration of the Lord's Supper; but enjoyed little enlargement: was grieved and sunk with some things that I thought undesirable. In the afternoon went to the house of God, weak and sick in soul, as well as feeble in body; and longed that the people might be edified with divine truths, and that an honest fervent testimony might be borne for God; but knew not how it was possible for me to do any thing of that kind, to any good purpose. Yet God, who is rich in mercy, was pleased to give me assistance, both in prayer and preaching. God helped me to wrestle for his presence, in prayer; and to tell him, that he had promised, where two or three are met together in his name, that He would be in the midst of them; and that

we were, at least some of us, so met; and pleaded that for his truth's sake he would be with us. And, blessed be God, it was sweet to my soul, thus to plead, and rely on His Promises. Discoursed upon Luke ix. 30, 31. Enjoyed special freedom, from the beginning to the end of my discourse, without interruption. Things pertinent to the subject were abundantly represented to my view; and such a fullness of matter, that I scarce knew how to dismiss the various heads and particulars that I had occasion to touch upon. And, blessed be the Lord! I was favoured with some fervency and power, as well as freedom; so that the Word of God seemed to awaken the attention of a stupid audience, to a considerable degree. I was inwardly refreshed with the consolations of God; and could, with my whole heart, say, *Though there be no fruit in the vine, &c. yet I will rejoice in the Lord*.

May 16.—God was pleased to shine on me in secret prayer, and draw out my soul after himself. I had freedom in supplication for myself, but much more in intercession for others; so that I was constrained to say, "Lord! use me as thou wilt. Do as thou wilt with me; but oh, promote thine own cause! Zion is thine; oh, visit thine heritage! Oh, let thy kingdom come! Oh, let thy blessed interest be advanced in the world!" When I attempted to look to God, respecting my worldly circumstances and his providential dealings with me, in regard of my settling down in my congregation, which seems to be necessary, and yet very difficult, and contrary to my fixed intention for years past, as well as my disposition, which has been, and still is, at times especially, to go forth, and spend my life in preaching the Gospel from place to place, and gathering souls afar off to Jesus the great Redeemer; when I attempted to look to God with regard to these things and his designs concerning me, I could only say "*The will of the Lord be done!*" it is no matter for me." The same frame of mind I felt with respect to another important affair, of which I have lately had some serious thoughts. I could say, with the utmost calmness and composure, "Lord! if it be most for thy glory, let me proceed in it; but, if thou seeest that in any wise it will hinder my usefulness in thy cause, oh prevent my proceeding! for all I want respecting this world is, such circumstances as may best capacitate me to do service for God in the world." But, blessed be God! I enjoyed liberty in prayer for my dear flock, and was enabled to pour out my soul into the bosom of a tender Father.

My heart within me was melted, when I came to plead for my people, and for the kingdom of Christ in general. Oh, how sweet was this evening to my soul! I knew not how to go to bed; and, when got to bed, longed for some way to improve time for God, to some excellent purpose. . . *Bless the Lord, O my soul!*

May 17.—I find discouragement to be an exceeding hindrance to my spiritual fervency and affection; but when God enables me sensibly to find that I have done something for him, this refreshes and animates me, so that I could break through all hardships, undergo any labours, and nothing seems too much either to do or suffer. But oh, what a death it is, to strive, and strive; to be always in a hurry, and yet to do nothing, or at least to do nothing for God! Alas, alas, that time flies away, and I do so little for God!

Sunday, May 18.—I felt my own utter insufficiency for my work. God made me to see that I was a child; yea, that I was a fool. I discoursed, both parts of the day, from Rev. iii. 20. *Behold! I stand at the door, and knock.* God gave me freedom and power in the latter part of my (forenoon's) discourse; although, in the former part of it, I felt peevish, and provoked with the unmannerly behaviour of the white people, who crowded in between my people and me; which proved a great temptation to me. But, blessed be God! I got these shackles off before the middle of my discourse, and was favoured with a frame of spirit full of love, warmth, and tenderness.

May 19.—Visited and preached to my people from Acts xx. 18, 19, and endeavoured to rectify their notions about religious affections; shewing them, on the one hand, the desirableness of religious affection, tenderness, and fervent engagement in the worship and service of God, when such affection flows from a true discovery of divine glories, from a justly-affecting sense of the transcendent excellency and perfections of the blessed God, and a view of the glory and loveliness of the great Redeemer, and that such views of divine things will naturally excite us to *serve the Lord with many tears*, with much affection and fervency, and yet *with all humility of mind*; and, on the other hand, observing the sinfulness of seeking after high affections, immediately, and for their own sakes, that is, of making them the object which our eye and heart are next and principally set upon, when the glory of God ought to be so:—Shewed them, that if the heart be directly and chiefly fixed on God, and the soul engaged

to glorify him, some degree of religious affection will be the effect and attendant of it: but, to seek after affection directly and chiefly, to have the heart principally set upon that, is to place it in the room of God and his glory. If it be sought, that others may take notice of and admire us for our spirituality and forwardness in religion, it is then abominable pride; if for the sake of feeling the pleasure of being affected, it is then idolatry and self-gratification:—Laboured also to expose the disagreeableness of those affections that are sometimes wrought up in persons, by the power of fancy, and their own attempts for that purpose; while I still endeavoured to recommend to them that sacred affection, fervency, and devotion, which ought to attend all our religious exercises, and without which religion will be but an empty name and lifeless carcase.

This appeared to be a seasonable discourse, and proved very satisfactory to some of the religious people, who before were exercised with some difficulties relating to this point.

May 22.—In the evening, was in a frame somewhat remarkable—had apprehended, for several days before, that it was the design of Providence that I should settle among my people here; and had, in my own mind, begun to make provision for it, and to contrive means to hasten it; and found my heart something engaged in it, hoping I might then enjoy more agreeable circumstances of life, in several respects; and yet was never fully determined, never quite pleased with the thoughts of being confined to one place. Nevertheless, I seemed to have some freedom in that respect, because the congregation I thought of settling with was one that God had enabled me to gather from among Pagans. For, never since I began to preach, could I feel any freedom to *enter into other men's labours*, and settle down in the Ministry where the *Gospel was preached* before. When I felt any disposition to consult my ease and worldly comfort, God has never given me any liberty in that respect, either since or for some years before I began to preach; but He having succeeded my labours, and made me instrumental of gathering a Church for Him among the Indians, I was ready to think that it might be His design to give me a quiet settlement, and a stated home of my own. And this, considering the late frequent sinking and failure of my spirits, and the need in which I stood of some agreeable society, and my great desire of enjoying conveniences and opportunities for profitable studies, was

not altogether disagreeable to me; although I still wanted to go about far and wide, in order to spread the blessed Gospel among benighted souls far remote: yet I never had been so willing to settle in any one place for more than five years past, as I was in the foregoing part of this week. But now these thoughts seemed to be wholly dashed in pieces; not by necessity, but of choice: for it appeared to me, that God's dealings toward me had fitted me for a life of solitariness and hardship: it appeared to me that I had nothing to lose, nothing to do with earth, and consequently nothing to lose by a total renunciation of it: and it appeared just right that I should be destitute of house and home, and many comforts of life, which I rejoiced to see others of God's people enjoy. And, at the same time, I saw so much of the excellency of Christ's Kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up all my other thoughts; and made me willing, yea even rejoice, to be made a pilgrim or hermit in the wilderness to my dying moment, if I might thereby promote the blessed interest of the Great Redeemer. And if ever my soul presented itself to God for His service, without any reserve of any kind, it did so now. The language of my thoughts and disposition (although I spake no words) now were, "Here I am, Lord, send me: send me to the ends of the earth: send me to the rough, the savage Pagans of the wilderness: send me from all that is called comfort in earth: send me even to death itself, if it be but in Thy service, and to promote Thy kingdom." And, at the same time, I had as quick and lively a sense of the value of worldly comforts as ever I had; but only saw them infinitely overmatched by the worth of Christ's Kingdom, and the propagation of his blessed Gospel. The quiet settlement, the certain place of abode, the tender friendship, which I thought I might be likely to enjoy in consequence of such circumstances, appeared as valuable to me, considered absolutely and in themselves, as ever before; but, considered comparatively, they appeared nothing: compared with the enlargement of Christ's Kingdom, they vanished like the stars before the rising sun. And, sure I am, that although the comfortable accommodations of life appeared valuable and dear to me, yet I did surrender and resign myself, soul and body, to the service of God, and promotion of Christ's Kingdom; though it should be in the loss of them all. And I could not do any other, because I could not will or chuse any other. I was con-

strained, and yet chose to say, "Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it! adieu, adieu! I'll spend my life, to my latest moments, in caves and dens of the earth, if the kingdom of Christ may thereby be advanced." I found extraordinary freedom at this time in pouring out my soul to God, for His cause; and especially, that His kingdom might be extended among the Indians far remote; and I had a great and a strong hope, that He would do it. I continued wrestling with God in prayer for my dear little flock here; and more especially for the Indians elsewhere; as well as for dear friends in one place and another; till it was bed-time, and I feared I should hinder the family, &c. But oh, with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the Divine Service, preaching and building up Christ's Kingdom, to my latest, my dying moment.

May 23, 1746.—In the morning, was in the same frame of mind as in the evening before. The glory of Christ's Kingdom so much outshone the pleasure of earthly accommodations and enjoyments, that they appeared comparatively nothing, though in themselves good and desirable. My soul was melted in secret meditation and prayer, and I found myself divorced from any part in this world; so that in those affairs that seemed of the greatest importance to me in respect of the present life, and those wherein the tender powers of the mind are most sensibly touched, I could only say, *The will of the Lord be done!* But just the same things that I felt the evening before, I felt now; and found the same freedom in prayer for the people of my charge, for the propagation of the Gospel among the Indians, and for the enlargement and spiritual welfare of Zion in general, and my dear friends in particular, now, as I did then; and longed to burn out in one continued flame for God. Retained much of the same frame through the day. In the evening, was visited by my brother, John Brainerd; the first visit I have ever received from any near relative, since I have been a Missionary. Felt the same frame of spirit in the evening as in the morning; and found that it was good for me to draw near to God, and leave all my concerns and burdens with him. Was enlarged and refreshed in pouring out my soul for the propagation of the Gospel of the Redeemer among the distant tribes of Indians. Blessed be God! If ever I filled up a day with studies and devotion, I was enabled so to fill up this day.

On the 19th of June, Brainerd closes his Public Journal with the following reflections and praise:—

This day makes a complete year from the first time of my preaching to these Indians in New Jersey. What amazing things has God wrought in this space of time for these poor people! What a surprising change appears in their tempers and behaviour! How are morose and savage Pagans, in this short space of time, transformed into agreeable, affectionate,

and humble Christians; and their drunken and pagan howlings turned into devout and fervent prayers and praises to God! They, who were sometimes darkness, are now become light in the Lord. May they walk as children of the light and of the day!—And now unto Him that is of power to stablish them, according to the Gospel, and the preaching of Christ—to God only wise, be glory, through Christ Jesus, for ever and ever! Amen.”

(To be continued.)

Reports of Societies.

REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

DELIVERED FEBRUARY 21, 1817.

THIS Society, incorporated by Charter of William the Third, renders an annual account, as the Charter directs, to the Lord Chancellor, the Chief Justice of the King's Bench, and the Chief Justice of the Common Pleas, of the money received, and of the management of the revenues.

Beside the Members elected from time to time by the Corporation, the following twelve persons are appointed, by the Charter, Members for the time being:—the Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of Westminster and St. Paul's, the Archdeacon of London, the Regius Professors of Divinity in Oxford and Cambridge, and the Margaret Professors of Divinity in the same Universities.

We shall here abstract the substance of the Report.

RECEIPTS AND DISBURSEMENTS.

The Receipts of the year, from Contributions and Dividends on Stock, have been 5208*l.* 7*s.* 2*d.* In addition to this sum, Parliament has granted, in aid of the expenses of the Society in the North-American Colonies, the sum of 7860*l.*; making the disposable receipts of the year, 13,068*l.* 7*s.* 2*d.*

Of this amount, the sum of 12,147*l.* 18*s.* 9*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and Schoolmasters; and in Exhibitions to Scholars at the College in Nova Scotia.

MISSIONARIES.

In Newfoundland, the Society has five Missionaries at annual salaries of 200*l.* each; and eight Schoolmasters at salaries amounting together to 115*l.*

In Nova Scotia—One Missionary at 400*l.*, and fifteen at 200*l.* each, August, 1817.

with Four Stations vacant; nineteen Schoolmasters, whose salaries together amount to 290*l.*; and five Schoolmistresses, whose stipends amount to 45*l.*

In New Brunswick—Eight Missionaries at 200*l.* each, with one Station vacant; nine Schoolmasters, whose salaries make 115*l.* with two vacancies; and one Schoolmistress at 10*l.* per annum.

In Cape Breton—One Missionary at 200*l.* per annum.

In Upper Canada—One Missionary at 275*l.*; two at 220*l.* each; five at 200*l.* each; and one at 100*l.*; with a Schoolmaster to the Mohawks at 20*l.* and a Catechist at 10*l.* The Missionary at Kingston, the Rev. George Okill Stuart, is also Missionary to the Mohawk Indians; and the Rev. Robert Addison, Missionary at Niagara, is also appointed to visit the Indians.

In Lower Canada—One Missionary at 215*l.* and four at 200*l.* each.

TRIBUTE TO THE LATE BISHOP OF NOVA SCOTIA.

The venerable Bishop of Nova Scotia departed this life in the month of February, 1816, after more than fifty years devoted to the service of Religion in the North-American Colonies; first as a Missionary in the United States, previously to their separation from the Mother Country; and afterwards as the Primary English Bishop in those Colonies, which are now designated British North America. The Society, under whose auspices this exemplary Prelate continued for the greatest part of his long and laborious life, were ever sensible of the value and importance of his unwearied exertions in the cause of virtue and religion. The prosperity of the Church, in those distant parts of his Majesty's Dominions, is principally owing to his active superintendence; and his frequent correspondence with the Society bears full testimony to the zeal and ability with which he executed the functions of his high office.

The Rev. Dr. Stanser, Missionary at Halifax, has been appointed to succeed to the See of Nova Scotia.

MADRAS SYSTEM.

It has been for some time a favourite object with the Society to introduce the Madras System of Education into the North-American Colonies; and, during the last summer, independent of many previous efforts, they have been enabled to carry this object into execution with the most favourable prospect of success.

At the recommendation of the Committee of the National Society, they have engaged with Mr. West, at a very liberal salary, who had been educated at Baldwyn's Gardens, to embark for Halifax, and superintend the formation of a School upon the Madras Principles. Information has been received, that the establishment has met with a very favourable reception among all classes of the inhabitants. The patronage of his Excellency the Earl of Dalhousie has been obtained, a considerable subscription has been raised, a School-room has been fitted up, and the names of many Scholars have already been entered upon the books. The School opened on the 2d of December; and there is every reason to hope, that, under the protection of the Bishop, and the zealous superintendence of Dr. Inglis, the expectations of the Society will not be disappointed; and that the several Schools in the North-American Colonies will be induced to adopt the Madras System of Education, when the great facilities afforded by it are made manifest.

MOHAWK INDIANS.

The Rev. George Okill Stuart announces, that, at the earnest solicitation of the Mohawks at the Bay of Kenty, he had been induced to appoint John Mill, Reader and Catechist, in conjunction with John Green, Schoolmaster. Originally, the offices were united in one person; but the difficulty of procuring a sufficiently discreet person for the functions of the offices, rendered the appointment frequently vacant; and it has been deemed more expedient to separate them, that, in case of sickness or other impediments, the one might supply the place of the other.

FIFTH REPORT OF THE PRAYER-BOOK AND HOMILY SOCIETY.

DELIVERED MAY 8, 1817.

THE Receipts of this Society, during the year, have been 2512*l.* 16*s.* 8*d.* and its Expenditure 2380*l.* 0*s.* 8*d.* An Anonymous Donation of 600*l.* relieved the Institution of a considerable burden. A separate Fund is opened for Donations in aid of printing the Translations of the Book of Common Prayer into Hindoostanee, Bullom, Susoo, and other Languages, which may be furnished by the Missionaries and Foreign Chaplains of the Church.

LITURGY IN BULLOM.

The Committee of the Church Missionary Society having offered a Manuscript, containing select portions of the Book of Common Prayer, translated by

the Rev. G. R. Nylander into the Bullom Language, your Committee, considering the publication of our Liturgy in Foreign Languages as one of the most important objects of the Institution,

cheerfully accepted the offer so kindly made to them; and 250 copies of this little book, which they trust will soon be enlarged and improved, were printed and bound at the expense of the Society, and forwarded to Africa.

LITURGY IN HINDOOSTANEE.

Many of the Society's Friends will recollect the interest excited at the last Annual General Meeting, by the account then given by the Rev. Daniel Corrie, and since published by the Society, of the eagerness with which such parts of the Book of Common Prayer as had then been published in Hindoostanee, were read by many of the Natives of India; and of the beneficial effects which had resulted from the use already made, and were likely in a far greater measure to result from the more general circulation of the Liturgy in that language.

It was stated in the Report then read, that this Society had undertaken to print an Edition of the Compendium before published in India, which had since been considerably enlarged by Mr. Corrie's labours. Your Committee hoped, and confidently expected, that this would have been accomplished long since: but, some very valuable improvements in the type in which it will be printed having been suggested and highly approved, the execution of this, as well as of other works in the same letter by other Societies, was deferred till the proposed improvements could be carried into effect. The friends of the Society will be glad to hear, that by means of some type which had been cast at the expense of the Church Missionary Society, and which has been kindly lent for that purpose, the printing of the work has been commenced, and is expected to be soon completed.

It may perhaps be well, on this occasion, to state precisely the contents of this Compendium. It comprehends the Morning and Evening Services of the Church, the Litany, Occasional Prayers and Thanksgivings, the Collects, Epistles and Gospels, nearly the whole of the Communion Service, the Baptismal Service for Adults and Infants, the office for Confirmation, the Marriage Service to the end of the first blessing, the Burial of the Dead, and the Catechism. No translation of the Psalms into Hindoostanee, sufficiently correct for publi-

cation, has yet been received in this country. It is however expected, that, in any future impression of this Book, all such additions will be made as will render the work complete.

With respect to the execution of the work, Mr. Corrie's object has been, to use such language as is generally intelligible to the lower orders in India. The colloquial language of the Hindoos and Mahomedans, he states, differs very widely; but, from long intermixture, certain words and phrases are well understood and commonly used by both classes: and it seemed of the highest importance, in the translation of Prayers designed for the use of both—more even than in the translation of the Scriptures themselves, which may be explained by the reader—to use language which might, as much as possible, be understood both by Mahomedans and Hindoos. The Book was used in manuscript, by Abdool Mee-seeh and other learned converts, several years before it was printed; and when it was passing through the press at Calcutta, Captain Roebuck, Professor of Hindoostanee in the College of Fort William, was so good as to correct some expressions which he did not think idiomatical. Every effort will still be used by Mr. Corrie, who is now on his passage back to India, to render this translation as perfect as possible; but your Committee feel well convinced, under all the circumstances, that every part of the work, as it now stands, is free from any reasonable objection.

FOREIGN PARTS.

That the Committee have not been unmindful, as far as the Society's means will admit, of the Colonies of Great Britain and other Foreign Parts—according to the original plan of the Institution—may be gathered from the circumstances already reported, with respect to select portions of the Liturgy in the Bullom and Hindoostanee Languages. They have, however, done something more in prosecution of this part of the Society's design. Applications from the Rev. Mr. Garnon, Chaplain at Sierra Leone, from the Rev. Daniel Corrie, and Mr. Morrison in China, for donations of Prayer Books and Homily Tracts, have been acceded to; and 500 select Homilies have been granted for distribution among such Slaves as can read at St. Kitt's. The application which occasioned the

latter grant, was of a very interesting character. The gentleman who made it, stated that his brother and sister, who reside in that Settlement, have from 300 to 500 Slaves under their protection, who daily assemble at their house for the purpose of hearing prayer, and otherwise gaining religious instruction.

ISSUES OF BOOKS.

The number of Prayer Books issued from the Society's Depository since May 1816, exceeds the issue of the former year, by 800 books: the Prayer Books issued since the last anniversary amount to 8891; Psalters, 1062: the number of Homily Tracts 38,440: the Articles of Religion as a Tract, or bound up with the Homilies, 1071. All the copies of the Folio Edition of the Homilies, except about 40, have been sold.

CONCLUSION.

To those who feel the importance of this Institution, and are endeavouring to support its cause, the following sentiments, lately expressed in a communication received from a Dignitary of our Church in Ireland, will not fail to be highly gratifying. "I hope," writes that venerable person, "there will yet be an Auxiliary Association here, in the Sister Country, to the Prayer-Book and Homily Society; which, indeed, I think, joudly calls on every sincere member of the Church of England to enrol his name

among its supporters. If we really prize our Public Formularies, we should shew the world publickly that we are not ashamed of them; and if we have proved the advantage of them for our own Church, as well under a revival of godliness as in *the cloudy and dark day*, it is fit that, among our other excellent Associations, we should have one for the express object of not only supplying any want that may exist in this respect at home, but also of extending our advantages to Churches abroad, formed under our fostering wing, or any others that might deem them advantages if they were made acquainted with them. I think," continues he, "the Prayer-Book and Homily Society has been born in very happy and due time, as a sister—she will have no objection to be styled the younger, to the British and Foreign Bible Society, and to the Church Missionary Society; and I hope that when she has acquired strength to cross the seas, she will follow in the steps of her *eldest* sister, viz. Learn the languages of other nations, and go and visit them; that, as far as the Bible has taught them the duty and the way of coming to the Throne of Grace in prayer and praise, the Common Prayer-Book may supply them with wholesome and godly forms for the purpose; the value of which would, I think, be early felt, and permanently acknowledged."

Home Proceedings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We have already given in this Number an Abstract of the Annual Report of the Society; and shall now make some extracts from the

ANNUAL SERMON,

which was preached by the Lord Bishop of London, before the Society, on Friday the 21st of February, at the Parish Church of St. Mary le Bow, from Matt. xxviii. 18, 19, 20.

The present limited influence of Christianity in the world is traced, by his Lordship, in a manner which ought to put to shame all indiffe-

rence on the subject, to the want of due exertions on the part of its professors.

Formally invested with authority, and endowed with power from on high, the Apostles entered on their office; and, declaring to Jew and to Gentile the terms of salvation, repentance from sin and faith in the crucified Redeemer, experienced *the testimony of Christ to the word of his grace*, (Acts xiv. 3.) in the unexampled triumph of the Gospel over the passions and prejudices, the inveterate intellectual habits and social usages, of mankind. In the course of a few years, a mighty revolution was effected, by

their ministry, in the religious opinions and practice of the various nations which acknowledged the dominion of Rome.

The early predominance of the Faith in the capital and provinces of that vast empire, was naturally regarded as the immediate prelude of the happy consummation presignified in the records of prophecy, when Christianity should assume her legitimate sovereignty, and become the religion of the world. The magnitude of the obstacles already surmounted might justify the most sanguine expectations. The faith, which had baffled in its infancy the united hostility of human wisdom and power, had attained stability and permanence, and was advancing with progressive rapidity in the career of conquest.

But the primitive convert who indulged this pleasing speculation, could he return from the grave, would behold with surprise and mortification the disappointment of his fairest hopes. It is, indeed, a distressing reflection, that, after the lapse of so many centuries, the influence of our Blessed Religion is still so feebly and imperfectly felt in the most extensive and populous regions of the ancient world; that, while the ends of the earth have yielded their treasures and territory to the avarice or ambition of Europe, they have not received in exchange the inestimable truths of the Gospel; that the nations of the East, while they bow in passive submission to the power of Christians, reject the yoke of Christ.

Yet nothing, on examination, will be found in the present state of Religion in the world, which is not perfectly consistent with the language of ancient Prophecy, and the promises of our Blessed Lord.

The varied predictions of the Old and New Testament coincide in describing a series of conflicts between the gross superstitions and corrupt affections of mankind, on the one hand, and the pure religion of Christ, on the other; till the warfare shall be finally terminated by the extinction of Death, and the subjugation of every enemy.

The reasons of this mysterious dispensation are founded in the nature of things. Conversion to Christ implies the submission of the understanding and will to the law of holiness; a change of the inward man, not to be effected by

violence, but resulting from the conviction of truth, and the cogency of motives which act by a moral efficacy, and not by compulsion, on the will. Our Lord has entrusted this difficult work to the intermediate agency of his servants, with an assurance of effective assistance, in aid of their faithful endeavours. But he has no where engaged to exert an irresistible influence in subduing the perverseness of the infidel, who obstinately rejects the truth; nor is he bound to supply the deficiencies, or prosper the endeavours, of Christian Preachers or Communities, when they are negligent, or unfaithful, in the promulgation of his Law.

In these arrangements of grace we observe a striking analogy to the ordinary course of nature. It is man who dresses the ground and scatters the seed: it is God who blesses the labour of the husbandman with increase. The genial influences of heaven, the shower, the dew, and the sunshine, are limited in their effects by the quality of the soil, or the measure of industry employed in its cultivation. In a similar manner, without the slightest impeachment of our Lord's fidelity or power, the progress of conversion will recede or advance, in proportion to the piety and knowledge of his servants, their zeal and ability in the propagation of truth, and the intellectual and moral capacities of those to whom the word of salvation is addressed.

The Bishop adds,—

It is the object of the present discourse, to verify these observations, by reference to some of the principal Missions in different ages of the Church; and if their truth is established, we shall at least have obtained some direction for our future proceedings, in the performance of duties peculiarly incumbent on a nation, which covers the sea with her navies, and extends her dominion to the ends of the earth.

His Lordship then depicts the intellectual and moral qualifications of the first Preachers of the Gospel, as giving them a personal aptitude for the duties of their Ministry; and observes, that those Primitive Teachers possessed an auxiliary of incalculable power, in the general

conduct and character of the whole Church.

But zeal (the Bishop adds) in the bosom of the Primitive Christians, was associated with meekness and patience, with conscientious attachment to order, and willing conformity to discipline. It was not a wild or impetuous passion, but a sober and rational principle of conduct; attentive to the suitableness of its means, and the sufficiency of its power, and anxious to regulate its movements by the dictates of prudence, in subordination to legitimate authority. The believers in Christ, however widely dispersed through the mass of society, were thus united in a regular body; and, like the several parts of a disciplined army, had the advantage of acting at once on the most distant points, with a combination of force directed by a common plan.

In this UNITY OF PRINCIPLE, OF ACTION, AND OF OBJECT, conspicuous alike in the practice of individuals and the general proceedings of the Church, we have, I conceive, discovered the cause which, under the guidance and with the sustaining power of Christ, was of most immediate efficacy in the early diffusion of the Gospel.

In illustration of the truth of this observation, his Lordship draws an affecting picture of the Roman Missions.

To pour the light of the Gospel over the benighted regions of the East, has long been a favourite object of pious and reflecting men, among the two great divisions of Christians which share the Western World: and could a project of such extent and importance have been achieved by human policy and power, the exertions of the ROMAN CHURCH may seem to have been adequate to its accomplishment. The celebrated Establishment for the Propagation of the Faith commands our admiration, by the grandeur and magnificence of conception displayed in its plan, and by the energy and judgment which prepared and directed the arrangement and application of its means. Its designs, in their full extent, embraced the conversion of the world; and, in the different Religious Orders prepared to act under its direction, it had the disposal of a power, prodigious in force, and proportioned to the magnitude of

the undertaking. These singular institutions supplied a number of men distinguished by ardour of piety and innocence of life; accustomed to labour, to poverty, to the severest privations; inured to implicit obedience; proficient in the study of human nature; and versed in the sciences, the arts, and the languages, which could facilitate admission and intercourse in the several countries assigned for the exertions of their zeal. A regular system of inspection and discipline insured the advantages of controul and direction, at the greatest distance from home; combining the movements of the several Missions, and exacting the labours of every individual in his allotted station.

With such ample provision and skilful disposition of means, the world was prepared to expect some extraordinary result from the united efforts of this *great company of preachers*. (Ps. lxxviii. 11.)

But their path was encumbered with difficulties. The obstacles opposed to their progress, by the peculiar tenets and manners of the East, were increased in a tenfold degree by the degenerate morals of Christians; and, above all, by the crimes and cruelties of European adventurers, which cast a dark shade of suspicion on the motives and views of the Missionary, when he pressed on the Natives the acceptance of the religion of purity and peace.

We are not prepared to assert, that these impediments, however discouraging, might not have been gradually surmounted by the perseverance and activity of the preachers, if the doctrines and maxims of their Church had allowed them to teach the truths of the Gospel unadulterated by erroneous traditions, and to proclaim the sovereignty of Christ without reference to the dominion of Rome. But the disadvantages, under which they laboured in these respects, were further aggravated by the craft or the vanity of individuals, who, in derogation of a primary law, with a view to the acquisition of nominal proselytes, presumed to conceal or disguise the fundamental truths of the Gospel, and to sanction the *communion of darkness with light*, (2 Cor. vi. 14.) by opening the pale of the Church to idolaters, without faith, repentance, or knowledge; who were suffered to retain the pollutions of Paganism, whilst they professed the

worship of Christ. Nor did the evil terminate here. The fairest hopes of success were, in some instances, fatally blasted, by mutual competitions, animosities, and dissensions; and, in others, completely extinguished by the natural consequences of an ambitious policy, which infected their ranks, and subjected alike the guilty and the innocent to the suspicion and vengeance of the Native Princes.

From the operation of these several causes, the blood of Martyrs has flowed without the effect of producing, as in happier ages, a new growth of Believers: and, among the descendants of their once numerous converts, the few who still profess Christianity are sunk in the grossest corruption; without even a shadow of pretension to the knowledge, the virtue, the constancy of faith, which obtained for the Primitive Christians the respect and admiration of mankind.

When, to these considerations, we add the principle of intolerance and lust of exclusive domination, which, contemning alike the claims of antiquity and the rights of conscience, invaded the privileges of the Eastern Bishops and Patriarchs and the liberties of the Native Christians, we shall contemplate, without astonishment, and with less poignant regret, the failure of the Romish Missions.

But the Bishop, with a faithful hand, applies the view which he has taken of the causes of primitive success, in the just rebuke of the negligence and failings of the Professors of a purer faith than that of Rome.

The enterprises of PROTESTANT Missionaries, more contracted in plan and less ostentatious in conduct, may perhaps establish a claim to superior praise, if we compute the amount of success by the number of real believers, and allow no other test of conversion than sincerity and efficacy of faith. But the hope of an invidious triumph must yield to feelings of humiliation and shame, when we are compelled to acknowledge, that the impression produced on the natives by the preachers of our pure Religion is almost as nothing in proportion to the immense population of India; and that, among the Protestant Nations which have obtained power and influence in

the East, we have little claim to the palm of distinction, in the comparison of our feeble exertions with the amplitude and extent of our means.

The cares of one venerable Society have, indeed, for more than a century, been directed with parental solicitude to that interesting quarter of the globe. Among the Missionaries employed in her service, are shining examples of zeal and devotion, of knowledge and holiness, of meekness, disinterestedness, and charity, worthy of the Apostolic Age. The virtues of these holy men have been justly appreciated by the natives, have been rewarded by the affection of the lower orders, and the favour and confidence of the great. Yet, whilst in the spirit of primitive Christianity they preached her purest doctrines, whilst they were respected as sages and revered as saints, their instructions were heard with indifference, and the number of their converts was small.

To what peculiar combination of circumstances must we ascribe the infelicity and barrenness of their conscientious labours?—to the obstinate prejudices of the natives?—their vicious habits?—their indifference to truth?—their aversion to novelty?—their dislike to the moral restraints implied in reformation and repentance? The influence of these causes is great, perhaps insurmountably great, in the present state of opinions and manners among the nations of India. But is this the whole of the case? Is the blame of rejecting the offer of salvation exclusively imputable to the natives? Have we taken all possible means to dissipate the prejudices and discourage the barbarous superstitions which shackle their minds and degrade their character? and have they not reason to complain, that we have never assured to the convert, protection, employment, or favour; security from the resentment, or compensation for the scorn, of his countrymen? May we not find an obvious cause of their disregard to the Gospel and inaptitude for the reception of its truths, in the prevalence of sentiments and conduct among the Europeans in India, altogether discordant with the pure spirit of evangelical charity, which united the affections and efforts of the Apostolic Church in the promotion of the common cause?

The energies of society have never, in fact, been directed to the work of conversion, as an object of general concern; whilst the truth and dignity of our Holy Religion are, in too many instances, discredited by the vices of its professors, their neglect of its sabbaths and sacred ordinances, and their contempt of its ministers and doctrines. The future advancement of Christianity in India will, in a great measure, depend on the success of our endeavours to eradicate the infidelity and correct the morals of the European Population. Will the native embrace a faith which is disgraced or derided by its professors? Will he admit the necessity of renouncing his vicious practices, when he discovers no traces of christian virtue in the conduct of Christians by name? A reformation of this kind might be justly regarded as the dawn of a brighter day in the East. In the present state of society, it were, indeed, absurd to expect an immediate and extensive revival of the virtues and graces peculiar to the early ages: but much may be gradually effected by the application of existing resources, in repairing neglects and omissions, which are generally acknowledged and lamented in the present day. And much has already been done. This great concern of humanity is no longer regarded with indifference: it has engaged the serious attention of Government, and interested the feelings of individuals. The necessity of extirpating the germ of the evil, by rational and pious education, is universally felt: and, whilst appropriate instruction at home is secured to the higher ranks, institutions have been established in India, to communicate religious knowledge to the children of indigent Christians, and, by early cultivation of reason, to prepare the hearts of the natives for the reception of Divine Grace.

In this state of public opinion and feeling, the formation of an Ecclesiastical Establishment*, on the genuine model of antiquity, in the capital of our Eastern Dominions, is a circumstance of peculiar importance; whether it be considered as restoring to our pure Religion her integrity of form and legitimate honours, and thus promoting the salutary influ-

ence of her ministers, and observance of her ordinances; or whether we regard it as a centre of union to men of sober and reasonable piety, who, in the arrangement and prosecution of their beneficent schemes for the advancement of the Gospel, will be led by duty and prudence to this high authority, for information, direction, and assistance. By the light of this new star, the wise and the virtuous, who in singleness of heart engage in the service of Christ, will be anxious to shape their course: to this point they will look for instruction, in the original conception of their plans, the preparation of means, and the choice of instruments: and here they will find their best security against the danger of wasting the energies of zeal and of talent in fruitless exertions, from want of concert and regularity in their proceedings, or of consistency and precision in their views. To such UNITY OF PRINCIPLE, OR ACTION, AND OF OBJECT, we have traced the successes of the Primitive Church; and, from the return of the same spirit, we may expect the renewal of those victories which first shook the empire of darkness, and the consummation of that triumph which shall effect its final extinction.

After a brief recapitulation of his argument, his Lordship thus concludes:—

From this view of the case, we derive the consolatory assurance, that the obstacles, which have hitherto disappointed our hopes, may in time be surmounted, by a vigorous and honest application of means confessedly within our reach, and already in partial operation. The path which was trodden by the early disciples is still open: it will still be illumined by the presence, and smoothed by the power, of the Redeemer. In making our country the centre of action, the source of light, in the dependencies of the empire, we possess them, to the whole world, the solid foundations of success. And hence we perceive the necessity of redoubled exertion, to root the love of Religion in the hearts of our people, and to accustom them from their infancy to *walk as children of light*. (Eph. v. 8.) By perseverance in this system, we may ultimately be enabled to check the moral infection too widely diffused by our countrymen, who are brought, by the calls of professional

* See the Bishop of Calcutta's admirable Charge, delivered at his Primary Visitation, 1815, and lately published in London.

duty or commercial enterprise, into immediate contact with the Heathen; and to impress on their mind and their conduct the genuine character of Christianity; so that *all who see them shall acknowledge them, that they are the seed which the Lord hath blessed.* (Isa. lxi. 9.)

The supposed impracticability of working an extensive reform among a description of men, more particularly exposed to the evils of ignorance and the seductions of vice, may furnish to indolence or indifference a specious pretext for inaction. But Charity, sustained and directed by the principles of duty and faith, is not easily discouraged, and never despairs. Her ardour and energy will quicken and kindle, in the struggle with difficulty: her strength will increase with exertion: her skill will be perfected by experience. Confiding in the goodness of her motives, her end, and her means, she will never relax her endeavours to accomplish a task, which, if sovereignty be granted to nations in trust for the benefit of mankind, may seem to have been specially assigned, by the dispensations of Providence, to this favoured country. The joint obligations of gratitude, of wisdom, of duty, imperiously require our hearty concurrence to the apparent destination of Heaven: nor shall we escape an indelible stain of national guilt and disgrace, if, indifferent to the welfare of our fellow-creatures, or insensible to the advantages which we experience from the diffusion of light, we refuse to communicate the blessing; if, deaf to the gracious voice which invites us to exercise the noblest of privileges, we leave it to others to spread the truths of salvation to the ends of the world, and to hasten the rising of that glorious day, when *the desert shall blossom as the rose,* (Isa. xxxv. 1.) *the leopard shall lie down with the kid,* (Isa. xi. 6.) and all the families of the earth, renouncing their unnatural animosities, shall merge the distinctions of country and colour in their common relation to the Saviour, who died for the redemption of MAN-
KIND.

We have extracted the greater part of this Sermon, not only on account of its intrinsic excellence, but because we wish our Readers to partake with us in the pleasure which we derive from witnessing the pledges thus given, in the highest

August, 1817.

quarters, of hearty co-operation in the diffusion of Christianity through the world. The anxiety which the higher Pastors of the Church are beginning to feel for the recovery and edification of her distant members, and which is strongly expressed both in the Primary Charge of the Bishop of Calcutta and in the present Discourse of the Bishop of London, awakens in our minds a lively hope, that the course, which has been at length entered on, will be consistently pursued, until the various assemblages of our Fellow-Churchmen throughout the world shall enjoy all the benefits of Christian Worship and Discipline that it may be possible to extend to them.

The state of most of our Colonial Possessions, in respect of morals and religion, is truly afflictive; and nothing can so effectually, under the blessing of God, remedy the evil, as the practical application of the principles of this Discourse. While free scope is given to the voluntary exertions of Christian Societies in this great work, the State is bound to extend to all her dependencies the blessings of our Primitive Order and Worship. The British Possessions in the West Indies, the assemblages of Englishmen scattered round the Mediterranean, the Western and Southern Colonies of Africa, the Presidencies of Madras and Bombay, the Island of Ceylon, the groups of the Eastern Archipelago, with the growing empire of New South Wales—all these demand the vigilant and affectionate exercise of the Episcopal Functions, the maintenance of devout Worship, and the faithful administration of the Word.

The Right-Revend Preacher has forcibly urged the advantages which must arise to every effort to propagate the Faith, should the parental care of the Church reclaim by the Divine Blessing, her own children scattered throughout the

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world to a walk consistent with their Christian Profession.

THE ANNUAL MEETING

Was held, as usual, in the Vestry Room of St. Mary-le-Bow, immediately after the Sermon; when the Report of Proceedings was read, and thanks voted to the Bishop of London for the Sermon preached by his Lordship.

CHURCH MISSIONARY SOCIETY.

HIBERNIAN AUXILIARY SOCIETY.

Third Anniversary.

THIS was held at the Rotunda, in Dublin, on the 18th of April; the Hon. James Hewitt, one of the Vice-Presidents, in the Chair; and was very numerously attended.

The Meeting was addressed, in moving and seconding the respective Resolutions, by the Rev. Richard Wolsley and the Rev. J. H. Singer, by the Rev. Robert Shaw and the Rev. Dr. Thorpe, by the Rev. John Burke and the Rev. B. W. Mathias, by the Rev. Hans Caulfield and the Rev. Peter Roe, by the venerable Archdeacon Digby and the Rev. Henry Irwin.

The Report of the Committee took a comprehensive view of the proceedings of the Parent Society during the preceding year: and dwelt particularly on the encouraging prospects in the African Mission; and the plans of the Society for educating Captured Negro Children, in which the Members of the Hibernian Auxiliary have taken a warm interest.

Associations, in connection with the Auxiliary, are formed at Armagh, Ballincollig, Carrick-on-Shannon, Charleville, Galway, and Kinsale. The Society is much indebted to the exertions of the Ladies, who have established Associations in Dublin, Ballyconnell, Killermogh, Kilkenny, Lisburn, and Mohill. At French Park, a Juvenile Association has been formed, for the maintenance and education

of African Children. In addition to these Institutions in support of the Auxiliary, a Missionary Society at Cork gives to it half its annual funds.

The Auxiliary has contributed to the Church Missionary Society, in its first Three Years, the sum of £.2215. 8s. 5d. British.

SERMONS AND ANNIVERSARIES IN YORKSHIRE.

We stated, in our last (p. 293), that the Assistant Secretary had proceeded on a tour in Yorkshire. In reporting his labours in Lancashire, it should have been added, that, on Sunday, July 13th, he preached at St. Mark's Church, and at St. Stephen's Chapel, in Liverpool; on which day it was that Mr. Richmond preached at Latchford and at Bolton.

On Sunday, July 20th, the Assistant Secretary preached at Tadcaster.

At Hull, preparatory to the Third Annual Meeting, he preached at St. John's, on Tuesday; and the Rev. R. W. Sibthorp, at Cottingham, on Wednesday. The Meeting was held on Thursday, July 24th, C. Lutwidge, Esq. in the Chair. The Rev. Daniel Wilson joined Mr. Bickersteth at Hull, arriving during the Meeting. The sum of £.19. 9s. 6d. was collected at the doors. On Sunday, July 27th, Mr. Wilson preached at St. John's and Trinity Churches, in Hull; and Mr. Bickersteth at York, in the Churches of St. Crux and St. Saviour. From Hull, Mr. Wilson joined Mr. Bickersteth at York, and preached at the church of St. Michael le Belfrey.

A Meeting was held at York, at which the Rev. Wm. Richardson presided. On Wednesday, July 31st, Mr. Wilson preached at Marr, near Doncaster, and rendered other effectual assistance to the Society, after which he returned to London. On Sunday, August 3d, Mr. Bick-

erstedth preached, in the morning, at Hesse; and, in the afternoon, at St. Mary's, Beverley; the Rev. R. W. Sibthorp having preached there for the Society, at the Minister, in the morning.

The following is the amount of the Collections in and near Hull:—

Churches.	Preachers.	Ministers.	Collec.
St. John's, Hull	Bickersteth	Rev. T. Diker, LL.B.	L. s. d. 51 8 6
St. Mary's, Cottingham	Sibthorp	J. Dean	16 3 6
St. Mary's, Hull	Bickersteth	John Scott, M.A.	48 9 0
St. John's, Hull	Wilson	T. Diker	26 0 0
Fely Trinity, Hull	Do.	John Scott	49 3 6
All Saints, Humber	Bickersteth	E. Garwood, M.A.	18 4 6
St. John's, Beverley	Sibthorp	J. Coltsman, M.A.	15 17 5
St. Mary's, Beverley	Bickersteth	R. Rigby	17 14 7

We hope to finish, in our next, the report of Mr. Bickersteth's journey, as he will probably return to London by the middle of September.

BAPTIST MISSIONARY SOCIETY.

DESIGNATION OF MISSIONARIES.

Mr. Coultart, from near Dumfries, who had been about three years and a half in the Academy at Bristol, has been appointed to proceed to Jamaica, in order to assist Mr. Compeer in his care of the Negroes, many of whom have been baptized, but have been without suitable means of instruction.

Mr. Wm. Pearce, eldest son of the late Rev. Samuel Pearce of Birmingham, lately sailed from Liverpool for India, with his wife, and accompanied by Mrs. Ward with her son and daughter. Mrs. Ward has been in England for some time, for the recovery of her health. Mr. Pearce is a printer, and intends to serve the Mission in that capacity.

ANNIVERSARY.

Two Sermons were preached, on Wednesday, June 25th: one, in the Morning, at Spa-fields Chapel, by the Rev. J. Kinghorn, of Norwich, from Psalm xcvi. 3.; and another, in the Evening, at Sion Chapel, by the Rev. W. Winterbotham, of Horsley, from Mal. i. 11.

A Meeting was held in the Evening of Thursday, at Salter's Hall, at which the Report was read by Mr. Dyer of Reading.

The sums collected for the Mission amounted to about £.260.

LONDON MISSIONARY SOCIETY.

OFFICIAL PUBLICATIONS.

Annual.

A REPORT of the Directors to the Members of the Society, with an Appendix of interesting Extracts and a List of Subscribers, is printed every year, as soon as practicable after the Anniversary. It is given to the Members, and sold to the public at 1s.

The Sermons preached at the Anniversary, with the Report of the Directors prefixed, are usually published, and sold at 3s. Two of the Preachers of the present year, the Rev. Henry Campbell and the Rev. Dr. Chalmers, have declined the printing of their Sermons.

Quarterly.

The Transactions of the Society's Missionaries, detailed in dispatches from the various Stations, were published in Numbers, at 1s. each, which came out occasionally, as communications were received from the Missionaries. Of these Numbers, twenty-eight appeared in this manner, up to the close of last year.

With the present year, the manner of publishing the Transactions was changed. They now appear Quarterly; on the 1st days of January, April, July, and October; and contain half the quantity of the former Numbers. Each Number is sold to the public at 6d.; and is sent gratuitously to the Treasurers and Secretaries of Auxiliary Societies, and to every person who collects for the Society to the amount of one shilling, or upward, per week. The Numbers for January, April, and July, of the pre-

sent year, have regularly appeared, and contain much interesting intelligence.

Monthly.

Eight pages of Missionary Intelligence, chiefly relating to the proceedings of the Society, though briefly noticing those of other Institutions, have been printed at the end of the Evangelical Magazine since the month of May, 1814; and have also been transmitted, by post and otherwise, in a separate form, to the active friends of the Society.

AUXILIARIES.

The Annual Meeting of the *North Wales* was held at Llanfyllin, on the 8th of April: the next will take place at Holywell, in Flintshire, the day before or the day after the Meeting at Chester. The

Anniversary of the counties of *Leicester, Nottingham, and Derby* took place on the 8th and 9th of April; on which occasion Mr. Beighton, a Student from Gosport, was appointed a Missionary to the Heathen. The *Devon* held its Annual Meeting on the 9th of April, at Ashburton: Sermons were preached from Isa. lxii. 1, 2; and from 2 Sam. xiv. 14. On the 5th of May, the *North-London and Islington* was formed, Thomas Wilson, Esq. in the Chair, when upward of 50*l.* was collected. At *Bath*, also, a promising Auxiliary has been established. The *Cambridgeshire* had its Fifth Annual Meeting at Hitchin, on the 29th of May. The *West Riding of Yorkshire* held its Fourth, at Leeds, on the first three days of July: the Collections amounted to upward of 200*l.*

Foreign Intelligence.

INDIA.

CHURCH MISSIONARY SOCIETY.

MADRAS.

Extract of the Journal of the Missionaries, from Oct. 4, 1815, to Aug. 27, 1816.

WE regret that the press of matter has prevented us hitherto from giving the communications from this Station, which we have several times noticed. We now proceed to lay the substance of them before our Readers.

In our Number for September 1816, we gave Extracts of the Journal of Messrs. Schnarré and Rhenius, up to Sept. 27, 1815.

The present Journal comprehends the period above stated. It must be considered as the joint review of Messrs. Schnarré and Rhenius, up to the time of Mr. Schnarré's departure for Tranque-

bar, which was on the 31st of July.

Oct. 4, 1815.—Finished the monthly examination of the School. We have reason, on the whole, to be glad at the progress which the Children make. It appears, from the School-book, that 207 Children have received permission to come to School, of whom 53 have left. There remain 154, who should come to School; but seldom two-thirds of that number actually attend. Sickness, and the irregularity occasioned by their numerous feasts, are the chief reasons. We witness this with grief; but we see, as yet, no effectual remedy.

Nov. 5. — We enjoyed the Sacrament with a few Tamul Christians; administered for the first time in Tamul. The day before, we had a preparatory meeting with them. We trust that the particular remembrance of our Lord's death will prove a blessing to all, for the strengthening of our faith in Him, and of the hope of eternal life!

Nov. 6. — We began to-day in-

struction in knitting, in our Girls' School; to conduct which, we appointed some women, whom, for charity sake, we assist in getting something for their livelihood by knitting stockings.

Nov. 8.—After the examination of the School, we heard another reason for many children's not coming to School; which is, that the parents fancy their children get sick by coming into this garden; where, it is an old saying, the Devil has especially his habitation. A Heathen Boy had affirmed that he always gets the head-ache when pronouncing the word which signifies God! Oh, that they may be delivered from this bondage of Satan!

Dec. 12.—A Brahmin, who had attended instructions for about a week; together with a young Gentoo who had expressed his desire for being admitted into the Christian Church, now both left us, because, as we suspect, they had chiefly worldly motives, which, they found, we would not gratify. We do not regret our trouble with them. They have heard, at least, something more about what Christianity really is; and that it is not eating and drinking, and idling away precious time.

Dec. 24. *Sunday*.—Beside the Morning Service in our School-room, we began the Afternoon Services in the Black Town Chapel, which was opened again last Sunday; Dr. Rottler preaching, and Mr. Rhenius reading Prayers. The congregation was pretty numerous.

Dec. 25. *Christmas-day*.—In union with the whole Church of Christ, we celebrated the Nativity of our Lord. The congregation in the morning was pretty large. We received new blessings, and found new cause to praise and to adore Him for His deep humiliation. And may He graciously bless the Word, which, in these days more especially, will be preached here and in all the world; so that the song of the holy angels may resound from those that hitherto have sat in darkness and under the shadow of death!

Dec 31. *Sunday*.—We concluded this year, in the Afternoon Service, by contemplating on the words of David, (Ps. cxix. 52.) *I remembered thy judgments of old, O Lord, and have comforted myself.*

Jan. 1, 1816.—We had service this morning in our School-room; and opened this new year, by reflecting on the words

of Ps. xc. 14. *Satisfy us partly with thy mercy; that we may rejoice and be glad all our days.*—Hearers were more than ever before; about 100.

For ourselves, we exclaim, with feelings of gratitude toward the Lord, *Hitherto has the Lord helped us!* Reflecting on the past, we cannot but praise Him; and feel encouraged to go on, and to trust him for the future, having the promise that he will be with us all the days of our life. After Service, we received congratulations from our Schoolmasters, attended by a number of the children, both Christian and Heathen, who wished to testify their attachment to us, by delivering a congratulation written in Tamul and English, and which some of the Boys had learnt by heart. We returned a few admonitions. May the Lord bless them! For that, we labour.

Jan. 10.—We had a visit from a Roman Priest, whom we had seen about six months ago, at Rayapooram, near Madras. He seemed to be pleased with the conversation which we had on several religious subjects; and, on going away, expressed his desire to keep up the acquaintance.

As for our Schools, we have had the pain to see them, since the end of November, very irregularly attended. Soon after the monsoon, in which the quantity of rain fallen was greater than the people recollect during the last twenty years, and by which our Schools were filled with water, the several festival days of Christians and Heathens came on, of which, as it is well known, the Roman Catholics and Heathens have appointed a greater number than necessary.

Jan. 14. *Sunday*.—Mr. Schnarre preached his first Tamul Sermon, Dr. Rottler reading Prayers.

Jan. 16.—We had the honour to pay our respects to his Lordship, the Bishop of Calcutta.

Feb. 15.—Dr. Rottler having, by direction of the Bishop, resumed the entire charge of the Tamul Service in the Black Town Chapel, our assistance to the Congregation ceaseth. Our Morning Service we have, as before, in our School room: we are now naturally still more anxious to get our own Place of Worship, to which the Lord will, we trust, mercifully open a way.

March 7.—By the gracious guidance of our Lord, I was married to-day (says Mr. Rhenius) to Miss Anne van Someren,

of a Dutch family. May the Lord bless us, and prosper our united endeavours for the salvation of the Heathen!

March 12, 1816.—We had the sorrow to hear of one of our School-boys being drowned in the tank, at the end of our garden. We made all possible efforts to recover him, but in vain. A crowd of people was assembled in and round the School-room, where the body of the deceased lay. We took occasion to make a few observations to them on the event, which we pray God to bless.

March 13.—We were informed that the Roman-Catholic Bishop, at the burial of the body of the Boy, had told the relations and the congregation, that that event was a consequence of their sending their children to our School. The people had afterwards declared themselves very freely on the subject, to Christian, our Reader; expressing their conviction, that there is no harm in sending their children, because they hear and learn good things, and are taken care of by the Minister himself, which, they say, their Priests did not.

March 18.—We are sorry to find, that the conversation of the Roman Bishop, on the event of the Boy being drowned, has so far influenced many parents of the children attending our Schools, that about twenty children have been withdrawn.

April 7.—On returning from the Morning Service, we were welcomed with the joyful intelligence that our dear Brethren, Greenwood and Schroeter, had arrived. We hastened to bid them welcome. They only who have been in similar circumstances, will know what our hearts must have felt at seeing one another again in a Heathen Land. We gave, afterwards, united thanks to the Lord, for the mercy which He has shewn to them and to us all; and could not but beseech Him to renew His blessings on us, for the work to which He has appointed us.

April 20.—Our Brethren left us, for Calcutta, in the Hibernia.

May 24.—Our School has decreased, from various causes. Several Roman Catholics have kept their children back by the persuasion of their priests, as we have before intimated. With some, the cause is a love of change: others allege the distance which their children must go. Often it arises from the children's own perverseness. With others

it is superstition; thinking that their children get sick on account of their coming to our school. Others find fault with the instructions, or with the little progress which the children make. Some, that have come for no other purpose than to learn English, and to get books as a present, leave off coming because they see their designs baffled; and others, who are above poverty, and have been induced to pay a few fanams per month as school-money, have grown tired; pleading the schools being Free Schools.

May 24.—Last, Wednesday, one of the disciples of a Gooroo, who has been much with us, attended on our catechising in Tamul. He is a young man of property, and keeps a Free School, for which he requested books of us. He offered to come with all his Boys; and, accordingly, came to-day, with about thirteen boys, who read pretty readily in Tamul and Gentoo. Their chief employment is now learning English. We presented this School with six cards of the Church Catechism, the same which we use in our School; and shewed them the manner how to proceed to learn the meaning of the words, then translating the sentences, and learning them by heart. We invited them to come to us, from time to time, and shew what they had been doing; and promised them, that if they went on diligently, we would provide them with more books; at which they rejoiced. Thus also a little seed is sown. May the Lord bless it!

June 3.—A Tamul Schoolmaster was engaged, named Sinnappen, in the place of the former, whom, on account of his conduct, it was necessary to remove.

June 13.—A respectable Native, a Gentoo, asked leave to send his son to our School, who had already been learning English in the Military School at the Fort, but wished now to continue the study of it here. Among other things, the father asked, whether there is any constraint on the children to change their religion; which, of course, we answered in the negative. He said, "If they themselves like to change, let them do so." We were happy to give him every satisfaction in that respect. We told him, however, that we wish to make the children acquainted with their Creator and Redeemer, and to shew them the way how to become good men; all which pleased him.

June 24.—A respectable Heathen, a Gentoo, who seemed, about five months ago, to have strong impressions of the truth of the Gospel on his mind, and who then visited us many times, but whom we had not seen during the last three or four months, to-day introduced his two daughters to us; the one eleven, the other eight years of age. He told us that his father-in-law, and other relations, had grown a little indifferent about his despising their evil customs and expressions, and becoming a Christian. He spake also about baptism; and asked advice what to do with his two wives, and whether, if baptized, he would be permitted to retain both; some persons having told him that it would not be permitted. On questioning him, he said, that, according to their law, which he formerly followed in ignorance, both were his proper wives. The one he had been married to about twenty years; to the other ten. By the latter he had two children. He had proposed a divorce to the one; but though she, as well as the other, is not very favourable to Christianity, neither will separate from him, but will go whithersoever he goeth. We asked him, "Do they know any thing about Christianity? and did you not inform them of its nature?" He said, that he had informed them; but they themselves said, that they must yet learn. Taking all the circumstances into consideration, and being reminded of the words of St. Paul on the subject (though he speaks only of one wife), we thought he might retain both women, even after baptism: and told him, therefore, to be quiet; and, if they would stay with him, to let them stay.

July 17.—In our School, about eighty children attend daily. Now and then we meet with encouragements, by getting testimonies of the diffusion of the Gospel in this place, by means of the Schools. It is to be observed, that not only little children make up the number of the Scholars, but also young men, from sixteen to twenty-two years of age. Some of these are promising. Christianity seems to please them; and the minute knowledge which they receive of it brings them on in this good opinion. About twenty-three such youths, including several children of less age, make up the highest class in Tamul, which receives special Lectures on Fridays. This they are taught to regard as an honour;

and to attend them, they come into the Mission House.

We began these Lectures about three months since. Our aim is, to make our Scholars thoroughly acquainted with the Gospel; especially the Christian Children, whom this will prepare for greater usefulness in the Mission. The arrangement is this—We go through a Gospel. We are now in that of St. Matthew. During the week, they read at home the chapter appointed, over and over; for which purpose they receive the New Testament as a present and reward, which will be the means of their parents also becoming acquainted with it. They endeavour to read it well; and to find out the contents, which they have to bring under heads: and then they learn the chief passages of the chapter by heart. On Friday they deliver these lessons, and read the chapter. The necessary explanations are given during reading. Thus a small Seminary, as it were, is begun: May the Lord bless it!

The children, in general, hear attentively. The manner of instruction pleases them. They themselves have something to think of and to do. Their memory greatly improves. It is our joy to see small and great learn the Parables, and other parts, often of a considerable length. Praised be the Lord God, who so graciously directs and blesses!

It is interesting to see a small Parriar Boy, seven or eight years of age, teach Tamul to a Brahmin of twenty-two years. The Brahmin pleases us very much, by his diligence and his quiet behaviour; nor does he seem to be ashamed of his instructor.

July 21. *Sunday*.—Our Morning Service is usually pretty well attended. Some come often late. To-day the number of hearers was about sixty. They seem to have a pleasure in hearing the Word of God explained, especially the Parriar People. The women also appear attentive.

July 22.—A proof that the Lord leaves us not without a blessing on our School, is what the Catechist related to me to-day. When speaking with the father of one of the boys, a Roman Catholic, about the Christian Religion, he said, "I tell you the truth.—My sons have just got the knowledge of the truth, which I did not know before. By the good instructions of your Minister, they now understand what is the Gospel of our Saviour

—what is the Lord's Prayer, and the meaning of it. Sir, you may believe me, by giving instructions like these, the School-boys, whether Heathen or Roman, will, by and bye, become good Christians."

July 31, 1816.—Mr. Schnarrè left us this day, for Tranquebar; where, by agreement with Mr. Caemmerer, and the arrangements of the Committee, he will take charge of the Schools of the late Dr. John. We could not but feel the separation; but knowing in what cause we are engaged, we were quieted.

August 10.—The Catechist related to me an answer, which one of our tall School-boys (a Heathen) had given him this morning, when, passing by a person worshipping his idol, he had conversed with the people on the vanity of idolatry. This cheers me in my labours; and increases my hope, that they will not, under divine influence, be in vain. Praised be his name! for what can men do? The answer was this: "Sir, before my coming to your School, I too was like this foolish man, and always worshipped such stones, imitating my parents and others: but since I came to your School, I never do so, nor like to do so; since I have learned, by the Catechism and the Ten Commandments, that God is He who created me and all things, and preserves me; that he is a self-existing Being, and, as our Minister saith, that no man can see him, except he become a new creature. Such stones they worship foolishly. I do not know for what reason our forefathers, as well as other people, have chosen this mode of worship. I have asked my parents, 'Why do you worship this and that?' and have told them, that I am now ashamed to do so, since I got a little knowledge. My mother answered, 'It is true; and I am very glad that you know the truth; but we must do as our neighbours do, and imitate them: if not, they will excommunicate us.'"

August 12.—Christian, the Reader, on his round, met with a Gooroo, attended by his disciples, with whom he had a religious conversation. The Gooroo and his men had been inclined to it; and at last desired to become more acquainted with the Sattia-vedam, for which end Christian told him to send one of his disciples with him, in order to ask for a book from me. He did so; and I had a conversation with the disciple,

to whom I gave a Tamul Tract. This man was pretty open in declaring that there is but one God. I invited his Gooroo to come and see me. The Lord bless the seed!

August 15.—The Gentoo (see June 24th) was again with me; and, during our conversation, said, "But, Sir, I am always distressed in my mind with regard to Christianity." I told him, "You will never get rest, so long as you remain as you are."—"Why?" said he.—"Because," I replied, "you fear men more than God." I especially alluded to his being influenced too much by his external affairs, which hinder him from receiving baptism, and confessing the Lord freely, in whom he professes to believe. The answer visibly struck him, and he said, "Yes, Sir, it is so." After several other conversations, he mentioned that his wives had the wish to be baptized, on a day when their caste has a festival. But I told him, that neither he nor his wives, nor any body else, should expect to be baptized, unless they had previously gone through a regular course of instruction in the principles of the Christian Religion: to which he consented, and said that they would begin. He promised to let me know his and their firm resolution in a week's time.

We wish to call attention to the refusal of the Missionary to admit this man to baptism; as it marks, in the strongest manner, the views and course of proceeding which ought to govern him.

Mr. Thompson observes, that this man is of some eminence in Black Town. He has considerable readiness in English; and has great skill, uncommon for a Native, in geography and astronomy. He is completely detached from Heathenism, but his disposition to Christianity is yet very suspicious. He adds, "In the conduct of Indian Missions, we have, indeed, need of the wisdom of the serpent."

August 18.—A Brahmin came to make acquaintance with me, and to ask for Tamul and English Books. I got into a long conversation with him, in which I explained, in a short manner, the way of salvation. He seemed to be pretty well

versed in their Shasters. I gave him, at last, a Tamul and English Tract, with the promise to give him the Testament also, if he were diligent, and desirous of more knowledge of the truth.

Aug. 27.—I had a long and troublesome conversation with the Gentoo. His mind is not yet as it ought to be. I pity the man. I believe other people bewilder him, to whom he resigus himself too much;—I mean, country-boru Christians: the one advising this, and the other, that.

He would not believe that he is esteeming his temporal interests more than his spiritual; and would fain screen himself behind holy Job, "who," said he, "was a pious man without baptism." Some serious discussion on this point, and a few comparisons, together with tender entreaties humbly to seek Christ as his Saviour alone, seemed, at last, to convince him, that he was not yet in the right spirit, and that he was yet seeking high things; that he was not yet like that merchant, who, finding one precious pearl, went and sold all that he had, and bought that pearl. He could not withhold his tears; and, with great satisfaction, received my advice to pray for more grace and light from above, and regularly to attend our Tamul Preaching, that he might obtain a greater knowledge of divine things. His understanding is no doubt convinced, but his heart is yet in great disorder. The Lord have mercy upon him, and help him!

August 27.—I had the great joy to-day, by the arrival of the Rev. Mr. Hough, to receive letters from Mr. Pratt, dated April 10, 1816, and from my dear relations in Prussia. Such a day is always a festival to me, especially when filled with such cheering and rejoicing intelligence as the present. But, alas! our dear brethren, Sperrhacken and Schulze! they also have been called to their everlasting home—our beloved fellow-students in Berlin, faithful in their devotion unto the service of their God and Saviour, and unfeigned in friendship! Well, their lot has fallen to them in pleasant places. They have received a goodly heritage. How mysterious are the ways of the Lord! It made me nearly motionless, when reading the account; and the eyes cannot withhold their tribute of love! Sooner or later,

August, 1817.

I also must be called hence! By the infinite mercy of the Lord, may my loins be girded, and my lights burning!

I again recommend myself, and the work in this place, to the ardent prayers of the Society, and of all our Christian Friends in Europe. May we all unite, more fervently, to surround the Throne of Grace; that, by its mighty and saving influence, not only the understandings of men may be convinced of error and of truth, but the HEART BE CHANGED; through which sinners, poor idolatrous sinners, may be excited actually to break the fetters which hold them captive to Satan and the World!

CHARLES T. E. RHENIUS.

Letter of Mr. Rhenius.

The following Extract, from a Letter of Mr. Rhenius to the Secretary, dated Madras, September 4, 1816, will convey, in addition to the preceding Journal, an idea how fully and beneficially his time is occupied.

Rev. and Dear Sir—

It was with great pleasure that we received your very kind and encouraging letters. Accept my best thanks for all the comfortable information and assurances, which you so repeatedly give us, in the name of our Honourable Society; and allow me to join your praises to the Lord of the Harvest, for that he is graciously pleased to open more and more to you a prospect of becoming a blessing to different nations. The Lord is doing great things in the midst of his enemies. You will see that He gives us some work here, in this barren field, among young and old; and that he is not without manifesting his blessings for our encouragement, which I humbly trust will also encourage you to continue with your exertions to make the Gospel known to these poor Heathen.

The labours of Christian, the Reader, have not been without the blessing of the Lord.

Christianity is more, and I may say generally, known in this place. It has made, on the whole, a favourable impression on the minds of the Heathen. They begin, here and there, to think more liberally of Christians. The name is no more exposed to so much opprobrium as it

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was; and the Heathen seem to approach, as it were, a little nearer to us. On the other hand, however, a spirit of opposition and of hostility is not entirely suppressed. Christian has, now and then, to suffer a little rough treatment, and more especially from the Roman Catholics. By the help of the Lord, he bears it patiently. From affection toward me, he was accustomed to conceal his trials: but I earnestly re-proved this; since it deprives me of the knowledge of one of the most essential attendants on Christianity. I should be happy to send you a translation of his Journal; but, as I am now labouring alone, it is impossible, from want of time, to translate it.

I wait and long for assistance. Besides Divine Service on Sundays, and on Wednesdays in the evening, with the weekly catechizings and examinations, and Lectures in Tamul and English in the School, I have the arduous, and much time-requiring, yet pleasant task, of revising the Tamul Old Testament. I have to attend, also, to conversations with Heathens and Roman Catholics; and to prepare School Books, and to study the improvement of the Schools, of the Catechist, and of the Schoolmaster. The Tamul and other languages are to be cultivated; and I have to study the Telingoo, which I began a few months since: besides the improvement of my own mind in divine things.

Many of those employments, which are my heart's desire, must be laid by, so long as I have no help. I anxiously wait therefore for fellow-labourers from you.

Revision of the Tamul Old Testament.

On this subject Mr. Rhenius has touched in the preceding Letter. We shall here extract from his Journal some further information thereon.

The Calcutta Bible Society having determined to print an edition of the Tamul Old Testament, Mr. Rhenius, assisted by an intelligent Moonshee, began the revision of the work in November, 1815. It has engaged much of his time. The further he advances, the more need does he see of such a revision of the old version. The corrected sheets are sent to Dr. Rottler, for his examination.

The following extract will prove that the revised version has the advantage of being more intelligible to the Natives than the old version; yet we cannot but express our hopes, that, on this and on all similar occasions, the old version will not be departed from, unless in cases of necessity.

We have had two assemblies of Heathens in our house, whom Christian, the Reader, brought together. They were men of different capacities and employments. The object was, to read to them a part of the corrected sheets of the revised Tamul Old Testament, in order to ascertain whether it be intelligible to the Natives or not, and whether the style be correct. The first time about fifteen persons were assembled, to whom I read the first nine chapters of Genesis: the second time we read a few of the following chapters. In order to see what difference they would observe between the old version and the revised one, of both versions one and the same chapter was read. They all expressed great satisfaction in what I had been reading to them, and agreed that the chapter of the old version is destitute of that clearness and easiness to the reader's understanding, which are evident in the revised version.

Discussions with a Gooroo.

Mr. Rhenius reports many long and interesting discussions with a Gooroo, or spiritual guide, who first visited them in November, 1815. He is a man of chief consequence in his sect, and of a great age; and professes to have received instruction in Christianity from a Minister, who is supposed to have been Mr. Grikè. He continued his intercourse with Mr. Rhenius all through 1816, and up to the date of the last advices; but, after the most promising appearances, there is reason to apprehend, that, however his judgment may be convinced of the truth of Christianity, his motives in attaching himself to Mr. Rhenius have been worldly. We have been in possession of the

earlier discussions with this man for some time; but thought it best to delay the communication of them till his real character and motives should be developed. Should the hopes entertained respecting him be ultimately disappointed, some important ends will yet be answered, by detailing the circumstances and professions which gave birth to those hopes.

Letter from the Rev. Marmaduke Thompson.

The following extracts of a Letter from Mr. Thompson to the Secretary, dated Madras, Jan. 20, 1817, will gratify our readers.

I am happy to say that it has pleased God so much to restore my health, that I am spared yet to stay a little longer in India. It is a blessing indeed! for which I am most thankful. It would be a heart-breaking thing to leave India, till I could see our Missions more settled; and the School-Establishments, which we are about to form, under the superintendance of five of the last year's Chaplains, at their several Stations, completed, well provided, and in action. I had much feared I must have taken my departure this month; but, blessed be God! January is become a month of triumph, instead of mourning. *The Lord hath delivered me out of all my fear: therefore my heart danceth for joy, and in my song will I praise him!* Now for new life, new zeal, in his blessed cause.

All is well: I have nothing very great to report; nothing to make a shew of; but I feel a great satisfaction, great comfort, that things are as they are. The call on you, and on us all, at present, is, and will be for some time to come, firm Faith and Patience. The harvest-man must wait.

Mr. Bailey is with Mr. Norton at Allepie. Mr. Dawson is still with us in Madras, waiting a favourable opportunity to go to the South, which we may reasonably expect in a week or two.

The Resident continues the kind friend and zealous helper of our Missionary Institution, of which the following instance will delight you all. Mr. Norton has had a subscription in hand for the building of a Church: "We commenced

a subscription for it," he writes, "and in a few minutes I obtained names for 350 rupees; and most likely should have got a considerable sum in a short time; but, on representing it to the Resident, when he was in Allepie last week, he immediately fell in with it, took the List, and gave me to understand that he should get the Sircar (an officer of the Native Government) to build it; and he would have it commenced immediately, that it might be covered in by the next rains. The site I proposed, in reply to a question of his on that head, is our own premises, on condition of the whole being secured to the Society. To this he acceded without hesitation, considering it the most suitable spot, in a public situation near the sea; and particularly as the Mission-House, as he termed it, with the School, would then be all together. He wishes it to be a respectable Church, at least equal to any of the Portuguese Churches. It will cost between 2000 and 3000 rupees; and the ground, if not the house on it, will be made over to the Mission." And thus, through the powerful aid of this valuable friend, we get a PROPERTY in a most desirable situation; a regular, respectable, Church-Mission Establishment.

Let me, however, hasten to tell you of another PROPERTY which we have obtained—a PROPERTY IN MADRAS ITSELF; not, indeed, by gift, but purchase. You will expect to hear that it is the House and Ground in which our Missionaries reside. Our hopes of that, I grieve to say, are nearly at an end, from the excessive price demanded for it, and mortgages upon it. It is ground for a Church, in the finest part of the town that we could have wished. It has cost us much trouble to discover and secure it; and a sum of 400*l.* for which we have drawn upon the Society. The building materials on the ground are valued at more than two-fifths of the money. It is an event of great, of very great joy to us; for so very scarce is ground of a sufficient extent, and in a good situation, in Madras, that Mr. Rhenius, our Catechist, and our Reader, had all looked round and round it again and again, without being able to find a spot that would suit us; till, at length, our industrious Reader was directed to this place; which, happily for us, proved to belong, not to a Tamul or Gentoo man, but to a Mussulman, who was much more ready

to let us have it than any common Native of caste would have been. We shall be very careful to have the title-deeds well examined and approved. We will build away as fast, and as strong, as we can. Happy, happy the day, when we shall open a Church-Missionary Church for Public Worship!

Mr. Rhenius wishes me to beg hard for a small organ, which I think very desirable; and for a good-toned bell. Mr. Norton also writes for a Church-Bible and Prayer Book. It would be well to send us out three sets; for Madras, Allepie, and, we shall hope, South Travancore also, in due time.

Our Reader, Christian, is going on very well; attracting considerable attention; and, I add with pleasure, engaging much respect among the people. But of this, and of other Madras matters, I will inform you more particularly, in the following packet.

Mr. Schnarré seems to be doing much good in Tranquebar. He is a Missionary indeed, and a most valuable man.

Of six new Chaplains who arrived last year, we have associated five with us; each of whom has engaged to take under his charge a Catechist and Schoolmaster, and to establish a Native Free School, as soon as possible, under the patronage of the Society. We had a solemn meeting on the occasion. Beside these, I have since engaged a valuable young Chaplain in the same cause, who enters heartily into our views, becoming instantly a monthly subscriber to our Fund.

This extension of our operations, however, entails an increased expenditure. The support of the Catechists and Schoolmasters, at the several Clerical Stations, will probably fall on us, for some little time at least. You must, then, be prepared for larger Drafts this year than before; but, depend on it, you shall not have one unnecessarily. We will spare your Home Fund to the utmost.

The present year, I hope, will produce much, to the satisfaction of all our friends in England; though you cannot be too often admonished, nor too often admonish others, of the peculiar calls on all who interest themselves in Indian Missions, for faith and patience. The work must be slow, from a variety of uncontrollable causes; but the promise is great, very great, of an abundant harvest in due time, if we faint not.

I must, however, hasten to conclude; hoping very soon to resume my pen. May our gracious God encourage and strengthen the minds of all our friends in this good cause, and abundantly bless all the operations of the Society!

Yours, Dear Sir,

Faithfully and affectionately,
M. THOMPSON.

CALCUTTA.

First Circular Letter of the Corresponding Committee.

It gives us great pleasure to lay before our Readers a Circular Letter, which the Calcutta Committee of the Church Missionary Society have printed and distributed, in order to make known, throughout the Presidency, their Objects and Proceedings, and to increase thereby that patronage and support which many of the European Residents, and some of the Natives, already render.

This Letter will convey a general view of the Society's Mission in the North of India; and we hope frequently to lay authentic documents of this nature before our Readers.

The measures pursued by the Corresponding Committee will meet the warm approbation of all who pray for the salvation of our Indian fellow-subjects: and even those, whose benevolence or policy does not carry them higher than to wish the improvement of Society or the strengthening of our Eastern Empire, must applaud plans so well calculated to improve and enlarge the Native Mind.

The Committee, formed in Calcutta as an Auxiliary, to promote the objects of the Church Missionary Society, circulate among the friends of that Institution the following brief statement of their engagements and plans. As the funds with which they are entrusted have been lately increased so as to enable them to extend their operations, and new scenes of labour are opening upon them which require

new exertions, they are anxious that their Proceedings should be generally known; in order that all, who approve of their plans, and who wish to co-operate with the Church Missionary Society in India, may be excited to give aid, by their contributions, their counsels, and their prayers.

In the present outline, the Committee will follow the obvious distribution of Missionary Labour into its three branches, of Schools, Tracts, and Missionary Establishments.

1. The establishment of SCHOOLS is of itself a department of extensive and growing importance. It is difficult to appreciate the benefits which might be conferred on the Natives by a number of good Schools diffused through the country. The Committee's first attention was naturally directed to this quarter. Assured that reformation is most wisely attempted by the instruction of youth, they have been careful to establish Schools, according to their means and opportunities. A large part of their funds is appropriated to the support of Schools at Agra, Meerut, Chunar, Burdwan, and Kidderpoor. In these Schools, masters are employed to teach both the European and Native Languages. The Committee wish to enlarge their labours in this department; and will gladly do so, if the liberality of the public shall enable them.

Of the places above mentioned, they have—

At Agra—two Schools, under the care of Abdool Messeeh:

At Meerut—one, Reverend Mr. Fisher:

At Chunar—three, Mr. Bowley:

At Burdwan—two, Lieutenant Stuart:

At Kidderpoor—two, Reverend Mr. Greenwood.

The children under instruction in these Schools are about 500.

2. In the department of TRACTS, the objects of the Committee will be, to prepare and to print such books as may be necessary, to supply the Schools and Churches of Native Christians, or to distribute amongst the Natives in general; such as, Extracts from the Scriptures, Prayer-Books, Catechisms, Spelling-Books, Tracts on the Evidences of Christianity, &c.

They have printed an edition of Ex-

tracts from the Common-Prayer Book in Hindoostanee, and the Epistle to the Romans in the same language, which have been found of great use at Agra, Chunar, and elsewhere; and a small Catechism, adapted to the Native Schools and Catechumens. They have it in contemplation to print also the Prayer-Book, in Bengalee, and in the Nagree Character, with all practicable dispatch. They report this small commencement of their labours, not merely to circulate the information, but in the hope that such persons as possess leisure for the purpose may be induced to suggest hints for the more effectual supply of the Schools with useful books.

The Committee earnestly invite all those who are practically acquainted with Native Schools, to furnish them with such remarks as may occur in the course of their labours, tending to facilitate the communication of useful knowledge. The difficulty of conducting Native Schools with success, can only be appreciated by those who have fairly attempted it. If every experienced Teacher or Superintendent of Schools would be pleased to suggest improvements as they arise in the practice of education, some efficient system, it may be hoped, would be the result of their united wisdom.

The Committee cannot but entertain a hope, too, that some of their friends may possess sufficient leisure to undertake the labour of composing or compiling Books of Instruction; to be contributed to the general stock, translated into the various languages, and then introduced into the Schools, or circulated for general use. In the very arduous attempt to diffuse knowledge among a large mass of benighted people, no extensive good can be hoped for, without the concurrent labours of MANY. Let all who desire to promote the best interests of their fellow-creatures, contribute their mite of labour and experience.

3. In adverting to the department of MISSIONARIES, the Committee have great pleasure in reporting the commencement of a Missionary Establishment at Garden Reach. An estate has been purchased there for the sum of 12,000 rupees, in the purchase of which they have been

actuated by the vicinity of the spot to their Kidderpoor School; by its situation also near several large native villages, in a quarter yet unoccupied by Missionaries; and by the facility with which it can be visited by the Committee, being on the same side of the river, and little more than four miles from Calcutta. The estate appeared eligible, likewise, from the abundant accommodation which it actually affords, and from its capability of cheap enlargement. The house and premises occupy near twenty *biggahs**, which afford ample space for the erection of a Printing-house, or School, or even a Manufactory, should these measures be hereafter deemed expedient for the interests of the Mission.

Two Missionaries sent out by the Church Missionary Society have been received into the Mission House during the last year, the Rev. Messrs. Greenwood and Schroeter. The former is an English Clergyman, was ordained by the Bishop of Chester, and had served during eighteen months the curacy of Knutsford, in the Diocese of that Prelate, previously to his sailing for India. The latter is a Lutheran Minister, received by the Church Missionary Society from the seminary at Berlin, and educated in England.

The Rev. Mr. Greenwood at present occupies the House, having under his charge the School at Kidderpoor, and also a class of Hindoostanee Children, clothed and educated by the Committee. The Committee cannot but regard this Infant Establishment as the beginning of an enlarged plan of operations for the benefit of the Natives. They look forward to an accession of labourers from England; and hope to see the neighbourhood of their Mission House well supplied from the Establishment of Kidderpoor with efficient Teachers. They would speak with moderation, however, even of their hopes; as they are sensible of the many obstacles which oppose plans of this nature, and how necessary it is to proceed with the utmost caution and circumspection in all their movements.

The Rev. Mr. Schroeter, the other Missionary, has been lately removed by the Committee to the borders of the country towards Nepal; a place which seemed to offer a desirable sphere of Missionary Exertion, as well from its vicinity to a new and interesting country, as from the patronage afforded to School Labours in that quarter. Mr. Schroeter is scarcely settled at his post. He is looking about him, collecting useful information, and prosecuting his preparatory studies. The Committee are not without hope that they may be able to send him a coadjutor; but their information on the subject of this Missionary Station is as yet too scanty to enable them to offer any thing specific, as to their future plans. The measure of sending Mr. Schroeter must, for the present, be regarded as experimental.

Having mentioned their European Missionaries, the Committee have next to report the continuance of their faithful reader, Abdool Messeeh, in health and active labour at Agra. The journals of Abdool, which have been circulated during the last two years, bear ample testimony to his zeal and prudence in the service of Him whose name he bears, as well as to the success with which it hath pleased God to bless his labours. It was to be expected, that, after the departure of his friend and father, the Rev. Mr. Corrie, the infant Mission at Agra should droop. Every one, conversant with the Native Character and the influence of an European Superintendent, will easily conceive, that even such a man as Abdool must have sorely felt the loss of such a guide, and counsellor, and patron, as Mr. Corrie. When Mr. Corrie left India for the benefit of his health, sensible of the dangers to which an unprotected Native Flock must be exposed, he used the wise precaution of distributing the more learned and efficient members of the Church in different parts of the country, as Readers, and School-masters, and Moonshes, under the patronage of such friends as were disposed to take charge of them; so that the Native Christian Society at Agra may be said to have been, in a manner, broken up at his departure. The Committee, however, record with great thankfulness, that the reports

* A *biggah* is about the third part of an acre.

from that place, through a zealous friend and correspondent, lately stationed at Agra, and actively employed in superintending the Schools there, afford the best hopes that the Gospel is not preached in vain. Abdool continues to bear a faithful testimony to the truth, and to watch over the little flock committed to his charge.

Mr. Bowley, formerly stationed at Agra, has been for the last eighteen months usefully employed by the Committee at Chunar. He is an indefatigable Catechist and Reader; and continues the same simple, steady, laborious course, which is so apparent in the Journals recently distributed amongst the subscribers to the Church Mission.

In addition to the Readers above mentioned, the Committee also employ Ananderâya, a converted Brahmin; who preaches to his countrymen in the neighbourhood of Vizagapatam, and has been an useful assistant in the Telinga Schools.

From the above statement it will be seen, that, in whatever manner Missionary Work may be promoted, whether by Schools, or Tracts, or Readers, or Missionaries, whether by European or Native Instruments, the Committee are happy to avail themselves of every opening, to adopt every wise expedient, and to meet every demand as far as their circumstances will admit. Establishments of this nature cannot, however, be suitably maintained, still less can they be enlarged, without liberal aid from the public. Their present engagements are supported partly by an annual grant of £.1500 from the Church Missionary Society at home, and partly by monthly subscriptions in India. The amount of the latter scarcely averages 200 rupees per month. The growing prospects of labour demand more extended contributions; and the Committee earnestly invite their friends to assist them in this good cause.

They are peculiarly solicitous to extend their efforts in Education, and propose to obtain from England an ordained School-Master, to be maintained by the funds of the Society. A well-conducted School, according to the principles of the Church of England, is greatly wanted; and would not only render effectual service to

the funds of the Mission, but would be the means of raising up labourers, who may hereafter be distributed advantageously in the country.

After this brief sketch of their proceedings and views, the Committee now entrust the important cause to the liberality of their friends and the blessing of God.

Signed by the Committee,

G. UDNV.

J. W. SHERER.

REV. J. PARSON.

REV. T. ROBERTSON.

REV. T. THOMASON, Sec.

Calcutta, Feb. 2, 1817.

N. B. All communications and letters to be addressed to the Reverend T. THOMASON, Calcutta.

HINDOO COLLEGE,

CALCUTTA.

Opening of the School.

In our last we gave the Rules of this College. The Calcutta Gazette contains the following account of the Opening of a School attached to the College:—

On Monday, the 20th of January, the School of this Institution was opened, at Ten o'clock. Before Eleven, all the scholars were assembled, to the number of Twenty.

Nascitur exiguus, sed open acquirit eundo.

They were dismissed at past One. During the whole, or part of this time, were present the following Managers of the College; viz. Gopee Mohun Thakoor, a Governor of the Hindoo College; Baboos Radhamadub Bonerjee, Joykishun Sing, Gopee Mohun Deb, and Huree Mohun Thakoor; many opulent Natives, who were in general the parents or patrons of the Scholars; Bughoomonee Bidyabhosun, Chutoorbhoj Nyacerutun, Sooba Sastur, Ramdulal Turkoochooramonee Bhutacharug, Mitronjoy Bidyalunkur, Tarapursad Nyaubhosun, Subhanund Bidyabagis, and other Pundits; besides Mohunpursad Thakoor, Baboo Radahkaunt Deb, and other Literary Natives. The Levee at the Government House, which began at eleven o'clock, and the great distance of the School-house (No. 30½, Chitpore Road) from the European part of the

town, prevented the attendance of many English Gentlemen. Among those who came, were the Honourable the Chief Justice, and Mr. Harington.

Teaching commenced and was carried on, under various disadvantages. Although every thing had been avoided which might assemble numerous spectators, their number and curiosity were sufficient to cause inconvenience. The Teachers and Scholars had had no previous acquaintance or communication; and the proficiency of the latter, on which their distribution into classes depended, was to be ascertained on the spur of the occasion. Those present, however, expressed themselves to be much pleased with the economy of the School and the exertions of the Teachers. Some of the Natives were much struck with several of the practices of the New Method—the Monitors pointing with rods, the use of one large card for a whole class, and the sand-writing. They observed that that method was quite unknown when they were Scholars; and they doubted not, that it would cause their children to make a much more rapid progress than they had done.

Most of the Scholars having previously been in other Seminaries, or received instruction at home, were found to possess some knowledge of English reading and writing. Their parents and friends observed, that they had taken them from under other Teachers, in the confidence that in this Institution, expressly intended for the liberal education of the Hindoo Children, their progress would be more rapid, and their ultimate proficiency greater. The Pundits testified great satisfaction on this interesting occasion; and said, that to-day they witnessed the beginning of what they hoped would issue in a great diffusion of knowledge. A learned Native expressed his hopes, that the Hindoo College would resemble the Bur, the largest of trees, which yet is at first but a small seedling.

On Tuesday, teaching began at Ten, and ended at Three. The number of Scholars was Twenty-one. The first lesson in Persian was given that day.

At a Meeting of the Managers, on Feb. 8th, it was ordered, that seventeen Free Scholars should forthwith be admitted, under the patronage of the Committee, into the School of the Institution.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE SETTLERS AT THE BAY OF ISLANDS.

INTELLIGENCE has been received from the Society's Settlement in the Bay of Islands; and letters have arrived from Mr. Marsden: but these accounts do not report the state of the Society's Settlement beyond the beginning of last year. Further communications may be soon expected. In the mean while, we shall extract the most important parts of those which have been received.

In the Number for December, we brought to a close the narrative of Mr. Marsden's visit to New Zealand; which he left for Port Jackson, in the *Active*, on the 26th of February, 1815, with two Chiefs, Tupee and Timarangha, and eight other Natives, on board.

We shall first give—

Extracts from Mr. Kendall's Journal, from March 1815, to January 1816.

March 23d, 1815.—Tamounga and Kullo-kullo, two Chiefs from Whangorooa, visited us, with their people. I was desirous to go with them, on their return to Whangorooa, in order to make my observations on the place and its population; and had equipped myself for the purpose, having my provisions and bedding ready; but my friends at Tipooa prevented me, and earnestly requested me to continue at the Bay. They assigned as the principal reason for their reluctance to my visit, that when the Boyd was taken, Tippahee, their late Chief, was blamed as a ringleader, and the Captains and crews of the Whalers shot many of their people, and destroyed their island; and that if I

should be killed at Whangoroa, they would again bear the blame, and suffer, although entirely innocent, as was Tippahee. I could not be offended at their just reasoning; for I am now more than ever convinced, that Tippahee, so far from being guilty in the affair of the Boyd, particularly as it respected the death of the crew, was engaged in a most honourable and praiseworthy action. He called the unfortunate seamen out of the rigging, with an intent to save them; and would have succeeded in his object, had he not been opposed by Tipoohee and Taara, who took them from him by force. The Natives of Whangoroa, while they acknowledge their own cruelty, universally assert, that when they were killing the sailors, Tippahee held his hand over his eyes, and shed tears. He by no means joined them in their horrid festival.

I am thus circumstantial, in order to shew that the little acquaintance which Tippahee had enjoyed with the civilized world had been very beneficial to him in a trying moment.

The people of Tipooa are very desirous to have their innocence established with the people of England.

March 31.—A canoe returned from the River Thames; the people on board having killed and eaten three men; and taken a woman and five female children prisoners, whom they intend to keep as slaves. The head of one of the unfortunate victims was exhibited in our Settlement. It had been cured by the Natives, for the purpose of shewing their friends at home the victory which they had obtained over their enemies. The Settlers entreated the Natives to take it away, and bury it in the ground. We think it our duty to express our concern at every thing which relates to their wars and cannibalism, as opportunity offers; and we do this in a friendly manner.

Multitudes are astonished, when they hear of men sunk into such a state of degradation, and look on such objects with contempt: but there is more room for thankfulness than pride. There is no enormity of which human nature is not capable, since man lost sight of his Maker; and it is owing to the merciful interposition of Divine Providence that there is

Aug. 1817.

not much more wretchedness in the world.

April 8th.—Attended a mourning ceremony. The relatives of five Natives, who had been dead some time, but whose bodies were now taken up for the purpose of preserving the bones, assembled to mourn over them. The same shouting and crying were to be heard as on other occasions. The faces and breasts of the mourners were, as usual, besmeared with blood. It is customary for the New Zealanders to take up the bodies of their friends after death. They clean the bones, and cast the flesh away. A common person's bones are cleaned once, at least; but the bones of a Chief are taken up four or five different times, and finally put into a basket. They are preserved as sacred relics. Children are brought to cry over the bones of their ancestors, in order to perpetuate their memory. The manner in which the New Zealanders take care of their dead is particularly disgusting. They will carry the corpse of a relative several miles upon a bier, a month or two after the decease. Three of the above persons had been dead only one month. The skull is exposed, while the people are crying.

A few weeks after Mr. Marsden's departure, a quarrel arose between the Chief Koro-koro, who accompanied us from Port Jackson, and Okeeda, another Chief, whose territory is near Whangoroa, which was attended with serious consequences. Koro-koro's people had one day, while passing by the district of Okeeda, taken some potatoes from a farm on shore; which the natives resenting, recourse was had to arms. One of Okeeda's men was slain, and was buried on his own ground. A little time after, Okeeda collected his people together, and, coming to the Bay, made a descent on Koro-koro. His property, and several hogs in an adjacent island, belonging to Pomarre, were destroyed. A colt which Mr. Marsden presented to him was also killed.

The New Zealanders will have wars among themselves; but I do not apprehend that they will attempt to molest the Settlers, while we preserve our neutrality, and treat them well. War is the New Zealander's glory.

Fighting is the principal topic of their conversation. The manual exercise, if I may so call it, is performed as a part of the funeral ceremony. They believe the soul, as soon as it is parted from the body, is engaged in war. The place where departed spirits go to war is supposed to be at the North Cape.

April 15, 1815.—The remains of Duatterra and his wife were carried from Tippona to Motoo Terra, a distance of fifteen miles. Lamentation as usual.

April 19.—Three Chiefs, Taparee, Tamounga, and Kullo-kullo, with fourteen war-canoes, and 300 or 400 of their people, arrived from Whangorooa, on a visit to our Settlement. Taparee was the Chief who saved the woman and two children at the affair of the Boyd. He appears to be a mild man, and to have much more influence with his subjects than any Chief whom I have seen. He entreated us to go and settle at Whangorooa.

April 20.—Taparee and his people went over the Bay, to cry over the bones of one of the Chiefs which had been lately taken away from Tippona. At the time of their departure, Taparee gave orders to his people to return a saw belonging to the Settlers, which had been stolen during the night. This was done; but it was broken into several pieces. One of Taparee's canoes measured eighty-one feet in length, and contained sixty-seven people.

The New Zealanders are very subject to cutaneous diseases, arising from their want of cleanliness. They are also frequently afflicted with violent head-aches, bad eyes, &c. I wish I understood physic, as I think I could render many of them great assistance. As it is, I have many patients, to whom I administer such cooling and opening medicines as they seem to be in want of. They are highly pleased whenever they find relief. They are very blameable in allowing their young women to visit our ships: many of them contract diseases from our seamen; and, in some instances, the unhappy creatures have perished for want of knowing a remedy. From seamen they have also learnt to curse and swear. It will be a long time before we can cure them of the bad language which they have acquired from our countrymen.

Sunday, May 7.—We were visited by Kangorooa and Shunghee: they brought with them a plentiful supply of potatoes. Shunghee wept bitterly, when he saluted me.

May 10.—We were visited by the Chiefs, Tippoohee and Taara, who were the principal ringleaders in the affair of the Boyd. They had been absent, with some of their dependents, five months, on a fighting excursion to a distant part of the island, and were now on their return home. They were very hungry, and were supplied with some baskets of potatoes from the Settlement.

Taara (or George) said he had killed many of his enemies, but had not brought with him any of their heads. A little boy about ten years of age was taken prisoner. Tippoohee, Taara, and their people, conducted themselves in a quiet manner during their stay with us. The Chiefs Kangorooa, Shunghee, and Taara were here at the time; and all united in friendly converse, having dropped hostilities.

The people of Whangorooa say they would not injure Mr. Marsden's vessel, should she put in there; because they are attached to Mr. Marsden, and like the conduct of the Captain and ship's company. They will not give any promise respecting other European vessels.

Sunday, May 14.—Arrived the Brig Endeavour, Captain Powell, from Port Jackson. Captain Powell informed us, that the Active was ready for sea when he left Port Jackson. He sailed again from hence on Thursday, having obtained a supply of pork, fish, and potatoes, for the use of the ship's company.

May 17.—Arrived the Brig Active, Captain Hansen, with provisions for the Settlement, and trade to purchase a cargo of spars, &c. The Chiefs, Tupee and Timarangha, and some other Natives, returned in her from Port Jackson, highly delighted with their voyage and the presents which they had received.

May 19.—Went over the Bay to Wytanghee, in company with Mr. Hall, where we met with the Chief Warrackie, and purchased of him a parcel of land for the Society, containing, by admeasurement, fifty acres, being the most eligible spot in the Bay of Islands for a settlement.

Warrackie expressed, as several other Chiefs had done, his fears lest the English should, in a little time, increase their force, drive the Natives into the woods, and take away their land from them. We endeavoured to quiet his fears. He replied to our observations, that it was very good for a few white people to live at New Zealand, but not so for many.

When I was taking some refreshment, I gave Warrackie a little pork to eat. Having taken it between his teeth, he made a long oration, and then spit it out again. This was a religious transaction. He endeavoured to convince me that he intended no offence by his conduct: he should eat with me by-and-bye.

Arrived a canoe from the River Thames, with some people of Ahoupah.

Sunday, May 21.—Some of Ahoupah's people attended Divine Service in my house. They were delighted with the music and singing.

The Natives have stolen many articles from us since we disembarked; but they have done it in a very secret way, and do not appear disposed to do violence to any one. I do not wonder at their pilfering, they are so extremely fond of iron.

Two or three pious smiths would find plenty of employment at New Zealand: they and their families would be well supplied with the productions of the Island.

June 1.—Came to anchor on the other side of the Bay, the Phoenix Whaler, Captain Parker. She had put in for wood, water, and provisions, on the 3d of March; and has returned for the same purpose.

Sunday, June 4.—The Natives of Tippona, hearing of Captain Parker's arrival, and knowing him to have been concerned in the destruction of their Island, were exceedingly desirous to see him, and requested me to give him an invitation to my house: this I did, and he came this morning. When he landed, a considerable number of Natives having collected together, two or three of the principal surrounded him; and, pointing to the Island where the town formerly stood, accosted him, in their broken English, to this effect:—"Captain Parker, see Island! Captain Parker, see Island!"—(meaning the Island of the late Tippahee.) The Captain was

at no loss to comprehend their meaning; nor was I at all displeas'd at their conduct, as I knew it was not their intention to hurt him. I requested them to say no more until Divine Service was over, as it was then time to assemble to worship God. They attended to my request immediately. As many as could, came into my house; and the remainder flocked round the door. When Prayers were over, I told them that Captain Parker and the other Captains of the Whalers had been informed, previous to the destruction of their Island, that their late lamented Chief, Tippahee, was the ringleader at the destruction of the Boyd and her ship's company; that they had been told falsehoods, for Tippahee was a good man, and the people of Tippona were good men; and Captain Parker now wished to make peace with them: he would not hurt them any more. The Natives, addressing themselves to Captain Parker, through their Speaker (for one of them could speak English tolerably well), told him how many men, women, and children, had been killed; how many bullets had passed through the legs and arms of others; and that seven bullets had passed through the raiment of Tippahee, one of which wounded him, but not mortally; and that all the rest of the inhabitants swam for their lives, and made their escape, except nine women, who, being wounded, sat on the beach, and were discovered, at daylight, but not killed, by the sailors. The interpreter added, that the Natives were now ready to make peace; upon which several of them rose up, in order to shake Captain Parker by the hand.

The Settlers were very much gratified with this interview. The peaceable manner in which the Natives of Tippona represented their wrongs, without any sudden bursts of passion, and the readiness manifested by them to make peace, have confirmed our good opinion. It is truly gratifying to observe them making such rapid progress toward civilization. It is also pleasing to see a small number of them pay some attention to the Lord's Day. Some of the Chiefs have declared that it is their intention not to do any work on that day.

My young friend Tooi intimated

his intention to accompany Captain Parker to England. His brother, Koro-koro, consented, but wished him to take his wife with him. When I reminded him of the distressing nature of her situation, in the event of the death of her husband at a great distance from home, he replied, it would be a good thing, in that case, for her to "hang herself," according to the custom of the New-Zealand Women!

June 13, 1815.—Arrived the brig Trial, Captain Hovell, and the schooner Brothers, Captain Burnett, from Port Jackson. Some Natives returned from Port Jackson in these vessels. The Natives sold Captain Hovell, as I am informed, about two tons of flax. They also supplied the vessels with pork and potatoes.

June 16.—Died, after a short illness, Tararakoo, the uncle of the late Duaterra.

On Sunday, June 18, Mrs. Kendall and I went to the place where the mourners were assembled. The corpse was decorated with feathers, and the forehead bare, as usual. The people were lamenting over the body, and cutting themselves, according to their manner, until the blood gushed out. Such scenes are truly distressing.

June 19.—Some strangers visited us from the western side of the Island. They brought with them hogs and other things; and departed, well satisfied with their bargains of axes, &c.

July 11.—Sailed the Active, for Port Jackson, having obtained a cargo of spars, flax, &c. The Chiefs Takokee, Wittohee, and some other Natives, embarked in her.

A few days previous to the departure of the Brig Active, died my aged and much-respected friend Kangorooa. I have to regret the loss of this Chief, who has been always our friend, and possessed great influence among his countrymen. He was a man of great activity and industry; and his loss will, on this account, be very much felt among his people. I am sorry that I had not an opportunity to pay him a visit during his illness. His brother Shunghee, I am told, was quite overwhelmed with sorrow; and attempted to hang himself twice, but was providentially prevented.

July 17.—I paid a visit to my friends,

the Natives of Tippona. A woman had caught a violent cold, which caused an inflammation in her eyes. Her face and neck were very much swollen; and she was given up for lost. By the application of blisters, she has been restored to health.

July 18.—A Native came to me, apparently in a deep decline. He also had caught cold, and had not taken care of himself. The Natives are not in the least aware of the causes of their diseases. They ascribe to Atua every thing that gives them pain. The deluded man said Atua was within him, eating his vitals. He seemed not at all sensible of the evil consequences of drinking cold water, when in a raging fever. I gave him such things to take as I thought most suitable. He also has been restored to health.

July 21.—I visited a man named Tawhimoode, who, I was informed, was near the point of death. He was tabooed, and was attended by two Priests and some other friends, who, notwithstanding the taboo, allowed me to have access to him. He appeared to be very much alarmed, under the apprehension that the reptile God was within him, and that he should soon die. I endeavoured to quiet his fears, by shewing him the gross mistake under which he lay, in imagining the Deity was within him. I told him that the Great Atua was above; that all men had offended him; and that he had said all men must die. I then told him, that although all men died, yet the Great Atua gave his Son Jesus Christ for us; and those who believe that, and pray to him, their spirits would live and be happy. This was, of course, quite a new subject to him; nor do I think that he could understand me: but it is best to declare my errand as well as I can, trusting, as I do, that the same gracious Saviour will enable either me, or some one after me, to speak concerning Him in a clearer manner.

I ordered some sago and tea to be given to the sick person, who had been without food three days; after taking of which he appeared to be a little revived.

July 22.—As I was passing through the village, I was requested by some of the Natives to visit a boy, about thirteen or fourteen years of age, who

appeared to be in a consumption. He had caught a violent cold, which had settled on his lungs. I ordered him to come down to my house, and gave him some food and medicine. In a little time he recovered.

Sunday, June 23.—I went, with Mrs. Kendall, to see the people mourning for Tawhimoode, who died early in the morning. The corpse was placed in an upright posture, as is usual. The face had been oiled, in order to make the marks of the tattooing clear. The hair had been cut, and was neatly tied up, and ornamented with feathers. As the people came near to cry, they kneeled down in a row, in front of the dead body. They then commenced the usual bitter cry, cutting themselves, and addressing the deceased. If the New Zealanders do not worship the dead, they do not appear to have any worship at all. The lungs of the deceased were affected; yet I think he might have lived much longer, if proper care had been taken of him. When I visited him, he was in a warm hut, and a fire was near him. He came out to eat his victuals, as he durst not eat in the house, from the fear that Atua would immediately kill him. The weather was cold, and he hastened his death by drinking cold water.

July 24.—I was invited to visit my friend Warree, who had been ill some months. He appeared to be in a rapid decline, coughing and spitting very much. He also was tabooed; but he wished me to speak to him, and ventured to take hold of my hand. He said, he was very much afraid that Atua would kill him. I endeavoured to explain to him, that there was one Great Atua, who made the Universe. I could tell him, in his own language, that all men had offended this Great Atua, and therefore all men died; that I should soon die myself, as well as he; but that the Great Atua had such love for men, that he sent his Son Jesus Christ to save their souls. It was for this reason that I and my colleagues spake so much about Jesus Christ. He loved us; and, if we loved Him, we need never be afraid to die. I added, that Jesus Christ lived once on earth, that he rose from the dead the third day after his death, and that he is now in heaven, where he will receive the spirits of those

who love him, as soon as they die. I also endeavoured to convince him of the absurdity of one eye becoming a star in the heavens, and the other assuming a human shape and fighting at the Trayingha, or Cavern of Atua, which is at the Three Kings, off the North Cape. Warree listened with attention to all that I said; but could not overcome the prejudices which were rivetted in his mind. A priest came near us after we had finished our conversation, to whom Warree recited what he had just heard from me.

July 30. Sunday.—In the morning, I went to see some of my friends, the Natives, who were crying over the corpses of three relatives who had just departed this life.

In the afternoon, I visited a sick person, who was near the point of death. I gave him some medicine, but it was too late: he died early on Monday morning.

In the winter season, I am informed, the Natives die very fast. Many of them are actually starved to death; but they do not appear to be at all aware of the cause. Their superstition tends greatly to increase their mortality. The climate is very moist; and, by exposing themselves to the weather, they frequently catch cold. They never eat in their houses; neither do they sleep in them, after they find themselves ill. Instead of endeavouring to promote perspiration, by keeping themselves warm, they check it by sleeping in the open air and drinking cold water.

August 18.—I went up the river about twelve miles, to sow some wheat for my friends Shunghee and Tairee.

August 21.—I went up the river about six miles, to sow some wheat for my friend Shourackie. Mr. King accompanied me.

Aug. 28.—I went up the river about twelve miles, to sow some wheat for Widouah, Tahoa, and Rewa.

Aug. 31.—Returned to the Bay, the brig Trial, Captain Hovell, and the schooner Brothers, Captain Burnett. Captain Hovell states, that, on Sunday the 20th instant, an attempt was made by the Natives, near Mercury Bay, to take both his vessels.

Sept. 26.—I wish to bring before the notice of the Society the following

particulars :—1. The distressed condition of the Natives in the winter, and the great mortality. 2. The greater population toward the South. Heenamate Horo is queen of a large interior district, on the other side of the Thames. 3. Embalming of the dead, and the putting of the corpse into a box. 4. The murder of infants; and the suicide of parents, on the death of their partners. 5. The moisture of the climate.

Sept. 28, 1815.—The brig Active arrived from Port Jackson. The Natives on board, all well.

Oct. 4.—Sailed the brig Trial, for Otaheite; and the schooner Brothers, for Port Jackson.

Oct. 31.—Sailed the brig Active, for Port Jackson, with several Chiefs on board. She returned into the Bay on Sunday, Nov. 5th, but left on the 8th.

Nov. 30.—Mr. Hunt, the Chief Mate of the Phoenix Whaler, and a boat's crew, broke into my house, because I refused, as a Magistrate, to allow Captain Parker to land a man whom he had engaged to reland at Sydney, whence he had brought him. As soon as the Natives perceived what was going on, about 100 of them, armed, came down from the village to our protection. The Mate and sailors were glad to retire.

Jan. 6, 1816.—The people of Wytanghee came to demand the two surviving wives of the late Duaterra, and the wife of Tararakoo. One of Duaterra's wives had lately transgressed the laws of her country, in marrying a young man.

Jan. 22.—The Settlement is crowded with visitors from the River Thames, the North Cape, Whangorooa, and different parts of the country. We can now supply it with potatoes, which our friends have brought, for some months to come. It is pleasing to see the perfect harmony which subsists between us and all the Natives. They are busy in performing their military exercise. A stranger would be terrified with the shoutings, and the noise of the spears, battle-axes, clubs, and muskets, dashing one against another. They strive to excel one another in making wry faces, putting out their tongues, rolling their eyes, and trying every method to make themselves look frightful. But we think nothing of all this, as

we know we are at peace with them. The Female Settlers are now under no apprehensions respecting their safety. We do not publicly oppose the Natives in their Heathenish Customs; but speak a word in season, as we have an opportunity.

Jan. 29.—Mr. and Mrs. Hall, and the children, returned to our Settlement, from Wytanghee; having been plundered of part of their property three days since. Mrs. Hall has received a severe blow on the face; but I am very happy to say she is already getting better. Captain Graham, of the Catharine, kindly assisted Mr. Hall with his boats and men; for which he deserves our best thanks. I hope we shall now live together in peace and safety. The Natives here are our friends.

We close these extracts with the following general remarks :—

All the Natives who have come to our Settlement for axes and other iron tools have been supplied. We have suffered none to go away disappointed. The smith is constantly at work: he has, indeed, more work on his hands than any Settler. We could not do without a Smith; he is, in my opinion, under Divine Providence, a great means of our protection. The Natives are yet unsettled, as must be expected. They cannot bear to see property before their eyes, without coveting it. While they see the smith at work, their attention is directed toward him. They know we have no trade before hand, to tempt them to plunder: they therefore wait until they can obtain it from him.

So far as I can judge, Divine Providence seems to be preparing the way for his Gospel to be introduced among the Natives of New Zealand. It will, I have no doubt, be peculiarly gratifying to the Society to hear of our prospects bidding fair. The Natives have no objection to kneel down with us, either in public on the Lord's Day, or when we meet for prayer with our families. I can speak to them in their own tongue, as yet but very imperfectly; but when, in my incorrect way, I attempt to tell them of God the Creator of the World, and of the great love of Jesus Christ for mankind, they listen with respect and

attention. A Minister of Christ would be well received. The Society would act wisely, to encourage more Christian Adventurers to embark for this Island. We are in want of a few persons of talent, to assist in fixing the language. I and my colleagues, sensible of our weakness, call for help. Families may be supported here, in a little time, as we believe, for a very trifling expense. Before any other friends can arrive from England, I have no doubt, but that, through the divine blessing, the Settlement will be established. I entertain the glad idea that the time of these poor creatures' deliverance is at hand.

Various points are touched on in the preceding Journal, on which we shall be able to throw further light in our next Number, from the communications of the other Settlers and of Mr. Marsden.

MALTA.

BIBLE SOCIETY.

FORMATION AND IMPORTANCE OF THE SOCIETY.

WE are most happy to announce the formation of a Bible Society, in a spot so favourable as Malta for the circulation of the Scriptures. The establishment of this Institution is no common occurrence.

The part which the Head of the Roman-Catholic Church has lately taken, in opposing the circulation, without note or comment, of the pure Word of God, has thrown difficulties in the way of the formation and operation of Bible Societies in countries where, like Malta and a great part of the European Coast of the Mediterranean, the power of that Church is dominant: but there are multitudes, even in that communion, who have so felt in themselves and witnessed in others the benign influence of the Scriptures, that they consider it criminal to withhold this bread of life from perishing souls; and some, in the true spirit of martyrdom, are willing to encounter the loss of all

things, rather than hide the sacred light under a bushel.

But all the other Christian Churches round the Mediterranean, beside the Roman Catholic, are so far from inhibiting or fettering the circulation of the Divine Word, that they receive it, when offered to them, with joy and gratitude, and hail with exultation the prospect of its free distribution among them: and, in thus acting, they are drawing a deeper and broader line of distinction between themselves and the Roman Church than History has yet shewn; and will, doubtless, recover the primitive truth and simplicity and energy of the Christian Church, in proportion as they open among themselves a free access for the light of the Scriptures.

We are, indeed, sufficiently aware, that, by treaty, the Roman-Catholic Creed is to be left in undisturbed possession of Malta. But neither ought Christian Missionaries in Malta, nor the supporters of a Bible Society there, to awaken any jealousy in the minds of Roman Catholics. Their object is, the diffusion of the Truth, and of the Records which contain it, wherever, particularly on the shores of the Mediterranean and the Euxine, men are found willing to receive them. We have before spoken explicitly on this head; and refer the Reader to some remarks on Malta, at pp. 244—246 of the Number for June, 1816.

Beside the numerous tribes of Greek, Armenian, Syrian, Coptic, and Abyssinian Christians, who are eager to receive the Scriptures; the Jews and Mahomedans, scattered on the shores of these great inland seas, accept, with thankfulness, copies of the Divine Word.

And, by the good Providence of God, the Scriptures are in preparation for these tribes. The British and Foreign Bible Society, with the Bible Society of the Russian Empire, and their numerous fellow-

labourers, will, at no great distance of time, almost renew the wonders of the Day of Pentecost. *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians*—all will read in their own tongues the wonderful works of God! The ARABIC, PERSIAN, TURKISH, TARTAR, ARMENIAN, and SYRIAC Scriptures are in part published; and measures are taking for their completion. Mr. Jowett will devote himself to the MODERN GREEK: the Jews' Society has nearly finished the HEBREW NEW TESTAMENT: and measures are in progress for preparing the ETHIOPIC, for the revival of the Abyssinian Churches. An abundant supply of the Sacred Oracles in all the EUROPEAN LANGUAGES is ready, wherever wanted.

At such a seasonable time, and under such favourable circumstances, the Bible Society of Malta has been formed. It was not constituted an Auxiliary to the British and Foreign Bible Society, because it was thought requisite, in order to allay groundless apprehensions, to form itself, in some respects, under more restricted regulations than that Society; particularly with regard to the Italian Scriptures, which, by one of its rules, are to be circulated by it only in the excellent version of Martini, Archbishop of Florence, in order to obviate the objections which have been urged against the Protestant Versions.

The Committee of the Society consist of three Englishmen, three Maltese, and three Foreigners. There are three Secretaries, who are, the Rev. William Jowett, the Rev. Isaac Lowndes, and Dr. Cleardo Naudi.

The establishment of the Society is very much due to the zeal and

exertions of Mr. Henry Drummond, who visited the island from Naples, where he had been actively employed in the printing of Tracts and the Scriptures in Italian. It was formed by the union among themselves of some zealous friends of the great cause; not at a public meeting, assembled as usual for the occasion, as circumstances rendered that impracticable. We doubt not but that the Society will receive that countenance and support from all the Friends of Truth in the Mediterranean, which its objects demand. A main point is gained in the establishment of an organized Institution. Its correspondence will immediately branch out to perhaps Twenty Ports round the Mediterranean, in which places the circulation of the Rules of the Society will make its existence and its plan known, and will guide others in pursuing the same object.

The British and Foreign Bible Society has, with its accustomed promptitude and liberality, placed the sum of 500*l.* at the disposal of the Malta Bible Society; beside a large supply of the Scriptures, in various languages.

CHURCH MISSIONARY SOCIETY.

RECENT INTELLIGENCE RESPECTING ABYSSINIA.

Mr. Jowett has opened a correspondence with Henry Salt, Esq. the British Consul-General in Egypt; and has received from that gentleman a very interesting communication on the subject of Abyssinia, of which the following is an extract.

Cairo, March 10, 1817.

The Copies of the Ethiopic Psalter reached Alexandria in good condition; and have, in part, been forwarded, by a safe opportunity, to the care of Mr. Pearce, in Abyssinia; from whom I expect daily to receive the news of their arrival. As it is hopeless to look for any payment for these things in Abyssinia, I have ordered Mr. Pearce to distribute them

among the Chiefs and Priests, who alone can read them, in any way that he may judge likely to produce the most beneficial effects: and I feel satisfied, from my knowledge of his character and of his ardent desire to promote the extension of the Christian Religion, that he will not fail to act with disinterested zeal in promoting the objects in view. So soon as his answer arrives, you may depend upon my forwarding it to you: and you may also rest assured, that I will not fail, by every opportunity which may occur, to expedite the remaining copies; being satisfied that the receipt of them will impress the Natives of Abyssinia with the most grateful sentiments of respect.

My last Letters from that country (or rather last intelligence, for it was brought together with some Letters of old date by a Coptic Christian) informed me of the death of my old friend, Ras Welled Selassè; and of great disturbances having taken place among the Chiefs, as might be expected, in contest for the supreme power. Mr. Pearce, I understand, remains with a nephew of the late Ras; a young man of some talent, who commands the Province of Enderda: but Axum, where the King resides, Andowa, and the rest of Tigri, have submitted to a young Chieftain whom I have frequently had occasion to mention in my Travels, named Subyadis—the same, who, on one occasion in battle, stood upon a rock, and cried to Pearce, “Do not come too near, for I am afraid for your life!”—his followers having had it in their power to kill him at their pleasure.

In Mr. Pearce's last Letters, he informs me of a sad change in his situation. A short time previous to the Ras's death, it appears that the old man had become nearly childish; and had permitted himself to be ruled by a Coptic Priest, who had a short time before entered into the country to take on himself the office of Abuna. This man, biassed against Pearce by some of his enemies, had the cruelty, not only to rob poor Pearce of his house and garden, become endeared to him by six years' labour for its improvement; but he even proceeded so far as to DENOUNCE both him and his companion Coffin;

to interdict the Priests from opening the Churches or administering the Sacrament, and the Ras from hearing or giving council, until that our two Englishmen should have had every thing in the world taken from them, should be stripped naked, excepting a rag round their middle, and be led round the market-place, flogged, and driven by beat of drum out of the dominions “of his children.” This, as Pearce adds, “struck him like thunder,” and he prepared for resistance and DEATH, sooner than submit to such horrible indignity. Happily, he was not put to the dreadful test; for, after “two days had elapsed (during which they neither eat nor drank, and all the orders fulfilled), every Chief that was then in Chelicut attending on the Ras, went before the Ras and the Abuna, and the assembled Priests of the Trinity Church, and solemnly declared, that the Abuna should go back to Egypt, rather than they would be guilty of such barbarity to persons who had behaved so well among them.”

“One very particular friend of mine,” adds Pearce, “called Ayto Confia, asked the Abuna, with an undaunted air, how he would like to see the YELLOW skin of his own countrymen whipped. How much greater then would be the shame to whip these men, who were white as Jesus himself!—‘Thou hast,’ said he, looking in the face of the Abuna, ‘some of the blood of Ham in thee, like myself; but these strangers are perfect, white and undefiled, like the sons of Shem and Japheth.’”

This resolute conduct frightened the Abuna, and he was glad to recall his order. He afterward sent for Pearce and Coffin, treated them with apparent kindness, and ever since they have been on good terms.

Pearce describes this “wretched Abuna as a greater dunce than even the lowest Priest of the country; and yet the most learned men fall at his feet, and almost worship him. He makes all Priests and Deacons; and none but what are made by him can administer the Sacrament.” He computes his annual revenue to be 1000 waheas of gold; beside cloth, cattle, and honey, to the amount of double the sum; making, altogether, about

36,000 dollars. Such an income, in the hands of an ignorant, low-minded man, is likely, I fear, to do infinite mischief. I am, however, now taking measures to OBLIGE him to alter his conduct. He professes well, indeed, for the future; but orders from the Patriarch here, backed by a command from the Pasha, that, if he does not amend his conduct, he will be removed, (to which we can induce the Patriarch) may probably have a more permanent effect.

I have given you the account of this affair, almost in Pearce's own words, as you will see by the commas.

There is another passage in his Letter, so beautiful for its simplicity and feeling, that I cannot resist transcribing it. It respects his house, which had been taken away from him for the use of the Abuna. "I leave you to guess how it must have touched the heart of a poor Englishman, worn down with disease in a foreign country, to have his house thus torne away from him. Every farthing of money I could collect, I had spent on the building, the walls round it, the house itself, the cook-house, the fowl-house, and the pigeon-house; but, above all, the loss of the garden distressed me most, which was full of grapes, peaches, limes, and other fruits of the country; beside English cabbages, carrots, &c. &c. which cost me nearly 250 dollars, not taking into account my labour, whenever we were free from camp; and this all done to shew the lazy Abyssinians what comforts a little labour and industry would produce."

I agree with you, in thinking that if a Literal Version could be obtained of the Evangelists, it would form a far more valuable portion of Scripture for the Bible Society to print, than the Book of Psalms. For this purpose I have written to Pearce, if possible to procure them in return for the books sent, or even to advance whatever money such a copy might require. The Abyssinians in general are exceedingly attached to their religion and to the Scriptures; but the unfortunate circumstances under which they have so long suffered, have led them astray into error.

As our communication by the Red Sea with Abyssinia depends much upon Lord Moira and Sir Evan Nepean

consenting to a small vessel being stationed there, I took the liberty of sending to each, one of the handsomest copies of the Ethiopic Psalter, as specimens, and to convince them of the interest which the Bible Society takes in the intercourse with that country.

I shall be glad occasionally to have the pleasure of hearing from you; and of knowing how the affairs of the two Societies, for which you are engaged, are proceeding; and beg you to believe me, Sir,

Your obedient humble Servant,
HENRY SALT.

CHARACTER OF THE PASHA OF EGYPT.

Dr. Naudi, in a Letter to the Secretary, dated Malta, Feb. 20th, reports very favourably of the character and views of the present Pasha of Egypt.

We have received, of late, much good news concerning various parts of the Levant, particularly Egypt. Ali Mahomed Pasha, Viceroy of Egypt, has declared his intentions of devoting himself entirely to the improvement of his subjects throughout his dominions. He has brought together a considerable number of persons from various civilized parts, in order to enlighten and introduce better practices into his dominions. A considerable number also of artists of every kind, agriculturists and mechanics, have gone thither, from every part.

This Viceroy's principal confidant Ishmael Gibraltar, took with him to Genoa a number of Egyptian Youths, to be from thence sent to Milan, and there instructed in the most necessary arts and sciences. On the part of the Viceroy, a suitable person was there entrusted with the teaching of these Youths. Ishmael Gibraltar, although a Turk, is a very well-informed man, and speaks several languages well. He has been in England.

Should God grant a long life to the Viceroy, there is no doubt but that we may, at no very distant period, see these fair and populous parts, all the beautiful neighbourhood of the Nile, cultivated, and roused from their deep lethargy. How advantageous,

in such circumstances, would it be, were a number of well-prepared Missionaries to come into these parts. While the Pasha is thus bent on promoting general improvement, there might be introduced a Christian Education, without meeting with any opposition of importance. Indeed, I am much disposed to believe that the Pasha would himself lend every assistance to learned and well-intentioned men who would be willing to co-operate with him in doing good to their fellow-creatures.

The state of those parts is that of the greatest ignorance. The Christians there of different denominations know extremely little in what their faith ought to consist. Bibles among them are very rare. The Jews, who are found there in great numbers, are, in respect to their knowledge, but a very short remove from the Turks, who are in a state of almost entire blindness. But, notwithstanding this, I doubt not but such a state of ignorance is rather advantageous for the introduction among them of a new and complete system of True Religion; because there is less opposition to be feared; and the various parties, knowing little respecting their mutual differences, will be more easily reconciled to a new, perfect, and persuasive system.

From Egypt, well cultivated, may be expected the improvement of the rest of poor Africa. From thence it is, as I am informed by those who accompany the caravans of those parts, that an advantageous attempt might be made to penetrate into the interior of that unknown and vast Continent.

WEST AFRICA.

SIERRA LEONE.

Official Returns of the Population and Schools.

We are sorry not to have been able to continue the Reports from Africa, as we proposed, in the last Number; and now the press of matter has only left us room, at present, for some Tables of the Population of Sierra Leone, which Earl Bathurst has been pleased to

transmit to the Church Missionary Society.

These important Documents will be illustrated by referring to that part of Mr. Bickersteth's Report on West Africa which respects the Colony. See our Number for October 1816, pp. 399—404.

The Church Missionary Society has lately made an offer to Government, to take on itself the entire charge of the Schools, both Colonial and Country; and to place them on an uniform and efficient system. A Deputation of the Society waited, for this purpose, on Earl Bathurst; and proposed other arrangements for carrying into effect Governor Mac Carthy's benevolent plans with respect to the Colony, which we shall state more fully hereafter.

POPULATION OF FREETOWN, SIERRA LEONE.

(Exclusive of those Persons, liberated from Slavery, who are at present resident therein.)

Census taken in March, 1817.

European Men	49
Ditto . Women	12
Ditto . Children	7
Settlers . Men	140
Ditto . Women	195
Ditto . Children	350
Maroon . Men	82
Ditto . Women	91
Ditto . Children	248
Native . Men	141
Ditto . Women	88
Ditto . Children	149
Men Servants	240
Women Ditto	171
Boys . Ditto	118
Girls . Ditto	102

Total . . 2183

This Census is exclusive of an average of 650 persons, Natives of the Kroo Country, constantly resident in the Colony, who are hired as porters, labourers on the King's works, &c.

N. B. The European Officers and Soldiers, and the Native Troops, are not included in the Return.

C. MAC CARTHY, Governor.

ACCOUNT OF THE CAPTURED NEGROES IN THE COLONY OF SIERRA LEONE.

TOWN.	PARISH.	SUPERINTENDENT.	Settled in the Colony as		Wives of Men in the Royal African Corps.		Learning the Arts of Sawyers, Carpenters, Masons, Shingle Makers, Brick-making, &c.		Living as Free Servants, or Apprentices.		Attending School.		Living with their Parents or Country People.		Employed trading in the adjoining Rivers, and having no fixed Place of Residence.		BORN in the COLONY.		TOTAL.				GRAND TOTAL.	REMARKS.	
			Men.	Wives.	Men.	Wives.	Men.	Wives.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Men.	Wives.	Boys.	Girls.					
Free Town, and Neighbourhood	St. George's		203	407	10	133	40	40	216	97								58	51	258	447	490	248	1438	Government & Private Apprentices (Boys) attend the Colonial School morn. & even. Girls, the Sunday School. (Boys & Men learning the Arts, are Government Apprentices.
			32	36							9								10	10	32	36	12	10		90
CH. MISS. SOCIETY Christian Institution Leicester Mountain		Rev. L. Butcher and Mr. and Mrs. Horton																							Under the Superintendance of the Ch. Miss. Society. Several of the Boys work at various Trades.
Gloucester Town	St. Andrew's	Mr. & Mrs. Duprey	125	30	28																				The Adults are taught Christianly Apprenticeship, but lately had a Superintendent.
			40	35	15																				
Bathurst Town	St. James's	Mr. Kearney	80	33	9																				Several Adults, and all the Artificers, attend Evening School.
			46	27	9																				
Leopold Town	St. Peter's	Rev. Mr. Davies	509	365	62	56																			Several of the Adults, and all the Mechanics, attend Evening School.
			133	126																					
Charlotte Town	St. John's	W. Ashford	46	27	9																				This Town has very lately had a Superintendent.
Regent Town, and its Vicinity	St. Charles's	Rev. W. & Mr. Johnson	111	89	19																				These people live in hamlets.
			182	115																					
Wiberforce Town, and its Vicinity	St. Paul's	Mr. J. B. Cates	133	126																					This is only a supposed number, there being no means of gaining a correct account of people coming under this denomination.
Kissay Town, and its Vicinity	St. Patrick's	Rev. F. Wenzel, Mr. Brennan, Mrs. Wenzel & Susan Streeter	111	89	19																				These people live in hamlets.
			182	115																					
Spread over the Peninsula																									This is only a supposed number, there being no means of gaining a correct account of people coming under this denomination.
No settled Place of Residence			146	1263	159	194	40	40	216	97	493	296	160	129	920	85	148	186	1873	1328	1199	670	1130		

Sierra Leone, 1st April, 1817.

C. MAC CARTHY, Governor.

GENERAL RETURN OF FREE SCHOOLS.

FOR THE EDUCATION OF MALE AND FEMALE CHILDREN AND ADULTS, IN THE PENINSULA OF SIERRA LEONE.—60th March 1817.

STATIONS.	NATURE OF ESTABLISHMENT.	Number of Pupils in each Establishment.	SYSTEM of EDUCATION.	SUPERINTENDENTS of the respective Establishments.	Total Number of Males.	Total Number of Females.	GENERAL TOTAL.	REMARKS.
Freetown . . .	Daily Colonial School for Males .	162	Royal British	Messrs. Hirst and Turner	{Improvement general. Eight have been removed to Trades and Clerkships. {Mechanics employed in the adjacent Towns, where they receive Instruction, will shortly return. Fifty now in attendance. Great improvement since 1st Oct. 1816. Improvement general. Improvement general.—Many of the Girls now at these Establishments were removed lately from the Female Captured Negro School in Freetown, which is discontinued.
Ditto . . .	Evening . . . Ditto . Ditto .	178	Ditto . .	Mr. Turner . . . . .	..	..	..
Ditto . . .	Daily . . . Ditto for Females	130	Ditto . .	Mrs. Turner . . . . .	..	..	..
Ditto . . .	Sunday . . . Ditto . Ditto .	105	Ditto . .	Mr. and Mrs. Turner	..	..	..
Leicester Mountain	Daily Schools for Males	227	Dr. Bell's	Rev. L. Butscher, and	..	..	..
	Ditto . . . for Females	59	Ditto . .	Mr. and Mrs. Horton.	..	..	..
Regent's Town .	Daily and Evening Schools for Males	179	Ditto . .	Rev. Wm. Johnson.	..	..	..
	Ditto . . . Ditto . for Females	93	Ditto . .	Mrs. Johnson.	..	..	..
Gloucester Town	Daily School for Males	13	Ditto . .	Mr. Düring.	..	..	..
	Ditto . for Females	67	Ditto . .	Mrs. Düring.	..	..	..
Kissey Town .	Daily School for Males	74	Ditto . .	Rev. F. Wenzel.	..	..	..
	Ditto . for Females	77	Ditto . .	Mrs. Wenzel.	..	..	..
					293	531	1364	

GENERAL REMARKS.

All the Schools are usually well attended; and both Males and Females appear zealous to reap the advantages of the Instruction given them.

C. MAC CARTHY, Governor.

Miscellanies.

THE LITTLE SUNDAY SCHOLAR.

A KIND gentleman near London went to visit a poor woman that was sick. As he was going into the room, he saw a little girl kneeling by the side of the poor woman's bed. The little girl rose from her knees as soon as she saw the gentleman, and went out of the room. "Who is that child?" the gentleman asked: "Oh, Sir!" said the sick woman, "that is a Little Angel, who often comes to read the Bible to me, to my great comfort: and she has just now given me sixpence." The gentleman was so pleased with the little girl's conduct, that he wanted to know how she had learned to love the Word of God, and to be so kind to poor people. Finding that she was one of the Scholars of a neighbouring Sunday School, he went to the School the next Sunday, and asked for the child. She felt rather afraid when she was called to the gentleman; but he was very kind to her, and

asked her if she was the little girl that had been to read the Bible to the sick woman. She said she was. The gentleman said, "My dear! what made you think of doing so?"—she answered, "Because, Sir, I find it said in the Bible, that *pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction.*"—"Well," said he, "and did you give her any money?" "Yes, Sir."—"And where did you get it?" "Sir, it was the reward given me in this School."—The gentleman was so affected by the goodness of God in making this little girl so obedient to his holy word, that, as he said himself when he told the story, "I clasped the Little Angel, as the poor woman had called her, in my arms, and prayed that the latter part of the text, which she had quoted, might also be fulfilled in her—that God would *keep her unspotted from the world!*" (See James i. 27.)

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From July 22d, to August 20th, 1817.

ASSOCIATIONS.

		<i>Present.</i>			<i>Total.</i>		
		<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Bristol:	General Fund	827	12	6			
	School Fund	120	0	0			
	Ship Fund	2	7	6			
	Legacy of the late Rev. John Bull, 50	0	0	0			
		<hr/>			1000	0	0
					8420	0	0
Broadway Church	. . . . .	29	9	3	152	10	7
Cambridge (Ladies)	. . . . .	32	6	7	554	14	2
Chatteris	. . . . .	8	0	0	201	0	5
Clapham	. . . . .	17	18	0	598	11	9
Dewsbury:	General Fund	34	0	2			
	School Fund	5	0	0			
		<hr/>			39	0	2
					289	17	1
Ely Chapel	. . . . .	115	15	9	636	8	6
Hereford:	General Fund	61	5	6			
	Ship Fund	2	0	0			
		<hr/>			63	5	6
					357	9	9
Hull and East Riding:	General Fund	465	0	0			
	School Fund	15	0	0			
		<hr/>			480	0	0
					2437	19	1
Ilington Society of Ladies	. . . . .	8	19	3	23	2	3
Kennington	. . . . .	10	0	0	282	9	2
Lane End (Staffordshire)	. . . . .	24	3	0	73	3	0
Latchford (Lancashire)	. . . . .	25	10	0	47	10	0
Leeds	. . . . .	30	0	0	1871	6	11
Nantwich	. . . . .	46	12	0	62	12	0
Nazing (Essex)	. . . . .	8	16	0	32	17	0

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 359

	Present.			Total.			
	L.	s.	d.	L.	s.	d.	
Newcastle and Gateshead	25	0	0	...	105	0	0
Percy Chapel: Gent's. Committee	14	4	11				
Ship Fund	0	6	10				
	<hr/>						
	14	11	9				
Ladies' Com.	16	17	1				
School Fund	10	0	0				
	<hr/>						
	26	17	1				
	<hr/>			41	8	10	...
Portsea (Juvenile)	7	0	0	...	1153	10	10
Sheffield: By Dronfield Branch	10	0	0	...	160	4	0
Silk Willoughby and Quarrington (Lincolnshire)	2	12	6	...	395	7	7
St. John's Chapel, Bedford Row:					2	12	6
Gentlemen's Committee	19	8	6				
Ladies' Ditto.	43	8	6				
	<hr/>			62	17	0	...
				1597	3	5	
Tunstall, Whittington, and Casterton	23	0	0	...	60	14	9
Uffington and Battlefield (Shropshire)	3	18	6	...	25	13	6
Wellington (Somerset)	5	0	0	...	86	7	6
York (including from Tadcaster Branch	44	13	9				
Great & Little Ask- ham Branch } 14 7 7)	<hr/>			306	19	8	...
				1552	4	7	

COLLECTIONS.

By Mrs. Parker, Woolwich: General Fund, 7 2 0							
Ship Fund	2	5	0				
	<hr/>			9	7	0	...
				24	15	0	
By Mrs. Whitmore, from Shropshire Ladies	10	0	0	...	80	5	6

BENEFACTIONS.

Carey, Major-General, 39, Berkeley-square (Second Donation)	10	10	0
Prosser, Walter, Esq. Garway, Herefordshire, (Second Donation)	50	0	0
Rollston, Rev. Matthew, M. A. late Fellow of University College, Oxford, By S. R. Juu. Esq. Cowes, (Second Donation)	50	0	0
Wilson, John Broadley, Esq. Clapham, (Second Donation)	50	0	0
Worsley, Mr. John, Stockport	10	10	0
Worsley, Mrs. Stockport	10	10	0

CONGREGATIONAL COLLECTIONS.

High Ercall, Shropshire: By Rev. Robert Mayor	5	14	2½
Leek: By Rev. Legh Richmond, M. A. (Rev. R. Bentley, M.A. Vicar)	26	10	6
Liverpool: St. Mary's, Edge Hill: By Rev. Josiah Pratt, B. D. August 4, 1816, (Rev. Adam Hayes, Minister) 21 0 1	21	0	1
Sundry Contributions	5	7	5
	<hr/>		
	26	7	6

St. Stephen's Chapel: By Rev. E. Bickersteth, (Rev. Melville Horne, Minister)	24	2	9
Marr, near Doncaster: By Rev. D. Wilson, M. A. (Rev. W. Ellis, Curate)	17	0	0
Shawbury (Shropshire): By Rev. Rob. Mayor (Rev. John Mayor, M.A. Vicar)	13	9	3½

SCHOOL FUND.

By Anonymous, from Bewdley, for Elizabeth Cawood (first year)	5	0	0
By Anonymous for Edward March Philipps (third year)	5	0	0
By Bristol Association: The following for the Second Year:			
Misses Stackhouse & Scott, for Thomas Spencer	5	0	0
A few Friends at Bath, for Charlotte Storer	5	0	0
J. H. for Abdool Messech	5	0	0
Miss Chapman for Mary Fletcher	5	0	0
C. L. S. for Melchior Renner	5	0	0
C. L. S. for John Eliot	5	0	0
C. L. S. for John Gerickè	5	0	0
C. L. S. for Marmaduke Thompson	5	0	0
Misses Harford for Elizabeth Harford	5	0	0

360 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Bristol Association continued,—for Second Year:		L. s. d.	L. s. d.
Some Young Friends	for Martyn Buchanan	5 0 0	
J. K.	for Martyn Pratt	5 0 0	
Two Friends	for Sarah Sheares	5 0 0	
J. N.	for Sarah Bickersteth	5 0 0	
Misses Davis	for Mary Smith	5 0 0	
Misses Davis	for William Grattan Smith	5 0 0	
Mrs. Sheares	for Hans Caulfield	5 0 0	
C. L. S.	for Fountain Elwin	5 0 0	
<i>The following for the First Year:</i>			
Anonymous	for William Glover	5 0 0	
George Challicomb	for James Challicomb	5 0 0	
Some Friends from Kilkenny,	for Anne Roe	5 0 0	
A Friend	for Nathaniel Bridges	5 0 0	
Mrs. Allan, Richmond Terrace,	for Mary Allan	5 0 0	
Rev. J. Hall	for Barham Vaughan	5 0 0	
James Fripp, Esq.	for James Fripp	5 0 0	
			120 0 0
By Dewsbury Association: for John Buckworth (second year)			5 0 0
By Hull and East Riding Association:			
For William Jowett (third year)			5 0 0
For Michael Robinson (first year)			5 0 0
For Joseph Milner (fourth year)			5 0 0
			15 0 0
By Percy Chapel, Ladies Committee:			
For John Cholmeley (second year)			5 0 0
For Sarah Cholmeley (first year)			5 0 0
			10 0 0
SHIP FUND.			
By Bristol Association			2 7 6
By Clifton Association			20 0 0
By Hereford Association			2 0 0
By Percy Chapel Association			0 6 10
By Mrs. Parker, Woolwich			2 5 0
By Mrs. Hannah Taylor, Lyme Regis (Total 11l. 3s. 3d.)			5 0 0
By Mr. John Woraley, Stockport			10 10 0

CORRECTIONS.

In the Sum of £.100, acknowledged in the Number for March, p. 128, as received from Hewley Graham, Esq. the following Contributions from Tadcaster were included:—

Annual Subscriptions, for 1816	27 4 8
Collection: by Rev. Legh Richmond	11 13 3
Miss Tasker's Ladies	4 0 0

42 17 11

The Sum of £.26. 17s. 9d. from the Hereford Association, printed in the Number for July, was from the following Congregational Collections:—

Langgerror: By Rev. H. Gipps, M. A. (Rev. Dan. Price, Curate)	10 1 9½
Weston Begard Ditto (Rev. T. Jennings, Curate)	6 3 7
Whitchurch Ditto (Rev. H. Barnes, Curate)	10 12 4½

£.26 17 9

ERRATA.

P. 265, col. 1, l. 12, for "1746," read "1745."

The total of the Colchester and East Essex, printed last month, should have been £.1082. 7s. 2d.

Missionary Register.

SEPTEMBER, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 321.)

CLOSE OF THE FOURTH YEAR OF HIS MISSIONARY LABOURS.

IN our last, we brought down the narrative of Brainerd's Life to the conclusion of his Public Journal on the 19th of June, 1746. During the remainder of this Fourth Year of his labours and Twenty-ninth of his Age, being about nine months, to April 1747, his strength rapidly decayed, and his spirits failed; but he persevered to his power, and often beyond his power, in the service of his Lord.

Having formed the design of another journey to the Susquehanna, he selected six members of his congregation to accompany him; and, after much prayer with his people, that the Holy Spirit might bless his labours and set up the Kingdom of Christ among the Indians in the wilderness, he set forward on his journey about the middle of August. He directed his course through Philadelphia; intending to reach the Susquehanna below the parts inhabited by the Indians, and then to travel up the river to the Indian dwellings. This route was very circuitous; but he avoided thereby the huge mountains and wild desert country which he must have crossed by the nearer way; and which he had found, in his former journeys, so difficult and fatiguing, that, in his present state of debility, he could not encounter them.

September, 1817.

In about ten days, the travellers reached the Indian Town, Shau-moking. He passed a fortnight among the Indians, riding to different parts where they were settled, and labouring incessantly among them for their good, in which he was heartily assisted by his companions. All this was done with his wonted fervour and spirit, while his frame was exhausted by coughing, spitting of blood, and profuse night-perspirations.

An extract from his Journal will shew to what *perils in the wilderness* this servant of Christ was exposed.

Sept. 2, 1746.—Rode forward, but no faster than my people went on foot—was very weak, on this as well as on the preceding days—was so feeble and faint, that I feared it would kill me to lie out in the open air; and, some of our company being parted from us, so that we had no axe with us, I had no way but to climb into a young pine-tree, and with my knife to lop the branches, in order to make with them a shelter from the dew: but the evening being cloudy and very likely for rain, I was still under fear of being extremely exposed—sweat much in the night, so that my linen was almost wringing wet all night. I scarce ever was more weak and weary, than this evening, when I was able to sit up at all. This was a melancholy situation I was in; but I endeavoured to quiet myself with considerations of the possibility of my being in much worse circumstances, amongst enemies, &c.

But no outward suffering lay with such a burden on his spirit, as his sense of his own unworthiness. He writes, a few days afterward—

I had, by this time, very little life or heart to speak for God, through feebleness of body and flatness of spirits—was scarcely ever more ashamed and confounded in myself, than now. I was sensible, that there were numbers of God's people, who knew I was then out upon a design, or at least a pretence, of doing something for God and his cause, among the poor Indians; and they were ready to suppose that I was fervent in spirit: but oh, the heartless frame of mind that I felt filled me with confusion! "Oh," methought, "if God's people knew me, as God knows, they would not think so highly of my zeal and resolution for God, as perhaps now they do!" I could not but desire they should see how heartless and irresolute I was, that they might be undeceived, and *not think of me above what they ought to think*: and yet I thought, if they saw the utmost of my flatness and unfaithfulness, the smallness of my courage and resolution for God, they would be ready to shut me out of their doors, as unworthy of the company or friendship of Christians.

He reached home on the 20th of September, having been absent about five weeks.

Of this journey he writes:—

I had proposed to tarry a considerable time longer among the Indians on the Susquehanna; but was hindered from pursuing my purpose by the sickness that prevailed there, the weakly circumstances of my own people that were with me, and especially my own extraordinary weakness, having been exercised with great nocturnal sweats and a coughing-up of blood, in almost the whole of the journey; and was a great part of the time so feeble and faint, that it seemed as though I never should be able to reach home; and, at the same time, very destitute of the comforts and even necessities of life, at least what was necessary for one in so weak a state. In this journey I was enabled, at times, to speak the Word of God with some power, and divine truths made some impressions on divers that heard me; so that several, both men and women, old and young, seemed to cleave to us, and be well disposed toward Christianity; but others mocked and shouted, which damped those who before seemed friendly, at least some of them: yet God, at times, was evidently present, assisting me and my interpreter, and other dear friends who were with me. God gave, sometimes, a good degree of freedom in prayer for the in-gathering of

souls there; and I could not but entertain a strong hope, that the journey would not be wholly fruitless. Whether the issue of it would be the setting up of Christ's Kingdom there, or only the drawing of some few persons down to my congregation in New Jersey; or whether they were only preparing for some future attempts that might be made among them; I did not determine: but I was persuaded that the journey would not be lost. Blessed be God, that I had any encouragement and hope! Many hardships and distresses I endured; but the Lord supported me under them all.

Hitherto Brainerd had kept his Diary with great regularity; stating what passed from day to day with very little interruption. But, from this period, it was much broken in upon by his illness. He was often brought so low, as to be quite incapable of digesting and recording the events of the day. His Diary was not, however, wholly neglected; but he took care to notice, from time to time, the most material things respecting himself, and the state of his mind, even till within a few days of his death.

The habitual state of his mind, during this sensible but gradual approach of death, is displayed in the following passage:—

I was sometimes scarcely able to walk, and never able to sit up the whole day—was calm and composed, and but little exercised with melancholy damps, as in former seasons of weakness. Whether I should ever recover or not, seemed very doubtful; but this was many times a comfort to me, that life and death did not depend on my choice. I was pleased to think, that He, who is infinitely wise, had the determination of this matter; and that I had no trouble to consider and weigh things on all sides, in order to make the choice, whether I would live or die. Thus my time was consumed. I had little strength to pray, none to write or read, and scarce any to meditate: but, through divine goodness, I could, with great composure, look death in the face, and frequently with sensible joy. Oh, how blessed it is, to be habitually prepared for death! The Lord grant, that I may be actually ready also!

At the beginning of November,

finding himself entirely incapable of his public duty, and having little hope of recovery, except from horse-exercise, he set out on a rather long journey into New England, on a visit to his friends in that State, whom he had not seen for a considerable time.

Before I left my people, (he says) I visited them all, in their respective houses; and discoursed to each one as I thought most proper and suitable for their circumstances, and found great freedom in so doing. I scarcely left one house but some were in tears; and many were not only affected with my being about to leave them, but with the solemn addresses which I made them on divine things; for I was helped to be fervent in spirit, while I discoursed to them. When I had thus gone through my congregation, which took me most of the day, and had taken leave of them and of the school, I left home, and rode about two miles, to the house where I lived in the summer past, and there lodged. Was refreshed, this evening, in that I had left my congregation so well disposed and affected, and that I had been so much assisted in making my farewell addresses to them.

On this journey he set forward on the 4th of November, but was stopped, the next day, by illness, at Elizabeth Town. Here he was confined nearly four months. Having been so long hindered, within but a short distance from his flock, from prosecuting his journey into New England, he wished once more to visit them. Setting out accordingly, on the 17th of March, he reached home the next day. On the 20th he again took leave of them, and the next day reached Elizabeth Town.

This proved to be the last interview he ever had with his people. On the Sunday before he left them in November, he speaks of them with affectionate anxiety:

I was unable to preach, and scarcely able to sit up, the whole day—was grieved, and almost sunk, to see my poor people destitute of the means of grace; especially considering that they could not read, and so were under great disadvantages for spending the Sabbath comfortably. Oh, methought, I could be contented to be

sick, if my poor flock had a faithful pastor to feed them with spiritual knowledge! A view of their want of this was more afflictive to me than all my bodily illness.

During his confinement at Elizabeth Town, they lay much on his heart. In reference to them, he says—

I frequently enjoyed freedom and enlargement of soul in prayer, and was enabled to intercede with God for my dear congregation; very often for every family, and every person, in particular: and it was often a great comfort to me, that I could pray heartily to God for those, to whom I could not speak, and whom I was not allowed to see. But, at other times, my spirits were so flat and low, and my bodily vigour so much wasted, that I had scarce any affections at all.

A short time before he was sufficiently recovered to pay them the visit which proved to be his last, he writes:—

Feb. 28, 1747.—I was visited by an Indian of my own congregation; who brought me letters, and good news of the sober and good behaviour of my people in general. This refreshed my soul. I could not but soon retire, and bless God for his goodness; and found, I trust, a truly thankful frame of spirit that God seemed to be building up that congregation for himself.

Though frequently depressed in his spirits, through great weakness, his habitual state of mind was very much as he describes it in the following letter, written, about three months after his arrival at Elizabeth Town, to his Brother Israel, then a Student at Yale College.

Elizabeth Town, New Jersey, Nov. 24, 1746.

Dear Brother—I had determined to make you, and my other friends in New England, a visit this Fall; partly from the earnest desire which I had to see you and them, and partly with a view to the recovery of my health, which has, for more than three months past, been much impaired. And, in order to prosecute this design, I set out from my own people about three weeks ago, and came as far as to this place; where, my disorder greatly increasing, I have been obliged to keep house ever since, until the day before yesterday; at which time I was able to ride about half a mile, but found myself much tired with the journey. I have now no hopes of prosecuting my journey into

New England this winter, supposing my present state of health will by no means admit of it. Although I am, through divine goodness, much better than I was some days ago, yet I have no strength to ride more than ten miles a day, if the season were warm, and fit for me to travel in. My disorder has been attended with several symptoms of consumption; and I have been at times apprehensive that my great change was at hand: yet, blessed be God! I have never been affrighted; but, on the contrary, at some times much delighted with a view of its approach. Oh the blessedness of being delivered from the clogs of flesh and sense, from a body of sin and spiritual death! Oh the unspeakable sweetness of being translated into a state of complete purity and perfection! Believe me, my Brother, a lively view and hope of these things will make the king of terrors himself appear agreeable.—Dear Brother, let me entreat you to keep eternity in your view, and behave yourself as becomes one that must shortly give an account of all things done in the body. That God may be your God, and prepare you for his service here and his kingdom of glory hereafter, is the desire and daily prayer of

Your affectionate loving Brother,
DAVID BRAINERD.

At Elizabeth Town he staid till the 21st of April; having closed, on the preceding day, the Twentieth Year of his Age and the Fourth of his Ministry. On the 21st, after this long detention of

nearly six months, he set forward on his journey to New England.

He had been entertained, during the past winter, in the most affectionate manner, in the house of the Rev. Jonathan Dickinson, Pastor of the Church in Elizabeth Town, President of the College of New Jersey, and one of the Correspondents of the Society in Scotland for Propagating Christian Knowledge, who had a great esteem for Brainerd. In the beginning of April, Brainerd had the happiness to unite his friend in marriage; but this union was of short duration, as Mr. Dickinson died, in the ensuing October, after a short illness, two days before Brainerd.

The Correspondents had sent for Mr. John Brainerd to take charge of his brother's Indian Congregation. The brothers met at Elizabeth Town; and David, after much conference with his brother, had the satisfaction to entrust his people to his care, before he set forward to New England. Mr. John Brainerd continued in this charge till his brother's death; and, after that event, was ordained his successor in his Mission.

(To be continued.)

Reports of Societies.

REPORT OF THE BAPTIST MISSIONARY SOCIETY.

DELIVERED JUNE 26, 1817.

INTRODUCTION.

IN directing your attention to the operations of the Society for the past year, we are forcibly reminded of the frequent intimations given by our Lord, that the progress of his kingdom would, for the most part, be gradual and slow. No image could have been selected more adapted to represent this feature of the Gospel Kingdom, than that of the grain of mustard-seed; or leaven hid in a quantity of meal, and secretly diffusing its influence through the whole. And it is somewhat remarkable, that these Pa-

rables are actually applied by the Brahmins of India to the manner in which the work of God is now proceeding in that vast and interesting country. Hence, they very generally anticipate those ultimate triumphs of the Gospel, of which we have already had such gratifying pledges, and which the zeal and labours of our Missionaries are intended to promote.

In the course of the past year, our Brethren have been called on to cultivate and strengthen Stations already formed, rather than to fix the standard of the

Gospel in new places. Still, as the Continental Stations are scattered over so wide an extent of territory, the journeys necessarily undertaken have afforded the most desirable opportunities of publishing the Gospel. This has been done, perhaps, to an extent unprecedented in any former year.

According to the plan which has been pursued on former occasions, we shall proceed to notice the State of the Missions, from the latest advices, at the respective Stations; the progress which has been made in the work of Translations; and the Transactions of the Society at Home.

MISSIONARY STATIONS.

DINAGEPORE.

Mr. Fernandez had been indisposed; but, at the date of the last accounts, was so far restored as to be able to resume his labours. In addition to those residing in the neighbourhood, and who attended the preaching of the Gospel, some of them he hopes not in vain, several inquirers from Purneah, a considerable town to the westward, had visited him, who heard the word with attention; and gladly received several copies of the Gospel of St. Luke, which were given to them at their own request.

GOAMALTY.

For some time past this Station has been under the care of Krishnoo, who has there displayed the same assiduity and zeal which have marked his conduct on former occasions. In one of his excursions to a neighbouring village, he informed the people he was come to offer them the blessed Word of God, *without money and without price*. His hearers, however, not understanding these disinterested offers, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. Returning soon after, he was glad to find them more attentive, and desirous of books to read. On another occasion, he visited Mandaroo, a place in which the Scriptures had never been seen or heard of before. A fair being held at the same time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

CUTWA.

Mr. W. Carey has had several additions from the Natives around him; and expected shortly to baptize a person of considerable eminence, who stood firm to his purpose of professing Christ, though hundreds of his countrymen had attempted to dissuade him from it. A

brother who lately visited this Station, remarks, "Never was my faith in the Mission raised so much as since I have been at Cutwa. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished." The inhabitants of this populous and extensive district are eager to obtain Gospels and Tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new Schools.—His efforts in this department have, however, been unavoidably restricted by a want of the necessary funds.

BERHAMPORE.

The greater part of the members of the Church recently formed at Berhampore have removed from thence to Calcutta. Still the work of God has not ceased. At the date of the last advices, several families were under instruction, and desirous of admission into the Church. A visit had lately been paid them by Mr. Smith, which afforded him an opportunity of preaching the Gospel to great numbers.

JESSORE.

Mr. Thomas, who is stationed at Chougacha, in Jessore, has been interrupted in his useful labours by sickness: to this Church, notwithstanding, some recent additions have also been made, from among the Natives.

SERAMPORE AND CALCUTTA.

In consequence of political arrangements, the Settlement of Serampore has reverted to the Danish Government. This circumstance, however, has not affected the comfort or security of our Brethren. A few weeks previous to this alteration, they were honoured with a visit from the Right Honourable Earl Moira, Lady Loudoun, the Bishop of Calcutta, Mrs. Middleton, and several other persons of distinction. The noble visitors inspected the whole establishment; and appeared particularly pleased

when they entered the room appropriated to the Learned Natives employed in the Translation of the Holy Scriptures. The sight of the Learned Hindoos, from almost every province in India, employed in the work of preparing Translations of this blessed Book for all these countries, appeared greatly to interest his Lordship, Lady Loudoun, and the learned Bishop. When the Affghan Pundit was recognised, he was immediately pronounced a Jew; and his own declaration, that he was Beni Israel, confirmed the decision.

It is known that Brethren Lawson and Eustace Carey have been ordained co-pastors of the large and increasing church at Calcutta. They appear to have entered on their work with right views of its importance, and of the means suited to carry on their great design. To improve the minds of their younger Members, they have instituted a select religious library; and to accustom them to deeds of Christian Benevolence, they have formed a Society for visiting and relieving the Poor, to be called the Juvenile Charitable Institution. Several additions have been made to their number, both of Europeans and Natives; and the same system of incessant labour, in publishing the Word of Life in various directions, principally by means of the Brethren raised up in the country, appears to be continued.

Of the effect of these exertions, in gradually leading the Natives to discern the folly of idol worship, our Brethren mention one very remarkable instance. A Brahmin of great opulence and very considerable learning, resident in Calcutta, named Ram Mohun Roy*, has lately published, in the Bengalee, one or two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. "He has paid us," say our Brethren, "a visit at Serampore; and, at a late interview, after relating an anecdote of Krishna, relative to a petty theft by this god, he added, 'The sweeper of my house would not do such an act; and can I worship a god sunk lower than a menial servant?'" He is at present a simple theist, admires Jesus Christ, but is ignorant of his need of the atonement. Not having renounced his caste, he is admitted without hesitation as a visitor in the richest Hindoo Families at Cal-

cutta; and several of these have lately embraced his sentiments, and united in a society, with a view to mutual assistance in adopting a system of worship conformable to their faith. Surely it is not presumptuous to hope, that, as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and Jesus Christ whom he hath sent. The language used by the Brahmin already mentioned, in a late letter to Mr. Ward, will encourage such a hope, and deeply interest every pious heart. "In the discovery of truth, our faculties are of course to be used; but, at the same time, we should look up to God as our best guide, as it is God that leads us on in his true way. We, poor insignificant beings, feel very often our dependence upon the Supreme Regulator, even in trifling affairs: this sense of deficiency will, I hope, relieve me entirely from self-confidence, and induce me to call on God with all my heart, for his assistance."

To attempt a particular recital of the exertions which have been made by Mr. Smith and other Itinerant Brethren, would lead us beyond the limits of a Report. The Word is sounding forth in many directions; and instances not unfrequently occur, in which the impressions made on the minds of the hearers appear to correspond with its sublime and holy nature.

So evident, indeed, have been the effects of the Gospel, and so visible and striking the change produced, as to excite the notice and admiration of the Heathens themselves. A hardened idolater lately remarked, when conversing with one of the Missionaries, "You had certainly, Sir, some of the worst materials to work on that men could have; but it is very plain that you have not bestowed on them labour in vain: they are much changed for the better."

Our Brethren at this Station have been lately strengthened by the accession of Mr. Randall, who was sent out to superintend the manufacture of paper for the service of the Mission; and, long ere this, we expect they have been joined by Mr. Penny, whose views were particularly directed to the organization and increase of Schools on the British System.

The Report then notices, with thankfulness, the recovery of Dr. Carey from a serious illness.

* See an account of this person in our volume for 1816, pp. 370-374. EDITORS.

VANS-VARIYA.

At Vans-variya, a village at no great distance from Serampore, where a little company, formerly Heathens, are united in the bonds of the Gospel, the affectionate zeal of Tarachund, their Minister, appears to suffer no diminution. Some Brethren who had lately paid him a visit, reported, that he had almost every evening visitors of all castes, with whom he read and conversed on the things of the Kingdom of God. It was vain, they said, to expect time for sleep; as almost all the night is spent in reading, singing, and religious conversation. This Brother spends nearly all his salary in promoting the Gospel, reserving scarcely any part for himself. He has composed a number of Bengalee Hymns; which have been printed at Serampore, and which have excited considerable attention among the Natives.

CHITTAGONG.

Very encouraging accounts have been received of the progress of the Gospel among the Mug Nation, in the vicinity of Chittagong. Not less than fifty of these people appear to have made a profession of Christianity; and that, under circumstances very painful and trying. Considerable persecution has been excited against them; but hitherto they have stood firm. One among them, named Khepoo, who had suffered much, being asked what he had gotten by becoming a Christian, replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred-fold more than he had lost. Opposition, however, seems to have created additional interest in the Gospel. One of the head priests among this people had declared his belief in the Scriptures, and that he would be guided by them. As one proof of his sincerity, he has cut down the sacred trees which he formerly worshipped, and made seats of them for people to sit upon and hear the Word of the Living and True God.

SILHET.

At Silhet, in the north-east quarter of Bengal, the progress of our Brethren, De Sylva and Bhagvat, has been retarded by the wild and savage habits of the Natives, as well as by other causes not under their control. Much difficulty

has been experienced in procuring Pundits acquainted with the Khasee Language, which is spoken here: and as our Brethren have no Tracts, or any portions of the Scripture to distribute, on this account they labour under a peculiar disadvantage. Their prudent and inoffensive conduct, however, has so far recommended them to the Rajah, that he has made them repeated presents; and promised to give them a piece of ground, on which they hope to build a School, and thus introduce the Gospel in a silent and gradual manner.

DIGAH.

We have great pleasure in stating, that our Brethren, Moore and Rowe, who have long occupied the Station at Digah, have been much encouraged of late by growing success. Various pleasing additions have been made to this little Church from among the Natives; but the Word has been more peculiarly owned to the conversion of many of our own countrymen, chiefly in the army. One letter mentions twenty-four of these who had openly professed their love to Christ; and we learn that several others had subsequently followed their example. Among these have been some persons of high respectability, who have since shewn a most laudable zeal to establish Schools, and further the work among the Natives. Indeed, the spirit which pervades the letters of the European Converts in general is such as leads us to hope that, by their means, great good will be effected; that, in blessing them, the Lord hath designed to make them blessings.

Extracts are given in proof of this, from a Letter written by an Officer in the army.

PATNA.

The journals of Mr. Thompson afford abundant evidence of his anxious desire to advance the interests of the Redeemer's Kingdom. He has lately undertaken a journey to Benares and Allahabad, during which he had many opportunities of publishing the Gospel. Here, as in other parts of the country, a general impression is felt that it will soon be triumphant. A Gooroo whom he visited, a respectable old man, on hearing part of the Gospel of St. Matthew read, eagerly requested a copy;

and, on parting, laid both his hands on Mr. Thompson's, and, looking hard at him, said, "This will prevail: this will prevail." After spreading the news of Salvation through this extensive tract, he returned to Patna, with a pious young man from Benares, who desires to devote himself to the work of the Mission, and who, for the present, is associated with Brother Thompson in labour. The School conducted by this brother appears likely to be the means of extending the knowledge of the Gospel. In his Journal for June, 1816, he speaks of seven young men, part of the Band of the Nabob of Banda, who attended the School, and whose attention to divine things was most pleasing. Soon after, the Nabob gave orders to march at midnight, by which their agreeable intercourse was abruptly broken off. "I gave to John Punchoo," says Mr. Thompson, "some serious books, as he is the best reader among them. After his attendance on the means of grace, he assembled the willing Band in a garden twice a day, and read the Word of God to them. The poor boys wept on rising from their knees, and sought to hide their swollen eyes. I promised these young friends, that, if spared, I would make them a visit at Banda in the cold weather. Who can tell, but some part of this handful may be made to receive the good seed?"

AGRA, ALLAHABAD, DELHI, GAYAH, AND
MONGHIR.

From Agra, Allahabad, and Delhi, no intelligence particularly interesting has lately been received. Mr. Mackintosh has removed from the first-named city to Allahabad, and appears to have commenced his work in a truly humble and Christian spirit. Delhi is supplied at present by Mr. Kerr, but it seems rather uncertain whether he will continue there. Two new Stations have been lately occupied in the province (Hindoostan); at Gayah, a large city, fifty-five miles south of Patna, a place of as great idolatrous resort as Juggernaut's Temple; and at Monghir, which is also described as a place "immensely large." The former of these Stations is occupied by Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna; and the latter by Brother Chamberlain, who, beside his exertions in preaching the Gospel, both in Bengalee and Hindoosthane, wherever he can find access,

is employed in translating the New Testament into the Brij-bhasa language.

NAGPORE.

At Nagpore, in the Mahratta Country, Ram Mohun, a pious Native Itinerant, is constantly engaged, under the direction of the worthy European who has long aided the Mission in that quarter. Several persons of the Dher Caste are mentioned as hopeful inquirers.

Similar accounts are given also, by Brother John Peter, from Orissa.

SURAT.

The efforts of C. C. Aratoon, at Surat, not having been attended with the success which he desired, this active and useful man had projected a journey northward as far as Ajuneer, several hundred miles from home. "Fear not for me," says he, when announcing his intention to the Brethren at Serampore, "that I am going into places under Heathen Governments: the Lord will protect me, if I am faithful unto death. I have no fear. If the Lord please, I will bear witness both by word and by my blood." After proceeding to some distance, however, according to this proposal, he was compelled by indisposition to return to Surat, where he still remains.

BURMAN EMPIRE.

The state of the Mission in the Burman Empire has not materially varied since our last Report. The friends of the Mission are aware of the lamented secession of Mr. Felix Carey from the honourable employ in which he once appeared to delight. Hence Mr. Judson has been left to contend alone with the numerous and powerful obstacles which surround him. Through the divine blessing, there is a good hope of ultimate success. He has made considerable progress toward attaining the language; and has been cheered, we trust, long ere now, by the arrival of Mr. and Mrs. Hough, who were sent out, with a view to join him, by our American Brethren, and left Calcutta for Rangoon in September last.

COLUMBO.

At Columbo, in the Island of Ceylon, many circumstances conspire to encourage the hope, that the Lord is about to arise and prosper the work of his servants. Several persons have been added

to the little Church there: among others, a Buddhist Priest has renounced his idolatries, and been baptized in the name of the Lord Jesus. Mr. and Mrs. Griffiths, who were sent to this Station in December last, have safely arrived; and Mr. Siers, who has long aided Brother Chater in preaching, has been solemnly ordained to the work of the Ministry, and appears to engage in it with all his heart. Mr. Chater has also made some progress in translating the Book of Psalms into the Cingalese. In this undertaking he derived much assistance from the friendship and advice of W. Tolfrey, Esq. a gentleman who applied himself to the language with great success, and had made considerable progress in preparing a Version of the New Testament in it, but whose labours, we regret to add, have been recently terminated by his death. It should appear, however, that at present the Portuguese is the most useful language in Columbo; in which our Brethren preach alternately at the Grand Pass, and have had the most encouraging evidences that they have not preached in vain. Here also they have established a School, in which upward of fifty children are instructed, both in English and in Cingalese. "It is probable," say the Missionaries, in a recent, and yet unpublished communication, "by this attention to the rising generation, we may, under a divine blessing, do more effectual good than in any other way; and we are unwilling to close our Letter without just noticing, that such is the need of Missionaries in this island, that, till they are raised up on the spot, we scarcely expect to see any thing like a suitable supply. Between Columbo and Point de Galle, a distance of less than eighty miles (to say nothing of the newly-acquired territories), there are no less than five places that ought each of them to be occupied by two active Missionaries. We have mentioned the still destitute state of the island, lest, as so many Missionaries have been sent here, you should be induced to think we are over supplied." It is pleasing to subjoin, in connection with this statement, that a spirit of mutual harmony prevails between our Brethren and the Missionaries from other Societies stationed at Columbo, which has led them in several instances to unite in their exertions to make known the Word of Life in the surrounding villages.

Of the natural tendency of the Gospel
Sept. 1817.

to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnston, the Chief Justice of Ceylon; but, as that enlightened Magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of Christian Knowledge, such a fact ought not to be withheld from the friends of the Gospel.

SAMARANG AND BATAVIA.

Proceeding eastward still, the mention of Java will bring to the recollection of many the loss which the Society has sustained, in the course of the last year, by the lamented decease of our Brother Trowt at Samarang. The ardent zeal which he felt for the souls of millions of Heathens around him, impelled him to an assiduity and intenseness of application, which, in a climate so adverse to exertion, undermined his health, and brought him to an early grave. Though he had resided on the island but two years, and had been much of that time disabled by sickness, he had attained sufficient fluency in the Malay to address the Natives in that language; and had also made such progress in the Javanese, as to justify the hope that, had his life been prolonged, he would have been permitted to gratify the dearest wish of his heart, in giving that interesting people the Scriptures in their own tongue. But though the all-wise Disposer of events has seen fit to remove this Brother, there is reason to hope that others may derive such assistance from his manuscripts, as to proceed in the same path with far greater ease and rapidity.

The Station at Samarang will for the present be maintained by our Brethren Brückner and Phillips: the former of whom had united himself to Brother Trowt shortly before his decease; and the latter sailed from England with the intention of joining him there.

Brother Robinson has met with various difficulties at Batavia, but continues to preach, as opportunity is afforded, to the Native Christians, and has made some progress in translating the New Testament into Malay. Part of this Version has been received in this

country, and is highly spoken of by competent judges.

AMBOYNA.

The Station at Amboyna, the most remote of all that have been planted in the Eastern World, has not been left without tokens for good from the great Lord of the Harvest. A gentleman of respectability in that island has seen the importance and necessity of salvation, not only for himself, but for others also. Under these impressions, he gave up his temporal prospects, and sailed for Bengal, to connect himself with the Brethren there, and labour with them in the work of the Mission. Subsequent advices from Calcutta mention that he had arrived there, and been added to the Church at Serampore. Mr. Jabez Carey has been appointed to a seat in the College of Justice, which, without materially infringing on his time, enlarges his means of usefulness. Considerable numbers of the Malay New Testament have been advantageously distributed, and other publications are preparing for circulation among them. The Schools continue to occupy a large share of Mr. Carey's attention. In returning from a late tour, undertaken for the purpose of inspecting those established in the surrounding islands, he was in imminent danger of shipwreck; but that Being, whom the winds and waves obey, was pleased to preserve him. May it be to persevere in following the

example of his beloved father; and, like him, to spend many years of usefulness in the Church of God below!

JAMAICA.

Having thus taken a general view of the state of the Missions in the East, we must add a few words respecting the infant Station in the West.

In Jamaica, as well as in Java, the Society has had to bow with humble submission to the stroke of bereavement. In Mr. Rowe we have been called to resign a faithful and laborious co-adjutor in the work of the Lord; and the inhabitants of Jamaica have lost a zealous and affectionate messenger of Salvation, just as an open door appeared, at which he might enter and commence his operations. There is cause for satisfaction, however, in the thought that a Station so important is not left destitute. Mr. Comper, who arrived in the island some time previous to Brother Rowe's death, is fully engaged in Missionary labour. At the earnest request of many Negroes in and about Kingston, he has lately removed to that city. A license has been granted him to preach; and there seems much ground to hope that he will be very useful, especially among the poor neglected Slaves. To strengthen his hands and extend the sphere of usefulness, the Society have lately sent out Mr. James Coultart, who, with his partner in life, appeared to be well adapted for a Station at once so difficult and important.

TRANSLATIONS.

The length to which we have been obliged to extend the former part of our Report, in order to give a condensed view of the various Missionary Stations, will allow us but little room to notice the progress of the numerous Translations in which our Brethren have now been so long engaged, and on which the Divine Blessing has so evidently rested.

This, indeed, is the less necessary, as a full and interesting Memoir on this subject has been lately circulated among the friends of the Mission; which not only narrates the happy progress which has been made in this great and beneficent design, but affords a cheering prospect of the small expense at which, under the divine blessing, it may be carried forward to completion. "Four thousand rupees," say they, "or 500*l*. will secure a Version in almost any one of these languages, and an edition of

1000 copies; and were any friend, either in his life-time or by will, to devote 500*l*. to this purpose, the effect of it might continue to operate from generation to generation, till time itself shall be no more." We trust, Christian Brethren, that this representation will not be made in vain. How can such a sum be better employed, than in furnishing a whole province with a perpetual antidote against the horrors of idolatry, and a permanent provision of the Bread of Life? An unknown friend has lately made a liberal proposal on this subject, which has been communicated to the public through another channel*; and we hope that many

* The proposal alluded to was made in the Baptist Magazine. An Anonymous Friend offered 10*l*. toward the sum of 500*l*. for translating the New Testament into one of the Eastern Tongues, and printing 1000 copies: he did this in the hope that forty-nine other persons would follow his example. Several have done so.—EDITORS.

others will unite for the glorious purpose of thus more widely diffusing the word of Salvation.

The progress which has been made in the Translations, at the date of the Memoir already referred to, is as follows:

1. The whole Old and New Testament is translated, printed, and extensively circulated, in the languages of Bengal and Orissa; the population of which two provinces, on a moderate estimate, amounts to thirty millions.

2. The New Testament is printed and circulating in five other languages; the Sungkrit, Hindee, Mahratta, Punjabee, and Chinese. In the two former, one half of the Old Testament is printed also; and in the remaining three, considerable progress has been made.

3. In the seventeen languages which follow, a commencement has been made in printing the New Testament, though we are not enabled to state with precision how far each distinct translation has advanced: the Telinga, Brij-basha, Pushtoo, Bulochce, Assamese, Kurnata, Kunkuna, Mooltancee, Sindhee, Kashmeera, Bikaner, Nepalese, Ooduyyore, Marawar, Jurypore, Khassee, and Burman.

4. Preparations for translation and printing, in a greater or less degree of forwardness, are made in thirteen additional languages; viz. the Dogura, Wuch, Guzuratee, Harutee, Bundelkund, Southern Sindh, Kutch, Maluwa, Magudha, North Koahala, Mithilee, Maldivian, and Siamese.

5. To these may be added the seven languages in which the New Testament has been printed, or is printing, at Serampore, on account of the Calcutta Auxiliary Bible Society, which will make the whole number forty-four.

Among those languages into which the whole New Testament has been printed, we mentioned the Chinese; a tongue which has always been deemed peculiarly difficult to acquire, and which nothing probably but the love of Christ and of souls would have enabled men to conquer. Within a very few days, further intelligence has been received; and we have now the pleasure to announce, that the whole Old Testament is completely translated; and, after eleven years of vigorous and successful application, three hundred millions of our fellow-immortals have a Version of the whole Word of God prepared in their own tongue, wherein they were born.

Not unto us, O Lord, not unto us, but unto thy Name be all the glory!

Doubts may possibly arise as to the competency of the Missionaries to carry on Translations on so extensive a scale, and whether their Versions will be intelligible to the Natives of the different provinces. On this head it would be easy to adduce the most ample testimonies, from high authority; but, as nothing is more satisfactory than experience, we will add, in this place, an anecdote from the journal of Mr. Thompson, which may give us a general idea of the manner in which the New Testament is perused and understood by many who make no public profession of Christianity.

"Having been induced," says Mr. Thompson, "to visit an aged Gosae (a sect among the Hindoos), residing in Patna, he made such serious, frequent, and apt allusions, in the course of conversation, to the words of Jesus Christ, to the Acts of the Apostles, and to the Epistles, as rejoiced my very heart; and convinced me, that, if he did not really believe in Christ, he had a good theoretical knowledge of Revelation, although he had never consulted a single Christian on the subject. I discovered, at length, that, for thirty years, the old man had entertained doubts relative to the Hindoo System; and that, about four years ago, one of his numerous disciples brought him a copy of the Hindee New Testament, which I had given him. This book came most opportunely to his help. He received it as an invaluable prize, even as the gift of God; and was not satisfied till he had read it quite through: then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the words of Christ to from ten to seventy of them. Some of these, after a time, said to him, 'Father, you wish to wean our minds from our Shasters: we cannot regard what you say, or we shall be turned out of our caste.' Unhappily, this hint had some effect. I perceived he was loth to forego the world's applause, by resigning his Gosaeanship, and sitting as an humble disciple at the feet of Jesus; and was constrained to apply to him our Lord's expression, *How can ye believe, and seek not the honour which cometh from God only?*"

It will not escape observation, that though the reluctance discovered by this man to act upon the self-denying prin-

ciples of the Gospel is deeply to be regretted, yet that this circumstance itself leaves his testimony to the intelligibility of the translation free from all suspicion of partiality.

To this statement of the Report respecting the Translations, we add some Extracts from the Memoir on the subject, in order to present a more entire view of this part of the Society's Labours.

Of the Chinese Translation, it is said—

The Pentateuch is put to press; but various circumstances have concurred to retard the printing.

The method of printing with moveable types being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprised in little more than the size of an English Octavo Bible, and the New Testament will be brought into nearly the same number of pages as an English New Testament. The importance of this, in saving paper, and in rendering the Scriptures portable, appeared such as to induce us to risk the delay which would be unavoidably occasioned from every character being cut anew, both for the Old and New Testament.

Another circumstance, however, has added to the delay. While preparing these types, we put to press an Elementary Work in Chinese, under the name of "Clavis Sinica," which, when once begun, it was requisite to finish. This work, together with the text, and a translation of the TA-HYOH, a small Chinese Work, added by way of appendix, forms a volume of more than six hundred quarto pages. Before it was fully completed, however, we were requested to print Brother Morrison's Grammar; and this work it appeared desirable to finish also with as little delay as possible. The unavoidable employment of our Chinese types and workmen in printing these Elementary Works, which together exceed nine hundred pages, has, of course,

much retarded the printing of the Scriptures; but, as the last of these works will be finished by the end of August, we hope, in future, to proceed in printing the Scriptures with little or no interruption.

This preparatory work, however, if it has retarded the mere printing of the Scriptures, has not been without its advantages in improving the translation of them. In this department, much progress has been made: in addition to the New Testament, the translation of the Old is advanced nearly to the end of the Prophet Ezekiel.

After a brief view of the present state of the various Versions, the substance of which is quoted above from the Report, the Memoir contains some observations respecting the various languages spoken in India, of which the present advanced state of the work has put the Missionaries in possession.

To those who examine, with a critical eye, the languages of India already enumerated, it will appear that they form two classes: those which owe their origin wholly to the Sungkrit; and those which have a certain affinity with the Chinese in its colloquial medium,—the only way, indeed, wherein any language can be connected with the Chinese, as its written medium stands distinct from every alphabetic language, its characters being formed on a totally different principle. The monosyllabic system, however, with its tones, and the peculiar pronunciation of the Chinese colloquial medium, known from its deficiency in certain sounds, have evidently so affected certain languages spoken near China, as to alter the sound of many letters of the alphabet, and to give the languages themselves a cast of so peculiar a nature, as cannot be accounted for without a reference to the Chinese System. Such is the case, in various degrees, with the Siamese, the Burman, the Khassee, and the Tibet Languages. That the Chinese had either originated, or greatly affected, the languages in the vicinity of China, was more than suspected by us many years ago, as well as that a knowledge of Chinese would throw much light on these languages; which, added to its own intrinsic value, induced us to determine on commencing the study of this language, as early as thirteen years ago.

But it is to those languages which owe their origin to the Sungskrit, a class by far the most numerous, that we would now call the attention of the public.

To give the Scriptures in these, after the acquisition of the parent language and one or two of the chief cognate branches, appeared, from the beginning, a work by no means involving insuperable difficulties; and our opinion relative to the importance of the object, and the certainty with which it can be accomplished, is now by no means altered. But, in our prosecution of it, we have found, that our ideas relative to the number of languages which spring from the Sungskrit were far from being accurate. The fact is, that, in this point of view, India is to this day almost an unexplored country. That eight or nine branches had sprung from that grand philological root, the Sungskrit, we well knew: but we imagined, that the Tamul, the Kurnata, the Telinga, the Guzarattee, the Orissa, the Bengalee, the Mahratta, the Punjabee, and the Hindoostanee, comprised nearly all the collateral branches springing from the Sungskrit; and that all the rest were varieties of the Hindee; and some of them, indeed, little better than jargons, scarcely capable of conveying ideas.

But although we entered on our work with these ideas, we were ultimately constrained to relinquish them. First, one language was found to differ widely from the Hindee in point of termination; then another; and in so great a degree, that the idea of their being dialects of the Hindee seemed scarcely tenable. Yet, while they were found to possess terminations for the nouns and verbs distinct from the Hindee, they were found as complete as the Hindee itself; and we at length perceived, that we might with as much propriety term them dialects of the Mahratta or the Bengalee, as of the Hindee.

In fact, we have ascertained that there are more than twenty languages, composed, it is true, of nearly the same words, and all equally related to the common parent, the Sungskrit, but each possessing a distinct set of terminations, and therefore having equal claims to the title of distinct cognate languages. Among these, we number the Jurypore, the Bruj, the Oodypore, the Bikaner, the Mooltanee, the Marawar, the Maguda (or South Bahar), the

Sindh, the Mithilee, the Wuch, the Kutch, the Harutee, the Kosbala, &c. the very names of which have scarcely reached Europe, but which have been recognised as distinct languages, by the Natives of India, almost from time immemorial.

That these languages, though differing from one another only in their terminations and a few of the words which they contain, can scarcely be termed dialects, will appear, if we reflect that there is in India no general language current, of which they can be supposed to be dialects. The Sungskrit, the parent of them all, is at present the current language of no country, though spoken by the learned nearly throughout India: its grammatical apparatus, too, the most copious and complex perhaps on earth, is totally unlike that of any of its various branches. To term them dialects of the Hindee, is preposterous, when some of them, in their terminations, approach nearer the Bengalee than the Hindee, while others approximate more nearly to the Mahratta. The fact is, indeed, that the latest and most exact researches have shewn that the Hindee has no country which it can exclusively claim as its own. Being the language of the Mussulman Courts and Camps, it is spoken in those cities and towns which have been formerly, or are now, the seat of Mussulman Princes; and, in general, by those Mussulmans who attend on the persons of European Gentlemen, in almost every part of India. Hence it is the language of which most Europeans get an idea, before any other; and which, indeed, in many instances, terminates their philological researches. These circumstances have led to the supposition, that it is the language of the greater part of Hindoostan; while the fact is, that it is not always understood among the common people at the distance of only twenty miles from the great towns in which it is spoken. These speak their own vernacular language; in Bengal, the Bengalee; and, in other countries, that which is appropriately the language of the country: which may account for a circumstance well known to those gentlemen who fill the judicial department; namely, that the publishing of the Honourable Company's Regulations in Hindoostanee has been often objected to, on the ground that in that language they would be unintelligible to the bulk of the people in

the various provinces of Hindoostan. Had this idea been followed up, it might have led to the knowledge of the fact, that each of these various provinces has a language of its own; most of them nearly alike in the bulk of the words, but differing so widely in the grammatical terminations, as, when spoken, to be scarcely intelligible to their next neighbours.

An examination is then entered into of the following twenty-eight languages; viz. Bengalee, Hindee, Kashmeer, Dogura, Wuch, Sindhee, Southern Sindhee, Kutch, Gujuratee, Kunkuna, Punjabee, Bikaneer, Marawar, Jurypore, Ooduyppore, Harutee, Maluwa, Braj, Bundelhkund, Mahratta, Magudha, North Koshala, Mithilee, Nepal, Assamese, Orissa, Telinga, and Kurnata. It is added,—

We have now traced twenty-eight languages derived from the Sungskrit; and if to these we add the Tamul and the Malayalim, we shall find thirty collateral branches springing from one philological root: the whole of which, with the exception of the Telinga and the Kurnata, and one or two others, will be found to have nearly nine tenths of the words in common with each other, most of them the same pronouns, and all of them the same mode of construction.

It may, however, be proper to add, that while the languages of the South Peninsula derive at least one half of the words they contain immediately from the Sungskrit, they are supposed to derive a great part, if not the whole of the remainder, from another source, which certain of our learned friends at Madras suppose to be the language often termed High Tamul.

In an Appendix to the Memoir, are given Specimens, in Roman and Italic Letters, of the Lord's Prayer, and the two principal tenses of the verb "To be," in thirty-four languages.

Of these Specimens it is said—

It was originally intended to confine these Specimens to the cognate languages derived from the Sungskrit, which are given here, twenty-eight in number; but it was supposed, that the insertion of the Specimens in the Pushtoo and

Bulbehee, the Khaasce and Burman Languages, would serve to illustrate the subject, by showing, both westward and eastward, where the Sungskrit Language ceases to influence others; the Pushtoo and Bulobee Languages, to the west of Hindoostan, appearing to differ as widely from the cognate languages of Sungskrit Origin, as the Khaasce and Burman, to the east. A Specimen of the Lord's Prayer in Sungskrit seemed also desirable: we have, therefore, added two. The first is that which stands printed in the Gospels; while the second includes every Sungskrit Word found in the Bengalee Specimen. The Sungskrit of this is equally pure with that of the other; but the words, thus become the basis of the various cognate languages, are, perhaps, less in use than those which compose the first Sungskrit Specimen. Such, indeed, is the copiousness of that language, that ten Specimens of the Lord's Prayer might be given in it, all equally pure, but all different from each other. To close the whole, a Specimen of the Lord's Prayer is added in Chinese, not as a document to illustrate any fact, but merely because to some it may be pleasing to see the Lord's Prayer in this language added to the rest. This makes the number of languages in which the Lord's Prayer is exhibited, thirty-four, and the number of Specimens thirty-five.

For these Specimens we refer the curious Reader to the Memoir itself. We shall extract, however, some remarks on the four languages, stated above to differ widely from the Sungskrit.

The Pushtoo, or Affghan, is spoken beyond the Indus, by a people respecting whom, perhaps, a greater probability appears on the side of their being descended from the Ten Tribes of Israel, than can be urged relative to any other nation. Oh, when shall they begin to return, going and weeping—when shall they begin to seek the Lord their God! (Jer. i. 4, 5.) In the Lord's Prayer, as given in this language, although nearly half the words are familiar to us through their being current in Bengalee and Hindee, yet scarcely four of them can be traced to the Sungskrit. It is therefore evident, that here the languages derived from the Sungskrit end, on the western side of India.

The Buloochee is spoken on the western banks of the Indus; the Buloochee Nation extending westward to Persia. The Specimen of the Lord's Prayer given in this language contains scarcely more Sungskrit words than that in the Push-too. The words therein which are familiar in Bengalee and Hindee, about one half, become so through the medium of the Persian, from which this language borrows so largely. To look for any language beyond this, westward, as derived from the Sungskrit, were a fruitless research.

We now turn to the east side of India.

The Khassee is spoken by a small nation to the east of Silhet, who inhabit the mountains extending from Silhet nearly to the borders of China. In the Specimen, three or four Sungskrit words may be traced; but so disguised by the monosyllables prefixed or added to them, that they are not easily recognised; while the pronouns, *gna*, I, *see*, thou, *bee*, they; and the frequent recurrence of the syllables *ming*, *eng*, *sag*, &c. plainly indicate its distant affinity with the Chinese monosyllabic system, however widely it differs from it in its present state.

The Burman has borrowed the Sungskrit Alphabet, in which it is now constantly written. But, notwithstanding this, scarcely three Sungskrit words can be described in the Specimen given. Syllables, however, which accord with those in the Chinese colloquial system, are to be found in abundance; and indeed the language adopts two of the four Chinese tones. We here, therefore, find the Sungskrit arrested in its progress eastward, and constrained to lend its alphabet—to do little more than clothe and express another system, said, by those who have studied it most closely, to be originally monosyllabic, and which still retains tones completely foreign to the Sungskrit System.

The languages which spring from the Sungskrit, therefore, evidently form a whole of themselves; and, taken together, constitute a Philological Family, which for number and close resemblance to each other, can scarcely be paralleled.

The Memoir concludes with the following observations:—

But, although this variety of languages gives to the work in which we are engaged a highly formidable appearance, since they almost confuse the mind by

their number, the difficulty will be found more apparent than real; particularly when they are taken singly as they occur. With a previous knowledge of the mode of construction, and nine-tenths of the words in any one language, the study of it can scarcely deserve the name of labour. The peculiar terminations being once familiarized, (scarcely a hundred in any of those languages,) the language is already understood. Nothing remains dark and uncertain, to discourage the pursuit; and the gradual acquisition of four or five hundred words, the tenth of as many thousands, the general number of words in these languages, has little in it that requires hard study.

It will be evident, therefore, that to a person already acquainted with Sungskrit, Bengalee, and Hindee, the acquisition of ten of these languages will cost scarcely the labour of acquiring one language totally new to him; as it will be merely that of familiarizing himself with less than five thousand words; a labour performed by every one who adds to Latin a knowledge of Greek; a labour certainly far inferior to that of committing to memory five thousand Chinese Characters, each describing a different idea by a different combination of strokes; and far, very far less than that involved in the previous acquisition of the Hindee, Bengalee, and Sungskrit.

But, much as any two of these languages may approximate, the terminations, though in few instances exceeding a hundred, are so often repeated in discourse, that a language, formed of the same radical words, will, when spoken, be scarcely intelligible to one of a neighbouring province.

This will be evident, from an example.

The Mahratta Specimen of the Lord's Prayer has TWENTY-NINE out of its thirty-two words agreeing with the Bengalee; but, of the hundred and nineteen syllables which it contains, no less than FIFTY-NINE will be found to differ in sound from those in the Bengalee Specimen: so that while the languages have nearly the same words in common with each other, in discourse only one half of the sounds convey the same idea; and the other half, (that is, the terminations,) so disguise these, as to render the whole nearly unintelligible.

This will not appear strange, when it is considered, that the radical words and the pronouns, which are nearly alike in all the languages, convey the idea in its

unmodified state: but, whether it be that of a thing, a quality, or an action; and if the former, whether it be singular or plural; if the latter, whether it be affirmed, or denied, advised, commanded, or forbidden—must be learnt from the different terminations, which convey the idea to the mind, with the various shades of meaning nicely discriminated. Hence, languages unintelligible for want of an acquaintance with the terminations, become plain and clear when these are acquired.

From this it will appear, that while those who speak these cognate languages, varied as they are by their different terminations, are almost unintelligible to one another, a few persons, acquainted with Sungkrit and the leading cognate languages, and familiar with Indian Grammar and the principles on which the permutation of letters is founded, may, with little difficulty, obtain that knowledge of these languages, which, to those unacquainted therewith, might seem almost unattainable; and, by a diligent improvement of native talent and knowledge, if the means for printing are furnished, compress into a few years what might seem otherwise the work of ages, and accelerate the general introduction of Christianity into Indis, possibly by half a century.

In the method which we pursue, however, this labour, if not actually shortened, is at least greatly facilitated.

It is a well-known fact, that one to whom a language is vernacular, can in general express an idea therein with a degree of perspicuity and neatness scarcely attainable by a foreigner in a long period of years. Of this we became early sensible, from repeated trials in Bengalee. We have long observed, that, on communicating an idea to a Learned Bengalee, with a wish that he would express it in his own way, he has done it in a manner so clear and expressive, that, while we could fully comprehend the force of every word employed, we have found it almost impossible to express it with equal force and freedom ourselves. It therefore occurred to us, that if to this freedom and force of expression, strict accuracy could be united, a Version of the Scriptures might, in a very few years, be produced in the various cognate languages of India, superior to what might be expected possibly in half a century from a man's going into each of those countries, sitting down to acquire the language *ab origine*, and then forming the style of a translation himself, with the stiffness and baldness for many years inseparable from a man's writing in a foreign language. We therefore first made the trial in one or two of the languages with which we

were most familiar; and, finding it succeed beyond our expectation, we extended it to others.

The process of the work is nearly as follows:—

On engaging a Pundit in one of these cognate languages, after having examined and ascertained his qualifications, we give him an approved Version of the Scriptures in a language with which he is well acquainted: for most of the Pundits we employ, while good Sungkrit Scholars, are also acquainted with at least one or two of the cognate languages of India, beside their own vernacular tongue, and some of them with three or four. Then placing him among two or three other Pundits who have been for years employed with us, we direct him to express the ideas which he finds there, in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime, the grammatical terminations, and the peculiarities of the language, are acquired, possibly by the time when he has finished the first Gospel. The work of revision is then begun with the Pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved; and, in some instances, the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value; as the discussions which it originates, both lay open the language to us, and the sense of the Original to the Pundit. As we advance, we proceed with increased ease and pleasure; and seldom go through the fourth Gospel, without feeling ourselves on firm ground relative to the faithfulness and accuracy of the Version. Thus a first Version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first Version of the Bengalee New Testament, the product of seven years' severe labour and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the Scriptures through the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The printing of these Versions is highly important; as, for want of the means to print them, Versions have often lain almost useless, and in some instances may have been lost.

In this part of the work we have been favoured with such assistance, that we have types ready for printing in almost every one of these languages. Some of them have a peculiar character of their

own, as the Orissa, the Kashmeer, the Wuch, the Guzuratee, &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read; and, as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would, indeed, greatly facilitate the progress of knowledge, if it could have that extension given it in India, which the Roman Alphabet has obtained in Europe. This we wish, if possible, to promote, and hence, though we have cast several founts of types in the local characters, for the use of those who now read these alone; yet, as many prefer the Nagree, it is our design ultimately to publish an edition of most of these in the Nagree Character.

That the labour is not lost which is thus employed in giving the Scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British Isles.

The value of this has been demonstrated in Wales, where the Word of God, being translated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner: this, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the Scriptures from the English Language, although it is the language of their nearest neighbours, and spoken, in a certain degree, among themselves. The importance of this will further appear, if we, on the other hand, consider the state of things in Ireland, in the vernacular language of which, the Scriptures, if wholly translated and printed, have never yet been circulated to any extent; and, to this very day, we find the inhabitants, under a splendid and numerous Protestant Establishment which conducts worship in the English Language, almost as ignorant of the Scriptures as the Hindoos themselves. The expense and labour which have been so commendably applied within these few years past to the completion of a Gaelic Version of the Scriptures, though that language is far less extensive than any of the Indian Languages, serve further to show the value of the object before us.

The importance of thus preparing Versions of the Scriptures in all these languages, if possible, will further appear, if we consider the ease with which the Gospel may be introduced by any Mis-

sionary into one of these provinces, when this is once effected. A Missionary who may, in some future period, wish to carry the Gospel thither, may not possess that turn of mind which would enable him to sit down with delight in so arduous a work as the translation of the Scriptures: he may not possess that knowledge of the Originals, which such a work requires; or he may not have a press at hand, to print the Scriptures when translated, or funds to meet the expense: but, devoid of all these, with the Scriptures in his hand already translated, he can begin proclaiming the glad tidings of mercy to perishing sinners: yea, the very perusal of the Scriptures, with care and diligence, will be to him both grammar and dictionary, in the acquisition of the language.

Nor, when the Scriptures are thus translated, will a European Missionary be, in every instance, requisite for the purpose of introducing the Gospel into these provinces. A Brother born and raised up in India, or even a Hindoo Convert, though incapable of translating the Scriptures, may acquire the local character, if different from his own, go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our Brethren, born in Bengal, are now employed in Hindoostan; and not only have Brethren Kerr, Thompson, and Peter, Natives of Calcutta, carried the Gospel into various parts of India; but our Brother Krishnoodas, whose memory is precious among us, took the Orissa New Testament, went into that country, learned the language, and laboured there with Brother Peter, till arrested in his career by that sickness which at length conducted him to his Father's house above.

The expense of giving a Version in each of these languages is also far from being great. Our experience in the work of translating and printing enables us, at this time, to judge pretty correctly respecting the expense of one of these Versions: and we think, that, in general, now types are prepared, and all things are ready for the work, the expense of Pundit's wages for translating the New Testament, and bringing it through the press, and that of printing a thousand copies, including types, paper, &c. will be little more than four thousand rupees, or five hundred pounds: which sum, we think, will both secure a Version in almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the Gospel into any one of these provinces, as well as to secure the trans-

lation against the possibility of being lost. A second edition of three or four thousand copies will, of course, come to about a rupee each copy. Thus, then, five hundred pounds will almost secure the Gospel's being given to any one of the provinces of India; and were any friend, in his lifetime or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more. Were we to include the whole of the Scriptures in one of these languages, the expense could be ascertained with equal ease. The Old Testament is to the New as seven to twenty-five; that is, it contains more than thrice, but less than four times the quantity of the New. Two thousand pounds, therefore, would now defray the expense of translating the whole of the Sacred Oracles into almost any one of these cognate languages, and of printing a first edition of a thousand copies.

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true, that, at the date of this Memoir, we had not begun the translation of the Scriptures in eight or nine of these languages; as the Southern Sindh, the Kutch, the Marawar, the Malwa, the Magudha, the North Khoshala, and the Mithilee.

But whoever will refer to the Specimens of the Lord's Prayer in these, and reflect on the ease with which they can be added to the rest, will not wonder, if we candidly acknowledge, that, should Divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intention to stop till every province and district throughout India shall have the Word of God in its own vernacular tongue. For granting, that to acquire the remaining tenth of the words in these dialects may be difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult for others hereafter, who may be totally new to the work, to acquire, through the medium of the Sungakrit and the chief collateral tongues, an accurate knowledge of the other NINE-TENTHS of the words in these languages, together with that experience in the work of translation which can only result from many years' acquaintance therewith. Convinced, therefore, that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

HOME TRANSACTIONS.

In proceeding briefly to notice the Home Transactions of the Society, the Committee mention, with grateful pleasure, the very liberal assistance which has been afforded to the work, by its members, friends, and supporters, in the course of the past year, notwithstanding the times have been so peculiarly unfavourable to pecuniary exertion. Not to mention the thousands raised by the labours of our Missionary Brethren in Asia, and expended under their own immediate direction, it will appear, from the accounts already before the public, that the receipts in this country have been little short of 10,000*l.* It must however be added, that the expenditure has amounted to 11,500*l.* being an excess of 1500*l.* beyond the receipts.

The Committee express their gratitude to the Society's friends in Scotland, and for the support of Christians of other denominations, and the continued munificence of the British Foreign Bible Society, in

aid of the Translations; and notice, with pleasure, the increase of Auxiliary Societies in their own connection.

Eight persons, including the Missionaries and their Wives, have been sent out this year. Their destinations have been to Java, Calcutta, and Jamaica. Others may be expected soon to follow; and several young Ministers of zeal and ability are now pursuing their studies, with this object in view. This will be felt by our Churches as a powerful inducement to exert themselves for the promotion of the Work of the Lord.

The Letters of our Brethren do not inform us precisely what number of Converts have been added to the various Stations this year. We have reason to suppose that they exceed a hundred; beside those, who, in almost every district, are renouncing caste, and placing themselves beneath the sound of Christian Instruction.

The number of Schools also, which have greatly increased during the past year, and for the regulation of which

our Brethren have lately published a comprehensive and systematic Plan, will furnish a multitude of interesting Youths, prepared, in some good measure, to receive with attention that *engrafted Word, which is able to save their souls.*

Every circumstance, in fact, connected with the Mission calls on us to enlarge our operations to the utmost possible extent. "We most earnestly entreat you," say our Brethren, in a recent communication, "to turn your thoughts to sending out more Missionaries. The Lord will, no doubt, bless you in proportion to your exertions. In the great work of spreading the Gospel it is, that the words of the Prophet are fully verified, *The liberal devise liberal things*; and, by thus devising liberal things, they really stand. In pointing out to you opportunities for thus extending the Mission, we cannot be remiss, while the necessities of the Heathen are so pressing, and so full in our view. Every kingdom and province into which we are translating the Sacred Word ought to have one Missionary at least, nor ought you to rest satisfied till this be accomplished."

In strict accordance with these comprehensive views, a Letter of still more recent date contains an enumeration of no less than Nine Stations of great im-

portance, to which our attention is directed, and for which assistance is earnestly implored. We feel the force and justice of these affecting appeals; and are anxious to transfer them, with undiminished energy, to the hearts of the Christian Public of Great Britain. In this audience we behold the representatives of that public; and are encouraged, by past experience, to believe we shall not appeal in vain.

Still the necessities of Pagan Millions are as urgent as ever. The value of the soul is as great, and the encouragements to hold forth the Word of Life as many and as glorious. The promise of the Father, to give the Heathen to Christ for his inheritance, has not been recalled. The blood of the Redeemer has not lost its efficacy; nor have the influences of the Spirit become weak and powerless. Your attendance on these occasions is a testimony that you cordially believe these cheering facts, and that your hearts' desire and prayer to God for the inhabitants of India is, that they might be saved. Our great Lord still occupies a station over against the Treasury; and marks, with attentive eye, the donations which are made for the support of His Cause. May your offerings be acceptable in His sight, and abound, by many thanksgivings, to His glory! Amen.

EIGHTEENTH REPORT OF THE RELIGIOUS TRACT SOCIETY.

DELIVERED MAY 15, 1817.

FROM the review taken in the Report of the Foreign Proceedings of the Society, it appears, that, in many parts of the Continent of Europe, Tract Societies are in active operation. This is the case in Russia, Sweden, Denmark, Hanover, Prussia, various German States, and Switzerland. Tracts have been circulated in France, Spain, and Italy. They have also been distributed, with much advantage, in the Army of Occupation; and, by Local Correspondents and Travellers, on the Continent, in many places where there is, at present, no prospect of establishing Societies. A number of Travellers have purchased Tracts for gratuitous distribution; and have thus ren-

dered their journeys subservient to the good of the countries through which they travelled.

In the West Indies and America, supplies of Tracts have been forwarded to Port-au-Prince, Prince Edward Island, Louisiana, Canada, and the Back Settlements of the United States.

In the United States, in addition to the Tract Societies previously formed at Philadelphia, New York, Hertford, and Boston, a new one has been established at Baltimore. During the last year, the New-York Society printed 120,000 Tracts, chiefly taken from those on the list of the Religious Tract Society; and it stands connected with a number of kindred Institutions

in various parts of the United States, and has received many encouraging testimonies that its labours have not been in vain.

Many Tracts have been distributed, with success, among the Troops in the East Indies; and, in different quarters, by Masters of Trading Vessels.

We extract some passages from the Report, relative to China.

Tracts have been distributed at Prince of Wales Island, and have been sent to Siam and Cochiu China. "The more I see," says Mr. Milne, "of the ignorance of the Heathen, and the difficulty which they find in understanding the truths of the Gospel, so much the more am I convinced of the vast importance of Religious Tracts, written in the simplest style possible."

It has been clearly ascertained, by the Rev. Mr. Milne, that the written language of Cochiu China, Tung-king, and Hainau, is the same, in form and idiom, in all respects, as that of China. "This," says Mr. Milne, "will open a wide door for the Word of God: may it have free course, and be glorified!" to which we add our hearty Amen! praying, that, by the blessing of God on the dissemination of Tracts, the Truth, as it is in Jesus, may be effectually diffused throughout this vast and populous region of the Eastern World. For the furtherance of an object so important, and to meet this favourable intimation of Providence, your Committee have voted the further sum of 500*l.*, by way of grant, to the Rev. Messrs. Morrison and Milne, in order to enable them to extend their arduous undertaking of preparing, printing, and circulating Tracts in the Chinese Language.

With respect to the distribution in this country, the Report states that—

Ireland and Wales have not been forgotten; and, in Britain, the Army and Navy, Workhouses, the Hulks at Sheerness, and Hospitals, have been also supplied.

Already much has been effected (the Report adds) in the supplanting of those wretched publications which were formerly sold by Hawkers, under the misapplied name of "godly books," as well as those of a more immoral and lewd tendency, by the introduction of the Hawkers' series of

Tracts; and, during the past year, the Hawkers, who deal at your Depository, have been encouraged to vend those of a superior kind, by an increased allowance upon them, both in the Book Form and upon Broad Sheets; and your Committee are not without hope, that the measure has operated, in some degree, as a counteractive, to stem the torrent of those polluting and bitter streams of infidelity, impiety, and incitement to insubordination, which have, of late, prevailed in the Metropolis and other parts of the kingdom.

In our account of the Anniversary of the Society, we have already stated, at p. 205 of the Number for May, that upward of Three Millions and a Half of Tracts have been issued during the year.

The Net Receipts have been 5876*l.* 8*s.* 4*d.*; of which the sum of 3800*l.* 4*s.* 3*d.* has been for the Sale of its Publications. The Net Payments have amounted to 5954*l.* 8*s.* 7*d.* The Society is, beside, under engagements for Grants to China, and other parts abroad, together with printing paper, to the amount of upward of 900*l.*

The Report thus concludes—

Tracing the origin and progress of the Religious Tract Society, in it we recognise the PIONEER of the different Regiments, which (in the various Societies) have been raised, under the banner of the Cross, in this country; breaking up the ground, and clearing the way, for the introduction of the Missionary or the Divine Records; like the seventy of old, sent forth, *two and two, before the face of the Lord, into every city and place whither he himself would come.* (Luke x. 1.)

By these little precursors, PREJUDICE has been greatly diminished, and a pure zeal for the extension of the Redeemer's Kingdom widely awakened. A fortress, once deemed impregnable, has yielded to the powerful appeals of Christian Truth; succeeding each other in so pleasing a variety of form, that, while amusement was, at first, the main attractive, solid advantages have glided imperceptibly into the mind; enmity has been destroyed; and Divine Power has displayed itself, in *casting down imaginations, and every high thing that exalteth itself against the knowledge of*

God, and, at length, bringing into captivity every thought to the obedience of Christ.

Viewing this Society in its Foreign Object, its progress, especially of late, presents to its friends an abundant theme for gratitude. In almost every quarter, where an entrance has been made for the diffusion of the light of Truth, it will evidently appear, from the Reports of this Society, that the first openings have been effected by means of Religious Tracts. Their adaptation to convey religious knowledge, when no other effort can be at first employed, must be admitted by all; and more especially in the case of China, notwithstanding the jealousy of the people and the difficulties of the language.

In other parts abroad, the Society has been extensively useful in its operations, from frozen Iceland to the burning climes of the East; and its object has

been equally cherished by the private and his commander, by the peasant and his king.

The Religious Tract Society holds a distinguished rank among the marshalled forces of the King of Kings. Already it has, through the divine blessing, accomplished much, both in Britain and in Foreign Lands; and each successive Report demonstrates it to have been advancing from strength to strength, and from victory to victory. In common with its confederate bands, the unnumbered Religious Institutions formed, and still forming, in this eventful age, it enjoys those dignified and amiable triumphs, which demonstrate that the mighty Conqueror is the Prince of Peace; and which seem destined to usher in the glorious period, when it shall be proclaimed, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

SERMONS AND MEETINGS AT YORK AND TADCASTER.

THESE were briefly noticed in our last. We have since received some further particulars.

Tadcaster has for several years contributed to the funds of the Society. It is now united with the York Association. The Assistant Secretary preached two Sermons there, on Sunday, July 20th; and, in the evening, met a few friends of the Society, and related various facts connected with his visit to Western Africa, of which he made a practical improvement.

On Sunday, July 27th, the Assistant Secretary preached at York; in the afternoon, at the Church of St. Crux; and, in the evening, at St. Saviour's.

The York Association had held its Annual Meeting in April: but the members assembled together on Tuesday, the 29th, to hear details of the present state of the Society, and to form a Ladies' Association. The Meeting was numerous and

respectable, though but very short notice could be given. The Rev. William Richardson, Patron of the Association, was in the Chair. The Addresses of the Assistant Secretary, and of the Rev. Daniel Wilson, who had joined him from Hull, made a lively impression on the Meeting. The proposal of a Ladies' Association was immediately adopted. Mrs. Thorpe was appointed Treasurer, and Miss Salmond, Secretary; and many Ladies gave in their names as Collectors of 1s. per week. On Wednesday evening, July 30th, Mr. Wilson preached at St. Michael le Belfrey.

The statement of the Collections follows:—

Churches.	Preachers.	Ministers.	Coll.
Tadcaster . . .	Bickenboth	Mr. Rhodes . . .	21 9 3
St. Crux, York . .	Do.	John Overton, M.A.	81 1 4
St. Saviour, York .	Do.	John Graham, M.A.	31 5 0
St. Michael, York	Wilson . . .	W. Richardson, M.A.	73 6 0

In our last List, we stated that the Tadcaster Branch contributed 44*l.* 13*s.* 9*d.*; and the Great and Little Askham, 14*l.* 7*s.* 7*d.* The first of these sums includes the collection of 21*l.* 9*s.* 3*d.*; the remainder

being annual subscriptions and contributions.

The sum announced in the said List included a legacy of 10*l.* from the late Mrs. Elizabeth Brown, of York; and 90*l.*, being part of her residuary personal estate, given at the discretion of the Executrixes, Mrs. Scott and the late Mrs. Robinson; with an anonymous benefaction of 11*l.* 6*s.* by Anthony Thorpe, Esq.

The York Association has, by liberal exertions and contributions of this nature, raised upward of 600*l.* within the year; and has contributed, up to this time, no less a sum than 1552*l.* 4*s.* 7*d.*

MEETING OF THE LANCASTER AND NORTH
LANCASHIRE ASSOCIATION.

From York, the Assistant Secretary proceeded to Lancaster; where a Meeting was held in the Town Hall, on Thursday Evening, August the 7th. It was very fully attended, several being obliged to go away for want of room. The Association, which had existed before in a more private manner, was on this occasion regularly formed. An excellent spirit prevailed among those assembled.

President:

Rev. Robert Housman, M. A.

Treasurer:

Mr. Lazarus Threlfall.

Secretaries:

Rev. Allan Briscoe,
Mr. Wave.

On Sunday, August 10th, the Assistant Secretary preached at Tunstal Church (the Rev. W. C. Wilson, Vicar), to many who had known him from his earliest years. This village congregation contributed nearly 18*l.* He preached at Kendal, in the evening; and attended, the next day, a Meeting of the Kendal Association; on Tuesday, a Meeting at Tunstal; and, on Wednesday, another at Casterton.

ANNIVERSARY OF THE ROTHERHAM ASSO-
CIATION.

On Tuesday, August 17th, the Assistant Secretary preached two Sermons at Rotherham; and one at Swinton, a new Church which had been opened but four Sundays, under the Rev. John Lowe, jun. who heartily welcomed him, and gave the first Collection made in the Church to the funds of the Society. About 45*l.* was collected during the day. On Monday, a Meeting was held in Rotherham; Henry Walker, Esq. of Blythe, in the Chair; who introduced the business in a very appropriate manner. The Rev. Thomas Blackley, the Rev. John Lowe, and other gentlemen, assisted at the Meeting.

ANNIVERSARY OF THE KNARESBOROUGH
ASSOCIATION.

The Anniversary of this Association was held in the Town Hall, on Thursday, August 21st; the Rev. Andrew Cheap, Vicar, in the Chair. The Hon. Col. Burton, and the Rev. Messrs. Cheap, Hale, and Gott, with other gentlemen, addressed the Meeting. A missionary spirit exists in this town, which, under the divine blessing, appears likely, not only to afford support to the Cause at home, but to provide some humble and useful men for the Society's labours in New Zealand. The Rev. Samuel Lambrick preached here twice on Sunday the 24th, and collected about 28*l.*

ANNIVERSARY OF THE LEEDS ASSOCIATION.

On Sunday, the 24th of August, the Assistant Secretary preached at St. Paul's, in the morning; and at St. James's, in the evening; and the Rev. Mr. Vickars at St. John's, in the afternoon. The Collections were, at St. Paul's, 47*l.* 8*s.* 6*d.*; at St. John's, 8*l.* 2*s.* 6*d.*; and at St. James's, 38*l.* 13*s.* 6*d.* The Rev. Robert Mayor preached at Harewood, in the morning; Horsforth, in the afternoon; and Pudsey, in the

evening: the Collections being, respectively, 11*l.*, 7*l.* 2*s.*, and 7*l.* 7*s.*

The Meeting of the Association was held on Monday, in the Music Hall; Henry Hall, Esq. President, in the Chair. The Report having been read by the Rev. Miles Jackson, the Meeting proceeded to pass Resolutions, expressive of its interest in the various Missionary Stations, and its determination to support the Society. Motions to this effect were severally made or seconded by the Assistant Secretary, the Rev. Messrs. Lambrick, Mayor, Rickards, Hale, Cheap, Richards, Ogle, Hollist, Wardle, Schomberg, and Roddington, and by Messrs. Hey, Reade, and Paley. The Meeting was very numerous and respectably attended; and a feeling far superior to any that mere eloquence can excite seemed to pervade the assembly.

The Rev. Messrs. Lambrick and Mayor preached in the neighbouring villages, on Tuesday and Wednesday evenings.

FORMATION OF THE PONTEFRACT ASSOCIATION.

The friends of the Society at this place have been some time preparing the way for an Association; and availed themselves of the Assistant Secretary's being in the neighbourhood, to hold a Public Meeting. It was respectably attended. The Rev Thomas Barnes (brother to Archdeacon Barnes, of Bombay) was in the Chair; and introduced the business of the Meeting by a comprehensive view of the sphere of the Society's labours, especially in the East. The Meeting was then addressed by the Rev. Messrs. Mayor, Lambrick, Salmon, and Ellis, and Mr. Alderman Smith. Messrs. Mayor and Lambrick being obliged to leave the Meeting, were followed by the good wishes and prayers of those assembled. They are about to proceed to Ceylon, as Missionaries from the Society.

This Association has added to the usual regulations, the following recommendation, which is the last Rule of the Parent Society, and which we should be glad to see adopted by all other Associations.

It is recommended to every Member of the Association, to pray to Almighty God for a blessing upon its designs; under the full conviction, that, unless He prevent us in all our doings with his most gracious favour, and further us with His continual help, we cannot reasonably hope to meet with persons of a proper spirit and proper qualification to be Missionaries, nor expect their endeavours to be crowned with success.

The Officers of the Association are as under:—

Patron:

Right Hon. the Earl of Mexborough.

President:

Sir Francis Lindley Wood, Bart.

Vice-Presidents:

Right Hon. Lord Viscount Pollington,

Robert Oliver, Esq.

Joseph Scott, Esq.

Christopher Wilson, Esq.

Shepley Watson, Esq.

The Mayor of Pontefract,

Joshua Jefferson, Esq. M. D.

John Honby, Esq. M. D.

Treasurer:

Edward Freeman, Esq.

Secretaries:

Rev. W. Richardson, M.A. and Mr. Forrest.

FORMATION OF THE GAINSBOROUGH ASSOCIATION.

The Society having hitherto been little known in Lincolnshire, an active friend at Gainsborough called some others together, and they determined to attempt the forming of an Association at Gainsborough. A Meeting was accordingly held in the Town Hall, on Thursday, August 28th; G. Parnell, Esq. in the Chair. The Rev. Thomas Dikes and the Rev. Robert Jarratt (of Wellington) kindly came over from Hull, and, with the Rev. John Fridham, the Rev. Joseph Mayor (of Colling-

ham), and others, assisted in the proceedings of the day. The Association was formed with every promise of its becoming a means of extending a Missionary feeling in the County. The sum of 23*l.* was collected at the door; and about 75*l.* has already been remitted to the Parent Society.

President:

Gervas Woodhouse, Esq.

Vice-Presidents:

William Barnard, Esq.

Gervas Parnell, Esq.

Rev. Thomas Skipworth, M. A.

Treasurer:

Mr. Metcalfe.

Secretary:

Rev. John Pridham, M. A.

The Assistant Secretary, and the Rev. Robert Mayor, attended a Meeting of the Collingham and Langford Association, on Friday Evening. Mr. Pridham has since made Collections for the Society, at Belton, and at Owston.

ANNIVERSARY OF THE DERBYSHIRE ASSOCIATION.

Various circumstances had prevented the friends of the Society in this Association from meeting last year; but, sensible of the importance of this measure to the prosperity of the Association, they determined, under many discouragements, to meet this year. Few Meetings have exceeded in interest the one which was held on this occasion.

On Sunday, August 31st, the Assistant Secretary preached, in the Morning and Afternoon; and the Rev. Robert Mayor, in the Evening; in different Churches in Derby. The Collections amounted to above 61*l.*

The Meeting was held in the Old Assembly Room; Sir Matthew Blackiston, Bart. in the Chair. The Chairman introduced the business of the day with so much Christian

feeling, as to have an evident effect in raising the tone of the Meeting. The Assistant Secretary, and the Rev. Messrs. Unwin, Lambrick, Mayor, Gell, Dewe, Evans, Hey, Neville, Maddock, Bryan, Hake, Howard, and White, severally addressed the Assembly; and awakened a glow of feeling in the hearts of those who attended, which has seldom been equalled; and of which the most satisfactory evidence was given, in a Collection at the doors of upward of 73*l.*

SERMONS AT PRESTON.

The friends of the Church in this large and populous manufacturing parish, which contains about 30,000 inhabitants, had hitherto been little acquainted with the Missionary Exertions now making in various parts of the world. The Rev. Roger Carus Wilson, who has been lately appointed Vicar, being anxious to bring before his parishioners the duty of supporting these efforts, preached on the subject, on Sunday Morning, Sept 7th. The Assistant Secretary preached in the Evening, when a Collection was made, amounting to above 27*l.*

An Association will be formed here as soon as circumstances will allow.

FORMATION OF THE SHROPSHIRE ASSOCIATION.

The Rev. Robert Mayor preached for the Society at Wellington, on Sunday, Sept. 7th; and the Assistant Secretary on Wednesday Evening, Sept. 10th. The Collections amounted to about 45*l.*

On Thursday, a Meeting was held in the large Vestry Room at St. Chad's Church, Shrewsbury, which was quite filled. The Rev. Edmund Bather being called to the Chair, opened the Meeting; and the Assistant Secretary having detailed the present state of the Society, William Cludde, Esq., Jonathan Scott, Esq., and the Rev. Messrs. Eyton, Cameron, Browne,

Robert Mayor, Stedman, Williams, Pemberton, King, John Mayor, and Langley, severally addressed the Meeting.

An Association for the County of Salop, where the Society has long had many friends, had been for some years in contemplation: but various difficulties had retarded the measure. The Meeting was, however, attended with the usual successful result. The Subscriptions and Collections, including the sums to be collected by the Ladies, of whom above twenty put down their names as Collectors of 1s. per week each; and the sums paid in the Vestry after a Sermon preached by the Assistant Secretary; amounted to about 125*l*. And we doubt not that this sum will be greatly augmented.

President :

William Cludde, Esq.

Vice-Presidents :

Rev. Edward Bather,
Robert Burton, Esq.
Edward Cludde, Esq.
Rev. R. N. Pemberton,
Jonathan Scott, Esq.
Rev. J. Wilde,
Rev. Edward Williams.

Treasurer :

Rev. R. N. Pemberton.

Secretary :

Rev. John Langley.

REMARKS ON THE JOURNEY OF THE ASSISTANT SECRETARY.

From Shrewsbury, the Assistant Secretary returned, with recruited health, after thirteen weeks' absence, to the House of the Society.

Some reflections have arisen from the opportunities thus afforded of ascertaining the general feeling of Christians in various parts of the kingdom.

1. The importance of Annual Meetings has been proved to be very great, even to those who had previously entertained doubts on the subject.

Sept. 1817.

It is evident that the duty of Missions is now felt, wherever information on the subject has been brought before Christians; and the sense of duty usually bears a proportion to the degree of light thrown on the state of the Heathen. Sermons are unquestionably of prime importance, as they afford opportunities of laying down principles on the highest authority, and of enforcing them by the most endearing considerations and the most awful sanctions: but, for the purpose of communicating information on the subject of Missions, Public Meetings have an advantage beyond any other mode; as Sermons, from the limited time allotted to their delivery, can only convey a small portion of that knowledge which it is desirable to communicate. Details of facts are more adapted, too, for Meetings, than for the Pulpit: nor can Books and Papers convey information in that impressive manner, which may be done in Public Addresses. Many, moreover, either cannot spare time, or have not the disposition to read books, which would give them that information that is brought before them in a small compass at a Meeting. Experience has uniformly shewn, that a Public Meeting, when sufficient notice is given beforehand and due preparation made, is the most efficient of all means of conveying information, and of rousing Christians to exertion.

2. There are not those difficulties in holding Public Meetings and forming Associations, which many of the friends of the Society have imagined.

We are not aware of any attempt that has been made, even under discouraging circumstances, where due notice has been given, that has not succeeded; and, very commonly, beyond the warmest hopes of the friends who have been engaged therein. This fact will

encourage, we trust, the Society's friends, in places where Associations have not yet been formed, to take steps for accomplishing the measure at the earliest opportunity; remembering, that every year that is lost to the cause of Missions, millions of immortal souls are passing into eternity, and Christians are deprived of an opportunity of knowing and fully engaging in a high and holy duty.

3. It is an animating consideration, that Christians in every part of England, from Cornwall to Northumberland, are engaged in this Sacred Cause.

It is not Christians in one parish, or town, or county only, who are contributing, exerting themselves, and praying for the divine blessing on this work of the Lord; but Christians in almost every town, and in multitudes of parishes, throughout the whole kingdom.

4. We are happy also to learn, from every quarter, that the zeal for Missionary Exertions is greatly on the increase.

Christians, in every part of the land, begin to see, more than ever, that the true character of the Church of Christ is that of a Missionary Church; and that when the holy determination to impart to other nations those spiritual privileges and blessings which we enjoy is lost, the Church has lost its brightest character.

5. Another fact has been particularly gratifying to those who have been actively engaged in this work. We have been assured by several faithful and excellent Ministers, as well as by some eminent and aged private Christians, that the most happy effects have been produced by bringing this Cause before congregations; not only in the revival of religious feelings in the hearts of Christians, but in the awakening of others, who had never before felt the value of their own souls. The account of the

conversion of the Heathen has led many to inquire into the state of their own hearts, and earnestly to seek their own salvation.

6. The increase of Collectors of 1s. a week, from small contributions, paid weekly, or monthly, or quarterly, and chiefly by means of Ladies, has been attended with the most beneficial effects. All who are engaged in this important means of supporting the Funds, are entitled, for themselves, to the Annual Report and to each Monthly Number of the Missionary Register; and, for their Contributors, to a copy of a Quarterly Paper for each subscriber of a penny a-week, or of an equivalent sum monthly or quarterly: and we urge it on such Collectors, with the view of maintaining an enlightened zeal in their own minds, and in the minds of those from whom they collect, to be punctual in requiring, and faithful in using and distributing, these Books and Papers.

The Committee of the Church Missionary Society request us to present their cordial thanks to the various Clergymen who have granted the use of their Churches; and to them, and other friends, who have preached for the Society, or assisted at the Meetings, during the whole of the Assistant Secretary's Journey. They beg also gratefully to acknowledge the kindness of those friends who have hospitably received and welcomed the Society's Labourers. We would address such persons in the words of St. John to Gaius—*Beloved, thou doest faithfully, whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that, for His Name's sake, they went forth.*

The Contributions obtained, during this Journey, have amounted to

about TWO THOUSAND POUNDS. The friends of the Society, in many parts of the country, have been roused to renewed zeal; and a warm interest has been awakened in various places, where little had been previously manifested.

UNITED BRETHREN.

NOTICE RESPECTING THE STATE OF THE FUNDS.

Letter to the Editor from the Rev. C. I. Latrobe.

DEAR SIR— Allow me, through you, again to return the most grateful acknowledgments of our Society, for Donations and Subscriptions received since the former mention made of them in the Missionary Register for July.

At the same time, I beg leave to state, that it has been intimated to me, in Letters from several kind friends, and otherwise, that the wording of our expression of Thanks was such as to imply that the Subscriptions for the relief of the Brethren's Missions had closed; and that thus we had lost the Contributions of some, who would have come forward to our assistance.

I am therefore desired by our Society to correct this mistake: and though we have experienced such liberality as to make us feel rather impatient to make our gratitude known, more especially as we cannot expect you to encumber your pages with our lists of Donations, yet we shall be very thankful if we may still be considered as in great want of the support of those who feel inclined to step in for our relief, as there still remains a large uncovered debt.

The Donations hitherto received, in consequence of the Appeal, amount to 1700*l*. The List of Contributors will be printed in the Periodical Accounts of the Brethren's Missions; and also be left to be delivered to any Subscribers or others inquiring for them, at Mr. Seeley's, 169, Fleet-street; Mr. Hatchard's, 190, and Mr. Ridgway's, 170, Piccadilly; and at No. 10, Nevil's Court, Fetter Lane.

I am, with sincerest regard, Sir,
Your most obliged and most faithful
humble servant,

C. I. LATROBE,
Secretary of the Brethren's Society for the
Furtherance of the Gospel.

No. 10, Nevil's Court, }
Sept. 15th, 1817. }

Foreign Intelligence.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

SEMINARY FOR NEW ZEALANDERS.

Mr. Marsden having suggested the advantage of establishing a Seminary in New South Wales, for the education of some young New Zealanders, the Committee immediately acquiesced in the proposal, and stated their expectations from such a Seminary. The Clergymen in the Colony, at a Meeting held on the Society's Affairs, agreed to forward to the Committee their judgment on the plan.

We fully accord (they say) with the Society, that the civilization and general improvement of the New Zealanders would be greatly promoted, by forming a small Establishment in this Colony, for their instruction in some of the simple Arts; such as, spinning and weaving their native flax, manufacturing it into twine and cordage, and in blacksmith's work and agriculture. Such an Establishment, independ-

dently of promoting the civilization of the New Zealanders, would afford a certain pledge for the safety of the Settlers at New Zealand; as the Natives, who would be instructed under the patronage of this Institution, would either be the sons of Chiefs, or their near relatives; and it would also accommodate such Chiefs as may, from time to time, visit Port Jackson in the Active, where they would be kindly treated, and protected from insult, during the time the vessel remains in the harbour. This would tend to enlarge their ideas, remove their prejudices, and excite in them a thirst for useful knowledge.

The annual expense of such an Establishment at present, for the hire of the necessary buildings, purchase of tools, Overseer's wages, the support of the Natives, and other contingencies, we estimate at 200*l*. per annum.

Under these impressions, we have resolved to form the Establishment immediately, on the Society's account; and to receive into it such New Zealanders as are at present in the Colony.

The Establishment was accordingly formed, at Parramatta, with four young men; of whom Mr. Marsden says—

I have with me, now, four young men from New Zealand, improving very fast in all useful knowledge. I intend to keep them till they can spin twine, make rope, weave canvas, reap wheat, and perform other operations of agriculture. They are all connected with the principal families, in or near where the Settlers reside. One of them is the brother-in-law of my much esteemed, though departed friend, Duaterra. They are very attentive to their duty, and, I have no doubt but, in due time, will be able to manufacture their own flax into duck and canvas, such as will make their own clothing when they return to their country and friends. It will be of great importance to have a few of the Natives here at all times, as their improvement will be so very great among us.

INDIA.

CHURCH MISSIONARY SOCIETY.

VOYAGE OF THE REV. DANIEL CORRIE.

LETTERS have been received from Mr. Corrie and Mr. Adlington, dated at Sea, on the 19th of June.

Mr. Corrie writes—

We are this morning to the eastward of the Cape of Good Hope; and an Indiaman, homeward bound, being in sight, we hope you may receive intelligence by her of our safe and prosperous voyage thus far. All things have been ordered as our hearts could wish. The Missionary Brethren, and Mrs. Schmid, have suffered but slightly from sea-sickness; and have been pursuing their studies, with much diligence, the whole way. We have received every kindness from Captain Blanshard, who enters cordially into our views, for the improvement of the ship's crew and of the recruits on board. I trust we may reach Madras in four weeks, when you will hear all particulars.

There not being sufficient room for as many as wished to attend at the regular time of Service on Sundays, the Missionaries received for Divine Worship and Instruction,

on the evenings of the Sabbath, as many of the soldiers and sailors as their cabin would contain.

WESTERN AFRICA.

BRITISH AND FOREIGN BIBLE SOCIETY.

SIERRA LEONE AUXILIARY SOCIETY.

First Annual Meeting.

THIS was held, on Tuesday the 7th of January, in the Court Room at Free Town; his Excellency Governor Mac Carthy in the Chair.

In our Number for August, we gave some account of the formation of this Institution, on the 16th of May. A year had not, of course, expired; but the Meeting was held agreeably to a Resolution adopted at that time.

The Report stated, that Bibles and Testaments had been received from the Parent Society, to the amount of 93l. 13s. 10d. on the moiety account; the sum of 191l. having been remitted to the Society.

The Society having been designed to embrace the other British Settlements on the Western Coast of Africa, its formation and object were made known to those Establishments. Senegal and Goree have been since restored to the French. From Cape-Coast Castle, a very friendly reply has been returned to the Society's communication, by desire of Governor Dawson, conveying hearty approbation of the design, and entering warmly into the Society's views. The Rev. William Phillip, who is gone out as Chaplain to Cape Coast, under the African Company, found, on his arrival, that a subscription had been entered into by the Officers and Gentlemen of the Settlement, in behalf of the British and Foreign Bible Society, which he remitted home. Mr. Phillip had taken out with him a present of Bibles and Testaments from the Society.

We cannot but hope, therefore, that this Institution, with its associates on the Coast, will prove a powerful co-adjutor in the great and difficult work of raising Western Africa from her debased condition: and we trust that there is not, in Sierra Leone, or in any other British Settlement on the Coast, a man who fears God and loves his neighbour, but will feel himself called on to give the utmost support, of his purse, his counsels, and his exertions, to this great Cause.

The Native Languages of the Western Coast are numerous; and they have all been, till lately, unwritten languages. In the Susoo and Bullom a beginning has been made, by the Missionaries of the Church Missionary Society. A number of Copies of St. Matthew's Gospel, translated into Bullom by the Rev. G. R. Nylander, and printed with the English in parallel columns by the Bible Society, have been sent out to the Sierra Leone Auxiliary Society; and Mr. Nylander has prepared the other three Gospels in Bullom, and Mr. Wilhelm those of St. Matthew and St. Mark in Susoo, whenever circumstances shall render it expedient to print them. The Auxiliary Society may render great aid to the extension of the Scriptures, in fostering and promoting these labours of the Missionaries.

CHURCH MISSIONARY SOCIETY.

KISSEY TOWN.

Death of Mr. Brennand.

We stated, at p. 253 of the Number for June, Mr. Brennand's appointment to assist Mr. Wenzel at this Station; and are sorry to have now to report, that he is no more. He died on Friday the 20th of June, not having been quite four months in the Colony. Mrs. Johnson being ill at Regent's Town, he went thither on the 5th, with the view of assisting Mr. Johnson. On the 7th he was taken

ill; and continuing to get worse during a few days' stay at Leicester Mountain, he was carried in a palanquin to Kissey Town. He received every kind attention from Mr. and Mrs. Wenzel, and had the best medical assistance. His spirits were greatly depressed, though he was calm and peaceful in the prospect of Eternity.

Mr. Wenzel writes:—

On Thursday Evening, I again prayed with him; and seeing now that his end was fast approaching, I did not think it proper to leave him. I and Mrs. Wenzel, therefore, sat up with him. He said much to my wife respecting our own children and his relations who had died, and said "Tomorrow I shall be with them. The Lord is now calling me away." He wished us to sing with him. I sang with him many verses. When we came to the words, in one of Dr. Watts's Hymns—

"We're marching through Immanuel's ground,
To fairer worlds on high"—

his spirits revived, and he sang these words in a manner so loud and distinct, that no one could suppose him ill: but his voice soon dropped, and his strength failed. When we had left off singing, he embraced me, and said, "You are my brother, and you shall be my eternal brother before the throne of the Lord. Amen!" He spoke but a few words more. A little before two o'clock on Friday Morning, he gently breathed his last. His soul, I doubt not, went to the Lord, whose little lambs he was come hither to feed."

His complaint (Mr. Garnon writes) was very singular. He seemed to have no severe indisposition; but occasionally pain in his limbs, accompanied by a little sickness, and remarkably low spirits.

Our Readers will unite in the earnest prayer of one of the Labourers in the same field:—

Grant, O Lord, that thy remaining servants may give all diligence to make their calling and election sure; and when Thou shalt be pleased to break these earthen vessels, take us to reign with Thee in glory everlasting!

YONGROO POMOH.

Bullom Witchcraft.

Mr. Nylander draws the following melancholy picture of the superstitions of the Bulloms with respect to Witchcraft.

About a dozen supposed Witches were tried lately. The greater part of them pleaded guilty. One was accused of having sent a snake into the King's House, in order to kill him: another, of having bewitched a hunter's gun, so that he could never kill any thing, though he even shot at it: another, of bewitching an old man, that he could not get any money at this time: another, for having shot a man with a witch-gun, and hurt him, so that he was dangerously ill, and taken with fainting fits: another, for having prepared a witch-gun, and placed it under the roof of his house, in order to kill a person who lived with him in the house. Two only of them said they were not guilty. One of these was tried by red-water, and found guilty: he is committed for further punishment. The other is to drink red-water at a distant period. Those who pleaded guilty, and begged pardon, did not undergo any punishment at all: they only go under the title of Witch. The others must suffer severely.

A short time afterward, he writes—

The accusation of Witchcraft still continues. Numbers of poor persons are miserably punished; and some carried to the Susoo Country, and there exchanged for cattle, which are either sold or killed, and a great Cry (feast) made in remembrance of those persons. I asked an old man whether he had any children? "Yes," said he: "we have plenty child: no more: they all bad too much: they make witch-palaver: then people catch them and sell them: no more: they buy some little rum, and make good Cry for them: that all." They seem to be comforted about their children, by enjoying the pleasures of their noisy and troublesome feasts, which they justly call "Cries."

Whoever recollects the arduous labours of Mr. Nylander, in fixing the Bullom Tongue, and translating the Four Gospels and the Morn-

ing and Evening Services into it, amidst the other exertions of the Mission, and under much debility of constitution, can scarcely fail, in reading the following extract, to feel the warmth of Christian Affection for him, as an humble follower and servant of his Master.

I am now repairing my old wattled house again; and am afraid that I shall be disappointed as to the building of a better house this year, though I have made some preparations for it. Our God knows whether I shall much longer stand in need of houses in this world. May I only be permitted to enter the gates of the Courts above, where Jesus is! My complaint begins to be rather serious. Walking and speaking are very difficult to me. However, as long as I can stir, I do not wish to stand idle; and all the rest I will commit to Him, who careth for us. Remember me at the Throne of Grace, who stand much in need of the effectual fervent prayers of the Children of God, having been now better than ten years in this barren land of Heathens. If you ask me for the fruit of my labours, what shall I say? I was six years in Sierra Leone; of the fruit of which I can shew you nothing: and now four years among the Bulloms; and here I can produce but very little. And now it appears as if my day were almost spent: and how shall I expect my "penny!" Unless the Lord Jesus be on my side, I must expect the contrary. But, blessed be God! faithful is He who has promised, *I will never leave thee, nor forsake thee!*

CANOFFEE.

Preaching in the Native Towns.

Our Readers will have seen, by Mr. Bickersteth's Report and Journal, that he had made arrangements for the Missionaries visiting the Natives, and preaching to them the Gospel. The following communications from Mr. Renner and Mr. Wilhelm will shew with what fair promise they entered on this blessed labour. Subsequent dispatches, which we shall hereafter lay before our readers, express serious apprehensions that the renovated Slave Trade—that Dire Curse of Africa—

would compel the Missionaries to abandon the undertaking, and possibly even the Settlement itself, at the very time when they seemed to be on the point of realizing their warmest desires.

Mr. Renner writes—

Dec. 1, 1816. *A blessed Sunday of Advent!*—Having previously acquainted Mongè Backe that I intended to come to his town “to pray,” as they express it, we accordingly went this day. As it was the first time, and Liſſa not far from Canoffe, the whole family accompanied me, viz. Mr. and Mrs. Wilhelm, Mr. and Mrs. Harrison, and all the Children.

Mongè Backe had well prepared the minds of his people for the occasion; so that a pleasing silence was observed in the whole town. He told his people to appear clean, and that every one should put on his best clothes.

Soon after our arrival, the town-crier called the people together, telling them that the Strangers were “come to give them service.” We were then conducted under a large tree, which sheltered our whole family from a meridian sun. When the people were assembled, the crier informed them of the object of my errand—that I had come among them “to pray.”

After they were all seated, and all was quiet, I took up the Bible, as containing the hope of my own salvation, and as holding forth Him from whom I might expect help and succour in opening my lips in simplicity and sincerity. I was not confounded in my hope, having had humble boldness given to me to speak the Word of Life. I chose no particular text, but made the present occasion a mere introduction for other meetings of a similar kind. I recommended to them the Holy Bible, which I held out frequently to them; and told them that I always would bring this Best Book with me, and tell them what is written in it; affirming, that I knew nothing myself without this Book, and that this Book only could make us wise unto salvation, and lead us all in the right way to heaven. In order to shew them the authority on which we addressed them, I re-

ferred to the grand Commission which Christ gave to his Disciples—*Go ye into all the world, and preach the Gospel to every creature*: the Gospel was to be preached, therefore, to the Susoos, since they were a part of that world.

After I had finished, our Boys sung—

“From all that dwell below the skies,” &c. and the Girls, by themselves,

“Thy name, Almighty Lord,” &c.

Mongè Backe then called me to him, and said, that it was very good to talk about God; and that since he heard what I said, he and his people would have no objection to hear me again, and that I might come as often as I pleased. He said, also, that his people should BUILD A PRAY-HOUSE, like Fernandez’s, at Bramia; because, as he said, the people would not come close together in a hot sun, and could not understand all at a distance. He made us, then, a present of a quantity of kolas, and a little palm-wine; and we spent the time very agreeably among these friendly people. The whole took us up from eleven o’clock till three.

The old Chief intimated, also, that as the preaching or praying of a white man in his town was quite a new thing, I should give his people a small bullock, if I had one on hand. I complied with it, for the first time; knowing, that if he and his people countenance us in the way of preaching, a door is then opened to a great part of the Susoo Country. But he and his people were not so eager as to feast on the poor creature the same day; but he cooked it the next day, and every family brought a little rich to dress with it, and then they ate comfortably together. There was no dancing that night in the town; and, in fact, not for two weeks; which surprised us very much.

Dec. 3.—We sent word to Mongè Tomba that I would come to his town, next Sunday, “to pray.” He let me know that he likes what Mongè Backe likes; but that he had to go up the country “to settle some palaver,” and that his people could not pray behind his back!—but that I should come the Sunday following.

Dec. 5.—We sent word to Yangji Bully, in Upper Bashia, that I would, next Sunday, preach in his

town. He also said, that what Mongè Backe likes, he did like too.

Dec. 7, 1816.—During the week, the Lissa People were busy in cutting posts for the New Church, or "Pray-House."

Dec. 8.—Mongè Backe sent word to Stephen (well known to Mr. Bick-ersteth) to come as to-morrow, and see the posts for the "Pray-House" fixed in the ground. Stephen, recollecting himself a little, said, "Master, we must run over to Mongè Backe, to tell him that to-morrow is Sunday, and a Pray-House cannot be built on Sunday." I said, "Run."

Dec. 8. *Sunday*.—I performed Divine Service at home; and Brother Wilhelm preached at Upper Bashia, the Lower Bashia people also attending.

Dec. 12.—Sent Stephen to Mongè Backe, hearing he was sick. Stephen informed me that the people had already covered in the Lissa Church. This intelligence surprised me, thinking that these people sooner build a Church than I can prepare a Sermon for them. Their zeal is praiseworthy: and, oh, may it be from the Lord! The thing itself gladdens my heart not a little; and my soul is willing to serve them in the Gospel; and be spent for them. Looking over the Susoo Liturgy today, I felt a wish that it were already printed, in order to form a part of Divine Service among these people, who seem to open a door for the Gospel; and I earnestly pray that the King of Glory may enter in among them, save sinners, and be exalted.

Dec. 15. *Sunday*.—Myself and family went to Jesulu, to Divine Service there. Mongè Tomba had made a temporary shade for our reception, under which I spoke the Word of Life. Brother Wilhelm concluded by singing a Susoo Hymn.

Mongè Tomba was at much pains in preparing a dinner for our whole family; a thing which we did not much wish for: but as the distance is greater than Lissa, it was welcome to us.

Two Portuguese Men are living in this town, who strongly urged Mongè Tomba to build a Church like the Lissa People, to which he shewed not much hesitation.

I was sorry, however, that I could

not observe here, among the people, that order, regularity, and reverence, which was so visible in Lissa. Mongè Backe and his people made it a rule to observe, in every respect, the Christian Sabbath: whereas the Jesulu People made no distinction of this day from another. The Lissa People had not stood high in my mistaken notion, though they never did me any injury; but they were the people who gave the Word of God a hearing with reverence. May God bless them more and more; and bless also the Jesulunians, with some awe and reverence on future occasions!

Mr. Wilhelm gives some further particulars:—

Dec. 8. *Second Sunday in Advent*.—I had to go, for the first time, to Bashia, to preach to the people there. My wife went with me. Mrs. Renner sent the girls with her; and Brother Renner sent Stephen to interpret, and some of the boys with me.

When we came to the Chief of the Town (Yangji Bully), after having interchanged the usual greetings (shaking hands, and asking after one another's welfare), he took me into his house, to shew me the refreshment which he had prepared for me and my people, as a present to me; asking, at the same time, whether I had any thing to say to him in private. In answer to this question, it would have been proper to call in the bearer of my present to him, in order to offer it to his acceptance, had I provided one: but having come empty-handed, I thanked him for his kind present, and asked him to come and see me in the course of the week; which was a hint of a present in return. We shall try hard to wean them from this fashion of exchanging presents.

A kind of shelter from the heat of the sun having been made, the people were called together; but only about forty came. When assembled, the Chief desired one, who was a Mandingo Man, to declare to the people the reason of their being called together; which is always done by one who is a good speaker.

He made a declaration to the people to the following effect:—That this well-known white man (Wilhelm) was come into the town on purpose to speak to them concerning religion (or

the matter of God, as they speak); and, as they all well knew that men can speak of nothing better than of God, it was to be expected that they would like to assemble, and to listen to what Wilhelm was going to say.

Many voices were then heard to answer, in Susoo, "We like to hear of it. Let us give ear to hear:" on which I was asked to speak.

I assured them of my sincere love and affection for them; and of my hearty wish and prayer that God would bless them all, and make them happy for ever. I told them that true happiness consisted in having God for their Father and Friend: and that I and other Missionaries have been sent out to them for this very purpose, to shew them in what way God will be their Father, and they shall be his Children. I then endeavoured to persuade them not to expect true happiness from earthly things; teaching them the vanity of earthly pleasures and possessions; and bringing particularly before their minds how death doth strip a man of all that he thought would make him rich and happy on earth: that there was only one thing which death cannot take away from a man, which was, when a man has God for his Father and Friend. On the contrary, that death must deliver God's Children into the very hands of their Heavenly Father, who will then make them perfectly happy, and blessed for ever. I explained to them, that the comfort and contentment of heart, which God can give to a poor man here on earth, far exceed all worldly riches and pleasures; and then I spoke also of the happiness of Heaven, from the Book of God, especially from Rev. xxi. 4. after which I described also the misery of Hell, the place prepared for the Devil and his Angels, and to which God will also send those who are not his people, who would not hear his Word, and learn to know and believe in his Son Jesus Christ as their Saviour, for whose sake alone God will be a Father and Friend to sinners. I then brought the important question of our Saviour before their minds, Matth. xvi. 26. In concluding, I told them, that it was not only the wish of my heart, and of those good people in England who sent us to them, that they all may learn this

Sept. 1817.

way, and escape that dreadful place called HELL, and that God may take them to his place called HEAVEN; but that it is also the express command of Jesus Christ, the Son of God, himself, that all people should be instructed in this way; because he commands his servants, in his Word, *Go ye into all the world, &c.* Mark xvi. 15, 16. After having concluded with the blessing, 2 Cor. xiii. 14, we sung the cxviii. Psalm, *Thy name, Almighty Lord, &c.* in Susoo. I then gave thanks to the Chief and the people, for having assembled together, and heard with silence what I had to say to them. In answer to this, the people expressed again their willingness to assemble and hear for the future: and thanks were returned to me by the Speaker, for my visit and discourse to them.

Refreshment was then brought to us, of which I made them partake together with us; after which we took a friendly leave of one another.

I beg of your kindness, Dear Sir, to excuse this long "palaver." I thought it best, for the first time, to give you a circumstantial account of the way in which our preaching is carried on.

Mongè Backe has set his people at work to build a Tunkga, for a House of Worship, like Mr. Fernandez' Palaver House, of which Mr. Bickersteth can give you an exact idea.

Dec. 15, 1816. *Third Sunday of Advent.*—We all went to Jesulu, situated on a high hill, three miles from Canoffee, where Mongè Tomba is Headman. We were received in a friendly manner; and Brother Renner spoke to them, with much freedom of mind, of the Gospel News; declaring that the time is now come for them to become the people of God; and that Jesus Christ, the Son of God, calls them now to come to him, to hear his Word, and to believe in Him as their Saviour, who shed his precious blood and died for them, that they should not perish in their sins.

MALTA.

CHURCH MISSIONARY SOCIETY.

GENERAL REMARKS.

WE extract a few observations from a Letter of Mr. Jowett, which show the progress of knowledge in the Mediterranean.

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At Trieste, the Emperor of Austria has lately much encouraged learning. The toleration granted to every religious denomination is very great. Last May, his Majesty paid a visit to that large commercial city; and, among other places, he attended at the Jews' Synagogue. I have now before me a Trieste Gazette of September 1816, two pages of which are occupied by an Inscription, in Hebrew and Latin, which the Jews set up in their Synagogue there, on the evening of September 22d, the beginning of their New Year; commemorative of the visit with which the Emperor had honoured them on the preceding 6th of May.

Directing my views still more northward, I feel an increasing persuasion, that a good Scholar, residing a few years at Vienna, the resort of so many opulent, liberal, and enlightened Greeks, might promote the translation of the whole Bible into Modern Greek more effectually than at any other place. It would, at the same time, be a most important post of communication from Basle, Berlin, and St. Petersburg—and an advanced-guard in the direction of Italy and Turkey.

I was much pleased, some days since, to find, among a bundle of Greek Newspapers printed at Vienna, which the Austrian Consul put into my hand, notices of the state of Egypt. Little incidents of this sort are every now and then occurring; and prove, small as they are, in how many channels knowledge of one kind or other is circulating around us.

STATE OF NORTH AFRICA.

We gave, in our last, from a Letter of Dr. Naudi, some account of the Pasha of Egypt, and of the condition of that country. Communications from Mr. Jowett enable us to continue the view of North Africa. His intercourse and correspondence with several intelligent Gentlemen have enabled him to give much information respecting the state of Tripoli, and some concerning that of Tunis.

In order to complete this sketch

of North Africa as far as we can, we shall add to these communications, from the Appendix to the Ninth Report of the Jews' Society, part of a Letter of Dr. Naudi on the state of Algiers.

Some account of the state of education, morals, and religion, in Morocco, would complete this sketch of the Barbary Powers. Mr. Jowett will probably be able to obtain information on this subject, through Gibraltar.

Egypt.

In a letter of February 17th, Mr. Jowett writes:—

I have received information concerning Egypt, through the most authentic channels. The Bashaw, who was once only a private individual on the Mountains of Albania, appears to be a man of the most liberal and enlightened public views. A fairer proof of this cannot be given, than in the circumstance of his having established a regular Translator of European Intelligence, as well as of general literature. His observations, therefore, are enlarged; and such occasionally as would surprise a cultivated English ear, not prepared to expect them. He encourages commerce, agriculture, and arts, by every possible method. I had intended adding some details; but I find I am anticipated by our good friend Dr. Naudi, who has many opportunities of collecting information about the surrounding countries.

Tripoli.

In the same Letter, Mr. Jowett adds:—

Since I last wrote to you on the subject of North Africa, I have received further intelligence respecting Tripoli.

I am happy to say, that, from good authority I learn, that travelling is by no means so hazardous in the Regency of Tripoli, as those may be ready to think who content themselves with a general censure of the Barbary States. The Bashaw is on the best terms with Great Britain; so that our countrymen would be sure

of his protection; and this, from the nature of his Government, is a sufficient recommendation, in his dominions. At this moment, the British Consul and a Naval Officer are on an excursion from Tripoli to Lebida, an antient sea port, about sixty miles eastward, in search of Antiquities, which the Bashaw intends as a present to the Prince Regent. This is a point of taste which, of late, even Turks have learnt from European Travellers.

Should Vaccination be introduced (a subject to which I alluded in a former letter), it will most probably be done on a large scale, and by authority. If I might hazard a conjecture, however, things are not in that degree of forwardness, that any public measure should be adopted for this year or two. The interval seems inviting to any one, who should be willing to employ it in the study of Arabic, with the design of afterward accompanying a Mission into the Interior of that Regency; supposing such a Mission, for the purpose of Vaccination, to take place: and I see no reason to doubt, that such a measure may, in time, be adopted. The first Mussulman prejudices are overcome: for the Bashaw has allowed two of his children to be inoculated; and the result proving favourable, he is pleased with it.

A Christian Man accompanying such a party in the circuit which it would make, might see and familiarly examine every thing of a preliminary nature which our Society wishes to know; while, as an Interpreter, his services would be truly valuable. Here he will see, with exactness, the state of the Mahomedan Schools; for, in almost every modern book of Travels, we read of these. The Gentleman to whom I am indebted for information, expresses surprise that Travellers should not have chosen Tripoli, as the starting-place for exploring Africa.

There are persons in Tripoli who have been at Tombuctoo. With respect to MSS. he says, that any may be had by applying to the Bashaw. Concerning the Jews, it is difficult to ascertain their number; but they are found in every part of the Regency, with Synagogues. Very few of them accompany the Caravans; their Reli-

gion forbidding them to travel on the Saturday, sufficiently to keep up with the company.

A later communication, dated Malta, May 26th, conveys further intelligence on the subject of Tripoli.

I formerly acquainted you with some remarks, with which I was favoured by Rear-Admiral Sir Charles Penrose, relative to certain Christian Tribes in the Interior of Africa.

Since that period, I have had several conversations with the Admiral on the same subject; and, more recently, with an active and intelligent officer, Captain Smyth, of the Navy, who has lately returned from an exploring tour in Africa. From the materials which this officer has, with the utmost frankness, communicated to me, I am enabled to give you the newest and most-accurate account of those parts. It is his desire that the knowledge of the state of Africa may be as widely circulated as possible, in order that others may be led to make further research. It is most probable, indeed, that his official reports will lead to this being done officially. In the mean time, our friends will be much interested by the following Sketch, which he has enabled me to give of Tripoli—its present Government, the State of Society, Religion, Literature, Climate, &c. together with some account of the Christian Tribes, and of the Slave Trade.

The population of the City of Tripoli may be estimated at about 24,000. It is now more than thirty years that the Regency has been independent of the Porte. The present Bashaw, Yusef Caramanli, the third of the Caramanli Family, ascended the throne in 1795. Previously to this, and during some of the first years of his reign, his character was stained with deep crimes. Much of his subsequent improvement is attributed to the influence exercised over him by a wife of European descent, whose death was much deplored by his subjects.

Captain Smyth mentions the same of the Bashaw's hearing Causes, as Doctor Holland relates of Ali Pasha. The meanest person pleads his own cause before him, with a freedom that

would astonish a European: thus the Bashaw becomes acquainted with much of the private history of his subjects. This, however, is a kind of superior Court of Appeal, in difficult cases. In general, the Kaya, or Administrator of Justice (at the present moment a Russian) sits every day, from noon till three o'clock, at the Castle Gate, to hear Causes. He is surrounded by the instruments and executioners of justice, as instant punishment follows conviction; with the exception of capital punishment, which is very rare, and never inflicted but for murder, offences against the Government, and adultery on the part of women. Every man, even a slave, pleads his own cause, with the greatest freedom. The Kaya's situation is supposed to be lucrative, as he settles disputes between Government and the Arabs.

The Bashaw's intelligence, activity, and decided character, have given him an extent of territory and power of which no other African Potentate can boast. His line of coast reaches from about Gerba, long 11°, to Palumba, long 27° E.: at the eastern extremity of which, his eldest son lives, in a state of rebellion against him; but he has nothing to fear from that quarter. To the Interior, the Bey of Fezzan is of his appointment, and pays him tribute: the Emperor of Bornou was also by him placed and established on his throne: so that to the great river, in lat. 15°, through means of the Bashaw at Tripoli, a traveller might pass with quite as much security and convenience as men of enterprise generally require, in setting out on their researches.

His partiality to the English (accounted for by our Naval Character, and by the position and circumstances of Malta) seems equivalent to an invitation to some English Traveller.

The Jews are never admitted to any Government employment. They apply themselves to trade, and the Moors cannot traffic without them. The Bashaw when he buys jewels, &c. has them first valued by a Jew. Providing the Harem with wearing-apparel is entrusted to Jewish Women. The Jews have nothing to do with agriculture, not even in country-places; but follow handicraft and jewellery. Though severely taxed, their

condition here is better than in any other part of Africa. They have a Cadi of their own nation, to settle all their differences. They are very litigious among themselves, but neither active nor brave. It is a singular fact, that the people of this nation are always compelled to perform the office of public executioner. There is a wall in the Castle for this purpose. On one side, a Jew fixes the rope to the neck of the criminal: it is then thrown over the wall, where several others pull him up, without seeing who it is.

The Moors apply to trade, to the manufacture of muskets, pistols, baracans, and slippers, to the dyeing of cloth and skins, embroidering on leather, &c.

The Wandering Arabs have charge of all the agriculture, and rearing of cattle. They are at a vast distance from civilization. They learn to read one board, with part of a prayer on it; whereas the Moors read portions of tales. Their implements of husbandry are primitive, and their method destructive; for, as soon as the land around them becomes less productive, and cattle have devoured all the pasture, they strike their tents, and move to some more fertile spot, where they remain until a similar necessity compels them to retire.

The Jews and Christians are much despised, but allowed the free exercise of their religion. Their funeral processions are invariably treated with reverence.

The Mahomedan Priests are comparatively few, and very little expence to the community, there being no established tithes: for though the Prophet left an injunction that every Mussulman should devote a tenth of his property to charity, the mode and object are left to his choice. The priest, consequently, depends on his personal property, and on voluntary contributions. In country-places, they thrive well. They are not bound to celibacy. Their office is, to promulgate the Koran, and, as they express it, the Verbal Laws of Mahomet.

Every house in Tripoli has a piece of coloured glass in the window, or the figure of a hand painted on the wall, to KEEP OUT THE EVIL EYE. The graves of Priests are sanctuaries; from which a man cannot be taken, although

he may be starved there. It is observable of the Turkish Festivals, that they do not interrupt business. The people are very superstitious about fairies: they do not believe in ghosts. It is well known, that, in many Mahomedan Countries, it is usual to shut the City Gates every Friday at noon, from the belief of a prophecy that prevails among them, that the Christians will take them by surprize on that day and hour. Captain Smyth was several times detained in Tripoli, by this circumstance, on a Friday.

Religious Toleration prevails in Tripoli, in a higher degree than in Tunis, Algiers, or Morocco.

The Bashaw is himself emancipated from the influence of the Priests. An instance of his superiority to the Marabuts (the common name of the Priests and Learned Men) is related, such as would have occasioned a revolt in Algiers or Morocco. A Marabut one day presented himself at Court, and prophesied that the English would make war on them within a certain time. The Bashaw ordered him into safe custody, promising a reward if the prophecy proved true, but threatening, if false, five hundred bastinadoes. At the expiration of the period, the Bashaw's threat was executed.

There is, indeed, every indication of a general decay of Mahomedan Intolerance. Captain Smyth was always permitted to enter the Mosques, only taking off his shoes at the door. The Moors ate and drank with him; and this even in country-places, where they are more simple and strict, and less familiar with Christians.

Captain Smyth visited about seventeen of the Schools in the city, four of which appeared to be large, containing about thirty Scholars each. They seemed pleased with his attention. The Teacher is not always a Marabut. His pay is generally about ten huckshemsheins a day: eighty of which being equal to a dollar, his daily pay is about sevenpence-halfpenny English. His Scholars sit all round him, he being in the middle of the room. They have boards in their hands, which, being first whitened with chalk, have sentences of the Koran written on them with charcoal. The spunging of the boards clean, and preparing them from time to time, is the master's work, and must occasion no small

labour and loss of time. Children are taught to read these sentences, which is done with great clamour and confusion; very much as in the worst Dames' Schools, in the less cultivated parts of England. As soon as the hour of prayer is announced from the Minaret, the youths decamp, and the master is left to prepare the boards for the next lesson.

Of the degree of learning professed by these Marabuts, the following fact, peculiarly deserving the notice of the British and Foreign Bible Society, will serve to give you some idea. Captain Smyth shewed to several of them the Arabic Bible. They readily understood the characters; but none of them could read it, as the vernacular tongue of all these parts is the Jargon, called *Lingua Franca*; and this, Captain Smyth was informed, is understood by some one in most of the Interior Caravans.

Notwithstanding the extremely wretched nature of their education, the Youth generally shew great aptness to learning. But this hopeful disposition is as generally kept under: for, as soon as any Youth displays an opening mind, or enterprising spirit (for example, in commerce), he is checked by his superiors; as if it were dangerous to leave him to the impulse of genius. The consequence is, that they seem to grow more stupid as they grow older.

One indication of their good capacity, and a certain degree of knowledge, is, that when Capt. Smyth was on his travels, and took his astronomical observations, the Natives, in their way, made theirs also. This is peculiarly the case with those who traverse the Deserts; a profession which requires, in fact, much the same kind of knowledge as navigation. One evening, as they were travelling in the dark, and had missed their way, they were all on the look out for a rising star. On seeing Dubhe, in the Great Bear, they gave a general shout, and proceeded on their way in security.

The climate of Tripoli is, by the Europeans resident there, considered as healthy. The most prevalent diseases are, ophthalmia, chronic rheumatism, white swellings, and leprosy. Ophthalmia is very much aggravated by the white-washed walls,

The Leprosy forms blotches; sometimes healing up, and then breaking out afresh; frequently forming a continued sore. Medical and surgical knowledge is very limited: the Native Physicians are few, and have but little practice, owing to the general health of the inhabitants. Their principal methods are, bleeding, scarifying, burning, and cupping. As they depend chiefly on topical remedies, burning is much used. The irons for this purpose are of different sizes, with figures at the ends; and are applied, to various parts of the body, red hot, so as to raise a blister. They have an aversion to medicine taken internally. In ordinary cases of sickness, regimen is their grand resource. Amputations are quickly performed: the arteries are not taken up; but, when the limb is off, the stump is thrust into hot pitch. In public executions [for theft, the offending hand is chopped off, and the arm immediately put into hot pitch. The Arabs, and the lower classes of the Moors, when sick, are imposed on by the Marabouts, who sell them charms and amulets. They have no poor-houses or hospitals.

Among the Slaves brought to Tripoli from the Interior of Africa, are many who profess the Christian Name. In order to form some conjecture as to the part from which they come, the following circumstance may properly be stated here.

The great river which is laid down near lat. 15°, in Arrowsmith's Map, and concerning the name of which there is so much uncertainty, is by the Natives called the Nile. They say, also, that it flows from west to east. The present Bey of Fezzan, Mamaluke Reis, when on his expeditions in the service of the Bashaw of Tripoli, thinks that he came to the banks of this river. He represents it as flowing eastward, and bearing large boats of twenty tons burden. Here he had skirmishes with the Natives, and drove many of them into the water; or rather, it is probable that they, knowing his errand, and better acquainted with the shallows of the river, flew to it, as their only resource from slavery.

There is a curious anecdote related of a son of the King of Tombuctoo, who visited Tripoli some years since,

during the reign of the present Bashaw. Being presented with the usual compliment of a pair of pistols, he did not know the use of them. It is no unlikely conjecture, that this Prince came down in boats from Tombuctoo, as far as the kingdom of Kashna or Bornou; and then went direct north to Tripoli, by the same route as Mamaluke Reis.

From the best information that he could collect, and from putting circumstances together, Captain Smyth is induced to think that the country of these Christian Tribes is somewhere about Wangara.*

Leaving these conjectures, we return to the Christian Slaves brought to Tripoli.

They are a fine muscular race of Negroes; but, in respect to their minds, so ignorant, that they readily turn Mahomedans. They are unacquainted with circumcision in their country. They are ignorant of the sign of the Cross, that most ancient symbol of Christianity; nor do they appear to have any other symbols; yet they have the NAME of Christian.

A French Captain in the service of the Bashaw, who has resided at Tripoli twenty-five years, told Captain Smyth, that, several years ago, some of them were brought from the Interior; and twenty-eight of the finest being selected to be sent to Algiers, he was appointed to transport them thither. As he was bringing his vessel to an anchor, an evening bell was heard on board one of the Christian Ships; when, to his infinite surprise; those on deck manifested the utmost delight, and called up their companions, fervently embraced them, pointing at the same time toward the vessel from which the sound issued, and repeating the word "Campaan! Campaan!" and using expressions which shewed that they were reminded of their own country. As this exclamation appeared to be a corruption of the Italian, or of the Latin itself, he made his Interpreter inquire touching their congratulations; and found that in their Native Towns a large building occupied a central place, having a

* In Arrowsmith's Map, to the westward of Wangara, on the Great River, is marked a Territory of White People, said to be Christians, according to the Arabs; and reported to have navigated the Niger westward to Jenne, in 1798.—EDITHORS

bell in it, which every morning and evening summoned them to prayers; and that in this building there was neither Idol, Mat, nor Divan, but that the Priest exhorted them.

Another curious fact is, that the late Bey of Bengazi, who in his boyhood was brought as a Slave to Tripoli, recollected having witnessed, in his youth, some ceremony, similar to the celebration of Mass, and the use of consecrated wine.

Captain Smyth could not find whether a Manuscript, or portion of one, had ever been observed in any of their Caravans; but the absence of circumcision, combined with the circumstance of the bell and the wine, sufficiently indicate that no Mahomedan Doctrines are prevalent; and he conceives, that, by procuring a man and educating him for the purpose, important results may be anticipated, and a road opened to the full discovery of those regions in the vicinity of the Leman Mountains.

Such are the very scanty accounts which we possess respecting these Christian Tribes. Of their existence we are well assured; of their country and circumstances, we may be said to know nothing. But there is one particular, connected with their tale, which appeals alike to our Christian and to our Humane public character: THESE MEN ARE SLAVES.

There, is reason for believing that an export Slave Trade, exists along the Northern Coast of Africa, such as may well call for the inquiries of those who have so long and so successfully turned their attention to the Western Coast.

While Capt. Smyth was, on particular service, last March, at Lebida, his schooner then lying in Tripoli Bay, one of the officers, whom he had left in charge, reports, that a Native Vessel cleared out from Tripoli with Slaves on board. Agreeably to the Instructions which Captain Smyth had left, he went on board this vessel, and witnessed such a scene as completely took away his appetite for three days. The Slaves were stowed so close, as scarcely to allow them room to turn themselves. Their sickness, stench, and cries, were insufferable. Their destination, it is conjectured, was the Morea; a country depopulated by war and intestine

feuds: but it is probable that a large proportion would perish before they could arrive.

There is ground for believing that this fact does not stand single. Yet the reflection now occurs, naturally enough, that the North Coast of Africa has attracted little observation. In fact, if you suppose a ship's course to lie from Gibraltar by way of Malta to Smyrna, the chief part of our commercial and other proceedings will be found either in that line, or north of it. What has been doing south of it, who is there to tell?

In this Slave Trade, there are some circumstances peculiarly painful:—
(1.) On procuring these Slaves from the Interior, they have to march them over tracts of burning sand of a very great extent. The sick, we learn, are brought on camels, two slung on each side; a slow jolting pace, and a burning sun and desert, their lot.
(2.) Vessels likely to be employed for these purposes are probably of the most cramping and flimsy construction. (3.) As "the middle passage" is comparatively short, the owners are more likely to stow the unhappy sufferers close, and to lay in a precarious stock of provisions.

With respect to Slavery at Tripoli, some mitigating circumstances are mentioned by Capt. Smyth; such as, that pregnant women are not sold as Slaves. The children of Slaves are free. Slaves are permitted to plead their own cause*. From these statements, it would appear that Europeans may learn something even from Africans.

It is important to observe how extensive a tract of coast belongs to the Regency of Tripoli, from about the 11th, to the 27th degree of East Longitude.

These are the principal points which I have selected from the information given me by Capt. Smyth. He would generously have given me much more; but I confined myself to what had a bearing on the objects of our Society.

It is saying little, merely to observe, that these statements merit the

* I have been informed, too, by another very respectable authority, that Slaves, disappointed with their Masters, may claim the privilege of being sold to a new Master.

attention of the Society. They seem to me to require, that some effective plan should be adopted as soon as possible.

Sir Charles Penrose suggested to me, some months since, the idea of educating one of these Christian Slaves in Malta; and Capt. Smyth says, there would be no difficulty whatever in getting one or two of them over here. Were I definitively fixed in Malta, I should, with great readiness, adopt some plan of this kind.

But it is necessary first to make further inquiries into the history and circumstances of these Christian Tribes; and above all, to ascertain the language which they speak.

I would submit, therefore, whether another Missionary should not be expressly destined for this purpose. It rarely happens, that, at the commencement of so great an undertaking, the path is so open and clear. The plan which I should propose would be the following, varied according to circumstances.

It is agreed, on all hands, that Arabic is the basis of the various Dialects of the whole of the North of Africa. Your Missionary, therefore, to these parts, should be a sound Arabic Scholar. Without this acquirement, he cannot command the respect of the Natives; or recur to any fixed standard, in his endeavours to ascertain the various dialects around him. For the sake of this, however, he may dispense, in a great measure, with those languages which have the Greek and Latin for their root. He must consider himself as devoted to Africa; and must cultivate, almost exclusively, the qualifications necessary for that Continent. With this idea, let him reside at Tripoli for twelve or eighteen months: Capt. Smyth says, better at Fezzan; as he will be there more out of the way of European Society, which is a great impediment to familiar and constant intercourse with the Natives, and still more so with Christian Slaves. This remark is very just; and, at the same time, points out, that your Missionary should be of a strong bodily constitution, and of a temper that easily adapts itself to new and strange circumstances.

Malta will always serve as a point

of reference. After one or two years spent in preliminary inquiries and studies, he will probably have gained knowledge sufficient to read, speak, and write in the principal Dialects, and to prepare spelling-cards and easy tales for Children. When these simple things are effected, we shall be ready to educate, either in Malta or Tripoli, according to circumstances. Whether such an animated piece of moral mechanism as the British System of Education could be introduced at Tripoli, we shall, in due time, be able to judge. Every thing of this kind can be developed, in the progress only of the undertaking. Whichever way circumstances require you to direct your efforts, there seems to be a strong probability of employment and success; should God be pleased, at this season, to have mercy upon Africa.

One only question therefore remains—Where is the man—where are the men—who will, in the Name of the Lord, take on themselves this burden?—this *work of faith, and labour of love*? We have been much moved here by the affectionate spirit of Mr. Bickersteth; but we want many, many such characters. The state of the world calls for help, as loudly as it did in the Apostolic Ages. Wealth, talents, strength, and life itself, ought to be richly at the command of your Society. Nor do I see any prospect of extensive success, till God is pleased to pour on his Church apostolic zeal and wisdom.

Where then are the men endowed with the world-renouncing, self-renouncing spirit of Matthew and the first Disciples of our Lord?—with the boldness and learning of Apollos?—with the restored zeal of Peter?—with the ever-first love of John?—or the completeness of Paul? Rather, where is the MIND OF CHRIST, which is abundantly sufficient, in whomsoever it dwells, for the great work of evangelizing mankind, at any time, or in any place?

To these questions, which are continually on my mind, and which I now humbly offer to my Countrymen, I desire, at present, no other answer, than to see the man wanted by North Africa.

Ever yours affectionately,

W. JOWETT.

In a subsequent Letter, dated the 5th of June, Mr. Jowett sends the substance of the answers which he received from the British Consul at Tripoli, to some inquiries which the Admiral had been so kind as to convey for him. This communication follows. It forms a very satisfactory accompaniment to Captain Smyth's information.

In the City of Tripoli, there are about thirty Schools. With respect to the villages and principal towns of the Regency, there are two or three Mosques to every village, and a School to each Mosque. No further qualification is required, than a knowledge of the Koran, for becoming a Master. He is not paid by Government, but by the Parents of Scholars, in fowls, eggs, &c. His office is not sufficient for his maintenance; but he issues Sapphies, to cure or prevent diseases, both in human and brute creatures. If these are successful, the merit is attributed to him, and he is rewarded accordingly. The office is much respected by the lower classes. As the Koran is the subject of instruction, he has much to do with religion. He teaches both reading and writing. They have no Printed Books; nothing but the Koran. They have a few Manuscripts, which they copy on boards; but all are on religious subjects. There is a Literary Village, as it is termed, where every person must receive his degree or licence, before he can officiate as Schoolmaster: this place is situate between Tripoli and Lebida. There is not a single person in that village but can write and read, which is the only necessary qualification.

There is a regular Court of Justice, formerly the Divan; but this at present does not exist, except for continuing the old custom of taking presents from Christians, Moors, and Jews. The Bashaw, to facilitate the ends of justice, calls two Public Courts each week. The Mufti (Religious Professors), Cadi (Judges), Naibs (Secretaries), and Lawyers; the Bashaw sitting as Head Judge. The decision is final; and no appeal from it can possibly take place.

The Bashaw acknowledges the
Sept. 1817.

Grand Signior as his Pope; and considers him infallible on points of Religion, but not in Politics. By avoiding, therefore, the topic of religion, the Bashaw would probably deem it his right to establish a Press; not subject to the opinion or comment, in any manner, of the Divan at Constantinople. The religious prejudice of—"The Koran contains every thing that is necessary to be known"—is rapidly on the decline, and the advances to pure civilization are great. The more frequent the intercourse with Christian Powers, in commerce, &c. the more will the attainment of that object be facilitated: but effectually to accomplish it, must take some years; as the Marabuts oppose every thing likely to tend to their future disadvantage.

Respecting the Jews, there is a regular taxation and extortion, when the Bashaw cannot make good the different claims upon him, or the expenses of his government. Much personal violence is used; as the lowest Moor has an arbitrary power over a Jew, which is daily exercised, in the most brutal manner. The Jews are obliged to execute every malefactor, and to pay each family a tax of two buckhemshiens on the occasion; and to perform other ignominious acts. Whenever they give advice in politics which does not prove successful, taxation or extortion awaits them, and sometimes death: still these infatuated people are always intermeddling.

The Kaid and Rabbies form the Court of Law among the Jews; and if any thing occurs of more than common importance, it is brought before the Synagogue or Tabernacle.

They pay 10 per cent. on Imports and Exports, while Christians pay only three: still, with these disadvantages, they contrive to get rich in a few years, and nearly monopolize the trade.

Pilgrimages take place to Jerusalem, but not at stated periods. All are desirous of dying there; and the pilgrimages generally take place when a sufficient number consider themselves in such decay of life as to render it necessary to take a lasting leave of their relations, friends, and worldly affairs. On such occasions, they are

accompanied to Jerusalem by persons of all ages. These latter return.

Those who voluntarily exclude themselves from the society of the world and retire to Jerusalem, take with them a certain portion of property, which they deliver to the Rabbies there; who, in return, allow them an annual sum; but oftentimes want, and sometimes even poison, occasions their untimely end.

Mr. Jowett adds—

By a private communication I receive, and you will judge with what poignancy and shame I receive it, the following brief view of the indifference of the Protestants, not merely to the propagation, but even to the maintenance of their religious worship. I should previously notice, that the College de Propagandâ Fide regularly supply the Convent of Tripoli with three Friars (usually Franciscans); one a superior, the two others under him; who have spiritual charge of the Italian, French, Spanish, &c. Consular Establishments; and had formerly of the Christian Slaves. Here, at least, is the form. But—

“It is a pity we have not a Protestant Place of Worship at Tripoli. Much good would result from it; both by adding respectability to the flags, and probably the conversion of many Jews. Indeed, the mockery, foolery, and bigotry of the Roman Catholics here must disgust the Moors and Jews with the Christian Religion.—Five Protestant Flags*, and no Clergyman!”

I never heard that, at Tripoli, we have at any time had a Chaplain. By treaty, the Consul is allowed to hire a place to pray in. The Protestant Population is extremely small, probably not exceeding five or six families, and some few additional and occasional individuals. But the services which a pious Minister of Christ might there render to the great cause of his Master, must not be estimated by counting his weekly congregation. The writer of the paragraph above quoted, has taken an enlarged and judicious view of the subject. A Protestant Chaplain would at once communicate and share respectability, in his proper sphere. In the mean while, he might

* Namely, British, American, Dutch, Danish, and Swedish

gain a thorough acquaintance with the Moors and Arabs, such as would lay a solid foundation for future operations. With the Jews he might commence directly: no Christian, however bigotted, and no Mahomedan, could object to the conversion of a Jew: I scarcely need add, how interesting would the opportunity be, for making further inquiry respecting the Christian Negroes of the Interior.

In following up the idea, my mind naturally forms some plan. But I will say nothing more, than to observe, that while, as an English Chaplain, a Missionary from our Society would naturally perform Divine Service in English, he might, at the same time, furnish himself and his friends with a proper number of Italian Prayer-books, out of which he should select a short Evening Service for the Sunday. He would easily add a brief Discourse in Italian, which would be very acceptable to many who understand that language.

Let our friends, such of them as shrink from Fezzan, think of Tripoli.

Tunis.

The British Consul at Tunis has been pleased to communicate to Mr. Jowett, in answer to his inquiries on the subject, some information respecting Tunis, from which we extract the following notices:—

From the considerable commercial intercourse carried on by this Regency with Europe, and particularly with France, Spain, and Italy, its inhabitants are certainly more civilized than those of the other Regencies of Barbary. The toleration of all Religions is strictly observed in this Capital; but, in the Country, notwithstanding persons of all persuasions are protected by the Government, I conceive it to be, for many reasons, less practised. However, the strongest attachment to the Mussulman Faith pervades all classes of the people throughout this State; and I do not think it at all weakened by the toleration, on the part of the Government, of the Christian, Jewish, and other Religions.

Literature, certainly, cannot be said to exist, and much less to flourish, among these people; for, by their Religion, they are strictly prohibiteu

from studying, or even reading, any other works than the Koran, and the various comments written in explanation of it. Schools are not wanting, since they are established, not merely in the Capital, but in all the Towns throughout the Country; but reading and writing alone are taught in them. Those who understand something of the Koran, and can read and write correctly, are considered, according to the ideas of the country, to have received a complete education.

The number of Catholic Priests at present employed here, does not, I believe, exceed five; three of whom belong to the Capuchin, and the other two to the Franciscan Order.

There is also a Greek Church established here; for the service of which, not more than one Priest is regularly settled at this place. All Religious Functions required by the Protestant Consuls and their families are performed by the Clergyman of this last Church.

In any part of the country, wherever or whenever occasion requires, the Catholic Priests are permitted freely to exercise their office. I have never heard of their attempting to make proselytes of either Mahomedans or Jews. Indeed, such an attempt would be attended with great risk, and very little probability of success, from the very strong attachment, both of the one and the other, to their respective religious persuasions.

Mr. Jowett having inquired whether any thing was known at Tunis respecting the Christians reported to have been brought from the Interior to Tripoli, the Consul states, that he has known of no Christians in the Interior but the Abyssinians; some of whom may possibly, with the Caravans, visit the States of Barbary, by the way of Tombuctoo. He adds: "These Caravans come to Tunis about three times a year, by the way of Tripoli; and are chiefly composed of Moors, Negroes, and other Mahomedans; for very seldom, if ever, Jewish or Christian Merchants venture to travel in company with them."

Inquiry is on foot, however, on this interesting subject, at Tripoli.

Algiers.

The following extract of a Letter from Dr. Naudi to the Rev. C. S. Hawtrey, one of the Secretaries of the Jews' Society, dated Malta, October 15, 1816, reports the present state of that people, and more particularly in the Regency of Algiers.

The Jews live in great numbers on the Northern Coasts of Africa; as at Tripoli, Tunis, Algiers; and they are everywhere rich and opulent, on account of their doing all the business and commerce among the Turks, who, in general, are more ignorant than themselves, and uncivilized.

No where in Barbary was the Hebrew Nation more free and better considered, than they were at Algiers about the year 1804. At that epoch, very remarkable for the Algerine Jews, a tumultuous rebellion rose up in the neighbourhood of the town; and the Jews were unjustly charged with the crime. The traitorous promoters were persons in the Government, and nearly intimate with the Dey too; but, as some of these gentlemen borrowed money from a Merchant Jew, the Jews were considered as the perpetrators, notwithstanding they were not concerned at all in the affair. The Sultan's reasons were—that had it not been for the Jewish money, the riot, in all probability, would not have taken place; *ergo*, the Jews should be considered as the true revolutionists—*causa causa est causa causati*; which, I am sure, in the case of the Jews in 1804, was a very unjust induction. They were therefore taken away, tortured and racked in a variety of barbarous ways, and made to suffer every kind of torment; particularly that most terrible one of being suspended alive by a long rope on the outside of the tower walls, having hooked nails thrust into different parts of the body, often under the chin bone, so as to suspend the body perpendicularly. Several hundreds lost their lives in this desperate way: others were punished by burning; some, by stripes; and the greater part, by confiscation of their goods and properties, were reduced to a state of poverty. Those who had something to lose, suffered by this latter means; and bastinadoes, gib-

bets, and impalings, as is generally the case in despotic countries, were administered to those who had no thing to lose.

This contingency was the cause of great migrations of the Jewish People from Algiers, to other parts of Barbary, particularly to Tunis. Numbers of the more religious among them, imputing the general persecution to an advice or warning from heaven, to leave distant countries, and concentrate in the Levantine parts, resorted to Palestine, and to the neighbourhood of Jerusalem, as if the time of their restoration was at hand.

The state of the Jews at this present time in Algiers is as follows.

There are about 9000: and several Synagogues; but the principal are eight, viz. 1. Synagogue called Sucbira, 2. The Hara, 3. Tavet lahoun, 4. Lacbira, 5. Talmud tora Iscibechivi, 6. Dor sucktofa, 7. Tunabdar Aznizar, 8. Dor Hasnarb. There are several other Synagogues privately kept by individuals. At Algiers, the Jews are directed by one of their nation, who is with them as a despotic king: he is an inappellable judge in controversies, is elected immediately from the Dey, and his power extends over all the Jews within the Algerine Territory. In inflicting punishments, he is limited to the bastinado: the pain of life depends upon the Dey, who certainly disposes of it not very sparingly. The customs of the Algerine Jews are the most polite of any of those who live in Barbary: they are undoubtedly the richest. Before the year 1804, they enjoyed a number of privileges, so as scarcely to be distinguished from the natives, and other foreigners, of which they are now deprived.

The ceremonies and rites of the Jews of Algiers are nearly similar to those of the Jews of other parts. The main difference to be remarked is, that these may have three wives at a time, whom they may repudiate in an instant, without adducing any other reason than their own will. Repudiations happen not very rarely among them. They do this, and give it, too, a religious aspect; such as, they repudiate their wives that they may be better able to look after their duties, by living a simple and more religious and quiet life: but this inquietude is

often thought to exist where it is not in reality; and, of course, wives are left, without any reason whatever. In the migration of 1804, great numbers so left their families, who, on their following them, were received at Palestine with kindness.

There are several Rabbins, who are maintained from the common funds. The questions and differences between one Jew and another, where the Natives or people of other denominations are not concerned, are decided by the Rabbins, who certainly, in their decisions, are not the most delicate in investigating truth.

The Jews pay weekly a tribute of 200 Spanish dollars to Government. Their present chief is Mr. Jacob Crav Bacri. The commerce of the Algerine Jews is not confined to Barbary, but extends to all parts of Italy, particularly to Leghorn. The town of Algiers is large and well watered. The streets are straight, but too narrow. The harbour is small, but commodious. The country around is beautiful, very fertile, abounding in fruits; and victuals are in good price.

Being persuaded of what your Society may advantageously do, if its interests and proceedings increase, I shall never fail to do all in my power toward informing you of what may be conveniently necessary; so as to promote in some way the spiritual happiness of our fellow-creatures the Jews, in these Mediterranean Parts, where they are most crowded, and live in the darkest state of ignorance.

Here I would make some observations about their present state, if the limits of a letter would allow me. But I advance to you with pleasure, that the Jews of this present time are not so pertinacious as they were in times past; and that, when once converted to Christianity, they prove most active members of the Church of Christ; and, in Barbary and the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren. Of this, we have good example in the persons of Mr. Murtheim, Mr. Sham, Cavapeteti, and many others, who are so happily employed in the promotion of the common cause, in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the Christian

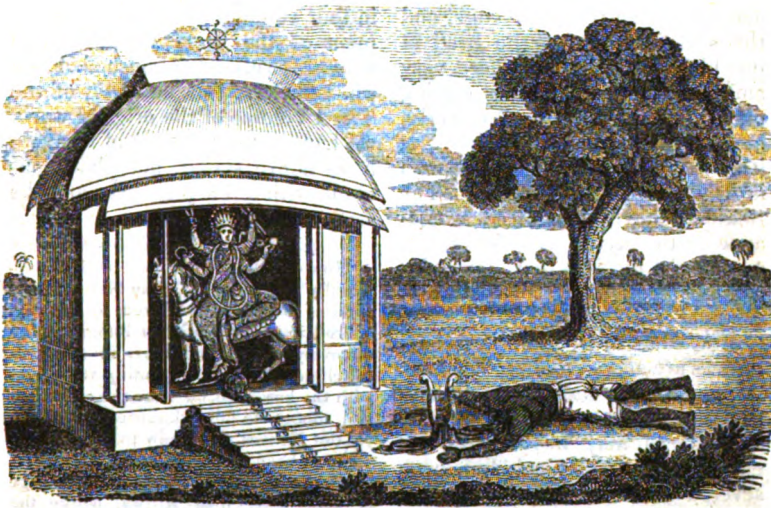
Faith, and who was persuaded to the truth, as you probably know, through the means of your Society.

A Jew from Tedoest, an ancient town in Morocco, assures me, that a little exertion paid in his country, by some good active man, would produce great profit to that people. Tedoest contains about five hundred dwellings, and is the capital of the province. It was entirely destroyed about the beginning of the last century, and built again by the Jews, and now (which is very particular) is inhabited only by this people. The Tedoestine here with us, I am in hope, is not far from discovering the Gospel Truths; and

embracing publicly the anointed Saviour and true Messiah.

Our Readers will think with us, that the intelligence conveyed by the preceding documents, while it awakens hope of better days, should rouse to exertion. They furnish us with some view of the moral condition of North Africa; "and I must add," says Mr. Jowett, speaking of these communications, "a very dismal view indeed!—such gloom and darkness, as nothing but Christian Hope can dispel."

Miscellanies.



HUMAN SACRIFICES TO HINDOO DEITIES.

THE Hindoos have a Goddess, whom they call Juguddhatree. She is represented with four arms, and sitting on what they mean for a lion. In one hand she holds a conch, or shell; in another, a discus; in another, a club; and, in another, the flower of the water-lily. The image is painted yellow, and is dressed in red clothes.

The worship of this Goddess is very popular. Large sums of money are sometimes expended on

these occasions; especially in illuminations, dances, singing, and the feasting of Brahmins. Nearly 150 singers and dancers are hired; and a number of men are placed as guards, by way of pomp, near the temple.

Much indecent mirth and filthy singing take place. Numbers of men dance stark-naked before the image—AND CALL THIS THE WAY TO HEAVEN; the holy Brahmins, so called, smiling with complacency on those works of MERIT, as the

poor creatures think them—so acceptable to the Gods!

The benefits expected from this worship are—the fruit of meritorious actions, riches, the mind's desire, and future happiness. These four things are commonly mentioned in the Hindoo Shasters (or Sacred Books), as the principal things promised by the Gods to their worshippers.

Bloody sacrifices and offerings are presented to this Goddess, and other Deities of the deluded Hindoos. Sheep, goats, and other animals, are thus sacrificed. Near the temple is fixed an instrument for cutting off the head of the animal. The form of this instrument may be seen in the engraving. The neck is laid on the sharp edge, and the sacrificer cuts off the head at one blow. The Hindoos are very ambitious of the honour of cutting off the head of the animal cleverly, at the time of these sacrifices. If it be not done at one blow, the man is driven away in disgrace. The Shasters have denounced vengeance on the person who shall fail to cut off the head at one blow: his soul will die; or the Goddess of Fortune will forsake him.

But, sometimes, more horrid sacrifices are offered to these Demons. A poor wretch has been found in the morning, extended on the ground, as may be seen in the engraving, whose head has been severed from his body in the dead of the night, and laid at the feet of the Goddess, as the most acceptable sacrifice that could be offered.

That Human Sacrifices are enjoined by the Hindoo Code, is clear from a Chapter of one of the Sacred Books, translated by W. C. Blacquiere, Esq. and denominated the "Sanguinary Chapter." It is printed in the Fifth Volume of the Asiatic Researches. The blood of a tiger, it is there said, satisfies the Goddess Kallee, another of the Hindoo Deities, for 100 years: the blood of a lion, a rein-deer, or a

MAN, produces pleasure in her mind which lasts 1000 years: by the sacrifice of THREE MEN, the pleasure is extended to 100,000 years! Rules are given, in this Horrible Chapter, respecting the manner of killing the victim, the invocations to be used over it, the choice of the victim, and the omens to be drawn from the falling of the head when severed from the body.

To this "Sanguinary Chapter" we refer the Reader, who may be anxious to know the enormities of that Diabolical System, which Christians are endeavouring to chase away by the light of the Gospel: and we recommend to his perusal, Mr. Ward's Account of the Hindoos, printed at Serampore, in four volumes 4to; or the abridgment of the same work, in two volumes 8vo. lately published. From pp. 126, 127, 146, and 147, of the Third Volume of the original work, we have extracted most of what we have above stated, and shall conclude with a few passages from the same volume.

However shocking it may be, it is universally known among the Natives, that Human Sacrifices are, even to this day, offered in many places in Bengal. The discovery of these murders in the form of religion is made by finding the bodies with the heads cut off near these images; and though no one acknowledges the act, yet the Natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kutwa, before the door of the temple of the Goddess Tara, a human body was found without a head; and, in the inside of the temple, different ornaments, food, flowers, spirituous liquors, &c. were found, as is common after an act of worship. All who saw it, knew that a human victim had been offered in the night; and search was made after the perpetrators, but in vain.

The following story is believed by a great number of the most respectable Natives of Bengal:—

A Brumbucharee (or Brahmin Youth in a state of instruction) of Kritukona, after repeating the name of his guardian deity for a long time, till he had established a great name as a religious devotee,

at length had a dream, in which he supposed that his guardian deity told him to make a number of offerings to her, which he understood to mean human sacrifices; and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about getting the necessary victims: and, as the only resource, he applied to Rajah Krishnu-chundru-*raya*; and promised, if he would supply the victims, that he should share in the benefits to be derived from this great act of holiness. The Rajah consented: and built a house in the midst of a large plain, where he placed this Brumhucharee; and directed some chosen servants to seize persons of such and such descriptions, and forward them to the Devotee. This was done for a considerable time; some say, two or three years: till, at length, the Brumhucharee became weak and emaciated with the perpetration of so many murders, and the Rajah began to suspect that there must be some mistake in the business. He consulted a learned man or two near him, who declared, that the Brumhucharee had very likely mistaken the words spoken to him in his dream, for that these words might mean simple offerings of food, &c. A thousand victims are said to have been butchered through the dream of this stupid Brumhucharee!—WARD: Vol. III. pp. 181—184.

NORTH-AMERICA. UNITED STATES.

RESOLUTIONS OF CONGRESS ON THE SLAVE TRADE.

THE following Resolutions, on the subject of the Slave Trade, were passed by the Congress of the United States on the 11th of February last. We rejoice to record them.

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, that the President be, and he is hereby authorised to consult and negotiate with all the Governments where Ministers of the United States are or shall be accredited, on the means of effecting an entire and immediate Abolition of the Traffic in Slaves; and also to enter into a Convention with the Government of Great Britain, for receiving into the Colony of Sierra Leone such of the Free People of Colour of the United States as, with their own consent, shall be carried thither; stipulating such terms as shall be most beneficial to the Colonists, while it promotes the peaceful interests of Great Britain and the United States: and should this proposition not be accepted, then to obtain from Great Bri-

tain and the Maritime Powers a stipulation or a formal declaration to the same effect, guaranteeing a permanent neutrality for any Colony of Free People of Colour, which, at the expense and under the auspices of the United States, shall be established on the African Coast.

Resolved, That adequate provision shall hereafter be made to defray any necessary expenses which may be incurred in carrying the preceding Resolutions into effect.

ANECDOTE.

MISSIONARY ZEAL IN THE POOR.

A Clergyman, who has a Monthly Meeting among his Parishioners, to read reports of Missionary Labours, and to pray for the blessing of God upon them, has given an account of the zeal of a poor woman in support of this great Cause, which may serve as an example to others. Writing to his brother, he says—

My Monthly Missionary Meeting is, indeed, delightful. You would be highly gratified, at witnessing the earnest prayers that are there offered up in behalf of the poor Heathen, the interest produced by reading Missionary Anecdotes, and the uncommon readiness and willingness in the poor people to contribute their Pence toward so glorious a Cause. One of the poorest women (yet one of the richest in the true sense) in the parish, was heard to say, that she would give HER penny a week, if she took it from her food; and she has literally been as good as her word; for, though tea was her only beverage, and often her only meal, she has, for some months, deprived herself of sugar, in order to contribute her penny, which she does with great regularity every week. But not content with this, as she obtains a livelihood by going about with a basket which contains needles, cotton, &c. she begged of me to write a few lines, to authorise her to receive any mite which she could collect in her daily perambulations from house to house, that she might have a chance of getting a penny, even where she could not sell her needles: and, indeed, I think I may safely say, that she is not more gratified when she takes Sixpence for herself, than when she receives a Penny for the Missionary Fund. By this means she generally brings in about Three Shillings every month, in addition to her own Fourpence.

Such an instance shames me! True charity begins only with SELF-DENIAL. With such testimonies in your favour, who cannot predict that your Cause will eventually prosper?

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 21st, to September 20th, 1817.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
ASSOCIATIONS.						
Blackfriars	3	19	6	322	15	8
Blackheath (Ladies)	5	17	6	99	2	11
Cambridge	1	1	0	331	2	6
Canterbury	5	10	4	66	12	7
Carlisle	5	0	9	522	0	1
Chatteris	8	0	0	209	0	5
Collingham and Langford	17	5	8	44	7	2
Falmouth: School Fund	5	0	0	146	2	3
Gainsborough	74	17	0	113	6	4
Gedney (Lincolnshire)	5	0	0	5	0	0
Hereford	2	2	0	359	11	9
Hull and East Riding: School Fund	10	0	0	2447	19	1
Knarborough: General Fund	83	6	0	501	11	10
School Fund	10	0	0			
Kirton (Lincolnshire)	11	2	0	11	2	0
Leeds (including a Benefaction of 10 <i>l.</i> from an Anonymous Friend)	170	0	0	2041	6	11
Norfolk and Norwich	365	0	0	3692	2	0
Plymouth Dock	10	0	0	423	1	11
Princes Risborough (Bucks)	9	0	0	39	4	5
Rotherham	20	0	0	227	12	1
Worcester: Gen. Fund (by Miss Stillingfleet)	2	0	0	164	12	8
School Fund	5	0	0			
COLLECTIONS.						
By Miss Chambers, Homerton	4	0	0	56	13	3
By Mrs. Dancer, Burton on Trent	2	0	0	27	4	0
By Rev. John Hill, from Oxford	19	4	0	20	0	0
Woodstock	0	16	0			
By Rev. Clement Leigh, Newcastle-under-Line	1	14	0	7	17	0
By Mr. Smith and Mrs. Croft, Hoxton	3	2	11	34	8	9
By Mrs. Watson, North Brink, Wisbeach	10	0	0	10	0	0
BENEFACTION.						
Samuel Rolleston, Esq. jun. of Cowes; by desire of the late Rev. Matthew Rolleston, M. A. Fellow of University College, Oxford, (making, with 50 <i>l.</i> Aug. 19th, 80 <i>k.</i>)				30	0	0
CONGREGATIONAL COLLECTIONS.						
Guilden Morden (Cambridgeshire): By Rev. James Scholefield, M. A. (Rev. John Jones, Curate)	10	5	10			
Iver: By Rev. J. W. Cunningham, M. A. (Rev. Edward Ward, M. A. Vicar)	18	14	6			
Lee Chapel (Shropshire): By Rev. Joseph Mayor, B. A. (Rev. Robert Pugh, B. A. Perpetual Curate)	8	4	2			
SCHOOL FUND.						
By Falmouth Association	for Richard Hitchins (first year)	5	0	0		
By Miss Fry, Tunbridge Wells:	for George Fry (second year)	5	0	0		
By William Haydon, Esq. Guildford:	for Margaretta Haydon (first year)	5	0	0		
By Hull & East Riding Association:	for Henry Maddock (third year)	10	0	0		
	for John Benson (third year)					
By Knarborough Association	for Andrew Cheap (third year)	10	0	0		
	for Peter Roe (third year)					
By Miss Robinsons, Whitehaven:	for Robert Wilson (second year)	5	0	0		
By Worcester Association, from Miss M. A. Price, Henwick, Worcester }	for Edward Lake (first year)	5	0	0		
SHIP FUND.						
Clifton Association		19	5	6		
J. H. per Secretary		2	0	0		
A Lady of Norfolk; Produce of Trinkets		2	0	0		

ERRATUM.

P. 70, col. 2. l. 14, for "June," read "July."

Missionary Register.

OCTOBER, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 364.)

HIS LAST SICKNESS, AND DEATH.

BRAINERD left New Jersey, as we before stated, on the 21st of April, 1747; on which day he entered on the Thirtieth Year of his Age and the Fifth of his Ministry. This was his last year. He did not live quite half through it; resigning his soul to Him whom he supremely loved, on the 9th of October following.

We shall trace, in the present Number, the chief circumstances that marked his descent to the grave through these last six months of his life.

At the end of May, Brainerd reached the house of his friend and biographer, President Edwards, at Northampton, in New England. He was, at this time, better than he had been in the winter; was able to ride five-and-twenty miles in a day, and to walk half a mile; and appeared cheerful and free from melancholy, but in a confirmed and incurable consumption.

Mr. Edwards, on this occasion, draws the following striking picture of him:—

I had had much opportunity, before this, of particular information concerning him, from many that were well acquainted with him; and had myself once an opportunity of considerable conversation and some acquaintance with him, at New-Haven, near four years before, in the time of the Commencement, when he offered that Confession to the Rector of the College that has been already mentioned in this history; I being one whom he was

Oct. 1817.

pleased then to consult several times on that affair: but now I had opportunity for a more full acquaintance with him.

I found him remarkably sociable, pleasant, and entertaining in his conversation; yet solid, savoury, spiritual, and very profitable: appearing meek, modest, and humble; far from any stiffness, moroseness, superstitious demureness, or affected singularity in speech or behaviour, and seeming to nauseate all such things. We enjoyed not only the benefit of his conversation, but had the comfort and advantage of hearing him pray in the family, from time to time. His manner of praying was very agreeable; most becoming a worm of the dust and a disciple of Christ, addressing an infinitely great and holy God and Father of Mercies; not with florid expressions, or a studied eloquence; not with any intemperate vehemence, or indecent boldness; at the greatest distance from any appearance of ostentation, and from every thing that might look as though he meant to recommend himself to those that were about him, or set himself off to their acceptance; free, too, from vain repetitions, without impertinent excursions, or needless multiplying of words. He expressed himself with the strictest propriety, with weight and pungency; and yet what his lips uttered seemed to be from the fulness of his heart, as deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependence, and of God's infinite greatness, excellency, and sufficiency, rather than merely from a warm and fruitful brain, pouring out good expressions. And I know not that ever I heard him ask a blessing or return thanks at table, but there was something remarkable to be observed both in the matter and manner of the performance. In his prayers, he insisted much on the prosperity of Zion, the advancement of Christ's Kingdom in the world, and the flourishing and propaga-

tion of religion among the Indians. And he generally made it one petition in his prayer, "that we might not outlive our usefulness."

He was advised to ride as much as his strength would bear; and, in consequence, set forward, on the 9th of June, on a visit to Boston, which he reached on the 12th. He staid there about six weeks, and arrived again at Northampton on the 25th of July.

On this journey he was accompanied by a daughter of Mr. Edwards, who counted it an honour and privilege to administer to the comfort of a dying servant of God.

At Boston he writes—

I was taken exceedingly ill, and brought to the gates of death, by the breaking of small ulcers in my lungs, as my physician supposed. In this extremely weak state I continued for several weeks; and was frequently reduced so low, as to be utterly speechless, and not able so much as to whisper a word; and, even after I had so far revived as to walk about the house and to step out of doors, I was exercised every day with a faint turn, which continued usually four or five hours; at which times, though I was not utterly speechless, yet I could not converse at all, nor speak one sentence, without making stops for breath; and, divers times in this season, my friends gathered round my bed, to see me breathe my last, which they looked for every moment, as I myself also did.

The season of this severe attack was one of great instruction and comfort to his mind.

How I was, the first day or two of my illness, with regard to the exercise of reason, I scarcely know; but I believe I was something shattered with the violence of the fever, at times: but, the third day of my illness, and constantly afterward, for four or five weeks together, I enjoyed as much serenity of mind and clearness of thought, as perhaps I ever did in my life; and I think my mind never penetrated with so much ease and freedom into divine things, as at this time; and I never felt so capable of demonstrating the truth of many important doctrines of the Gospel as now. And, as I saw clearly the truth of those great doctrines, which are justly styled the *Doctrines of Grace*; so I saw, with no less clearness, that the essence of true religion consists in the soul's conformity to

God, and acting above all selfish views, for His glory, longing to be for Him, to live to Him, to please and honour Him in all things; and, this from a clear view of His infinite excellency and worthiness in Himself, to be loved, adored, worshipped, and served by all intelligent creatures.

He entered, on this occasion, into a close examination of his own motives and actions; and though he saw and acknowledged his corruptions with shame, yet it pleased God to put out of doubt the question of his acceptance and the renewal of his soul.

His activity of spirit never forsook him. For several weeks together, during this severe illness, he was enabled to improve his time to valuable purposes. He wrote many important Letters to his friends; and could do this, at times, when he was unable to maintain any conversation. At other seasons, he received visits from many ministers and other eminent persons, who shewed him the most marked respect: on these occasions, whenever his strength enabled him, he discoursed largely on the peculiar nature and distinguishing characters of vital religion, and bore his dying testimony against its various false appearances.

The heavenly frame of his mind, when in the near prospect of Eternity, will be seen from the following extracts of some Letters, written by him while at Boston.

To his brother Israel, a Student at Yale College, he writes—

Boston, June 30th, 1747.

My Dear Brother—

It is from the sides of eternity that I now address you. I am heartily sorry that I have so little strength to write what I long to communicate to you. But let me tell you, my Brother, *ETERNITY* is another thing than we ordinarily take it to be, in a healthful state.

I have been just dying, now for more than a week; and all around have thought me so: but, in this time, I have had clear views of eternity; have seen the blessedness of the godly, in some measure, and have longed to share their happy state;

as well as be comfortably satisfied, that, through grace, I shall do so.

But, oh, what anguish is raised in my mind, to think of an eternity for those who are Christless; for those who are mistaken, and who bring their false hopes to the grave with them! The sight was so dreadful, that I could by no means bear it. My thoughts recoiled; and I said, (but under a more affecting sense than ever before) *Who can dwell with everlasting burnings?* Oh, methought, that I could now see my friends, that I might warn them, to see to it, that they lay their foundation for eternity sure.

And you, my Dear Brother, I have been particularly concerned for; and have wondered that I so much neglected conversing with you about your spiritual state, at our last meeting. Oh, my Brother, let me then beseech you now to examine, whether you are indeed a new creature; whether you have ever acted above self; whether the glory of God has ever been the highest concern with you; whether you have ever been reconciled to all the perfections of God; in a word, whether God has been your portion, and a holy conformity to him your chief delight. If you cannot answer positively, consider seriously the frequent breathings of your soul; but do not, however, put yourself off with a slight answer. If you have reason to think you are graceless, oh, give yourself and the throne of grace no rest, till God arise and save. But if the case should be otherwise, bless God for his grace, and press after holiness.

My soul longs that you should be fitted for, and in due time go in to, the work of the Ministry. I cannot bear to think of your going into any other business in life. Do not be discouraged because you see your elder brothers in the Ministry die early, one after another. I declare, now I am dying, I would not have spent my life otherwise for the whole world. But I must leave this with God.

If this line should come to your hands soon after the date, I should be almost desirous that you should set out on a journey to me. It may be, you may see me alive, which I should much rejoice in: but if you cannot come, I must commit you to the grace of God, where you are. May He be your guide and counsellor, your sanctifier, and eternal portion!

Oh, my Dear Brother, flee fleshly lusts; and the enchanting amusements, as well as corrupt doctrines, of the present day; and strive to live to God. Take this as the last line from

Your affectionate dying brother,

DAVID BRAINERD.

To a Young Gentleman, a candidate for the work of the Ministry, for whom he had a particular friendship, Brainerd wrote as follows:—

Very Dear Sir—

How amazing it is, that the living, who know that they must die, should notwithstanding *put far away the evil day*, in a season of health and prosperity; and live at such an awful distance from a familiarity with the grave, and the great concerns beyond it! And especially it may justly fill us with surprise, that any, whose minds have been divinely enlightened, to behold the important things of eternity as they are, I say, that such should live in this manner.

And yet, Sir, how frequently is this the case! How rare are the instances of those who live and act, from day to day, as on the verge of eternity, striving to fill up all their remaining moments in the service and to the honour of their great Master! We insensibly trifle away time, while we seem to have enough of it; and are so strangely amused, as in a great measure to lose a sense of the holiness and blessed qualifications necessary to prepare us to be inhabitants of the heavenly paradise. But, Dear Sir, a dying bed, if we enjoy our reason clearly, will give another view of things.

I have now, for more than three weeks, lain under the greatest degree of weakness; the greater part of the time, expecting daily and hourly to enter into the eternal world: sometimes I have been so far gone, as to be wholly speechless for some hours together. And, oh, of what vast importance has a holy spiritual life appeared to me to be in this season! I have longed to call upon all my friends, to make it their business to live to God; and especially all that are designed for, or engaged in, the service of the Sanctuary.

O Dear Sir, do not think it enough to live at the rate of common Christians. Alas, to how little purpose do they often converse, when they meet together! The visits, even of those who are called Christians indeed, are frequently extremely barren; and conscience cannot but condemn us for the misimprovement of time, while we have been conversant with them. But the way to enjoy the Divine Presence, and be fitted for distinguishing service for God, is to live a life of great devotion and constant self-dedication to him; observing the motions and dispositions of our own hearts, whence we may learn the corruptions that lodge there, and our constant need of help from God for the performance of the least duty. Dear Sir, let me beseech you frequently to attend to the great

and precious duties of private fasting and prayer.

I have a secret thought, from some things which I have observed; that God may perhaps design you for some singular service in the world. O, then, labour to be prepared and qualified to do much for God. Read Mr. Edwards's piece on the Affections, again and again; and labour to distinguish clearly upon experiences and affections in religion, that you may make a difference between the gold and the shining dross. I say, labour there as ever you would be a useful minister of Christ; for nothing has put such a stop to the work of God in the late day, as the false religion, the wild affections, that attend it. Suffer me, therefore, finally, to entreat you earnestly to *give yourself to prayer, to reading and meditation on divine truths*. Strive to penetrate to the bottom of them; and never be content with a superficial knowledge. By this means, your thoughts will gradually grow weighty and judicious; and you hereby will be possessed of a valuable treasure, out of which you may produce *things new and old*, to the glory of God.

And now, *I commend you to the grace of God*; earnestly desiring, that a plentiful portion of the Divine Spirit may rest on you; that you may live to God in every capacity of life, and do abundant service for Him in a public one, if it be His will; and that you may be richly qualified for *the inheritance of the saints in glory*.

I scarcely expect to see your face any more in the body; and therefore entreat you to accept this as the last token of love from

Your sincerely affectionate dying friend,

DAVID BRAINERD.

To his brother John, at Bethel, the town of his Christian Indians in New Jersey, he wrote likewise, on this solemn occasion.

Dear Brother—

I am now just on the verge of eternity, expecting very speedily to appear in the unseen world. I feel myself no more an inhabitant of earth, and sometimes earnestly long to *depart and be with Christ*. I bless God that he has, for some years, given me an abiding conviction, that it is impossible for any rational creature to enjoy true happiness without being entirely devoted to him. Under the influence of this conviction, I have in some measure acted: Oh that I had done more so! I saw both the excellency and necessity of holiness in

life; but never in such a manner as now, when I am just brought to the sides of the grave. Oh, my Brother, pursue after holiness: press toward the blessed mark; and let your thirsty soul continually say, "I shall never be satisfied till I awake in thy likeness." Although there has been a great deal of selfishness in my views; of which I am ashamed, and for which my soul has been humbled; yet, blessed be God, I find I have really had, for the most part, such a concern for His Glory and the advancement of His kingdom in the world, that it is a satisfaction to me to reflect on these years.

And now, my Dear Brother, as I must press you to pursue after personal holiness, to be as much in fasting and prayer as your health will allow, and to live above the rate of common Christians; so I must entreat you solemnly to attend to your public work. Labour to distinguish between true and false religion; and, to that end; watch the motions of God's Spirit on your own heart: look to Him for help; and impartially compare your experiences with His Word.

After urging his brother to watch against false joys in religion, he adds—

Set yourself to crush all appearances of this nature among the Indians, and never encourage any degrees of heat without light. Charge my people, in the name of their DYING MINISTER, yea, in the name of *Him who was dead and is alive*, to live and walk as becomes the Gospel. Tell them, how great the expectations of God and His people are from them; and how awfully they will wound God's Cause, if they fall into vice, as well as fatally prejudice other poor Indians. Always insist, that their joys are delusive, although they may have been rapt into the third heavens in their own conceit by them, unless the main tenor of their lives be spiritual, watchful, and holy. In pressing these things, *thou shalt save both thyself and those that hear thee*.

God knows, I was heartily willing to serve Him longer in the work of the Ministry, although it had still been attended with all the labours and hardships of past years, if He had seen fit that it should be so: but as His will now appears otherwise, I am fully content; and can, with the utmost freedom say, *The will of the Lord be done*.

It affects me to think of leaving you in a world of sin. My heart pities you, that those storms and tempests are yet before you, which I trust, through grace, I am

almost delivered from. But *God liveth, and blessed be my Rock!* He is the same Almighty Friend; and will, I trust, be your Guide and Helper, as He has been mine.

And now, my Dear Brother, *I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified.* May you enjoy the Divine Presence, both in private and public, and may the arms of your hands be made strong, by the right hand of the mighty God of Jacob! Which are the passionate desires and prayers of

Your affectionate dying brother,

DAVID BRAINERD.

After he began to revive from this attack, his brother Israel visited him from Yale College, according to his invitation; and continued with him till he left Boston, and then accompanied him on his return to Northampton.

On Brainerd's return to Northampton, his strength gradually, but sensibly, failed.

Mr. Edwards says of him—

After he came hither, as long as he lived, he was much in speaking of that future prosperity of Zion that is so often foretold and promised in the Scripture. It was a theme on which he delighted to dwell; and his mind seemed to be carried forth with earnest concern and intense desires, that religion might speedily and abundantly revive and flourish; though he had not the least expectation of recovery; yea, the nearer death advanced, and the more the symptoms of its approach increased, still the more did his mind seem to be taken up with this subject. He told me, when near his end, that he never, in all his life, had his mind so led forth in desires and earnest prayers for the flourishing of Christ's Kingdom on earth, as since he was brought so exceeding low at Boston. He seemed much to wonder, that there appeared no more of a disposition in Ministers and people to pray for the flourishing of religion through the world; and that so little a part of their prayers was generally taken up about it, in their families and elsewhere.

Of his unceasing activity of mind, even while thus rapidly dying, Mr. Edwards writes—

Though he was constantly exceeding weak, yet there appeared in him a continual care well to improve time, and fill it up with something that might be profitable, and in some respect for the glory of God or the good of men: either profitable conversation; or writing letters to absent friends; or noting something in his diary; or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death; or giving some directions concerning a future conducting and management of his people; or employment in secret devotions. He seemed never to be easy, however ill, if he was not doing something for God, or in his service.

It is said, of his last attendance on the Public Worship of the Sabbath—

In his Diary for Lord's Day, Aug. 16, he speaks of his having so much refreshment of soul in the house of God, that it seemed to refresh his body also. And this is not only noted in his Diary, but was very observable to others. It was very apparent, not only that his mind was exhilarated with inward consolation; but also, that his animal spirits and bodily strength seemed to be remarkably restored, as though he had forgot his illness. But this was the last time that ever he attended Public Worship on the Sabbath.

The Commissioners, in Boston, of the Society in London for the Propagation of the Gospel, had requested Brainerd to recommend two persons as Missionaries to the Six Nations. Having fully deliberated on this affair, he wrote a Letter, about three weeks before his death, recommending two suitable persons to the Commissioners. He also wrote to a charitable person in Boston, who had manifested a readiness to support Schools among the Indians. He greatly exhausted his little remaining strength by these Letters; but he rejoiced in this dying labour, as it was directed to the promotion of Christ's Kingdom in the world.

On the 28th of September he was supposed to be dying. He thought so himself, and rejoiced

in the apparently near approach of dissolution. He was almost speechless, but his lips seemed to move. One who sat very near him, heard him utter such expressions as these: "*Come, Lord Jesus, come quickly.—Oh why is his chariot so long in coming!*" After he revived, he blamed himself for having been too eager to be gone. He found in the frame of his mind, at that time, an inexpressible love to those whom he looked on as belonging to Christ, beyond almost all that he had ever felt before; so that it "seemed," to use his own words, "like a little piece of heaven to have one of them near to him." Being asked, whether he heard the prayer that was, at his desire, made with him, he said that he had heard every word, and had had an uncommon sense of the things that were uttered in that prayer, and that every word reached his heart.

On the evening of the next day, Tuesday, Sept. 29, as he lay in his bed, he seemed to be in an extraordinary frame; his mind greatly engaged in meditations concerning the prosperity of Zion. Two young men, candidates for the ministry, being present, he desired all to unite in singing a psalm on the prosperity of Zion. A part of the 102d Psalm was accordingly sung. This seemed greatly to revive him, and gave him new strength; so that, though before he could scarcely speak at all, he now proceeded, with some freedom of speech, to give his dying counsels to those two young men, relative to their preparation for the great work of the Ministry, and their prosecution of that work; and, with peculiar earnestness, he recommended to them frequent secret fasting and prayer; and enforced his counsel therein, from his own experience of the great comfort and benefit of it; "which," said he, "I should not mention, were it not that I am a dying person."

After he had finished his counsel, he made a prayer, in the audience of all; wherein, beside praying for the family in which he was, for his brethren and those candidates for the ministry, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world.

He had, at times, peculiar elevation of mind. At such seasons, his mouth spake out of the abundance of his heart. Among many devout and heavenly expressions which fell from him, on one occasion of this kind, about a fortnight before his death, his biographer has recorded the following:—

My heaven is, to please God, and glorify Him; and to give all to Him, and to be wholly devoted to His glory: that is the heaven which I long for: that is my religion, and that is my happiness, and always was, ever since I suppose I had any true religion; and all those that are of that religion shall meet me in heaven.—I do not go to heaven to be advanced; but to give honour to God. It is no matter where I shall be stationed in heaven, whether I have a high or low seat there; but to love, and please, and glorify God, is all. Had I a thousand souls, if they were worth any thing, I would give them all to God: but I have nothing to give, when all is done.—It is impossible for any rational creature to be happy without acting all for God: God himself could not make him happy any other way.—I long to be in heaven, praising and glorifying God with the holy angels: all my desire is to glorify God.—My heart goes out to the burying-place: it seems to me a desirable place; but, oh, to glorify God! that is it; that is above all.—It is a great comfort to me, to think that I have done a little for God in the world: Oh! it is but a very small matter; yet I have done a little; and I lament it that I have not done more for Him.—There is nothing in the world worth living for, but doing good, and finishing God's work; doing the work that Christ did. I see nothing else in the world that can yield any satisfaction, besides living to God, pleasing Him, and doing His whole will.—My greatest joy and comfort have been, to do something for promoting the interest of religion, and the souls of particular persons; and now, in my illness,

while I am full of pain and distress from day to day, all the comfort I have, is in being able to do some little char (or small piece of work) for God; either by something that I say, or by writing, or by some other way.

Mr. Edwards adds:—

He intermingled with these and other like expressions, many pathetic counsels to those that were about him, particularly to my children and servants. He applied himself to some of my younger children at this time; calling them to him, and speaking to them one by one; setting before them, in a very plain manner, the nature and essence of true piety, and its great importance and necessity; earnestly warning them not to rest in any thing short of that true and thorough change of heart, and a life devoted to God; counselling them not to be slack in the great business of religion, nor in the least to delay it: enforcing his counsels with this, that his words were the words of a dying man. Said he, "I shall die here, and here I shall be buried, and here you will see my grave; and do you remember what I have said to you. I am going into eternity: and it is sweet for me to think of eternity: the endlessness of it makes it sweet! But, oh, what shall I say to the eternity of the wicked! I cannot mention it, nor think of it: the thought is too dreadful. When you see my grave, then remember what I said to you while I was alive: then think with yourself, 'How that man, that lies in that grave, counselled and warned me to prepare for death!'"

His body seemed marvellously strengthened, through the inward vigour and refreshment of his mind; so that, although before he was so weak that he could hardly utter a sentence, yet now he continued his most affecting and profitable discourse to us for more than an hour, with scarce any intermission; and said of it, when he had done, it was the last Sermon that ever he should preach.

His brother Israel was now with him, and continued with him till his death. Of his conversation with him, it is said:—

In this his dying state, he recommended to his brother a life of self-denial, of weanedness from the world, and devotedness to God, and an earnest endeavour to obtain much of the grace of God's Spirit, and of His gracious influences on his heart; representing the great need which Ministers stand in of them, and

the unspeakable benefit of them from his own experience. Among many other expressions, he said thus: "When Ministers feel these special gracious influences on their hearts, it wonderfully assists them to come at the consciences of men; and, as it were, to handle them with hands; whereas, without them, whatever reason or oratory we make use of, we do but make use of stumps, instead of hands."

This young man did not long survive his brother. He gave good hope of becoming a great blessing in his day; but it pleased God to take him away about three months after his brother.

Another of the attendants on his death-bed soon followed him to heaven. Mr. Edwards's daughter, whose kind attention to him has been already mentioned, died about four months after him, in the eighteenth year of her age. Her father gives her a most elevated character:—

She was a person of much the same spirit with Mr. Brainerd. She had constantly attended him in his sickness, for nineteen weeks before his death; devoting herself to it with great delight, because she looked upon him as an eminent servant of Jesus Christ. In this time he had much conversation with her on the things of religion; and, in his dying state, often expressed to us, her parents, his great satisfaction concerning her true piety, and his confidence of meeting her in heaven; and his high opinion of her, not only as a true Christian, but as a very eminent saint. She had manifested a heart uncommonly devoted to God, in the course of her life, many years before her death; and said on her death-bed, that she had not seen one minute, for several years, wherein she desired to live one minute longer, for the sake of any other good in life, but doing good, living to God, and doing what might be for his glory.

Mr. Edwards remarks of the last fortnight of Mr. Brainerd's life:—

During the whole of these last two weeks, he seemed to continue loose from all the world, as having done his work, and done with all things here below, having nothing to do but to die; and abiding in an earnest desire and expectation of the happy moment, when his soul should

take its flight, and go to a state of perfection of holiness and perfect glorifying and enjoying God, manifested in a variety of expressions. He said, that the consideration of the day of death and the day of judgment had a long time been peculiarly sweet to him. From time to time, he spake of his being willing to leave the body and the world immediately, that day, that night, that moment, if it was the will of God. He was also much in expressing his longings; that the Church of Christ on earth might flourish, and Christ's Kingdom here might be advanced; notwithstanding he was about to leave the earth, and should not with his eyes behold the desirable event, nor be instrumental in promoting it. He said to me, one morning, as I came into the room, "My thoughts have been employed on the old dear theme, the prosperity of God's Church on earth. As I waked out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's Kingdom, which the dear Redeemer did and suffered so much for. It is that especially makes me long for it."—He expressed much hope that a glorious advancement of Christ's Kingdom was near at hand.

The last entry in his Diary, in his own hand, was the following:—

Sept. 25, 1747.—This day I was unspeakably weak, and little better than speechless all the day. However, I was able to write a little. Oh, it refreshed my soul to think of former things, of desires to glorify God, of the pleasures of living to Him! O my God, I am speedily coming to Thee, I hope! Hasten the day, O Lord, if it be thy blessed will: Oh come, Lord Jesus, come quickly! Amen.

His Diary was continued a little further, in a broken manner, written by his brother Israel, but indited by himself. The last entry thus made in it here follows:—

Oct. 2.—My soul was, this day, at turns, sweetly set on God. I longed to be with Him, that I might behold His glory. I felt sweetly disposed to commit all to Him; even my dearest friends, my dearest flock, my absent brother, and all my concerns for time and eternity. Oh that His Kingdom might come in the world! that all might love and glorify Him, for what He is in Himself! that the Blessed Redeemer might see of the travail of His soul, and be satisfied! Oh come, Lord Jesus, come quickly! Amen.

The day before his death, he was much refreshed by the arrival of his brother John, whom he most affectionately loved, and whom he had been anxiously expecting. His brother had spent a week with him in the beginning of September, and had revived him with happy intelligence respecting his Indians. Business of necessity having called Mr. John Brainerd back to New Jersey, he now returned, having been unavoidably detained longer than he intended, in time to close his brother's eyes.

The final scene now drew near:—

Thursday, October 8, he was in great distress and agony of body; and, for the chief part of the day, was much disordered as to the exercise of his reason. In the evening, he was more composed, and had the use of his reason well; but the pain of his body increased. He told me it was impossible for any body to conceive the distress that he felt in his breast. He manifested much concern lest he should dishonour God by impatience, under his extreme agony; which was such, that, he said, the thought of enduring it one minute longer was almost insupportable. He desired that others would be much in lifting-up their hearts continually to God for him, that God would support him, and give him patience. He signified that he expected to die that night; but seemed to fear a long delay: and the disposition of his mind, with regard to death, appeared still the same that it had been all along. Notwithstanding his bodily agonies, yet the interest of Zion lay still with great weight on his mind; as appeared by some considerable discourse he had that evening with the Rev. Mr. Billing, one of the neighbouring Ministers (who was then present), concerning the great importance of the work of the Ministry: and, afterward, when it was very late in the night, he had much very proper and profitable discourse with his brother John, concerning his congregation in New Jersey, and the interest of religion among the Indians. In the latter part of the night, his bodily distress seemed to rise to a greater height than ever; and he said to those then about him, that it was another thing to die than people imagined; explaining himself to mean that they were not aware what bodily anguish is undergone before death. Toward day, his eyes fixed; and he conti-

nued immoveable, till about six o'clock in the morning, and then expired, on Friday, October 9, 1747: when his soul, as we may well conclude, was received by his dear Lord and Master, as an eminently faithful servant, into the state of perfection of holiness, and fruition of God,

which he had so often and so ardently longed for; and was welcomed by the glorious assembly in the upper world, as one peculiarly fitted to join them in their blessed employments and joy.

(To be continued.)

Reports of Societies.

SEVENTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

SOME important Documents, which have been prepared for the Appendix to this Report, have rendered it necessary to delay the publication. It will be circulated among the Members in a short time. In the mean while, we are enabled to lay an abstract of its contents before our Readers.

The Committee cannot enter on the Report of the Society's Seventeenth Year, till they have called the attention of the Meeting to some considerations, interesting to every Christian.

The principles, the feelings, and the expectations, which your successive Committees have expressed, and which you have sanctioned and adopted as a Society, are acquiring strength with every returning year.

Whether the hostile nations rush together in battle, or the sword be returned to its scabbard and rest for a season—whether the abundance of God's gifts tempt to a forgetfulness of Him; or want and misery provoke to impiety and discontent—whether the occupations of the cabinet and the field, and the course of public events, leave true Christians awhile unnoticed in their efforts to diffuse their Holy Faith through the world; or the results of war, and the leisure of peace, render those efforts the objects of hostility or of love—still the work of the Lord is prospering!—old Institutions are renewing their strength—new Institutions arise—Truth is extending its empire—the union of Christians is increasing—their zeal in giving, their prudence in devising, their energy in action, their perseverance in difficulties, their humble affiance in God, their single eye to His glory, their candour toward their fellows, and their forbearance toward their foes: all these your Committee do confidently believe to be augmenting daily. And, while the enlightened Christian sees an anxious suspense on the countenances of the mere politicians of the world, and marks the disquietude and bodings of their minds, he feels in himself, and he witnesses in his fellows, that calm confidence and holy serenity, which can arise only from a conviction that they are *servng their generation according to the will of God*; and are humble instruments, in His hand, of bringing on that better state, when men *shall learn war no more—when they shall not hurt nor destroy in all God's holy mountain, but the earth shall be full of the knowledge of the Lord.*

The proceedings of the Year will be detailed under the heads of FUNDS, MISSIONS, PUBLICATIONS, STUDENTS, and MISCELLANIES.

The Committee will first call the attention of the Society to the state of the

FUNDS.

The peculiar pressure of the last year has been felt by all classes of Society, and might naturally lead to the expectation of a considerable defalcation in the Funds. It is, however, with heartfelt thankfulness and pleasure, that, instead of such defalcation, the Committee have

to report an increase of nearly £.3000 above the receipts of the preceding year. The net receipts of the Society's Sixteenth Year were about £.17,000: those of the Seventeenth Year have reached very nearly to the sum of TWENTY THOUSAND POUNDS.

Oct. 1817.

3 H

The liberal aid of the various Associations is then acknowledged, and the formation of different new ones. The thanks of the Committee are presented to the many friends who have, by Sermons and at Public Meetings, promoted the interests of the Society; particularly to the Assistant Secretary, the Lord Bishop of Gloucester, and the Rev. Daniel Corrie.

It is added:—

The Committee have much pleasure in calling the attention of the Society to the liberal Benefactions of the year, great part of which have been Anonymous. At the head of them stands a noble Donation of SIX HUNDRED POUNDS. This was followed by contributions from the members of a Family, as an expression of gratitude to God for an unexpected accession of fortune, amounting together to not less than FIVE HUNDRED POUNDS*—thus invoking the Divine Blessing on their earthly substance, by separating the first-fruits to sacred uses. A Benefaction of TWO HUNDRED POUNDS, and many of ONE HUNDRED POUNDS, and of smaller sums, have augmented the stores of the year. And in this way it is that God has been pleased to bless the endeavours of the Committee to awaken an interest in the great Cause in which the Society is engaged. The number of Contributors is increased, during this year of pressure, beyond the most sanguine expectation, though the ability of the great mass of contributors has individually decreased; but the augmentation

of numbers, and the liberality of individuals, have more than supplied the deficiencies of the year.

But your Committee view the augmentation of the numbers who unite themselves with the Society, especially in such discouraging seasons, as a manifest proof that the Cause of Missions is irresistibly working its way throughout the land. The state of kindred Institutions is a like evidence of this fact—so consolatory to the Christian Patriot; who, in proportion as his beloved country becomes Missionary in its spirit, its benevolence, and its exertions, hears the gentle voice of mercy breathing over the land of his nativity—*Destroy it not for there is a blessing therein!*

Such has been the Income of the Society for the year; amounting, as has been already stated, to nearly £.20,000.

But the calls on the Funds have kept more than equal pace with the Income. Africa, and India, and New Zealand, have made large demands; and your Committee have answered those demands with promptitude: for though, in doing this, they have been obliged to expend nearly £.2000 beyond the income, and to carry up the total expenditure of the year to nearly £.22,000; yet, while they are following, as they trust, the leadings of Providence, and strengthening the hands of those whom it has pleased God to bless in their labours, they can safely repose on Him for support in their exertions.

The Committee will endeavour, as briefly as may consist with the extent of the subject, to survey the principal scenes of the Society's Foreign Exertions.

M I S S I O N S.

In this survey, the first place has been usually assigned to

WESTERN AFRICA.

Reference is made to the Special Report and the Journal of the Assistant Secretary, which we printed in our Number for October 1816, and from February to June of the present year. It is then added:—

After Mr. Bickersteth's return, the Committee lost no time, in laying the substance of his communications before his Majesty's Ministers. A Deputation

accompanied his Lordship the President, in presenting a Memorial to Earl Bathurst; in which a Plan, formed by his Excellency Governor Mac Carthy, for dividing the Colony of Sierra Leone into Parishes, was recognised; and offers were made, on the part of the Society, to assist in bringing that plan into full execution. His Lordship received the Deputation with his accustomed courtesy, and expressed his cordial wish to support the designs of the Society, for the benefit of the Colony. By a subsequent communication from his Lordship, your Committee learnt, with pleasure, that measures would be immediately taken for the erection of two Churches in Free Town, and afterward Churches

* Since augmented to 800l.

in the several Country Parishes of Sierra Leone. The state of public affairs limits, however, for the present, the means in the hands of Government. Your Committee will not fail to exert themselves to the utmost, in giving effect to the wise and paternal plans of the Governor, and in following up the suggestions of the Assistant Secretary.

The accounts of the year will shew that more than a third of the whole expenditure has been directed to Western Africa. The greater part of this expenditure has, indeed, been occasioned by the Society's Settlements formed among the Heathen and beyond the precincts of the Colony: and your Committee grieve to state, that so great is the demoralizing effect of the Slave Trade, and so inveterate the evil habits which it has generated, that it is not improbable but it may be necessary to withdraw wholly, for the present, from the Rio Pongas.

The Committee cannot but put on record an affecting instance of mischiefs arising from the Slave Trade.

A Chief on the Rio Nunis had, for several years, placed his sons in the Bashia School. He was long a determined friend of the Abolition of the Slave Trade; and would admit no Slave Vessels into the Rio Nunis: but he has been overcome. He has withdrawn his four sons from the Society's Schools; and the elder of them is compelled to employ the acquisitions which he has made under the Society, in assisting his father to carry on this degrading traffic: "No doubt," says Mr. Renner, "much against his tender feelings."

A Boy who could pour out his heart, as this poor Youth did in a Letter to the Secretary, could never be brought, without violence to his conscience, to engage in this flagitious employment.

"SIR,—I thank the Society for sending Mr. Bickersteth out to see us. Oh, how kind is our Society to us poor Africans! May God enable us that we may know the ways of Jesus Christ our Lord; and not only know them, but walk in them, all the days of our lives!

"Oh, may God bless the Society, and the Missionaries which they have sent out to teach us! O Lord, bless us also, poor Africans: and teach us to know thy ways; that, in due time we may spread abroad, and preach thy Gospel from shore to shore!"

It is obvious that an entire and final

Abolition of the Slave Trade is indispensable to the effectual melioration of Africa—an Abolition enforced by the most rigorous punishment of all surreptitious and piratical traffic; and which must be accompanied by benevolent and persevering exertions to stimulate the Natives to habits of industry, by exchanging with them for the products of their soil, those things on which they have been accustomed to set a value. So long as a clandestine Slave Trade shall afford to such of the Natives as can engage in it the easy means of self-gratification, no general and persevering efforts can be expected in the more slow but honourable way of raising and exchanging the products of the soil; and, while one Chief abounds in sensual enjoyments by continuing to brutalize his country, it can scarcely be expected of others, in their present state, to persevere in a course of honourable poverty.

The case which we have mentioned is a lamentable illustration of this remark.

To this hour the truth of an observation made ten years since by an intelligent Mahomedan Native, to one of the Society's Missionaries, recorded in the Eighth Report, has been fulfilled.

"Our Kings and Headmen have little regard even to a civilized manner of life, so long as they can sell Slaves for rum and other commodities; and, for this reason, they will scarcely suffer you to stay here and to instruct the people, although your intentions, and the intentions of your Society, are very good towards your fellow-creatures."

Of the School and Ship Funds, it is reported that they have advanced with a steady pace during the year.

This subject is concluded by the following remark:—

When the Committee referred to the large expenditure in Africa, it was with no feeling of regret. All has been there already richly repaid. A triumph in Africa is a triumph indeed. The translation of one of that benighted race out of the Kingdom of Darkness into that of God's Dear Son, is an abundant reward. But the souls of both Adults and Children are now, as your Committee trust, continually bringing to the saving knowledge of Christ.

Colony of Sierra Leone.

Under this head are stated, the opportunities of usefulness among the recaptured Negroes which the Colony affords—the share which the Society has taken in the education and religious instruction of the Colony—its further plans—the arrival of Mr. and Mrs. Garnon, and the different persons sent out by the Society, at Sierra Leone—the death of Mr. Jost—the formation of the Auxiliary Bible Society—and the laying of the foundation of a New Church at Free Town.

At different Stations within the Colony, various persons, sent out by the Society, are now labouring; as at the Christian Institution on Leicester Mountain, at Regent's Town, at Gloucester Town, and at Kiskey Town. Most of the particulars detailed in the Report have appeared in our pages.

Susoo Mission.

The Settlement at Bashia having been given up, and the children and family removed to Canoffee, as the Society will have been led to expect from the Special Report of the Assistant Secretary, the Mission among the Susoos is now confined to the two Stations, of Canoffee on the Rio Pongas, and Gambier near the Rio Dembia.

It was Mr. Bickersteth's decided opinion, at the time of his visit to the Settlements, that the Society should persevere in its efforts in the Rio Pongas. Difficulties have since, however, so alarmingly increased, by the rapid revival of the Slave Trade, and the rapacity and eagerness with which it is pursued, that it is much to be feared, as your Committee have already stated, that even Canoffee must, for a season at least, be abandoned.

This is the more to be regretted, as the prospect of usefulness was opening in a very promising degree. The way had been gradually prepared for preaching the Gospel of Christ to the Natives. Mr. Bickersteth had made arrangements for this purpose, and these arrangements have been acted on with much advantage.

The proceedings on this occasion

may be found detailed in our last Number.

Of the Station at Gambier, it is said—

There seems to be a salutary impression on the minds of the elder children, both boys and girls. They are frequently heard uniting, respectively, in prayer, before they retire to rest.

The Chief and other Natives occasionally attend Divine Service. Some of them acknowledge that they should be present more regularly, but that what they hear makes them uneasy about their sins.

There is a peculiar advantage attending this Station. It opens a free intercourse with many strangers from the surrounding countries, from which many Chiefs and Bookmen visit them, who are very desirous to obtain the Scriptures; so that Arabic Bibles and Tracts will be widely circulated, in the Interior, from this Station.

Bullom Mission.

We have before reported the death of Mr. Jost, who was sent out to assist Mr. Nylander. On this subject Mr. Nylander writes:—

“I rejoiced to hear that a Schoolmaster was to assist me at Bullom; and that Mr. Jost, who I believe was a pious man, was to be my companion. But it pleased the Lord, who has life and death at his disposal, to remove him to a better country than that of the Bulloms. And what shall we say? The Lord's ways are mysterious. We can do nothing but stand still, and wonder, and adore. However, let us not be discouraged. Africa must be gained for the Lord Jesus Christ. He will see the travail of his soul yet; though ever so many of his servants may die. Oh that those who survive may labour with double zeal, as long as it is day. The night cometh; and we do not know at what time our Master will call us, whether at even, or at midnight, or at cock-crowing. May we only be found faithfully employed in his work!”

The Report adds:—

Besides the superintendence of the School, and the management of the secular business of the Settlement, Mr. Nylander, indefatigable and devoted to his work under much bodily infirmity, has added the translation of the Gospels

of St. Luke and St. John into Bullom, and has thus completed the Four Gospels in that tongue. He has also written a Tract on the Scriptures, compiled from Mr. Bickersteth's "Scripture Help;" and has composed several Hymns in Bullom.

Superstition and witchcraft have such a strong hold on this people, that the preaching of the Gospel by an interpreter seems to produce but little effect. Mr. Nyländer is, therefore, diligently availing himself, so far as his various labours will allow, of every opportunity of qualifying himself to travel about in the dry season, in order to proclaim to them himself, in their own tongue, *liberty to the captives, and the opening of the prison to them that are bound.*

Goree.

Your Committee have been called to the exercise of faith and patience, with respect to this Station. Under the fostering care of the Commandant, Lieut. Colonel Chisholm, and the diligent attention of Mr. and Mrs. Hughes, the Scholars had increased to 112. The children were rapidly improving, and there seemed every rational hope of much success.

These promising prospects are now, however, nearly closed. On the 18th of July, four French Corvettes, with troops on board for Goree and Senegal, arrived to resume possession of these Settlements, according to Treaty. At the date of Mr. Hughes's last Letter, on the 10th of January, the French Flag was not hoisted, but it was expected that formal possession would be given in a few days. His Scholars had, during this interval, gradually left him, and were then reduced to 32 Boys and 31 Girls; as their parents and friends wished them no longer to learn English, but French.

Mr. Garnon found the Scholars rapidly diminishing, when he landed, at the end of October, on his voyage to Sierra Leone. The principal Gentlemen bore a unanimous testimony to the good which had been effected in the Society's Schools, and greatly lamented the probable loss of them.

Revival of the Slave Trade.

Before the Committee quit the subject of the West-African Mission, they beg to direct the attention of the Members to some considerations arising out of the circumstances which they have

reported. For further details, they refer them to the Missionary Register.

The Missionaries settled in the Rio Pongas, after surmounting difficulties and surviving injuries of a kind and degree unknown to their fellow-labourers in any other part of the world, had just attained, what they had so long sought, the free consent of the Natives to preach to them the Everlasting Gospel.

They had patiently laboured with the children, while the parents would barely tolerate their residence in the country; and their success with the children, in the judgment of those who know the true value of things, has been an abundant remuneration for all that has been expended and endured.

And now the Adult Natives themselves are become willing to hear! They have witnessed the lives of these men among them for many years. They saw them sit down in the midst of them, at the very time when the Slave Trade was a traffic sanctioned by the laws of this country, and by those of the whole civilized world. They had never seen white men but as panders to their passions—stimulating them to a cruel and iniquitous sale of their fellow-creatures; by a liberal return of such articles as gratified their appetites or their vanity. They utterly disbelieved, therefore, the professions of the Missionaries, that they asked permission to settle among them for no other end than to do them good; because they had no rum, nor guns, nor powder, wherewith to inflame their passions, and to enable them to gratify them when inflamed; and because they found them measure out their cloth and their tobacco, not by wholesale as the price of a kidnapped human being, but retailed day by day as the equitable purchase only of the food on which the self-denying Missionary was to support life. And when, at length, they were brought, by the patient and consistent conduct of the Missionaries, to believe their professions, yet so utterly debased and degraded were their minds by that traffic which our nation in particular had so long maintained with them, that they had no other value for the education offered to their children than as it would enable them, as they conceived, to become more cunning than their neighbours! But the Missionaries, borne down by disappointment, and looking

round them almost with despair of benefiting a people so deeply degraded, seized the offer of these children as a gift of God; and gladly became Teachers of these babes, in the hope that they should outlive the difficulties which then opposed the full discharge of their Mission.

The Act of Abolition seemed to open a bright prospect to the friends of Africa. The numerous Slave Factories which crowded the Rio Pongas vanished, and Christian Churches began to spring up in their room. But the European and American Slave Traders, while they carried on their legalized traffic in the River, had employed all their influence to thwart the objects of the Mission, and had strengthened the prejudices of the Natives; and were now ever on the watch to carry on an illicit and smuggling trade. While there remained an opportunity of engaging in such a trade, no sincere and persevering exertions could be expected on the part of the Natives to substitute a more generous and humane commerce; for the seizing of a single fellow-creature, and consigning him to these men-stealers, was rewarded with an immediate and abundant supply of articles which indulgence had made almost necessary to them; while no adequate motives were yet offered to stimulate them to industry, and the returns for which must at best be slow and gradual. As his Majesty's Ships pursued the smugglers with laudable energy, and often captured them, the Missionaries became stigmatized as spies and informers; and, notwithstanding the clearest evidence that they were with integrity and simplicity pursuing the sole objects of their Mission, wicked men, feeling that the success of the Mission would destroy the Slave Trade, persisted in poisoning the minds of the Natives against them; and they were pointed at, with the finger of scorn and anger; as "the spoilers of the country."

Yet they persevered; and the country was gradually opening itself to their instructions, when the revival of the Trade by some of the European Powers has proved a temptation too great to be resisted. Men, who had for years persevered in an honourable determination to rid their country of this pest, have again become its enemies. At the moment when the Natives began to open their towns, to assemble under their

temporary shades to hear the Missionaries preach the glad tidings of the Gospel, and themselves to erect Houses for the Worship of the True God, at this moment the enemy comes in like a flood, and will drive away, it is to be feared, for a time, those who have opposed his kingdom!

With such prospects opening before them, it would be most painful to the Missionaries not to be able to maintain their ground. The Great Enemy will, doubtless, maliciously strive to hinder the Gospel. He has his dwelling among these tombs, and he well knows that the voice of the Son of God can and will dispossess him. *As the God of this World*, he has for ages held in utter blindness the minds of these wretched Gentiles: and he will array all his malicious devices against the men who are striving that *the light of the glorious Gospel of Christ should shine unto them.*

In this fierce warfare, we and our Missionaries *wrestle*, in a very peculiar sense, *not against flesh and blood merely, but against principalities, against powers, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD.* But the deadly enmity manifested against the attempts to instruct Africa, so far from discouraging Christians, should induce them to cherish a hope that the time of Divine Mercy toward that unhappy land is fast approaching.

To hasten on that day of triumph, while patriotic Statesmen liberate Africa from her chains, and unwearied Philanthropists labour to secure her freedom and to qualify her to enjoy it, and enterprising Merchants open a beneficial interchange of commodities, and devoted Missionaries brave dangers and even death for the love of Christ and of the souls of the Heathen, there is a peculiar call on us, as Christians, to aid this great Cause by our bounty and our prayers.

In no part of the Heathen World does the enmity against the establishment of the benignant reign of our Lord display itself with such rancour as among the Pagans of these shores. Great consideration, indeed, is due to the Natives, even when we are judging of their acts of ingratitude and cruelty. Let it be remembered, that, if they are degraded in feelings and morals below other men, we have mainly contributed to the degradation: and we must bear, therefore, with their ignorance of their true interests,

till we can, by the divine blessing, enlighten their minds; and we must endure their ingratitude and cruelty, till we can, by the same blessing, bring them to feel that we are their best friends.

Your Committee, in the midst of these discouraging circumstances, cannot but augur well of the spirit of inquiry which discovers itself among the Mahomedan Natives. The Mahomedans have some knowledge of the principal characters and facts of the Bible; and they have, in various instances, discovered a willingness to examine Christianity, and have received with gratitude copies of the Scripture. Nor does it appear at all improbable, that the Mahomedan Natives of Western Africa will be the first to receive the light of Divine Truth; and then exercise the superiority, which they have always possessed over their Pagan Neighbours, to an end unspeakably more beneficial than they have ever yet done.

INDIA.

It will be seen by the accounts of the year, that the Committee have directed toward India, by the outfit and passage of Missionaries, together with the sums drawn for in India or remitted thither, more than double the amount of the Annual Grants of 1500*l.* placed at the disposal of each of the Corresponding Committees of Calcutta and Madras. The Committee are also under acceptance for nearly 1500*l.* in payment for a House and Land purchased at Garden Reach, near Calcutta, for the establishment of a Christian Institution.

Your Committee beg to congratulate the Society on these increasing calls for expenditure in the East; as they are satisfied that the funds appropriated to that sphere of its exertions, cannot anywhere be employed with a better prospect of success; and that they will be applied in the most wise and effectual manner by the respective Corresponding Committees. Your Committee hold themselves in readiness to render all encouragement and aid to the Society's friends in Bombay; and hope, at no distant period, to add there a third Corresponding Committee to those already established at the other Presidencies.

The return of the Rev. Daniel Corrie to India will strengthen the hands of the Society's friends in that quarter. He himself carries back to that field of

labour a deeper impression than ever of the importance of the Work in which he has been so patiently and faithfully engaged. He will report what he has seen and felt in many large assemblies and in various parts of this country; and he will stimulate the zeal and encourage the hopes of the Christians in India, by the assurance of the warm interest which multitudes here take in the extension of Christ's Kingdom and of the many prayers that are put up to the Throne of Grace for a blessing on all the exertions of His servants.

After adverting to the happy effect on the European Residents in India of the increasing zeal at home in the cause of Missions, a view is given of the different Stations under the respective Corresponding Committees of Calcutta and Madras.

Calcutta.

The Report notices the departure for India of Messrs. Schmid and Adlington, with Mr. Corrie—the arrival of Messrs. Greenwood and Schroeter at Calcutta, and their settlement in the house of the Society at Garden Reach. It is then added—

At Kidderpoor, a village near Garden Reach, a Native having given ground for the purpose, a School-room was erected, and a Teacher was appointed to carry into effect the New System of Instruction. Some Brahmins, who witnessed the opening of the School, expressed their approbation of this attempt to diffuse knowledge. The School opened with Thirty-three Children, but soon increased to 100. It is under the care of the Missionaries; but is not likely to alarm prejudice, as the Schoolmaster is not Christian: he is, however, strongly recommended by Mr. May, for his qualifications as a Teacher. From this School will arise, it may be expected, youths adequately prepared to act as Schoolmasters throughout the populous vicinity.

The nearness of this School to Garden Reach was one of the motives which induced the Committee to determine on fixing the Society's Establishment in that quarter.

Other motives conspired to render this spot eligible for the purposes of the Society. It is situated near several large Native Villages, in a spot hitherto unoccupied by Missionaries; and being on the same side of the river as Calcutta, and but little more than four miles distant, it may be visited with great facility by the Committee. The estate affords, likewise, abundant accommodation for present purposes; and these accommodations are capable of cheap enlargement. The House and Premises occupy about seven acres, which afford ample space for the erection of such buildings as may be requisite to complete the plan of a Christian Institution.

From this place the operations may be directed in various parts of the country; and this Institution will lead, it may be hoped, to much ultimate extension of the Society's Plans in the North of India.

"We have felt," says Mr. Thomason, "the importance of the trust reposed in us, and have sought wisdom from Him who alone can effectually direct. Blessed be His Name, for all those Providential tokens of His guidance by which we have been led! We cannot but hope that His hand has conducted us hitherto; and to Him we endeavour to commit, in singleness of heart, all our plans and deliberations."

Prince of Wales Island has been urged on the attention of the Committee, as a promising Station for intercourse with the whole Eastern Archipelago. Colonel Bannerman, before he sailed to take on him the Government of the Island, very kindly offered to promote the objects of the Society. The Committee have referred this subject to the Calcutta Committee, in order that provision may be made, if found expedient and practicable, to form a Missionary Station on that Island.

Chunar, Agra, and Meerut.

Chunar, Agra, and Meerut, are three Stations at a distance from Calcutta, under the direction of the Corresponding Committee.

For details respecting Chunar, the Report refers to our volume for 1816, pp. 338, 339; and to that for the present year, pp. 118—123: on Agra, to the volume for 1816, pp. 20—25, and pp. 332—335: on

Meerut, to the present volume, pp. 33—35.

We extract the following passage of the Report respecting Abdool Messeeh at Agra.

An intelligent Officer, stationed at Agra, watches over the Schools, and renders every assistance to the Native Church. He is in regular communication with the Corresponding Committee at Calcutta.

An extract from one of his Letters will enable the Society to judge of the difficulties which, at present, oppose the progress of the Gospel in this quarter.

Speaking of the little success which attends the exertions now making to rouse the Natives, he says,

"Whenever I converse with Abdool on the subject, he seems to suffer grief as unfeigned as mine: and though he labours effectually as a physician to the body, that, that alone engages the people to come to him, and little benefit is done to the soul. In the course of the last two months, viz. April and May, he cured 100 people, and many of them very difficult cases; yet not one of them returned to the Kuttra to give thanks to God. Nay, not even one of them thought of thanking the Man, who has thus been the instrument of Almighty goodness. When I tell you that I have reason to think that a great portion of his Salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the beginning of May; and still rages with unabated violence. Abdool told me, that, in the course of one day during the last month, he observed sixteen corpses carried along the narrow street, that passes by the Kuttra. 'I could not,' he observed, 'see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief.' My Dear Sir, I know your heart will be moved, when you read this. You no doubt pray for us.—Oh! continue to pray, that our labours may be effectual."

Yet there are encouraging indications of the power of that sacred leaven which is secretly working its way.

The inhabitants having given to Abdool the title of "Hukeem," or Physician, this circumstance, together with the gratuitous distribution of his me-

deines, attracted the attention and awakened the resentment of the principal Native Physician of the city, who is an aged man, and of considerable repute among the Natives. He went to Abdeol, and complained that he had, by underhand means, deprived him of his patients. Abdool answered, "I give medicine to the poor for the love of God: if you do the same, doubtless you will have as many patients as you desire; but poor people cannot afford to pay a high price." The Hukeem then entered into discourse on the nature of the Christian Faith; and observed, that it was apparent to him, that no Mahomedan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his Servants to this purport. One said, "These English are very wise people. They are fond of truth, and their religion is pure. Surely they are too wise to follow this Religion of Jesus, if they were not convinced of its truth. Besides, this Religion of their's is so good, that I am sure it is right."

The friend, who communicates this information, adds:—

"Thus you see, my Dear Sir, that the Gospel has not been preached in vain in this place; and we have to lament that the love and fear of the World operate so powerfully against the voice of Conscience as they evidently do."

The Schools, which had considerably diminished in the number of Scholars, have revived, under the care of the Officer before referred to.

Of the Natives who made a profession of Christianity when Mr. Corrie left Asia, the Hukeem, a man frequently mentioned in the Journals of Abdool Messeeh, has yielded to a high and unbroken spirit, and has apostatised from his profession. Molwee Munsoor, whose character had excited some uneasiness, seems to have been recovered to a circumspect conversation. Burruekut Ullah, there is reason to apprehend, is departed to his eternal rest: "He was a choice man," says Mr. Thomason; "lovely for his Christian meekness, and consistent in his behaviour to the end." Other Native Christians have fallen asleep in the Lord.

Of Permumund, the Society's Reader and Schoolmaster at Meerut, it is said:—

Oct. 1817.

The Chaplain, the Rev. Henry Fisher, writes to a relative, under date of Oct. 15, 1816—

"The History of a Converted Hindoo I shall throw into order, and forward the precious little Memorial. His name is Permumund at present. I shall baptize him in the course of a few days. We have not yet determined by what Christian Name. He is a very interesting character, and often delights me by his simple and Christian-like conversation. He superintends our School at Meerut, living in a very pleasant range of rooms over one of the great gateways of the city.

"I have also arranged, in four different villages in the neighbourhood (North, South, East, and West), Schools for the instruction of the Native Children. These are weekly visited by our dear Permumund, and monthly by myself. Many are inquiring; and the way seems open, in a few instances, to the reception of moral, if not religious instruction.

"My son Henry is a great help to us, especially with the Natives, about twelve of whom come, on the Sunday afternoon, to my Bungalow. He speaks Hindoostanee very fluently, and superintends the Hindoostanee Christian worship with Permumund."

Madras.

For various communications respecting Madras and the Southern part of India, the Members are referred to our last volume, pp. 377—387, 451—456; and to our present, pp. 63—70, 123—126.

The Report then details the arrival, at Madras, of Messrs. Bailey and Dawson, on the 9th of September—the activity and usefulness of the Missionaries Schnarré and Rhenius—and the assistance rendered to the work by Christian, a Native, now a Reader of the Scriptures under the Society: which subjects have appeared in our pages.

Of the Corresponding Committee, it is said:—

The Corresponding Committee have adopted a plan for the more effectual superintendence and advancement of the Mission. They meet for business, at the Mission House, monthly, or oftener

if requisite; and they visit the Mission in rotation, once every ten days. The Missionaries keep a School Register and a Journal of Occurrences, for the inspection of the Committee.

Your Committee have already found so many advantages resulting from the watchful and affectionate superintendence, which the Corresponding Committees of Calcutta and Madras have exercised over all parts of the Missions, that they cannot but notice with thankfulness the goodness of God in raising up wise and faithful friends to direct the Society's concerns in those distant quarters.

Under the direction of the Madras Committee, there are now, beside Madras and its more immediate vicinity, two important spheres of labour — Tranquebar and Travancore.

In reference to Tranquebar, an extract of a Letter from the Bishop of Copenhagen to the Society, conveys the grateful acknowledgments of the Royal Danish Mission College for its timely assistance rendered to the School-Establishments of the late Dr. John, and devolves the future care of them on the Society. Mr. Schnarrè has returned to Tranquebar, at the invitation of Dr. Caemmerer, to take a share in all the work of the Mission, and the particular charge of the School-Establishments. Under his care, Mr. Thompson expects these Schools to furnish a number of valuable youths, for a Seminary of a higher order meditated at Madras.

It is added:—

At the Half-Yearly Return at Christmas, 1815, the whole number admitted from the beginning was 2179; and those then remaining under education were 956.

At the Half-Yearly Return at Midsummer, 1816, the total admitted had been 2282; and there then remained in the Schools 960.

Mr. John Sullivan, the Collector at Coimbatore, has opened an English

Free-School, for the benefit of the Natives, in one of his principal districts. It is conducted by Masters supplied from among the Seminarists at Tranquebar. "Thus," says Mr. Thompson, "this part of your establishment in the South is beginning to become effective in general education. The Society will, I trust, soon be instructors of Indian Youth, both Christian and Heathen, far and wide."

Travancore promises to repay all the labour that can be bestowed upon it. The President, Colonel Munro, having built a College for the education of Syrian Priests, the Missionaries Norton and Bailey have, at his request, been placed at Allepie, a large town in the vicinity of the College. Mr. Dawson was to proceed to South Travancore. We have already given the communications of Mr. Thompson and the Resident on the subject of Travancore.

On this head, the Report states—

The Committee have been much impressed by these communications; and are anxious to adopt every practicable measure for reviving the Syrian Churches, and supplying Travancore at large with more labourers.

Mr. Lee has devoted a part of his valuable time, with the cheerful acquiescence of the Committee, to the editing of the Syriac New Testament, and is now engaged in preparing an edition of the Old.

He has taken a very warm interest in the revival of the Syrian Churches in India; and, as the real History of those Churches is imperfectly known, your Committee have requested Mr. Lee to compile a brief narrative of the principal events which have occurred in that History. The Committee were desirous of thus making known the sufferings and exigencies of that persecuted people.

This task Mr. Lee has very ably executed. He will be found, in his narrative, to have arranged in lucid order the chief facts which are supplied by Geddes, La Croze, and Asseman; and to have accompanied them by remarks well suited to interest the Members strongly in behalf of these oppressed Christians.

The History here referred to, with several other valuable documents, will be found in the Appendix.

CEYLON.

On the subject of this important Station, it is said—

It will be seen, by various Reports of the Society, that this Island has long occupied its attention. Though the Committee were induced, on several grounds, to establish Messrs. Norton, Greenwood, and Schroeter, originally destined to Ceylon, on the Continent of India, they have been anxiously preparing the way to take some share in the vigorous effects which are making to bestow the blessing of Christianity on this first of the British Colonies.

After a grateful notice of the kindness shewn to these Missionaries while in Ceylon, particular acknowledgments are made to the Chief Justice, Sir Alexander Johnston, for the efficient measures adopted by him to prepare the way for the Society, by circulating Translations into Cingalese, Tamul, and Portuguese, of the "Appeal" contained in the First Number of our work for 1813. Many persons have, in consequence, determined to form Associations in aid of the Society. Communications on this subject, from several Natives, will be given in the Appendix.

Another measure of Sir Alexander's is then adverted to:—

The Committee having requested Sir Alexander to suggest to them the most expedient method of introducing their labours in Ceylon; he was pleased to forward, under date of July 18th, a plan for establishing Free Schools, at the Four Principal Stations, of Colombo, Galle, Jaffnapatam, and Trincomalè.

In order to accomplish this plan, the Committee have resolved to send out Four Clergymen, to act as Missionaries and Superintendents of Schools at the said Stations. They have three of these Clergymen in view: and they have it in contemplation to propose, that the Rev. Joseph R. Andrus, a young American

Clergyman of the Episcopal Church, strongly recommended to them by the Right Rev. Bishop Griswold, shall occupy the Fourth Station; unless a Fourth English Clergyman should offer; in which case, they will still invite Mr. Andrus to proceed to Ceylon, in order to co-operate with the Missionaries of the Society.

The plan here referred to will also appear in the Appendix; as will the documents, at large, respecting the Abolition of Slavery in Ceylon—a measure pregnant with benefit to the whole island, accomplished by the exertions of the Chief Justice. We gave some account of this proceeding in the Number for March.

NEW ZEALAND.

The Committee refer the Members to the Narrative of Mr. Marsden's visit to New Zealand, printed in our last volume, pp. 327—332, 459—471, and 500—523; and then justly remark—

No lover of his kind, much less any Christian, can read the affecting Narrative of Mr. Marsden, without heartily wishing well to this first attempt at forming any establishment among that people for the promotion of their good, either temporal or eternal.

It is added—

And your Committee are grieved to report, that here, as well as in Africa, the Society's attempts for the civilization and conversion of the Natives are retarded and counteracted by the conduct of men who disgrace the name of Englishmen.

After referring to the Government and General Orders issued in New South Wales against these practices, and the formation of a Society at Sydney for the protection of the Natives of the South Seas, the Report proceeds—

But the Meeting will hear with sorrow, that these measures are rendered well-nigh nugatory; and that the cruelty of some Europeans navigating those

seas, still continues to stimulate the minds of the inhabitants to acts of retaliation, on either the innocent or the guilty, which endanger the safety of those benevolent men who are labouring for their eternal good, and which present a formidable obstacle to the success of their attempts among them.

No one can read Mr. Marsden's melancholy narrative respecting the innocent Tippahoe and his family without feeling a glow of shame. And many such acts are perpetrated, the horrible particulars of which will not be known till that day when *the earth shall disclose her blood and no more cover her stain! If the hire of the labourers which is kept back by fraud crieth, and the cry entereth into the ears of the Lord God of Sabaoth*, how much more bitter and piercing is the voice of our brother's blood which crieth to our Common Father from the ground!

Your Committee feel it strongly that the Providential guidance of their Heavenly Master has thrown the Society, in its two attempts among the more uncivilized Heathen, into conflict with the most rapacious and the most unfeeling of their countrymen. But, whether it respect Western Africa or New Zealand, they will not cease to protest against these enormities, and to wipe their hands of these crimes; nor will they desist from employing all practicable methods of obtaining redress, till such redress is actually obtained. While in Africa, and in the islands of the South Sea, they hear the blood of Abel their brother speaking in the ears of the Almighty Father, they will not be discouraged from calling the injured and oppressed to that *blood of sprinkling, which speaketh better things than that of Abel*.

The Committee are preparing a Memorial on this subject, accompanied by Documents, to be laid before His Majesty's Ministers, praying for the adoption of such measures, as may remedy the evils which have taken place, and prevent the recurrence of similar enormities. In these representations they will be supported by a like appeal from the London Missionary Society, the successful exertions of which body in the Islands of the South Sea are equally endangered by these acts of violence. His Majesty's Ministers have uniformly evinced such a readiness to encourage the benevolent undertakings of both Institutions, that there can be no doubt

whatever but that they will apply the most prompt and effectual remedies to these evils.

Whenever such remedies shall be applied, the Society will be encouraged to extend its efforts in New Zealand to the utmost degree which its funds will allow. Possibly his Majesty's Ministers may be induced to form a National Establishment, which will give permanence and stability to the efforts of the Society; but, if not, your Committee cannot doubt of their countenance and assistance in the extension of the Society's Plans, which have as direct a bearing on the commercial interests of our own country, as they have on the higher interests of the Natives.

The Committee do not mean to represent the New Zealanders as opposing of themselves no obstacles to their conversion, except such as grow out of the cruelties of Europeans. The representations of Mr. Marsden, of Mr. Nicholas who accompanied him, and of the Settlers, sufficiently declare, that, while they have virtues which place them in the highest ranks of the uncivilized nations, they partake in many of the common evils of the uncivilized; those, however, chiefly which arise from the fierceness of the untamed spirit, rather than from the more degraded vices of the sensual. Nor will the Committee conceal it from the Society, that, since Mr. Marsden's departure from New Zealand, individual acts of robbery and violence have been committed on the Settlers: yet it must be declared, to the honour of that magnanimous people, that, while not less than 100 Natives have been murdered by Europeans within no great distance from the Society's Settlements since it has been established, yet no public suspicion or act of retaliation whatever has rested on the Settlers. Yet it must be obvious, that the lives of the Missionaries, which are wholly in the power of the Natives, must be exposed to imminent hazard, until an effectual step be put to such wanton cruelties.

The reader of Mr. Marsden's Narrative will have seen with admiration the courageous frankness of his conduct, and its effect on the people, in winning their confidence and affection. The Committee have just received a testimony equally honourable to Mr. Marsden and to the New Zealanders. Provoked and goaded as they have been by the rapine and murder committed on them by other

vessels, one of their most warlike tribes has declared, that they will not injure the Active should she put in on their coast, because they are attached to Mr. Marsden, and like the conduct of the Captain and the ship's company: but they will not give any promise respecting other European Vessels.

Surely, the mere Policy of this country, to say nothing of her Justice and Humanity, demands that an instant stop be put to the capricious and lawless insolence of marauding Englishmen. The untutored Savage will suspend his law of retaliation in favour of the man who has won his confidence; and it is equally in the power of all our countrymen to avail themselves of that noble character which prevails among these Heathens, and to create and perpetuate friendships on every part of their extensive shores.

Some intelligence, received since Mr. Marsden's Narrative, has appeared in our Numbers for August and September.

On one part of this intelligence, it is remarked in the Report:—

Mr. Kendall actively employs himself in visiting the surrounding Chiefs; and applying to their benefit his early knowledge of farming. He is the sower of their wheat, and the director of their incipient farms.

“August 18th, (he says) I went up the River about twelve miles, to sow some wheat for my friends Shunghee and Tairee.

“August 21st, I went up the River about six miles, to sow some wheat for my friend Shourackie.

August 28th, I went up the River about twelve miles, to sow some wheat for my friends Widouab, Tahoa, and Rewa.”

Such Notices speak volumes in the ear of the Christian Philosopher; and will be read with gratitude by future generations of New Zealanders, when our Holy Religion shall have rendered their country, by the Charities and Energies which it awakens, a great and powerful nation.

It is added:—

Mr. Hall and Mr. King are employed in their respective departments. They have suffered from pilferers, who cannot withstand the temptation of their tools and iron. Mr. Hall has built two wooden

houses and a smith's shop; and has made a boat by cutting off both ends of a canoe, and enlarging it so as to carry three or four tons. He has been active in procuring timber, and employs as many Natives as he can in such work as they can perform. He is acquiring the language with great rapidity.

The establishments of the Society in the Bay of Islands contained, at the date of the last advices, twenty-six men, women, and children, supported by its funds.

A further purchase of land, of about fifty acres, has been made for the Society at Wytanghee; being the most eligible spot, on some accounts, for a Settlement in the Bay of Islands. Warrackie, the Chief of whom the land was purchased, expressed, as several other Chiefs have done, and as the dying Duaterra seems to have felt, apprehensions lest the English should ultimately dispossess the Natives of their country. The conduct of both the Government and the Society will doubtless be directed to allay these fears, which thoughtless or evil-minded men have awakened.

Mr. Marsden has entertained hopes that advantage may be derived by the importation of Flax from New Zealand, which grows there in great abundance, and apparently of a very fine quality. Some samples of Hemp, manufactured at Sydney from this flax, were sent to this country; which was worked, it was stated, at less labour and expense than any known. These samples were sent for trial to Knareborough, where great quantities of Hemp are used; and where they were put to the test with every advantage, the New-Zealand Mission being in that town an object of peculiar interest. This trial did not succeed to the full satisfaction of the parties; but the Committee still entertain hopes that, when a larger quantity is received, the result may be more decisively encouraging.

The character and death of the young Chief Duaterra are then referred to. His name is well known to all who have read Mr. Marsden's Narrative: A Memoir of him will be given in the Appendix.

It is remarked in the Report:—

There are some circumstances attending the death of this hopeful young man, which cannot be read without feeling. They paint, in gloomy colours,

the deadly influence of old Superstitions on a man not far, at least, from the kingdom of God, and of whom we cannot but hope that he has found mercy; and they draw a heart-rending picture of the conflict of natural feeling against the cruel dictates which govern in the dark places of the earth.

But we leave this lamented Chief in the hands of Infinite Mercy. Of one of his countrymen, who has, like him, left this world, no anxieties whatever rest on the mind with respect to his eternal safety. Mowhee, with whose name the reader of Mr. Marsden's Narrative will be acquainted, has left his earthly remains with us in this land, but his soul is with his Lord; and the first-fruits of New Zealand have been doubtless gathered into the garner of Heaven, and are a pledge of that abundant harvest which will one day be there safely housed for ever!

A Memoir and Obituary of this young man having been drawn up by the Rev. Basil Woodd, to whose kind protection and care he was entrusted by the Committee, it will not be necessary to enlarge on the painful subject of his death, as Mr. Woodd has improved that event in a manner likely to render it useful, under the Divine Blessing, to such as read the affecting Narrative.

This Memoir has been laid before our Readers.

PERSIA.

The vicinity of the Caspian has long engaged the attention of the Society. The Committee are anxious to awaken the Protestant Churches to Missionary Labours, more particularly in the northern and internal parts of Continental Asia. They have conferred on this subject with two Prussian Clergymen, the Rev. Frederic and Charles Sack; and have offered assistance in the establishment of Foreign Missionary Institutions. The Sultan Kategerry Kringerry, lately on a visit to this country, has recommended Baku, on the western shore of the Caspian, as a suitable Station with reference to Persia.

MALTA AND THE LEVANT.

Our Readers have already seen, in Mr. Jowett's Letter, printed in

the Number for March, a general view of his proceedings.

After adverting to the importance and the means of procuring a translation of the Old Testament into Modern Greek, and the revision of that of the New Testament, the Report states, that—

The Committee have been preparing measures for one or more Journeys, for the purpose both of acquiring and communicating information, through Egypt, Palestine, Syria, the Lesser Asia, and Greece. Mr. James Connor, of Lincoln College, has been studying, under the protection of the Society, with the view of joining Mr. Jowett. He will shortly enter into Holy Orders; and will then proceed to Malta. Dr. Naudi may probably take a part in these Journeys.

The object of this tour will be to fulfil, so far as opportunities may offer, the purposes stated in Mr. Jowett's Instructions. These Travellers will view every scene, it may be expected, with the eye of Christians: they will communicate all the good in their power to those whom they may visit: and they will return home, stored, it may be hoped, with such full and accurate information respecting the moral and religious state of the countries through which they will pass, and such suggestions and plans for their melioration, as will enable the Committee to pursue their ultimate object by means best adapted to ensure success.

The Committee wish to apprise the Members, that they have already received from Mr. Jowett ample details on the state of Manners, of Learning, and of Religion, particularly among the Greeks, in addition to those contained in the communication before referred to; and they expect to receive similar details during the whole of the intended Journey. While, however, they will communicate to the Society, from time to time, such particulars as may be laid before it with advantage; yet, as the present pursuits are chiefly those of inquiry, they think it expedient not to publish the Journals at large, but to lay before the Society, at a future time, in a digested form, the information which may be obtained by these Christian Researches.

The Committee beg to remind the Members, how much the Friends and

Representatives of the Society need, in such undertakings, the gracious direction, support, and blessing of their Heavenly Master. They trust, therefore, that many prayers will be offered in their behalf, for that wisdom and grace to be bestowed on them which their arduous Mission will require.

ANTIGUA.

The appeal made by Mr. Dawes in behalf of the elder Female Scholars in the Schools at English Harbour, which was mentioned in the last Report, has

not been made in vain. Some friends have sent the sum of 100*l.* to be applied in the most effectual way, for the relief of those virtuous young females, who are struggling against temptation in the midst of poverty; and others have sent valuable presents of apparel, for their use and that of the children.

Your Committee are anxious to avail themselves of Mr. Dawes's continuance in Antigua, to render all the aid in their power to his plans for the instruction of the young; and have authorised him to employ a Teacher, at the charge of the Society.

PUBLICATIONS.

The diffusion of information respecting the awful state of the Heathen, the various exertions which are making to bring them to the knowledge of the Gospel, and the success granted to these efforts, has always appeared to your Committee to be the only likely means of awakening a just and permanent sense of the duty of Christians to abound and persevere in those labours.

After a short statement of the circulation, by the Society, of its Reports, of the copies of our work to its Collectors, and of Quarterly Papers to Weekly Contributors, it is added—

The Committee are fully satisfied, that the cause of Missions to the Heathen will obtain a firm hold on the public mind, in proportion as the duty of supporting them comes to be well understood, and the progress made in them meets with diligent attention. They recommend it, therefore, to all the Members of the Society, not only to make themselves acquainted with the details of its proceedings, and with the leading transactions of similar Institutions, but to contribute, so far as they may have opportunity, to the general diffusion of Missionary Information.

With respect to Translations into Foreign Languages, of the Scriptures, the Liturgy, and Tracts, the Committee feel it their duty to bear a public testimony to the exertions of Mr. Samuel Lee; who, during his Academical Course at Cambridge, has rendered important services to the Society; and, with the cordial consent of the Committee, has undertaken works for the British and Foreign Bible Society, and the Prayer

Book and Homily Society, which nothing but his own unwearied assiduity and rare attainments could enable him to accomplish.

The New Font of Persian Types, mentioned in the last Report, is completed. It is now employed in printing the Society's Tracts; and the use of it has been tendered to the above-named Societies, and thankfully accepted by them.

SCRIPTURES.

Mr. Lee's services to the British and Foreign Bible Society have been generally mentioned. The Society gladly lent them, as was stated in the last Report, for the completion of the edition of the Syriac New Testament, already mentioned; which he executed in a manner so honourable to himself as a scholar, that the Court of Directors of the East-India Company was pleased to present him with One Hundred Guineas, in testimony of its approbation.

Mr. Lee has proposed to enhance to the Syriac Churches the value of this gift of the New Testament, by furnishing them with an edition of the Old Testament, chiefly by the aid of the celebrated Travancore MS. of Dr. Buchanan; and your Committee will rejoice in being instrumental in thus reviving and confirming these ancient Churches in the primitive faith.

Beside these works, Mr. Lee is editing the Old and New Testament, in the Malay Language, printed in Roman Characters; of which tongue he made himself master, for the purpose of rendering this service: and he is also carrying through the press an edition of Martyn's Hindoostanee New Testament; and the Book of Genesis in the same

tongue, translated by Mirza-Fitrut, and revised from the Hebrew by the lamented Martyn, the MS. Copy of which Book was kindly presented to the Society by one of its friends from India. The same Gentleman (Mr. Sherwood, of Worcester) has also presented the remaining books of the Old Testament, &c. translated by Mirza Fitrut into the Hindoostanee: these have not, however, undergone the revision of Mr. Martyn; but your Committee are happy to learn from Mr. Lee that the translation is exceedingly well executed.

As the Society takes a warm interest in such Translations of the Scripture as more particularly concern Mahomedans, the Members will rejoice to hear that Martyn's Persian New Testament has been printed in Russia, and has been circulated with great acceptance; and that copies of a Persian Translation of the Psalms by him, have reached both this country and Calcutta from Persia. They will also be gratified to learn, that the whole Bible, both in Turkish and in Arabic, is in preparation by the British and Foreign Bible Society.

Of the Persian New Testament, the Rev. John Paterson wrote to the Secretary, from St. Petersburg, under date of June 25, 1816:—

“The eagerness with which the Persians receive, and the attention with which they read, the New Testament, exceeds all expectation. The style is allowed by them to be elegant and simple, such as befits Sacred Books. The dear Martyn, though dead, is now preaching the Gospel to this numerous people. We cannot supply them fast enough. In three days I sent off one thousand copies to Astrachan.”

In the languages of West Africa, as these tongues had not been previously written, the Society's Missionaries have had, of course, a most laborious task to fix the sounds and construction of the languages.

The Gospel of St. Matthew, translated

into Bulom, by Mr. Nyländer, has been printed in parallel columns, Bulom and English, by the Bible Society, and is now used in the Bulom School. To the Gospels of St. Matthew and St. Mark, before translated, Mr. Nyländer has since added those of St. Luke and St. John: the Four Gospels will, therefore, be presented to the Bulloms in their own tongue, as soon as the ability to read it, first fixed for them by Mr. Nyländer, shall have prepared them to receive this boon.

Mr. Wilhelm having translated the First Seven Chapters of St. Matthew into Sussoo, they were printed by the Committee, and copies of them are now used in the Schools at Canoffee. Mr. Wilhelm has since sent home the whole Gospel of St. Matthew in that tongue.

LITURGY.

Mr. Nyländer's Translation into Bulom of the Morning and Evening Services, mentioned in the last Report, has been printed by the Prayer Book and Homily Society. Copies have been sent to Africa, and are now used in Public Worship at Yongroo Pomoh.

Mr. Renner has translated the same Services into Susoo. The MS. has been received by the Committee.

Preparation is making, in conjunction with the Prayer Book and Homily Society, to publish the Liturgy in the Arabic, Persian, and Hindoostanee Languages; but these important works will require much time.

TRACTS.

The Committee have received, from Basle, copies of a translation into German of the “Spirit of British Missions,” by the Reverend and Learned Inspector of the Basle Seminary; printed by the aid of the Society.

Various Tracts in Arabic, Persian, and Hindoostanee, are in preparation. Those before printed in Arabic have been freely circulated, and thankfully received.

STUDENTS.

The offers of service in the Missionary Work have been very numerous this year. Not less than FIFTY persons have expressed their desire to devote themselves to some or other of its various departments. If the general want of employment had not induced the Committee to scrutinize with peculiar care into the motives which led to these numerous offers, yet the excess of the

Society's present expenditure beyond its income rendered it the duty of the Committee to admit no new Candidates, but under the most promising appearances of fitness and readiness for the service.

On this subject it is scarcely possible to exercise too much caution. An unfaithful and unholy Missionary committee sacrilege on the Fund of Mercy—hinder

the work of the Lord—and weakens the hands and discourages the hearts of the true labourers, and of the zealous friends of the Mission at home: while a Missionary, who, without making shipwreck of the faith or falling into open sin, allows a spirit of inactivity or secularity or self-will to creep upon him, will be feeding himself on those resources to which no one but the humble and holy Man of God has any just claim. After all the care that can be exercised on this matter, disappointments must be expected; but it will be the part of Christian Wisdom to avoid these disappointments as far as possible, and to have no self-reproach to encounter when they do occur.

It will be obvious to all considerate persons, that the Secretaries and Committee of the Society have more ample means of appreciating the qualifications of Candidates, than can be enjoyed by others. The friends of any person who offers himself as a Candidate for this work, naturally incline to think well of his spirit and qualifications: they feel a measure of personal or local interest in his success: nor have they had the opportunity of being convinced by experience, that something more than genuine piety, and a desire of engaging in this service, is absolutely requisite to the character of a Missionary.

On these grounds, the Committee have established it as a General Rule, to admit no one as a Missionary Candidate, until he has resided in the House of the Society, under the eye of the Secretaries and the Committee, and has been exercised in the studies suited to the pur-

pose, for a length of time sufficient to enable them to form a judgment of his spirit and qualifications. The House of the Society has been fitted up for this purpose; and for the accommodation of Missionaries and Schoolmasters, while preparing for their future destination.

A number of Students, and several Clergymen, are pursuing their preparation, in different parts of the country, and at both the Universities; as it would be neither practicable nor expedient to receive all the Students into the House of the Society. The persons received there are limited to Candidates on trial, and to Clergymen and Schoolmasters preparing for embarkation. Such Regulations have been adopted for the government of the Family, as seemed best adapted to train them for their future employ.

The Rev. Henry Charles Decker, and the Rev. George Theophilus Bärenbrück, having received their education in the Berlin Seminary, and been admitted in that city to Holy Orders, arrived in this country about Midsummer. The Rev. Amos Westoby, of Emberton, very kindly took them under his care, in order to perfect them in the English Language. They are now pursuing their studies in the House of the Society.

The Society not being likely to call for more Students from the Berlin Seminary, at least for some time to come, the Committee desire to express their gratitude for the valuable men which the Seminary, under the guidance of the venerable Mr. Jaenicke, has been the means of furnishing, at a time when Englishmen were not to be procured.

MISCELLANEOUS.

The Committee have great pleasure in reporting, that the number of Chaplains on various Foreign Stations, who enter cordially into the work of Missions, has been much increased during the last year.

The Society will rejoice in calling the zeal of Foreign Churches into action, by friendly communication, and by rendering such assistance as may encourage them to combine their own exertions together in the great cause of the conversion of the Heathen Nations. It has been already mentioned, that the Committee have offered assistance toward the formation of Missionary Institutions in the Continental Protestant States. In conformity with this principle it is, that the Society has undertaken to supply that lack of service in the earliest Protestant Mission in India, established by the

Danesin Tranquebar, which the distresses of the mother-country have occasioned.

The Committee have also granted pecuniary aid to the Missionary Institution of Basle, mentioned in the last Report. That Institution is proceeding in the preparation of Missionaries, under the immediate sanction of the Government; and has been supported liberally, by private benevolence, even in the midst of the deep poverty of that country.

It may be hoped that many Students from the Basle and other Institutions will, in the course of time, take their stations in those fields of labour which are most accessible to them. The exertions of the Protestants of Germany, of Switzerland, of Prussia, of Hungary, of Poland, and of Sweden, have a vast field before them in Northern Asia;

while the Maritime States of the Netherlands and of Denmark may find full occupation in their own foreign possessions.

The course of public events has led to personal and family union between the head of the vast Russian Empire and the Chief Protestant States; and it is impossible for an enlightened Christian to witness the community of exertion in disseminating the Scriptures which equally marks the Protestant and the Russian Churches, without auguring the most happy results for mankind.

It was stated in the last Report, that Letters had been addressed to several of the leading Members of the Protestant Episcopal Church in the United States of America, in the hope of obtaining the co-operation of that Church in the work of Missions. The Committee have much pleasure in reporting, that very encouraging answers have been received from the Bishops of the Eastern Diocese and of Philadelphia; which will lead, as they trust, to an increase of Missionary Exertions among the Members of the Episcopal Body.

In furtherance of this object, the Committee have suggested the expediency of forming, in the Episcopal Church of the United States, a Missionary Society for the advancement of the Kingdom of Christ among the Heathen; and have authorised Bishop Griswold, on the establishment of such Institution, to draw on this Society for the sum of 200*l.* as an encouragement to its own exertions, and in the full persuasion that those exertions will be, as they are daily felt to be in this country, a blessing to those who make them, as well as to those toward whose immediate benefit they are directed. The Committee have likewise suggested the propriety of the Rev. Mr. Andrus, before mentioned, proceeding to Ceylon, under the patronage of the Society to be so formed; in the hope that the maintenance by the Institution of a pious and exemplary Missionary among the Heathen will not only call forth the liberal contributions of the Members of the American Episcopal Church, in support of the funds, but will excite their prayers for its success, and induce other Clergymen to follow his example

Such a Society would have another important object before it—the melioration of the condition of the Negroes in the United States. This subject was mentioned in the Twelfth Report, in

reference to Nova Scotia. From a communication since received from the Rev. Dr. Morse, of Boston, your Committee learn that it had been suggested by him and other friends to Bishop Griswold, to form an Episcopal Society in the United States, to co-operate with the Church Missionary Society in accomplishing this great work of benevolence. "There is already," Dr. Morse writes, "a visible and most remarkable preparation for the commencement of this work in this country. No object of benevolence appears to me, at the present time, of greater magnitude, or of more promising aspect." The colonising of Christian Negroes in Africa, and the preparation of the most able and pious among them to become Teachers of their countrymen, would fall peculiarly within the province of the proposed Missionary Society.

The Committee beg to acknowledge thus publickly the kindness with which the British and Foreign Bible Society renders its assistance to their operations.

A liberal supply of the Scriptures in English, Dutch, Danish, Portuguese, and French, was granted to the Society; and consigned, on its account, for the use of its Missions, to the Rev. Marquise Thompson at Madras.

Copies of the Society's Publications have been presented to the Russian Bible Society; and a set of the more rare Versions of the Scriptures published by that magnificent Institution has been received, through the Rev. John Pater-son, in return.

To the Edinburgh Missionary Society, your Committee propose to present a duplicate set of stereotype plates of the Arabic Version of Ostervald on Christianity, for the use of that Society's Missionaries at Astrachan; that Tract having been so well received by the learned among the Mahomedans, that the Missionaries had thoughts of reprinting it. In the mean time, the Committee have forwarded to them 400 copies for distribution. It is their intention, also, to furnish the Missionaries at Astrachan with stereotype plates of such other Tracts in Persian and Arabic as are in preparation.

CONCLUSION.

The Committee will now conclude by a SUMMARY VIEW OF THE SOCIETY'S EXERTIONS.

The number of STATIONS which the Society occupies, including the Schools dependent on the Tranquebar Mission,

amounts to about FORTY-FIVE. In these Stations there are upward of EIGHTY CHRISTIAN TEACHERS, of the various descriptions of Missionaries, Readers of the Scripture, Schoolmasters, and Settlers, who are labouring to make known to all around them the truths of the Everlasting Gospel. These Christian Teachers pay especial attention to the education of the young; and have about THREE THOUSAND CHILDREN under their care, of whom at least FOUR HUNDRED ARE WHOLLY SUPPORTED at the expense of the Society. Beside these children, there are MANY ADULT SCHOLARS; AND THE GOSPEL OF CHRIST IS ALSO REGULARLY PREACHED TO THOUSANDS OF THE HEATHEN. In various places it has been BLESSED TO THE CONVERSION OF BOTH YOUNG AND ADULT HEATHEN—and, from all the chief scenes of the Society's Labours, some have fallen asleep in Christ; and have been gathered into the garner of Heaven, as the first-fruits of the Harvest which will assuredly follow.

That *the fields are already white unto the Harvest*, we may now *lift up our eyes and behold!* The Signs of the Times multiply fast upon us. Millions of the Heathen seem to stretch forth their imploring hands to us, with the address of the Greeks to Philip—*Sir! we would see Jesus!*—and with the entreaty of the Man of Macedonia to St. Paul—*Come over and help us!*—We see the Divine Blessing poured out on the exertions of Christians to extend the kingdom of their Lord. Jews, Mahomedans, and Heathens, are bowing down before Him; and offering Him that sacrifice of a broken and contrite heart, which is His own gift to them, and which at their hands He will not despise.

It is true we are girding ourselves to a dreadful contest; and we need *the whole armour of God, that we may be able to stand against the wiles of the Devil*: for that malicious Adversary will not easily be driven from his dwelling among the tombs of the Heathen. And we must be prepared for the conflict—*strong in the Lord, and in the power of His might!*

And this is the confidence of true Christians. They fight the battles of their Lord. They are guided by His unerring wisdom. They lean on His almighty arm. They draw down His blessing by unwearied prayer!

And it is the manifest increase of this Spirit of Prayer which chiefly encourages

the hopes of the discerning Christian. It is diffusing itself widely, your Committee rejoice to report, among the Members of the Society. The persons who are principally engaged in carrying on its concerns, are accustomed to meet every Saturday Evening, for the express purpose of invoking the blessing of God on the plans and proceedings of the Society, and on those of all similar bodies—many Clergymen assemble their friends, at stated times, for the same purpose—the devotions of the Closet, and of the Family, and of the House of God, seem all to be imbued more and more with that Spirit of Prayer, which *will not give Him rest until He make Jerusalem a praise in the earth*—and the labourers themselves meet, at stated seasons, for united prayer. Your Committee affectionately urge this duty of Intercession on all the Members of the Society; that *the blessing which will then assuredly follow, being vouchsafed in answer to the supplications of many, may, by the thanksgivings of many, redound to the glory of God*. For what may not be expected, when the spirit of grace and supplication is thus poured out on the servants of Christ!

Let us cultivate that spirit! Let us exalt, not ourselves, but our Lord. Let us foster a kind disposition to all our Fellow-Christians!—*rejoicing with them that rejoice, and weeping with them that weep*. We may be misunderstood and misrepresented by some. We may be suspected of sinister ends and wrong motives by others. Our plans and purposes may be branded, by a few, as madness and folly. We may be assailed by numberless difficulties. We may be disappointed in men and in measures. That fails, on which we had looked with fond expectation; and that prospers, of which we had accounted little. And, in the midst of all, we are compelled to feel our own ignorance and weakness, and to cry, *Who is sufficient for these things?* But we know on whose *shoulders the government is laid*.—We know who it is that *must reign till all enemies be put under His feet*. And, if that Gracious Saviour, who hath redeemed our own souls unto God by His blood, shall be pleased to bless our endeavours, we know that He can render even feeble worms Kings and Priests unto God and His Father—and make even us the successful Heralds of His Mercy to the perishing World.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

FOURTH ANNIVERSARY OF THE NORFOLK AND NORWICH ASSOCIATION.

ON Sunday the 21st of September, and on the four following days, Sermons were preached in Norwich, by the Rev. Messrs. Dikes, Vickers, Mayor, Bevan, Edwards, Stannard, and the Assistant Secretary; and, at Wymondham, by the Rev. Robert Mayor.

The Annual Meeting was held on Wednesday the 24th, in St. Andrew's Hall. The Chair was taken by G. S. Kett, Esq. on the motion of the Lord Bishop of Norwich. The state and progress of the Society having been detailed by the Assistant Secretary, various Resolutions, noticing the chief scenes of the Society's Labours, and expressive of approbation of its exertions in those places, were moved or seconded by the Rev. Messrs. Francis Cunningham, Edwards, Mayor, Glover, Girdlestone, Marsh, Brereton, Hare, and Dikes, who ably advocated the Missionary Cause, as did the venerable President of the Association. His Lordship concluded with moving thanks to the Chairman, and was seconded by Archdeacon Bathurst.

The Association has contributed nearly 4000*l.* in the course of about four years, and stands next to that of Bristol in the aid which it renders to the Society.

FIRST ANNIVERSARY OF THE SAFFRON-WALDEN ASSOCIATION.

THE Assistant Secretary, and the Rev. Robert Mayor, proceeded from Norwich to Saffron Walden. The Assistant Secretary preached at Saffron Walden on the 28th, and at Littlebury on the 30th; Mr. Mayor at Thaxted and Dunmow on the 28th, and at Saffron Walden on the 1st of October. The Rev. Joseph Fenn preached at Stebbing and at Wethersfield on the 28th of September.

The Annual Meeting was held in the Town Hall of Saffron Walden,

on Wednesday the 1st of October; the Vicar, the Rev. Nicholas Bull, in the Chair. The Rev. Professor Farish, the Rev. John Clarkson, the Rev. George Hodson, and the Rev. Thomas Webster, assisted at the Meeting. The Rev. Henry and Nicholas Bull, and Captain Martyn, also made or seconded motions.

The Collections amounted to about 80*l.*

FIRST ANNIVERSARY OF THE DEVON AND EXETER ASSOCIATION.

THE Rev. Messrs. Lambrick, Mayor, and Baker, Missionaries about to proceed to Ceylon and Madras, met at Exeter. On Sunday, the 12th of October, sermons were preached, at Torbryan and at Ipplepin, by Mr. Mayor; at Thorverton, and at Silvertown, by Mr. Baker; and at Trinity Church in Exeter, both Morning and Afternoon, by Mr. Lambrick.

On Wednesday the 15th, the Annual Meeting was held in the Large Room at the Hotel, which was numerously and respectably attended.

Sir John Kennaway, Bart. President, was in the Chair. The Rev. Messrs. Cowlard, Bradford, Knight, Caræ, and Marriott, Lieut. Col. M'Donald, Major Richardson, and H. Cornish, Esq. together with the Missionaries, addressed the Meeting.

Thanks being given to the Missionaries present, the Rev. Rob. Mayor addressed the Meeting in behalf of himself and his colleagues, in a very animated and impressive manner.

The Collection after the Meeting was about 22*l.*

SERMONS IN DORSETSHIRE.

THE Missionaries, on their return, preached, on Sunday Oct. 19th, at the following places in Dorsetshire: Mr. Mayor, at Milborne Port and at Yeovil; Mr. Baker, at Henstridge and at Shaftsbury; and Mr. Lambrick, at Cerne and Sherborne.

The Collections amounted to about 76*l.*

FOURTH ANNIVERSARY OF THE
SUFFOLK ASSOCIATION.

ON Sunday, Oct. 19th, Sermons were preached in Ipswich, at St. Margaret's, St. Peter's, St. Mary Tower, St. Clement's, St. Mary Key, and St. Stephen's, by the Rev. J. Cotterill, the Rev. B. Ward, the Rev. John Collier, and the Rev. J. T. Nottidge; on Monday Evening, by the Rev. Joseph Cotterill; on Wednesday Evening, by the Assistant Secretary; and on Thursday Evening, by the Rev. Joseph Julian.

A Sermon was preached at Earl Stonham, on Monday morning, by the Rev. Joseph Julian; and a village congregation there contributed above 20*l*.

The Anniversary Meeting of the Stowmarket Branch was held on Monday Evening; and was more successful than usual, notwithstanding some local difficulties.

The Meeting of the Suffolk Association was held in the Shire Hall, at Ipswich, on Wednesday the 22d; Brampton Gurdon Dillingham, Esq. Vice-President, in the Chair.

The Assistant Secretary stated, at length, the present spheres of the Society's Labours, its opening prospects, and the character of its exertions. Motions relating to the present scenes of the Society's Efforts, and pledging the Meeting to persevering exertion, were then made or seconded by the following Clergymen; the Rev. Messrs. Cotterill, Wilkinson, Tiffen, Nottidge, Nash, Ward, Williams, Jones, Wilcox, Bull, Pemberton, Collier, and Julian. The Rev. Dr. Steinkopff, being then in Ipswich, kindly assisted at the Meeting, which fell short in interest of none that preceded it.

The Debenham Anniversary was held on Thursday the 23d. The Rev. John Collier preached in the Morning; and the Rev. John Wilcox in the Evening. The Rev. William Hurn, the Vicar, took the chair at the Meeting. About 48*l*. was collected after the Sermons.

The sums collected after the Sermons and Meeting, this year, amounted to about 160*l*.

Foreign Intelligence.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

DEATH OF REV. LEOPOLD BUTSCHER.

THE faith and patience of the Society continue to be severely exercised respecting Western Africa. The Rev. Leopold Butscher, one of the earliest Missionaries from the Society, has been removed from his labours. His constitution had become inured to the climate, by a residence of nearly eleven years; having first landed at Free Town on the 22d of September, 1806. He enjoyed a general state of good health. His loss will be much felt at the Christian Institution, on Leicester Mountain, which was advancing rapidly under his care.

The Chaplain, the Rev. William Garnon, writes to the Secretary, under date of the 17th of July—

He had been unwell about a fort-

night, with what he termed the country-fever. The first week was nothing material, but, afterward, he was attacked with a bowel complaint. Hearing that he was worse, I sent to fetch him down from Leicester Mountain, that he might have every attendance and comfort. This was on Monday. The disease was violent, nor did it abate till his death, when he was completely exhausted. I was with him the greater part of the time after his arrival in Free Town, except at night. On Wednesday night, I staid with him till twelve o'clock; and, though he was much overpowered by the disease, yet he remained sensible: after that, I understand, he much altered.

He died about five o'clock, in the morning of the 17th of July. The Governor and Council, together with the principal Officers of the Colony, attended his funeral. Every respect was paid to his

memory, especially by the Governor; who expressed much concern at his loss, and at the injury which the cause would sustain by his death.

Mr. Butscher had, by his exertions, laid the foundation of the Christian Institution on Leicester Mountain. A large church, capable of containing all the children and the people of Liecester Town, had been nearly finished, under his directions. The neighbouring land was beginning to be cultivated, and many of the children had learnt useful trades.

Mr. Garnon and the Missionaries were making the best arrangements in their power, to supply the loss of Mr. Butscher at the Institution, till further provision could be made from home.

HONDURAS.

CHURCH MISSIONARY SOCIETY.

ADVANTAGES OF A MISSION TO THE MOSQUITO INDIANS.

THE Reverend John Armstrong, Chaplain in this Colony, has communicated to the Church Missionary Society some interesting particulars concerning the Mosquito Shore, and urges the Society to undertake a Mission to the Natives.

In a Letter to the Secretary, dated Honduras, Jan. 21, 1817, he says:—

I greatly hope that the time is not far distant, when it may please God to erect the standard of his Everlasting Gospel on the Mosquito Shore—a country certainly not of any great consequence in the world at present: but, as a small Missionary Establishment might be made with great eventual advantage to the ignorant race of people inhabiting that country, and at a small expense, I am decidedly of opinion that the attempt should be made. Their instruction has greatly occupied my mind; and I sincerely trust, that, ere I finally leave this country, I may behold the light of the Sun of Righteousness dawning upon them. I am not prepared to give you all the information relative to this people and their country which I could desire, from my never having been able to visit them.

The Mosquito Shore, a sea-coast of

from ten to twelve hundred miles in extent, lies a few leagues to the southward of our Settlement. It is a healthy country, and remarkably fertile. The inhabitants are characterized by the general marks of Heathenism. They are very indolent, and consequently very ignorant; but I believe are not so strongly addicted to vicious habits as many other barbarous nations; and, what is very favourable to their improvement, they are strongly attached to the English, from whom they would be better disposed to receive instruction, than from any other people—a strong reason this, I think, why we should exert ourselves in their behalf. It appears a talent, indeed, committed to our charge.

Mr. Armstrong speaks most highly of the favourable disposition of the Superintendent of the Settlement, Lieut. Colonel Arthur, who feels a lively interest in behalf of the Mosquito Indians. The British Government has incurred a great expense in the education of the present King and his Brother, and made bountiful presents to him and his Chieftains at his coronation. Colonel Arthur is strongly of opinion, that this expenditure may be followed up with advantage, by sending out two Missionaries, who should act in concert with the Chaplain, for their instruction.

Mr. Armstrong observes—

The King is nominally a Christian; and would be happy, I conceive, to concur in any proposals which might be made, through our Superintendent, for that purpose. At his Coronation, he solemnly promised, in the presence of his Chieftains, who had been sent for to attend at that ceremony, and before the largest Congregation which I have ever seen assembled in my Church, that, to the utmost of his power, he would maintain the Laws of God, and endeavour to promote the Christian Religion among his people. I delivered, on that occasion, an Address, urging most strongly on him the duty of improving the general condition, and especially of enlarging the minds of his subjects, by the introduction of Christianity among them; and he afterwards expressed himself much gratified, and very friendly to,

ward any Missionary Efforts that might be made in his kingdom.

Mr. Armstrong had it in view, as soon as his engagements would allow him, to take a journey of Christian Research among the Mosquitos. His object would be, to inquire into the general state of the inhabitants; and particularly of the numerous tribes occupying the interior of the country, some of whom he understood to be of an industrious and superior character—the prospect of success for Missionary Efforts—and the station most favourable for an establishment. It would be particularly his endeavour to cultivate a good understanding with the King and his Chiefs, to secure their favour and approbation to the design; and to obtain a grant of land, or the promise of such a grant when wanted, for the use of the Mission.

Should such an establishment be formed, there can be no doubt but considerable support would be given to the undertaking by the inhabitants of the Settlement.

Mr. Armstrong has resided at Honduras between four and five years. A Church has been recently erected in the Settlement—the Word of God is faithfully ministered—and there is good reason to encourage the hope that Honduras may become a depot both for the Scriptures and Missionaries; and that the light of the Gospel may be diffused from it, in the dark provinces of the Spanish Dominions which almost encompass it.

In a subsequent Letter of February 19th, he writes:—

In the event of the Insurgents succeeding in the establishment of their Independence, it is expected that this Settlement will become a place of considerable commercial consequence: and I would fain hope, that, if it should ever become the means of introducing the produce of British Art and Industry into this immense country, it will also be the means of introducing that still higher orna-

ment of the British Nation, the pure Religion of Jesus Christ, which, in the Christian's eye, elevates her, in the scale of kingdoms, infinitely higher than all her arts and manufactures, yea, and than all the mighty conquests which she has won.

STATE OF MORALS AND EDUCATION.

To those who are acquainted with the general condition of our Colonies, the following picture of this Settlement will give much pleasure.

The outward appearance of things is certainly improved. When I arrived here, Sunday was the chief day for commerce and pleasure. The sound of the Church-going Bell was never heard. The sacred Decalogue was never read, to remind the people that the Sabbath was a holy day; and the voice of mirth and singing appeared to be the general order of this Day of Rest. Now, however, it is far different. A general respect is paid to the Sabbath. My Church is tolerably well attended; and many, who before would think nothing of devoting this sacred day to festivity and dancing, would not now dare to indulge in such unhallowed pleasures.

For the recent establishment of two Free Schools, one for boys and the other for girls, I feel particularly thankful. Provision is now made for the education of every free child in this Settlement; and, from these Institutions, I anticipate the happiest effects on our rising and future generations. The Schools are on the Madras System; and our progress has been considerable. On Christmas Day last, I preached in behalf of the Boys' School; when the first Class repeated publicly the Church Catechism, together with the Explanation used in Dr. Bell's Schools, in such a manner as would have done credit to any class in the highly-favoured Central School in London. Many of the hearers were utterly astonished at what had been done, and universal admiration was excited.

Mr. Armstrong is anxious to bring the Negro Population under regular instruction.

Some time during the past year, I observed, in one of the Jamaica

Gazettes, that the Rector of Kingston had given notice of his intention to establish a Lecture on a Week-day for the benefit of the Slaves; soliciting proprietors, in general, to enforce their attendance on these occasions. I mentioned this circumstance from the pulpit; and expressed my desire that a similar means of instruction might be afforded to our own Negro Population; and, in the last Christmas Holidays, when our Negroes were all assembled in the town, the Superintendent reminded me of what I had said, and expressed a wish that I would then commence the attempt; and he both officially and personally used his influence with the Proprietors of Slaves, to encourage their attendance. You would have been pleased to see my Church crowded with the Sons of Africa. I shall resume these instructions next Christmas; and am anxiously waiting for some favourable opportunity of establishing more frequent means of instructing such of our Negroes as remain continually at Belize. I am happy to observe a larger number attend Divine Service than formerly. I am desirous, and so is the Superintendent also, of establishing a School for our Negro Children, and I do not despair of accomplishing it.

In all efforts of this nature, the Chaplain has the great benefit of the countenance and the personal example of Lieut. Col. Arthur.

Mr. Armstrong gives a pleasing account of an aged negro woman.

We have one worthy old Black Woman, in whom you would soon recognise the influence of the grace of God. She is, perhaps, upward of eighty years of age; remembers hearing Mr. Whitfield preach in America; and is a most excellent Christian. At her own request, Mrs. Armstrong has taught her to read, and she can make out a few Chapters in the New Testament. Her Bible is her treasure; and you cannot delight the poor old woman more, than to sit down and read, and explain a Chapter to her. Oh, that there were many such! May the day of God's power be at hand!

Our readers will not wonder to

hear that the moral evils, of which we complain in the other parts of the West Indies, are found at Honduras also. There is a degree of degradation in the morals of our Colonies where Slavery prevails, that, considered as existing in Colonies professedly Christian, is truly awful. Illicit intercourse is substituted for marriage. The precepts inculcated on the minds of the rising females of colour, enforced by the most impure and licentious examples, are such as would be endured only in our Houses of Infamy. Very few of the young men who go out from home, though in many instances watched over with tender care from their early years, escape the evils before them; but fall into the dreadful habits of the place, and become totally unfit for the society of a regular family-circle: nay, so conscious are they of this, that they actually avoid the company of the correct and virtuous.

The effects of this conduct on the lower orders is sad in the extreme: and it leads to that crying evil of the Colonies, the discouragement of marriage among the Slave Population.

The establishment of Schools is of great importance in such a state of society; and will, with the Divine Blessing, tend to raise the tone of morals wherever they are vigorously carried on. Yet Antigua furnishes a melancholy example of the difficulties under which virtuous young females have to struggle after leaving such schools; but, at the same time, that island supplies the most encouraging instances of successful perseverance in the path of religion.

From the First Annual Report of the Honduras Free School, we learn that seventy-eight boys and twelve girls have been admitted; but that the boys are now reduced to fifty, many of whom have made the most satisfactory progress.

A School of Industry, for the instruction of Free Girls, has been established, under the patronage of Mrs. Arthur, and the management of a Committee of Ladies; into which fifty girls have been already admitted, with every prospect that it will nearly support itself by the produce of the Scholars' Industry.

The Report earnestly recommends the instruction of the Negro Children. On this subject, it says—

The teaching of Negro Children to read, which is the foundation of all their religious instruction, is a subject most strenuously recommended by a late enlightened and exemplary Prelate of the See of London, in a Letter which his Lordship addressed to the Governors, Legislators, and Proprietors of Plantations, in the British West-India Islands. And, in that Letter, his Lordship has most fully shewn, that such a measure is equally necessary, in point of policy as of duty; and that it would be no less conducive to the temporal advantage of Proprietors, than to the eternal interests of their Slaves.

Your Committee do not propose that Slave Children should be admitted into the present School; but that they should form a branch of the Free School, and receive instruction, from the assistance of the Scholars, and the superintendence of the Master of that School: and one of the greatest excellencies of the Madras System, which you have adopted in your Schools, is, that One Hundred Boys may be educated with a very small addition to the expense incurred by educating only half that number; and so on, in proportion: nay, Dr. Bell, the author of this System, affirms, that a SINGLE MASTER, if able and diligent, could, without difficulty, CONDUCT TEN CONTIGUOUS SCHOOLS, EACH CONSISTING OF ONE THOUSAND SCHOLARS.

The recommendation of the Report has been acceded to, and the measure is about to be carried into effect. Eventually, it is hoped the Proprietors will all be brought to see that the education of their

Negro Slave Children is of mutual benefit to the master and to the slave. Some of the chief Proprietors already advocate the cause of education; and one gentleman has, in addition to his yearly subscription to the Free School, given a donation of 100*l.* in support of the Slave School.

The Report closes:—

In reviewing this Report, your Committee feel highly gratified in the reflection, that, while your fellow-countrymen at home are attributing to the inhabitants of his Majesty's Colonies, in this Western Hemisphere, a too general neglect of morality and religion, your Settlement is clearing itself from that allegation; not only by an increasing attention to the sacred ordinances of religion, but by the ample provision made for the instruction of every child in the community. And your Committee anticipate, with the most heartfelt pleasure, that period, when the devout wish of our beloved Monarch—that every child in his dominions should be able to read the Bible—will be fully realized in this Settlement.

STATE OF SLAVERY.

Slavery exists in this Settlement in its most favourable form; and the happiness of the Slaves is very generally consulted. The impression of the misery of Slaves is quite unknown. Slavery, in fact, consists here, as we are assured, chiefly in the name. There are but few of the Slaves, who could not, in a few years, purchase their freedom, were they industrious and prudent; and, in most cases, this would be allowed. Every Negro has a considerable portion of time allowed him for himself, the proprietor claiming but five days in the week.

Poverty is not known; but the character of the Slaves is not improved by the advantages of their situation: and they seem, too generally, insensible of the benefits conferred on them. We know no fact which more strongly confirms

the importance of the measures which are now in progress to improve their minds.

We may trace this evil to the want of due instruction, and the force of evil example. If the restraints of Slavery be removed, without corresponding culture of the mind and heart, the mere enjoyment of temporal benefits will not make the man grateful.

RUSSIA.

BIBLE SOCIETY.

Some important documents appear in the last Monthly Extracts of the British and Foreign Bible Society, on the progress of the Scriptures in the Russian Empire.

The Secretary of the Moscow Society writes to the St. Petersburg Society, in the following animated strain:—

With great anxiety, we have watched a fit opportunity of sending off the Holy Scriptures to Georgia; and this occasion is now arrived. By means of His Excellency Korneif, nineteen chests are to be sent into Georgia, along with a military transport, by way of the Fort of St. Dimitrius. These chests, containing 400 copies of the Georgian New Testament and 349 Armenian Testaments, are packing up, to be forwarded to Georgia in the same manner, by other transports.

And thus our fellow-believers in Georgia, among whom even a manuscript copy of the New Testament is considered as a rarity, will soon be illumined by the light of the Word of God, which rouseth those who sit in darkness and in the shadow of death, and leadeth them into eternal life and blessedness. How will the inhabitants of Georgia, Imeretta, Mingrelia, and Armenia, rejoice to behold such a number of copies of the Holy Scriptures, which make wise unto salvation, brought all at once into their native countries!

What a vast number of interesting subjects for reflection do the Bible Societies of our day present to the enlightened and benevolent Christian! Russia delivered—glorified—exalted! What cause of gratitude to

Christ the Deliverer! And this Russia now multiplies that book which contains in itself the way, the truth, and the life—translates it into the languages of nations still unacquainted with Jesus Christ—and puts it into the hands of all who thirst to know and to love Him, who shed his precious blood for us upon the Cross, and now sitteth at the right hand of his Father, interceding for our salvation.

The transport of Bibles from your Depository has again quickened our operations here. A few days after receiving these Bibles, we succeeded in sending off 300 copies to different provinces; particularly to the Archbishops and Bishops, who still continue to demand great numbers of copies, to supply those of their flocks who are anxious to obtain them, whose number still continues to increase; and to satisfy whom, many thousands of Bibles and Testaments are still needed: so great is the hunger of our fellow-countrymen for the Word of God!

By every post we receive petitions from all parts of the Empire, praying to be furnished with the Holy Scriptures. The contents of some of these petitions, from the poorest of the people, are so striking and pious, that the reading of them draws tears of compassion from our eyes. A discharged subaltern officer writes from Cherson as follows: “I live twenty-three versts,” upward of seventeen miles English, “from the city; yet I come to it every week on foot, in order to know, from the Gazettes, what the Christ-loving Bible Society is doing, which our great Sovereign protects and supports. O! how joyful it is for me to read, that all men are now striving to know the Word of God! I pray God, that He may lengthen my life, till I shall hear that all men are beginning to live also according to the Word of God! I earnestly beg the benevolent Moscow Bible Society to send a Bible for me and my children; and, on account of my poverty, gratis. I desire no other riches. The Word of God! this is my treasure! Possessing it, I am ready to die.”

Our Bible Depository is visited every day by people of all classes and denominations. On the day when the transport of Bibles arrived from

St. Petersburg, a multitude of people assembled at the Depository, desirous of purchasing. The sale did not commence, however, till three days after, when the Bibles left the book-binder. That morning, at the break of day, upward of twenty persons stood before the doors of the Depository, which were still shut, patiently waiting to purchase Bibles. Since that period, the number of purchasers daily increases.

Under date of July 29th last, it is stated, that—

On the 7th instant, SIXTEEN waggon-loads of Bibles and Testaments were all sent off at once, for different parts of the Empire. Our yesterday's sitting of Committee lasted upward of three hours; and the accounts read from the provinces were of the most exhilarating kind.

The venerable Exarch of Moldavia writes to the Committee, that he will use every means in his power to get the New Testament translated into the Bulgarian Tongue; and that he is now corresponding with learned men of that nation, about the most proper steps to be taken for gaining this very necessary and desirable object.

In Rezan and Saratoff, two new provincial Societies have been formed: the first among a population of 832,000 souls; and the second for a population of 717,000, of whom 50,000 are German Colonists, settled on the banks of the Wolga. The Saratoff Auxiliary promises great usefulness, and has already sent in 15,000 rubles, to aid the funds of the Parent Society.

Bible Associations are forming rapidly in different quarters, under the auspices of the Provincial Institutions. The Tula Society has no fewer than SEVEN District Associations. The Arensburg Branch has an equal number. The White Russian Bible Society in Moghiley has already formed two Associations, in the towns of Mestislauff and Tschirikoff.

The printing of the French Bible, and of the 12mo Slavonian Testament, is now completed, and a copy of each was presented to the Committee. It was also agreed to print 2000 copies of the Gospel of St. Matthew, in the Kirgisian Dialect of the Tartar, at the Missionary Press in Astrachan. This

translation is the labour of Mr. Fraser, Missionary at Orenburg. After a lapse of many months, and after very considerable difficulties, it was finally resolved to accept the proposal of the rich Greek Merchant, Zosima, to print an edition of the Greek Bible of 3000 copies, at his expense, for the benefit of the Greek Nation: this edition will be prepared from the most approved texts of the Septuagint and of the Greek New Testament, without notes or comments, and will be printed under the superintendence of the Moscow Committee.

An interesting Letter was laid before the Committee, with a subscription of 339 rubles, from the Directors of the Mines of Nertschinsk, on the borders of China.

The Wilna Society is now shewing great activity; and the Odessa Society informs us of its having received a transport of 1265 copies of the Scriptures, which will enable it to carry forward its labours of love. In Tahanrog, the Association prospers so much, that we expect soon to hear of its having become an Auxiliary Branch. The official accounts were also read respecting the formation of the Bialastok Bible Society.

On the subject of the Russian Bible Society, the Rev. Mr. Thomson writes from Calcutta, under date of Dec. 6, 1816:—

The Committee of the Calcutta Society have requested me to thank you for your exhortation to an acceptance of the challenge to a competition with the Russian Committee; and to say, that they heartily desire to meet them with corresponding zeal in this great Cause. To strive who shall be most active in extending the blessing of the Gospel through the world, is, indeed, as you observe, a glorious strife.

We contemplate the labours of the Russian Bible Society with wonder and thankfulness; and cannot adequately express our joy at the rapid diffusion of the Scriptures, which has already been accomplished through them. But the prospect of future benefits is boundless. We doubt not that He who has graciously raised up the Society, will abundantly crown its labours with his blessing. Its institution, at the present crisis, when we

reflect on the rank and opulence of its patrons, and the vast sphere of its operation, on account of the multitude of nations which it embraces, is an event of the grandest promise, filling the mind with wonder and delight. We heartily congratulate our Society on this accession to their cause. We rejoice in what has been already effected, and in the anticipation of more extensive good; and assure you, that we are solicitous to use diligently all our means of friendly co-operation.

EDINBURGH MISSIONARY SOCIETY.

THE Rev. David Dickson, Secretary of the Society, in writing to the British and Foreign Bible Society, observes—

The Directors can never forget, that it was owing to the aid afforded them by the British and Foreign Bible Society, that they were enabled to print the Turkish-Tartar New Testament at Karass; and cannot, therefore, but view your Committee as having been instrumental in providing this best of all gifts for the numerous individuals—Mahomedans, Heathen, Armenians, Greeks, and Jews—among whom it has already been distributed, throughout a vast extent of country, till then almost wholly unilluminated by a single ray of divine truth.

The intelligence which the Directors have lately received from the Crimea in particular, so immediately following the peculiarly interesting accounts of Mr. Pinkerton's visit to that peninsula, is such as to lead to anticipations the most animating and delightful.

Mr. Paterson (Missionary at Karass) spent most of the month of June there; and, wherever he went, whether to cities, towns, or villages, or to residences of the Tartars in the more open places of the country, the reception which he, and the object of his visit, the distribution of copies of the New Testament, met with, were the same. The interest, as well as readiness, with which every class of the population, and of every different religion, received copies, and read them, and with which they listened to Mr. Paterson's explanations of Christian Doctrine, and the regret which they expressed when he had

no more copies to give away and was obliged to separate from them, he describes as having perpetually excited his gratitude, and called forth his praise to that God whose precious Revelation he was communicating to them. Though his health suffered considerably during his journey, his spirits were continually revived by the scenes presented to him. Wherever he halted, he was instantly surrounded by multitudes of people, pressing with eagerness for copies of the Word of Life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they gained the object which they had in view. Sometimes, from the top of the cart on which he rode, in the market-places of the towns, or in the midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the Sacred Volume, which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections, which were suggested to them by what he said.

GERMANY.

BRITISH AND FOREIGN BIBLE SOCIETY.

PROGRESS OF THE SCRIPTURES AMONG ROMAN CATHOLICS.

It is most encouraging to witness the increased attention to the Scriptures among Roman Catholics, in spite of all the prohibitions on the subject.

From Cologne, under date of July 19th last, a Correspondent writes—

Our Bible Society prospers; and we often meet with signal proofs of the distinguished regard in which the Word of God is held, not only by our Protestant, but also by some of our Catholic Brethren, whose mouths overflow with expressions of gratitude and admiration, for being put into possession of so invaluable a book, (the New Testament,) at such an easy rate, and even receiving it

gratuitously. One person lends his copy to another: some express their readiness to oblige their neighbours by any friendly service in their power, if they will but procure them a copy of the New Testament. Let me specify two instances that fell under my own observation:—

A Catholic borrowed a Testament of a Lady—was exceedingly pleased—implored a copy, and, having obtained it, was at a loss how to testify his joy and gratitude. “Money,” he said to the Lady, “cannot pay for such a treasure. I possess a weather-gauge,” a kind of fish shewing the weather, “which I have fondly nursed for years; will you accept of it as a small token of my grateful joy?”

The same Lady presented a New Testament to another Catholic, who paid a rix-dollar, (about three shillings,) for it; yet not satisfied with this, he pressed his benefactress to accept of a beautiful snuff-box of mother of pearl. Several others were so pleased with the contents of the New Testament, that, after having perused part of it, they sent in from three to five shillings, as an acknowledgment, and gave alms to the poor.

A Roman-Catholic Clergyman, who has been most zealously and fearlessly engaged in the good work of disseminating the Scriptures, says—

I am occupied both day and night; feeling no disposition, in this time of difficulty, to relax my efforts, but, on the contrary, a resolution to apply my utmost strength to this divine work. The injurious opposition given to it has required, and still requires, my most close and unceasing atten-

tion. Indeed, but for the sufficiency of the grace of God supporting me, it must have exhausted my strength. The very powers of darkness are spreading their murky wings, to stop the breaking forth of the light of the Gospel, now so happily evident in all parts. But neither this, nor any other thing they can do, makes me afraid: on the contrary, I arm myself with double activity to distribute the New Testament, and am resolved that the wheels shall go round the faster for their obstructions.

The inclosed account exhibits the number of copies of the New Testament which I have dispersed, or am about to disperse. It will shew that the work of the Almighty and Merciful God, in the dissemination of his Word, goes on still prospering, by his help, in the very midst of his enemies. And how many more copies still could I distribute, if the tender hearts and munificent hands of your Bible Committee should be so opened, as to supply me with the requisite funds! The sums that I am obliged to be bold to ask of you, are indeed very large; but how vastly greater, nay, transcending all price, is the value of souls redeemed by the precious blood of Christ, and to be healed by his doctrine! Nor less weighty is that crown, immortal and imperishable, which we shall receive, with and from the Saviour, to whom, before the throne of the Lamb, it shall be said, in sounds of heavenly approbation, *Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!*

The Society has lately made a very large Grant to this Clergyman, in support of his exertions.

Miscellanies.

OBITUARY.

REV. JAMES JONES, CURATE OF GLASBURY.

LATELY died, Glasbury, in Brecknockshire, aged 36, the Rev. James Jones, eleven years Curate of that parish. Through the short period of his Ministry, he had highly distinguished himself, by a zealous

attention to the duties of his sacred office. While living, he was a bright example of a Man exalted to a Christian; and, dying, he will be long remembered with affectionate respect. His Funeral Sermon

was preached by the Rev. P. M. Procter, Vicar of Newland. The profits of this Sermon, which has been published, will be appropriated to defraying the expenses of a School-House, built by Mr. Jones for the education of the Poor of his Parish.

This account has been sent us by a friend. We had ourselves the pleasure of knowing Mr. Jones, and of witnessing his ardent zeal in the cause of Missions. It is in this view more particularly that we here introduce his name, as we wish to hold out his example to others.

Glasbury is a village, a few miles from Hay, in Brecknockshire: but, through Mr. Jones's persevering and zealous adoption of the plans of the Church Missionary Society, in the circulation of its publications, the establishment and Collectors of one shilling per week, and frequent addresses from the pulpit, by himself and his friends, the sum of nearly 350*l.* has been contributed to the Society, from this secluded spot, in little more than four years.

And, while Mr. Jones and his friends were thus anxious for the salvation of the Heathen, they were warm supporters of Domestic Charity.

We have good reason to believe, that the benevolent plans of the Bishop of St. David's, for the benefit of his Lordship's Diocese, had in few parts of it such liberal friends. As an instance in point, it may be mentioned, that when his Lordship appealed to his Clergy in behalf of a proposed College, Mr. Jones set the matter before his parishioners, and collected more than 70*l.* for that object.

The most laborious and liberal friends of Missions are, indeed, the most active and generous supporters of all objects of Domestic Charity.

A few extracts of Mr. Jones's Letters will manifest the spirit in

which he conducted his Missionary Exertions.

In the close of 1815, he writes:—

Considering ourselves as constituting the only Association under the banners of the Church Missionary Society, in the Principality, we think it our duty to do what we can to promote its interests around us. You must not expect us to increase our funds. If we can keep them from falling off, it is as much as we can do. In a country village like this, where there are no manufactures of any kind carried on, we cannot hope, in the present depressed state of agriculture, to increase our contributions, however zealous we may be.

With respect to the establishment of a South Wales Auxiliary Church Missionary Society, no one would rejoice more than I to witness such an Institution; and I should be most happy to forward it, as far as lies in my power. I can, however, do but little; being only the Curate of a Village, and hardly known out of the limits of my Parish.

His patience and kindness sometimes converted enemies into friends. On an occasion of this kind, he writes—

I rejoice much in the acquisition of a new contributor. It is the triumph of truth over prejudice. This has given me much encouragement to persevere against all obstacles; as I may hope that others, who yet oppose, will oppose no longer, but unite with us in this labour of love.

His prayers were united, in this great cause, to his exertions and his liberality. In writing to the Secretary of the Society, he says—

That God may give you wisdom, strength, and perseverance, in the labours arising from the increasing concerns of the Society, constitutes a part of the prayers of a few of your friends in this place, among whom is your humble servant and unworthy brother in Christ.

We cannot but hope that the example of Mr. Jones will stimulate his surviving brethren. He is

now gone where the labours of Faith are ended; and, in his death, he joyfully anticipated the rest that *remaineth for the children of God*: but it will be to him a ground of everlasting gratitude, that he had this grace given to him while in the world, that he did what he could to promote the preaching among the Gentiles the unsearchable riches of that Saviour whom his eye now beholds.

ANECDOTE

POOR JACK, THE SAILOR BOY.

At a late Meeting of one of the Auxiliaries of the Bible Society in a sea-port town, a Stranger begged permission to address the Assembly. He told the following affecting story:—

The child of a drunken sailor asked his father for bread. Angry at his request, the dissolute father spurned the child from him with his foot. The child fell from the cliff into the sea. Nothing could be done to save him, and he soon disappeared: but the arm of Divine Providence was ex-

tended over him: an oar, or piece of wood, drove near, to which he clung, and floated till picked up by a vessel then under weigh. The child could only tell the crew that his name was Jack; but their humanity took care of him. Poor Jack was carried out to sea; and, as he grew up, was promoted to wait on the officers, received instruction readily, was quick and steady, and served in some actions with the enemy. In the last action, he was appointed to take care of the wounded seamen. He noticed that one of them had a Bible under his head: this man was so pleased with Jack's attention, that, when near death, he requested Jack to accept his Bible, which had been the means of reclaiming him from the ways of sin. By some circumstances, Poor Jack recognised his own father in the penitent sailor!

The tale excited the most lively interest in the Meeting. Every one was hanging on the words of the Stranger with eager attention, when he added, with great simplicity and a modest bow,—

Ladies and Gentlemen, I am Poor Jack!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From September 22d, to October 20th, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bath	12	1	0	199	18	3
Blackheath (Ladies)	37	17	1	137	0	0
Blandford	70	0	0	291	1	6
Broughton (Northamptonshire)	5	2	0	53	1	7
Byfield (Ditto), and its Vicinity	12	14	6	64	5	7
Cambridge (Ladies)	25	14	0	580	8	2
Carshalton (Collection: by the Secretary, on Sunday Afternoon, October 19th	27	0	1	133	2	8
Clewer (Berks)	10	0	0	191	10	11
Clifton (Warwickshire)	19	0	0	122	19	10
Devon and Exeter	170	19	9	403	4	9
Glasbury (Brecknockshire)	50	0	0	343	4	7
Halifax	46	19	0	148	2	0
Kettering	15	0	0	134	3	9
Mark (Somersetshire)	9	0	0	24	17	6
Norfolk and Norwich	200	0	0	3792	2	0
North Wales Auxiliary	11	9	0	112	9	6
Nuneham and Baldon (Oxfordshire)	8	0	0	23	3	0
Plymouth Dock: School Fund	5	0	0	428	1	11
Portsea	25	4	3			
General Fund	25	4	3			
Ship Fund	0	7	4			
	23	11	7	516	11	

448 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

		Present.			Total.		
		L.	s.	d.	L.	s.	d.
Queen Square Chapel		20	10	0	386	8	1
Shropshire: St. Chad's, } Shrewsbury, {	General Fund,	17	0	0			
	School Fund	5	0	0			
	Ship Fund	1	0	0			
		<hr/>					
	23 0 0						
Wellington Branch	100 0 0	123	0	0	415	7	2
Tamworth: General Fund	49 0 0						
School Fund	5 0 0						
		<hr/>					
		54	0	0	597	19	6
Wheler Chapel: General Fund	86 1 0						
Ship Fund	0 16 6						
		<hr/>					
		86	17	6	500	10	3
Worcester (Ladies): General Fund	18 5 7						
School Fund	5 0 0						
		<hr/>					
		23	5	7	187	18	3

COLLECTIONS.

By Miss Berridge, Kidderminster	10 15 0	18 19 6
By Miss Harriet Grey, Portsmouth	2 12 0	13 0 0
By Mr. J. Harris, Poplar	0 13 0	1 19 0
By Mr. J. Jenkins, Craven Street, City Road	2 11 4	6 4 4
By Rev. David Jones, Lowes, Radnorshire	3 5 2	3 5 2
By Mrs. King, Haddenham, Oxfordshire	5 0 0	5 0 0
By Mrs. Walker, Henley-upon-Thames	5 12 6	5 12 6
By Mrs. Watson, North Brink, Wisbeach	5 0 0	15 0 0

BENEFACTIONS.

Miss Catherine Anne Allix, Latchford	52 10 0
Rev. Henry Leeves, Parson's Green, Fulham	5 0 0

CONGREGATIONAL COLLECTIONS.

Sutton (Surry): By the Secretary, on Sunday Morning, October 19, (Rev. Dr. Gardner, Rector)	26 12 6
Wethersfield (Essex): By Rev. Joseph Fenn, (Rev. J. Walker, M.A. Vicar)	8 0 0
Woodford (Northamptonshire): By Rev. D. Wilson, M.A.	8 12 6

SCHOOL FUND.

By Anonymous . . . for William Angelus (Second Year)	5 0 0
By Anonymous . . . for Thomas Scott (Fourth Year)	5 5 0
By Plymouth Dock Association: From Rev. R. H. Hitchins, for Henry Martin (First Year)	5 0 0
By Shropshire Association: From E. D. . . . for Elizabeth Ann Whitchurch (Second Year)	5 0 0
By Tamworth Association: for Francis Blick (First Year), and } Elizabeth Walbridge (First Year)—paid for First Half Year }	5 0 0
By Worcester Ladies' Association: for James Stillingfleet (First Year)	5 0 0

SHIP FUND.

By Portsea Association	0 7 4
By Shropshire Association: St. Chad's, Shrewsbury, A Lady (G.)	1 0 0
By Wheler Chapel Association	0 16 6

ERRATA.

The following errors have occurred, in our Report of the Formation of the Pontefract Association, in the last Number:—

For the Rev. Thomas Barnes, read Rev. Theophilus Barnes.

For Salmon, read Ogle; for Honby, read Harby; and for Freeman, read Trueman.

Missionary Register.

NOVEMBER, 1817.

Biography.

LIFE OF THE REV. DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Concluded from p. 417.)

WE shall now bring to a close our account of this eminent man. In the whole of the preceding Narrative, we have digested in regular order all the most important sentiments and incidents which occur, in a very disjointed manner and with much redundancy of expression, in the volume published by President Edwards.

At the end of Brainerd's Journal, he made some general Remarks, in addition to others which he had occasionally introduced in the Journal and which we have printed, on the great work of which he had been the instrument among the Indians. He subjoined also an Appendix, in which he enters at large into his Method of Instructing the Indians, with the Difficulties attending the work of a Missionary among them.

From these two pieces we shall digest the most important passages, under the following heads:—the *Difficulties* attending the work of a Missionary among the Indians, with his *Methods* of surmounting them—his *System of Christian Instruction*—and the *Success* which it pleased God to grant to his labours.

THE DIFFICULTIES OF HIS WORK.

On these Difficulties he dwells at some length, at the request of the Society under which he acted. Many of them were local and peculiar, and others such as are common to all faithful labourers
Nov. 1817.

in the vineyard of the Lord, particularly among the Heathen.

1. *From the aversion of the Indians to Christianity.*

They are not only stupid, and ignorant of divine things, but many of them are obstinately set against Christianity, and seem to abhor even the Christian Name. This aversion to Christianity arises partly from a view of the immorality and vicious behaviour of many who are called Christians.

On this melancholy subject Brainerd enlarges; and then adds—

The only way which I have to take, in order to surmount this difficulty, is to distinguish between nominal and real Christians: and to shew them, that the ill conduct of many of the former proceeds, not from their being Christians, but from their being Christians only in name, not in heart.

Another thing that serves to make them more averse to Christianity, is, a fear of being enslaved. They are, perhaps, some of the most jealous people living, and extremely averse to a state of servitude, and hence are always afraid of some design forming against them. Besides, they seem to have no sentiments of generosity, benevolence, and goodness; so that if any thing be proposed to them as being for their good, they are ready rather to suspect that there is at bottom some design forming against them, than that such proposals flow from good-will to them, and a desire of their welfare: they have thus oftentimes misconstrued all the kindness that I could shew them, and the

hardships which I have endured to treat with them about Christianity. "He never would," say they, "take all this pains to do us good. He must have some wicked design to hurt us, some way or other." And to give them assurance of the contrary is not an easy matter, while there are so many who (agreeably to their apprehension) are only *seeking their own, not the good of others.*

To remove this difficulty, I inform them that I am not sent out among them by those persons, in these provinces, who they suppose have cheated them out of their lands; but by pious people at a great distance, who never had an inch of their lands, nor ever thought of doing them any hurt. But here will arise so many frivolous and impertinent questions, that it would tire one's patience, and wear out one's spirits, to hear them; such as that, "But why did not these good people send you to teach us before, while we had our lands down by the sea side? &c. If they had sent you then, we should likely have heard you, and turned Christians:" the poor creatures still imagining, that I should be much beholden to them, in case they would hearken to Christianity: and insinuating, that this was a favour which they could not now be so good as to shew me, seeing they had received so many injuries from the white people.

Another spring of aversion to Christianity in the Indians, is, their strong attachment to their own religious notions, and the early prejudices which they have imbibed for their own frantic and ridiculous kind of worship.

After enlarging on these notions and prejudices, Brainerd observes—

It will be too tedious to give any considerable account of the methods which I make use of for surmounting this difficulty. I will just say, that I endeavour, as much as possible, to shew them the inconsistency of their own notions, and so to confound them out of their own mouths. But I must also say, that I have sometimes been almost nonplussed with them, and scarce knew what to answer them; but never have been more perplexed with them than when they have pretended to yield to me as knowing more than they, and con-

sequently have asked me numbers of difficult questions; as, "How the Indians came first into this part of the world, away from all the white people, if what I said was true?" viz. that the same God made them who made us—"How the Indians became black, if they had the same original parents with the white people?"—and numbers more of the like nature.

What further contributes to their aversion to Christianity is, the influence that their powaws (conjurers or diviners) have upon them. These are a sort of persons who are supposed to have a power of foretelling future events; of recovering the sick, at least oftentimes; and of charming, enchanting, or poisoning persons to death by their magic divinations.

I have laboured to gain some acquaintance with this affair of their conjuration: and have, for that end, consulted with the man mentioned in my Journal of May 9; who, since his conversion to Christianity, has endeavoured to give me the best intelligence that he could of this matter. But it seems to be such a mystery of iniquity, that I cannot well understand it. My interpreter tells me, that he heard one of them tell a certain Indian the secret thoughts of his heart, which he had never divulged. The case was this: the Indian was bitten with a snake, and was in extreme pain with the bite; whereupon the diviner (who was applied to for his recovery) told him, that such a time he had promised that the next deer which he killed he would sacrifice to some great Power, but had broken his promise: "And now," said he, "that great Power has ordered this snake to bite you for your neglect." The Indian confessed that it was so: but said he had never told any body of it. But, as Satan no doubt excited the Indian to make that promise, it was no wonder he should be able to communicate the matter to the conjurer. These things serve to fix them down in their idolatry, and to make them believe there is no safety to be expected, but by their continuing to offer such sacrifices. And the influence that these powaws have upon them, either through the esteem or fear which they have of them, is no small hindrance to their embracing Christianity.

To remove this difficulty, I have laboured to shew the Indians, that these diviners have no power to recover the sick, when the God whom Christians serve has determined them for death; and that the supposed great Power who influences these diviners has himself no power in this case; and that if they seem to recover, and by their magic charms, they are only such as the God whom I preached to them had determined should recover, and who would have recovered without their conjurations. When I have apprehended them afraid of embracing Christianity lest they should be enchanted and poisoned, I have endeavoured to relieve their minds of this fear, by asking them why their powaws did not enchant and poison me, seeing they had as much reason to hate me for preaching to and desiring them to become Christians, as they could have to hate them in case they should actually become such: and that they might have an evidence of the power and goodness of God engaged for the protection of Christians, I ventured to bid a challenge to all their powaws and great Powers to do their worst on me, first of all; and thus laboured to tread down their influence.

2. In conveying Divine Truth to their understandings.

I laboured under a very great disadvantage, for want of an interpreter, who had a good degree of doctrinal as well as experimental knowledge of divine things; in both which respects my present interpreter was very defective, when I first employed him. The method which God was pleased to take for the removal of this difficulty I have sufficiently represented elsewhere.

Another thing that rendered it very difficult to convey divine truths to the understandings of the Indians, was, the defectiveness of their language; the want of terms to express and convey ideas of spiritual things. There are no words in the Indian Language to answer our English words, Lord, Saviour, Salvation, Sinner, Justice, Condemnation, Faith, Repentance, Justification, Adoption, Sanctification, Grace, Glory, Heaven; with scores of the like import.

The only methods that I can make

use of for surmounting this difficulty are, either to describe the things at large designed by these terms: as, if I was speaking of regeneration, to call it "the heart's being changed" by God's Spirit, or "the heart's being made good;" or else I must introduce the English terms into their language, and affix the precise meaning of them, that they may know what I intend whenever I use them.

But what renders it much more difficult to convey divine truths to the understandings of these Indians, is, that there seems to be no foundation in their minds to begin upon; I mean, no truths that may be taken for granted as being already known, while I am attempting to instil others. And divine truths having a necessary dependence on one another, I find it extremely difficult, in my first addresses to Pagans, to begin and discourse of them in their proper order and connection, without having reference to truths not yet known, without taking for granted such things as need first to be taught and proved.

The method which I have usually taken, in my first addresses to Pagans, has been, to introduce myself by saying that I was come among them with a desire and design to teach them some things which I presumed they did not know, and which I trusted would be for their comfort and happiness, if known; desiring they would give their attention, and hoping they might meet with satisfaction in my discourse.

And thence I have proceeded to observe, that there are two things belonging to every man, which I call the Soul and the Body. These I endeavour to distinguish from each other, by observing to them, that there is something in them that is capable of joy and pleasure, when their bodies are sick and much pained; and, on the contrary, that they find something within them that is fearful, sorrowful, ashamed, &c. and consequently very uneasy, when their bodies are in perfect health. I then observe to them, that this which rejoices in them (perhaps at the sight of some friend who has been long absent) when their bodies are sick and in pain; this which is sorrowful, affrighted, ashamed, &c. and consequently uneasy, when their bodies are perfectly at ease,—this I

call the Soul: and, although it cannot be seen like the other parts of the man, viz. the body, yet it is as real as their thoughts, desires, &c. which are likewise things that cannot be seen. I then further observe, that this part of the man which thinks, rejoices, grieves, &c. will live after the body is dead. For the proof of this, I adduce the opinion of their fathers, who, as I am told by very aged Indians now living, always supposed that there was something of the man which would survive the body: and if I can, for the proof of any thing that I assert, say, as St. Paul to the Athenians, *As certain also of your own sages have said,* it is sufficient.

Having established this point, I next observe, that what I have to say to them respects this conscious part of the man, and that with relation to its state after the death of the body; and that I am not come to treat with them about the things that concern the PRESENT world. This method I am obliged to take, because they will otherwise entirely mistake the design of my preaching, and suppose that the business which I am upon is something that relates to the present world; having never been called together by the white people upon any other occasion, but only to be treated with about the sale of lands, or some other secular business. And I find it almost impossible to prevent their imagining that I am engaged in the same or such like affairs; and to beat into them, that my concern is to treat with them about their invisible part, and that with relation to its future state.

But, having thus opened the way, by distinguishing between soul and body, and shewing the immortality of the soul, and that my business is to treat with them in order to their happiness in a future state; I proceed to discourse of the being and perfections of God, particularly of his eternity, unity, self-sufficiency, infinite wisdom, and almighty power.

Having offered some things on the divine perfections, I proceed to open the work of creation in general; and, in particular, God's creation of man in a state of uprightness and happiness, the means and manner of their apostacy from that state, and the loss of that happiness. But, before

I can give a relation of their fall from God, I am obliged to make a large digression, in order to give an account of the original and circumstances of their tempter, his capacity of assuming the shape of a serpent, from his being a spirit, without a body, &c. Whence I go on to shew, the ruins of our fallen state; the mental blindness and vicious dispositions which our first parents then contracted to themselves, and propagated to all their posterity; the numerous calamities brought upon them and theirs by this apostacy from God; and the exposedness of the whole human race to eternal perdition: and thence labour to shew them the necessity of an Almighty Saviour, to deliver us from this deplorable state; as well as of a Divine Revelation, to instruct us in the will of God.

And thus the way is prepared, for opening the Gospel Scheme of Salvation through the great Redeemer, and for treating of those doctrines which immediately relate to the soul's renovation by the Divine Spirit, and preparation for a state of everlasting blessedness.

In giving such a relation of things to Pagans, it is not a little difficult (as was observed before) to deliver truths in their proper order, without interfering with, and taking for granted things not as yet known; to discourse of them in a familiar manner, suited to the capacities of Heathens; to illustrate them by easy and natural similitudes; and to answer the objections which they are disposed to make against the several particulars, as well as to take notice of and confute their contrary notions.

What has sometimes been very discouraging in my first discourses to them, is, that, when I have distinguished between the present and future state, and shewn them that it was my business to treat of those things that concern the life to come, they have some of them mocked, looking on these things as of no importance; have scarce had a curiosity to hear, and perhaps walked off before I had half done my discourse. In such a case, no impressions can be made on their minds to gain their attention. They are not awed by hearing of the anger of God engaged against sinners; of everlasting punishment, as the portion of Gospel

neglecters: they are not allured by hearing of the blessedness of those who embrace and obey the Gospel. So that, to gain their attention to my discourses, has often been as difficult as to give them a just notion of the design of them, or to open truths in their proper order.

Another difficulty, naturally falling under this head, is, that it is next to impossible to bring them to a rational conviction that they are sinners by nature, and that their hearts are corrupt and sinful, unless one could charge them with some gross acts of immorality. If they can be charged with manifest abuses of their neighbour, they will generally own such actions to be wrong; but then they seem as if they thought it was only the actions that were sinful, and not their hearts. If they cannot be charged with such scandalous actions, they seem to have no consciousness of sin and guilt at all. So that it is very difficult to convince them rationally of that which is readily acknowledged (though, alas! rarely felt) in the Christian World—that we are all sinners.

The method which I take to convince them that we are sinners by nature, is, to lead them to an observation of their little children; how they will appear in a rage, and fight and strike their mothers, before they are able to speak or walk, while they are so young that it is plain they are incapable of learning such practices. And the light of nature in the Indians condemning such behaviour in children toward their parents, they must own these tempers and actions to be wrong and sinful; and the children having never learned these things, they must have been in their natures, and consequently they must be allowed to be, *by nature, the children of wrath*. The same I observe to them with respect to the sin of lying, which their children seem much inclined to: they tell lies without being taught so to do, from their own natural inclination, as well as against restraints, and after corrections for that vice, which proves them sinners by nature.

These, and such like, are the means which I have made use of, in order to remove this difficulty: but if it be asked, after all, how it was surmounted, I must answer, God himself was

pleased to do it with regard to a number of these Indians, by taking his word into his own hand, and making them feel at heart that they were both sinful and miserable. In *the day of God's power*, whatever was spoken to them from His Word served to convince them that they were sinners, (even the most melting invitations of the Gospel,) and to fill them with solicitude to obtain a deliverance from that deplorable state.

Further, it is extremely difficult to give them any just notion of the undertaking of Christ in behalf of sinners; of his obeying and suffering in their room and stead, in order to atone for their sins, and procure their salvation; and of their being justified by his righteousness. They are, in general, wholly unacquainted with civil laws and proceedings; and know of no such thing as one person's being substituted as a surety in the room of another; nor have any kind of notion of civil judicatures, of persons being arraigned, tried, judged, condemned, or acquitted. And hence it is very difficult to treat with them on any thing of this nature, or that bears any relation to legal procedures. And although they cannot but have some dealing with the white people, in order to procure clothing and other necessities of life, yet it is scarcely ever known that any one pays a penny for another, but each one stands for himself. Yet this is a thing that may be supposed, though seldom practised among them; and they may be made to understand, that if a friend of theirs pays a debt for them, it is right that on that consideration they themselves should be discharged.

And this is the only way that I can take, in order to give them a proper notion of the satisfaction of Christ in behalf of sinners.

But here naturally arise two questions:—

First, What need there was of Christ's obeying and suffering for us; why God would not look on us to be good creatures (to use my common phrase for justification) on account of our own good deeds.—In answer to which, I sometimes observe, that a child's being never so orderly and obedient to its parents to-day, does by no means satisfy for its contrary

behaviour yesterday; and that if it be loving and obedient at some times only, and at other times cross and disobedient, it can never be looked upon as a good child for its own doings, since it ought to have behaved in an obedient manner always. This simile strikes their minds in an easy and forcible manner; and serves, in a measure, to illustrate the point: for the light of nature, as before hinted, teaches them that their children ought to be obedient to them, and that at all times; and some of them are very severe with them for the contrary behaviour. This I apply in the plainest manner to our behaviour toward God; and so shew them that it is impossible for us, since we have sinned against God, to be justified before him by our own doings, since present and future goodness, although perfect and constant, could never satisfy for past misconduct.

A second question is, If our debt was so great, and if we all deserve to suffer, how one person's suffering was sufficient to answer for the whole.— Here I have no better way to illustrate the infinite value of Christ's obedience and sufferings, arising from the dignity and excellency of his person, than to shew them the superior value of gold to that of baser metals, and that a small quantity of this will discharge a greater debt than a vast quantity of the copper pence.

But, after all, it is extremely difficult to treat with them on this great doctrine of Justification.

I scarce know how to conclude this head, so many things occurring that might properly be added here: but what has been mentioned, may serve for a specimen of the difficulty of conveying divine truths to the understandings of these Indians, and of gaining their assent to them as such.

3. *From their manners and mode of life.*

They generally live in the wilderness; and some that I have visited, at great distances from the English Settlements; which has obliged me to travel much, and oftentimes over hideous rocks, mountains, and swamps; frequently to lie out in the open woods; which deprived me of the common comforts of life, and greatly impaired my health.

When I have got among them in the wilderness, I have often met with great difficulty in my attempts to discourse with them; have sometimes spent hours with them, in attempting to answer their objections and remove their jealousies, before I could prevail on them to give me a hearing on Christianity; and have been often obliged to preach in their houses in cold and windy weather, when they have been full of smoke and cinders, as well as unspeakably filthy, which has many times thrown me into violent sick head-aches.

While I have been preaching, their children have frequently cried to that degree, that I could scarcely be heard; and their pagan mothers would take no manner of care to quiet them. At the same time, perhaps, some have been laughing and mocking at divine truths; and others playing with their dogs, whistling sticks, and the like: and this, in many of them, not from spite and prejudice, but from want of better manners.

The Indians are a people very poor and indigent; and so destitute of the comforts of life, at some seasons of the year especially, that it is impossible for a person who has any pity to them, and concern for the Christian Interest, to live among them without considerable expense, especially in time of sickness. If any thing be bestowed on one (as in some cases it is peculiarly necessary, in order to remove their pagan jealousies, and engage their friendship to Christianity), others, be there never so many of them, expect the same treatment. And while they retain their pagan tempers, they discover little gratitude, or even manhood, amidst all the kindnesses which they receive. If they make any presents, they expect double satisfaction. And Christianity itself does not at once cure them of these ungrateful and unmanly tempers.

They are, in general, unspeakably indolent and slothful, have been bred up in idleness, know little about cultivating land, or indeed of engaging vigorously in other business: so that I am obliged to instruct them in, as well as press them to the performance of their work, and take the oversight of all their secular business. They have little or no ambition or

resolution. Not one in a thousand of them has the spirit of a man: and it is next to impossible to make them sensible of the duty and importance of being active, diligent, and industrious, in the management of their worldly business, and to excite any spirit and promptitude of that nature in them. When I have laboured, to the utmost of my ability, to shew them of what importance it would be to the Christian Interest among them; as well as to their worldly comfort, for them to be laborious and prudent in their business, and to furnish themselves with the comforts of life; how this would incline the Pagans to come among them, and so put them under the means of salvation; how it would encourage religious persons of the white people to help them, as well as stop the mouths of others that were disposed to cavil against them; how they might thus pay their just dues, and so prevent trouble from coming on themselves, and reproach on their Christian Profession: I say, when I have endeavoured to represent this matter in the most advantageous light that I possibly could, they have, indeed, assented to all that I said, but have been little moved, and consequently have acted like themselves, or at least too much so. Though it must be acknowledged, that those who appear to have a sense of divine things, are considerably amended in this respect; and it is hopeful, that time will make a yet greater alteration upon them for the better.

Their wandering to and fro, in order to procure the necessaries of life, is another difficulty that attends my work. This has often deprived me of opportunities to discourse to them, and has thrown them in the way of temptation.

4. *From the enmity and opposition of others.*

The Indians are not only of themselves prejudiced against Christianity, on the various accounts that I have already mentioned; but, as if this was not enough, there are some in all parts of the country where I have preached to them, who have taken pains industriously to bind them down in Pagan Darkness; neglecting to enter into the kingdom of God themselves, and labouring to hinder others.

Brainerd states some affecting particulars on this subject, and the distress which this malignity naturally occasioned to him.

HIS SYSTEM OF CHRISTIAN INSTRUCTION.

Somewhat of this has been already seen, in his method of overcoming difficulties. The extracts which follow relate more particularly to the scope of his Public Ministry.

The methods which I am taking to instruct the Indians in the principles of our holy religion, are, to open and improve some particular points of doctrine; to expound paragraphs, or sometimes whole chapters of God's Word to them; to give historical relations from Scripture of the most material and remarkable occurrences relating to the Church of God from the beginning; and frequently to catechise them on the principles of Christianity. The latter of these methods of instructing I manage in a twofold manner. I sometimes catechise systematically, proposing questions agreeable to the Reverend Assembly's Shorter Catechism: this I have carried on to a considerable length. At other times I catechise on any important subject that I think difficult to them. Sometimes, when I have discoursed on some particular point, and made it as plain and familiar to them as I can, I then catechise them on the most material branches of my discourse, to see whether they had a thorough understanding of it.

It was the principal scope and drift of all my discourses to this people for several months together, (after having taught them something of the being and perfections of God, his creation of man in a state of rectitude and happiness, and the obligations under which mankind thence were to love and honour him,) to lead them into an acquaintance with their deplorable state by nature, as fallen creatures—their inability to deliver themselves—the utter insufficiency of any external reformations and amendment of life, or of any religious performances of which they were capable while in this state, to bring them into the favour of God, and interest them

in his eternal mercy—and thence to shew them their absolute need of Christ to redeem and save them from the misery of their fallen state—to open his all-sufficiency and willingness to save the chief of sinners—the freeness and riches of his divine grace, proposed, *without money and without price*, to all that will accept the offer—and thereupon to press them, without delay, to betake themselves to Him, under a sense of their misery and undone estate, for relief and everlasting salvation—and to shew them the abundant encouragement which the Gospel proposes to perishing and helpless sinners, in order to engage them so to do. These things I repeatedly and largely insisted on.

And I have oftentimes remarked with admiration, that, whatever subject I have been treating on, after having spent time sufficient to explain and illustrate the truths contained therein, I have been naturally and easily led to Christ, as the substance of every subject. If I treated on the being and glorious perfections of God, I was thence naturally led to discourse of Christ as the only way to the Father! If I attempted to open the deplorable misery of our fallen state, it was natural from thence to shew the necessity of Christ to undertake for us, to atone for our sins, and to redeem us from the power of them. If I taught the commands of God, and shewed our violation of them, this brought me, in the most easy and natural way, to speak of and recommend the Lord Jesus Christ, as one who had *magnified the law* which we had broken, and who was *become the end of it for righteousness, to every one that believeth*. And never did I find so much freedom and assistance in making all the various lines of my discourses meet together and centre in Christ, as I have frequently done among these Indians.

I have sometimes, formerly, in reading the Apostle's discourse to Cornelius, admired to see him so quickly introduce the Lord Jesus Christ into his sermon, and so entirely dwell on him through the whole of it, observing him in this point very widely to differ from any of our modern preachers; but, latterly, this has not seemed strange, since Christ

has appeared to be the substance of the Gospel, and the centre in which the several lines of Divine Revelation meet: although I am still sensible there are many things necessary to be spoken to persons under Pagan darkness, in order to make way for a proper introduction of the name of Christ, and his undertaking in behalf of fallen man.

And this was the preaching, which God made use of, for the awakening of sinners, and the propagation of this work of grace among the Indians: and it was remarkable, from time to time, that, when I was favoured with any special freedom, in discoursing of the ability and willingness of Christ to save sinners, and the need in which they stood of such a Saviour, there was then the greatest appearance of divine power in awakening numbers of secure souls, promoting convictions begun, and comforting the distressed.

THE SUCCESS WHICH ATTENDED HIS LABOUR.

It is worthy of remark, that numbers of these people are brought to a strict compliance with the rules of morality and sobriety, and to a conscientious performance of the external duties of Christianity, by the internal power and influence of the peculiar doctrines of grace on their minds; without their having these moral duties frequently inculcated on them, and the contrary vices particularly exposed.

These were the doctrines, and this the method of preaching, which were blessed of God for the awakening, and, I trust, the conversion of numbers of souls; and which were made the means of producing a remarkable reformation among the hearers in general.

When these truths were felt at heart, there was no vice unreformed, no external duty neglected. Drunkenness, the darling vice, was broken off, and scarce an instance of it known among my hearers for months together. The abusive practice of husbands and wives, in putting away each other, and taking others in their stead, was quickly reformed; so that there are three or four couples, who have voluntarily dismissed those whom they had wrongfully taken,

and now live together again in love and peace. The same might be said of all other vicious practices. The reformation was general; and all springing from the internal influence of divine truths on their hearts. When I at any time mentioned their wicked practices, it was not with the design, nor indeed with any hope, of working an effectual reformation in their external manners by this means; for I knew that while the tree remained corrupt, the fruit would naturally be so: but with design to lead them, by observing the wickedness of their lives, to a view of the corruption of their hearts, and so to convince them of the necessity of a renovation of nature, and to excite them with the utmost diligence to seek after that great change, which, if once obtained, I was sensible, would of course produce a reformation of external manners in every respect.

And, as all vice was reformed on their feeling the power of these truths on their hearts, so the external duties of Christianity were complied with, and conscientiously performed from the same internal influence; family-prayer set up, and constantly maintained, unless among some few more lately come, who had felt little of this divine influence; this duty constantly performed even in some families where there were none but females, and scarce a prayerless person to be found among near a hundred of them; the Lord's Day seriously and religiously observed, and care taken by parents to keep their children orderly on that sacred day: and this, because they had felt the power of God's Word on their hearts, were made sensible of their sin and misery, and thence could not but pray, and comply with every thing which they knew was duty, from what they felt within themselves.

Experience, as well as the Word of God and the example of Christ and his Apostles, has taught me, that that method of preaching, which is best suited to awaken in mankind a lively apprehension of their depravity and misery in a fallen state, to excite them earnestly to seek after a change of heart and to fly for refuge to free grace in Christ as the only hope set before them, is like to be most successful toward the reformation of

their conduct. I have found that close addresses, and solemn applications of divine truths to the conscience, tend directly to strike death to the root of all vice; while smooth and plausible harangues on moral virtues and external duties, at best are like to do no more than lop off the branches of corruption, while the root of all vice remains still untouched.

I do not intend to represent the preaching of morality, and pressing persons to the external performance of duty, to be altogether unnecessary and useless at any time; and especially at times when there is less of divine power attending the means of grace,—when, for want of internal influences, there is need of external restraints: but to discover plain matter of fact, *viz.* that the reformation, the sobriety, and external compliance with the rules and duties of Christianity, appearing among my people, are not the effect of any mere doctrinal instruction, or merely rational view of the beauty of morality, but from the internal power and influence that divine truths (the soul-humbling doctrines of grace) have had upon their hearts.

And as God has continued and renewed the showers of his grace among this people for some time; so has He, with uncommon quickness, set up His visible kingdom, and gathered Himself a Church in the midst of them. I have now baptized seventy-seven persons; whereof thirty-eight are adults, and thirty-nine children; and all within the space of eleven months past. And it must be noted, that I have baptized no adults, but such as appeared to have a work of special grace wrought in their hearts; I mean such as have had the experience, not only of the awakening and humbling, but, in a judgment of charity, of the renewing and comforting influences of the Divine Spirit.

Much of the goodness of God has also appeared in relation to their acquirement of knowledge, both in religion and in the affairs of common life. There has been a wonderful thirst after Christian Knowledge prevailing among them in general, and an eager desire of being instructed in Christian Doctrines and Manners.

They have also acquired a consti-

derable degree of useful knowledge in the affairs of common life; so that they now appear like rational creatures, fit for human society, free from that savage roughness and brutish stupidity, which rendered them very disagreeable in their pagan state.

The children learn with surprising readiness; so that their master tells me, he never had an English School that learned in general comparably so fast. There were not above two in thirty, although some of them were very small, but what learned to know all the letters in the alphabet, distinctly, within three days after his entrance upon his business; and divers in that space of time learned to spell considerably; and some of them, since the beginning of February last (at which time the school was set up), have learned so much, that they are able to read in a Psalter or Testament without spelling.

They are likewise instructed in the duty of secret prayer, and most of them constantly attend it night and morning; and are very careful to inform their master, if they apprehend that any of their little school-mates neglect that religious exercise.

It is worthy to be noted (to the praise of sovereign grace), that, amidst so great a work of conviction, so much concern and religious affection, there has been no prevalence, nor indeed any considerable appearance of false religion (if I may so term it), or heats of imagination, intemperate zeal, and spiritual pride; which corrupt mixtures too often attend the revival and powerful propagation of religion: and that there have been so very few instances of irregular and scandalous behaviour among those who have appeared serious.

There has here been no appearance of bodily agonies, convulsions, frightful screamings, and the like; and I may now farther add, that there has been no prevalence of visions, trances, and imaginations of any kind.

But this work of grace has, in the main, been carried on with a surprising degree of purity, and freedom from trash and corrupt mixture. The religious concern that persons have been under has generally been rational and just, arising from a sense of their sins, and exposedness to the

divine displeasure on the account of them, as well as their utter inability to deliver themselves from the misery which they felt and feared.

The comfort that persons have obtained after their distresses, has likewise in general appeared solid, well grounded, and scriptural, arising from a spiritual and supernatural illumination of mind,—a view of divine things, in a measure, as they are,—a complacency of soul in the divine perfections,—and a peculiar satisfaction in the way of salvation by free grace in the great Redeemer.

Yet it must be acknowledged, that, when this work became so universal and prevalent, and gained such general credit and esteem among the Indians, that Satan seemed to have little advantage of working against it in his own proper garb, he then *transformed himself into an angel of light*, and made some vigorous attempts to introduce turbulent commotions of the passions in the room of genuine convictions of sin; imaginary and fanciful notions of Christ, as appearing to the mental eye in a human shape, and being in some particular postures, &c. in the room of spiritual supernatural discoveries of his divine glory and excellency; as well as divers other delusions. And I have reason to think, that, if these things had met with countenance and encouragement, there would have been a very considerable harvest of this kind of converts here. Spiritual pride also discovered itself in various instances. Some persons who had been under great affections, seemed very desirous from thence of being thought truly gracious; who, when I could not but express to them my fears respecting their spiritual states, discovered their resentments to a considerable degree on that occasion. There also appeared in one or two of them an unbecoming ambition of being teachers of others. So that Satan has been a busy adversary here, as well as elsewhere. But, blessed be God! though something of this nature has appeared, yet nothing of it has prevailed, nor indeed made any considerable progress at all. My people are now apprised of these things; are acquainted that Satan, in such a manner, *transformed himself into an angel of*

light, in the first season of the great outpouring of the Divine Spirit in the days of the Apostles; and that something of this nature, in a greater or lesser degree, has attended almost every revival and remarkable propagation of true religion ever since.

May this blessed work, in the power and purity of it, prevail among the poor Indians here, as well as spread elsewhere, till the remotest tribes shall see the salvation of God! Amen.

CHARACTER OF BRAINERD.

After what has been thus brought before our Readers, they will not want much assistance to enable them to form a just view of the character of this eminent servant of God. He has himself delineated it, by the unbosoming of his most secret thoughts and desires. We shall extract, however, from the Preface of his biographer, and from some Remarks on his character and life at the close of the volume, a few passages which may assist in forming a due estimate of him.

Brainerd was, as has been seen, naturally prone to melancholy: yet he had a penetrating mind, and was a man of clear thought, of close reasoning, and of a very exact judgment; and not at all carried away by a warm imagination.

Mr. Edwards remarks—

Nothing so puffs men up with a high conceit of their own wisdom, holiness, eminency, and sufficiency, and makes them so bold, forward, assuming, and arrogant, as ENTHUSIASM. But Mr. Brainerd's religion constantly disposed him to an abasing sense of his own sinfulness, deficiency, unprofitableness, and ignorance; looking on himself as worse than others; disposing him to universal benevolence and meekness, and in honour to prefer others, and to treat all with kindness and respect. Indeed, at the time before mentioned, when he had not learned well to distinguish between enthusiasm and solid religion, he, joining and keeping company with some that were tinged with no small degree of the former, for a season partook with

them in a degree of their dispositions and behaviour: but it is not at all to be wondered at, that a youth and a young convert, one that had his heart so swallowed up in religion, and so earnestly desired the flourishing of it, but had had so little opportunity for reading, observation, and experience, should for a while be dazzled and deceived with the glaring appearances of that mistaken devotion and zeal; especially considering what the extraordinary circumstances of that day were. He told me on his death-bed, that he was out of his element and did violence to himself, while complying, in his conduct, with persons of a fierce and imprudent zeal, from his great veneration of some that he looked upon much better than himself. So that it would be very unreasonable that his error at that time should be esteemed a just ground of prejudice against the whole of his religion; especially considering how greatly his mind was soon changed, and how exceedingly he after lamented his error, and abhorred himself for his imprudent zeal and misconduct at that time, even almost to the overbearing and breaking the strength of his nature; and how much of a Christian spirit he shewed, in his condemning himself for that misconduct.

What has been now mentioned of Mr. Brainerd, is so far from being a just ground of prejudice against what is related in the following account of his life, that, if duly considered, it will render the history the more serviceable. For, by his thus joining for a season with ENTHUSIASTS, he had a more full and intimate acquaintance with what belonged to that sort of religion, and so was under better advantages to judge of the difference between that and the other, which he finally approved, and strove to his utmost to promote, in opposition to it: and hereby the reader has the more to demonstrate to him, that Mr. Brainerd, in his testimony against it and the spirit and behaviour of those that are influenced by it, speaks from impartial conviction, and not from prejudice; because therein he openly condemns his own former opinion and conduct, on account of which he had greatly suffered from his opposers, and for which some

continued to reproach him as long as he lived.

It appears plainly and abundantly all along, from his conversion to his death, that that beauty, that sort of good, which was the great object of the new sense of his mind, the new relish and appetite given him in conversion, and thenceforward maintained and increased in his heart, was HOLINESS, conformity to God, living to God, and glorifying him. This was what drew his heart: this was the centre of his soul: this was the ocean to which all the streams of his religious affections tended: this was the object that engaged his eager thirsting desires and earnest pursuits. He knew no true excellency of happiness but this: this was what he longed for most vehemently and constantly on earth; and this was with him the beauty and blessedness of heaven; which made him so much and so often to long for that world of glory—it was to be perfectly holy, and perfectly exercised in the holy employments of heaven, thus to glorify God, and enjoy him for ever.

His religious illuminations, affections, and comfort, seemed, to a great degree, to be attended with evangelical humiliation; consisting in a sense of his own utter insufficiency, despicableness, and odiousness; with an answerable disposition and frame of heart. How deeply affected was he almost continually with his great defects in religion; with his vast distance from that spirituality and holy frame of mind that became him; with his ignorance, pride, deadness, unsteadiness, barrenness. He was not only affected with the remembrance of his former sinfulness, before his conversion; but with the sense of his present vileness and pollution. He was not only disposed to think meanly of himself as before God, and in comparison of Him; but, among men and as compared with them, he was apt to think other saints better than he; yea, to look on himself as the meanest and least of saints; yea, very often, as the vilest and worst of mankind. And, notwithstanding his great attainments in spiritual knowledge, yet we find there is scarce any thing that he is more frequently affected and abased with a sense of, than his ignorance.

How eminently did he appear to be of a meek and quiet spirit, resembling the lamb-like Spirit of Jesus Christ! How full of love, meekness, quietness, forgiveness, and mercy! His love was not merely a fondness and zeal for a party, but an universal benevolence; very often exercised in the most sensible and ardent love to his greatest opposers and enemies. His love and meekness were not a mere pretence, and outward profession and shew; but they were effectual things, manifested in expensive and painful deeds of love and kindness, and in a meek behaviour; readily confessing faults under the greatest trials, and humbling himself even at the feet of those from whom he supposed he had suffered most; and, from time to time, very frequently praying for his enemies, abhorring the thoughts of bitterness or resentment toward them. I scarcely know where to look for any parallel instance of self-denial, in these respects, in the present age. He took up and embraced the cross, and bore it constantly, in his great self-denials, labours, and suffering for the name of Jesus; and went on without fainting, without repenting or repining, to his dying illness. He did not only, from time to time, relinquish and renounce the world secretly, in his heart, with the full and fervent consent of all the powers of his soul; but openly and actually forsook the world, with its possessions, delights, and common comforts, to dwell as it were with wild beasts, in a howling wilderness; with constant cheerfulness, complying with the numerous hardships of a life of toil and travel there, to promote the kingdom of his Redeemer.

His history shews us the right way to success in the work of the ministry. He sought it, as a resolute soldier seeks victory in a siege or a battle, or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labour always *servently*, not only in word and doctrine, in public and private, but in prayers day and night, *wrestling with God*, in secret, and *travailing in birth*, with unutterable groans and agonies, *until Christ were formed* in the hearts of the people to whom he was sent! How did he thirst for a blessing on his ministry; and *watch for souls, as*

one that must give account! How did he go forth in the strength of the Lord God; seeking and depending on a special influence of the Spirit to assist and succeed him! and what was the happy fruit at last, though after long waiting and many dark and discouraging appearances! Like a true son of Jacob, he persevered in wrestling,

through all the darkness of the night, until the breaking of the day.

And his example of labouring, praying, denying himself, and enduring hardness with unfainting resolution and patience, and his faithful, vigilant, and prudent conduct in many other respects, may afford instruction, particularly to all Missionaries.

Reports of Societies.

CHRISTIAN KNOWLEDGE SOCIETY.

DIOCESAN AND DISTRICT COMMITTEES.

AFTER a review of the proceedings, during the year, of the Committees at home, in the order of the respective Dioceses in which they are established, the Report reviews those in the Dioceses of Nova Scotia and Calcutta.

We shall extract the whole of what relates to India.

In the Diocese of Calcutta, through the active superintendence and patronage of the Lord Bishop, the Designs of the Society, in the establishment of Diocesan and District Committees, have been carried into full effect.

CALCUTTA DIOCESAN COMMITTEE.

In the last Annual Report, the General Board had the satisfaction of stating, that the Primary Meeting of the Diocesan Committee at Calcutta took place on the 23d of May, 1815. At this meeting, among the Resolutions adopted, all tending greatly to promote the several views of the Society, was the following: "That the Reverend the Archdeacons of Madras and Bombay be respectfully requested to take such steps for the establishment of District Committees, upon the plan of and in connexion and correspondence with this Diocesan Committee, in the respective Archdeaconries under their jurisdiction, as shall seem to them most expedient and effectual, for carrying the exertions of this Committee into every part of the Diocese."

MADRAS DISTRICT COMMITTEE.

This request of the Diocesan Committee was, with much readiness, complied with, by the respective Archdeacons; and, in consequence, a District

Committee was formed at Madras, on the 21st of August, 1815, and, from their Minutes, transmitted through the Diocesan Committee at Calcutta, it appears, that, in October, the number of their subscribing Members already amounted to thirty-one; that a Select Committee had been appointed; and that every exertion had been used to make the objects of the Society generally known among the British Residents throughout that Archdeaconry.

BOMBAY DISTRICT COMMITTEE.

In the Archdeaconry of Bombay, the same good effect has followed the recommendation of the Calcutta Diocesan Committee; for the Lord Bishop being then at Bombay on his Visitation, presided at the Primary Meeting of the District Committee on the 8th of June, 1816; when the several primary Resolutions were passed, which embrace the various objects of the Society, and which have been received by the General Board with much satisfaction. This Committee has also made a remittance of two hundred pounds; one-third as a benefaction, and the remaining two-thirds to be expended in books on the terms of the Society.

CYLON DISTRICT COMMITTEE.

Early in the year, a Letter was received from the Hon. and Rev. Mr. Twisleton, senior Chaplain at Columbo, acknowledging the receipt of the last supply of books, which had been sent out to him by the Society, at the suggestion of the Lord Bishop of London. He states that the books had been greedily sought for, and immediately distributed; and he expresses a wish that he

may obtain a further supply, which he assures the Society would be most usefully bestowed. Since the above Letter, the General Board have had much satisfaction in receiving the primary Resolutions of a District Committee, formed at Columbo, for the Island of Ceylon, at which his Excellency the Governor, Sir Robert Brownrigg, presided; which has received liberal encouragement by the donations of the Lord Bishop of Calcutta and the Archdeacon of Bombay, and, by the subscriptions already received, has been enabled to make a remittance to the Society of £.110.

This Committee state also, that the Book of Common Prayer has been translated into Tamul, by Christian David, formerly a pupil of the Society's venerable and apostolic Missionary Swartz, and now Malabar Preacher in the Island of Ceylon; and that a copy of it has just been sent to Calcutta, by his Excellency the Governor, to be printed at the Serampore Press, entirely at his own private expense. The General Board,

desirous to give every assistance to the views of this District Committee, in their earnest wish to attach the people of the Island to our Established Church, who have already shewn a general willingness to conform to our Ecclesiastical System, immediately granted a gratuitous supply of Books and Tracts, to the amount of £300, in addition to those which the Committee had requested; that the fullest effect might be given to their good wishes and zealous endeavours for promoting the several objects of the Society in that Island.

Thus, by the exertions of the Lord Bishop of Calcutta, and the zeal with which his unremitting endeavours in behalf of the Society have been seconded at the several Archdeaconries in British India, have Diocesan and District Committees been established; and the General Board look forward, with sanguine hope, to the future success of these good designs for the promoting of Christian Knowledge in the Eastern World.

EDUCATION AND SCHOOLS.

The increasing importance which attaches to this branch of the Society's Design, is shewn by the great addition which is every year made to the number of the children who receive education and religious instruction, by the benevolent exertions of the various Charitable Institutions throughout the kingdom.

The great and continued success of the NATIONAL SOCIETY for the Education of the Poor in the principles of the Established Church has enabled their Committee to report to the Members of that Society, that the number of Schools now in union is increased to One Thousand and Nine; and that to the One Hundred Thousand Children who were last year receiving instruction in the Schools then connected with the Society, by this augmentation of the number of Schools, Fifty-five Thousand had been added, making the whole number returned from the Schools at present in union, One Hundred and Fifty-five Thousand. Nor does this number include all those who receive instruction on the same plan and principles; for when the num-

ber is computed who receive the same education in Schools not at present in union, it is estimated that the whole number who benefit by the NATIONAL SYSTEM OF EDUCATION cannot be less than Two Hundred Thousand.

But, in addition to providing Books for the Schools which educate so large a number, which, in consequence of a resolution of the National Society, the General Board undertook most cheerfully to do last year, when that resolution was communicated to them, their assistance is in every case granted, when their Members apply for Books on the terms of the Society, for the use of Schools with which they are locally or parochially connected; and when the ready assistance which is given by the Diocesan and District Committees for the furtherance of this great object is considered, it will be difficult to estimate the very great number of those to whom, in the important object of conveying religious education, the benefits of the Society extend.

DISTRIBUTION OF BOOKS, TRACTS, AND PAPERS.

From April 20, 1815, to April 18, 1816, the following Books and Tracts were sold to Members,

circulated gratuitously, or on account of the Royal Navy:—

	Mem- bers.	Grn- suit.	Navy.	Total.
Bibles	84,471	147	60	84,678
New Testaments and Psalters,	36,406	380	1,000	37,786
Common Prayers	66,048	309	800	67,157
Other Bound Books	55,554	117	180	55,851
Small Tracts	784,387	6,530	686	791,603
				993,909

The Society has also issued gratuitously other Tracts and Papers, amounting to 919,759

Grand Total for the Year ending April 18, 1816, 1,904,661

The Audit for the year ending April 25, 1817, having been concluded before the Report went to press, the distribution of Books, Tracts, and Papers for that year is also given, as follows:—

	Mem- bers.	Grn- suit.	Navy.	Total.
Bibles	93,484	113	30	93,627
New Testaments and Psalters,	53,157	908	9,880	56,945
Common Prayers	87,530	49	1,990	89,569
Other Bound Books	59,438	169	750	59,357
Small Tracts	739,656	837	9,430	740,923

Other Tracts and Papers issued gratuitously 966,896
 967,448

Grand Total for the Year ending April 25, 1817, 1,819,444

FURTHER REDUCTION OF PRICE.

In the last year's Report, the Board had the satisfaction of stating, that, by means of a different arrangement with the Society's Booksellers, they had been enabled to make a reduction of nearly 54. per cent. on the prices of the Bibles, New Testaments, Common-Prayer Books, and Psalters. From the additional allowance recently made by the two Universities, the Society have still further diminished their charge to the Members

FOREIGN AND MISSIONARY PROCEEDINGS.

SOUTH CAROLINA.

At the close of the last year, the Board had much satisfaction in receiving a communication from the Protestant Episcopal Society for the advancement of Christianity in South Carolina. The Trustees of this Institution, conceiving that there existed an unity of design and a similarity of operations in the two Societies, were anxious to acquaint the Board with the existence of their religious association, its constitution and bye-laws, its gradual progress, and its flattering prospects of future success and permanent utility. The Board received this interesting communication with peculiar satisfaction; and immediately directed, in compliance with a request therein contained, that the Society's Annual Reports for the last five years should be transmitted to them. They added also, as a mark of brotherly regard and Christian fellowship, copies

to the amount of 67. per cent. on the prices then fixed, making in the whole a reduction of 117. per cent. on the former cost.

ARABIC BIBLE.

It is now several years since the Society became liberal contributors to the edition of the Arabic Bible, begun by the late Professor Carlyle, with the intention of distributing it where it might be of most service, when an opportunity should arise. The Board have great satisfaction in stating, that the opportunity so much wished for has occurred, and that there is now every prospect of disposing to advantage copies of the Arabic Version of the Holy Scriptures. Through the kind assistance of one of their Members, the Rev. A. Hamilton, a channel has been found out for forwarding this good work: and he informs the Board, that, at Aleppo, Mr. Barker, the British Consul there, will lend himself most readily to a service of this description; and, in Egypt, the Consul-General, Mr. Salt, will be equally disposed to give every facility in the prosecution of so desirable and important an object. On this prospect of receiving applications for the Arabic Scriptures, the Board immediately referred it to the East-India Mission Committee, to inquire into, and to report on the probable extent of these demands; and further, generally to superintend the management and correspondence on the subject of the Arabic Impression.

of all the bound Books and Tracts on the Society's Catalogue; and assured them, that any communications which they should think fit to make to the Society, would be cordially received.

SYRIAN CHRISTIANS.

Whilst the Lord Bishop of Calcutta was, in the course of his above-mentioned Visitation, laying the foundation of the Bombay and Ceylon District Committees, he twice visited the Syrian Christians, and had interviews with the Metropolitan, and at various times with the most learned of the Syrian Clergy and Laity in Malabar. He inquired very fully into the antiquity of this singular Community, into their doctrine and discipline, their rules, ceremonies, and habits of life. He found them ready both to receive instruction and to impart information; and, among other Syriac MSS. he obtained a copy of their Formularies and

Liturgy, made out for him under the immediate inspection of the Metropolitan, from which he will probably be able to obtain more authentic particulars respecting the actual tenets of this Church, than any of which the Christian World are yet in possession, and to ascertain what is the degree of purity in which this extraordinary people maintain the principles of the Christian Religion, and in what degree they are found to symbolize with the Church of England.

EAST-INDIA MISSION.

The Members will, in a former part of this Report, have seen the progress which has been made in India, by the formation of Diocesan and District Committees. It only now remains to detail the present state of the Society's Missions.

Several letters have been received from India, since the publication of the Society's last Report.

The Rev. Mr. Pæzold, in a Letter dated at Vepery, the 1st of March, 1816, acknowledges the receipt of the Society's remittances for the preceding year; and communicates information of the death of the Country Priest Sattianaden.

Several other Letters have subsequently been received from Mr. Pæzold, as well as from Mr. Poble, Mr. Kolhoff, Mr. Holzberg, and from the Danish Missionaries, in which the most interesting particulars relate to the kind attentions which the several Missions connected with the Society had received from the Lord Bishop of Calcutta, in the course of his Visitation.

The Lord Bishop of Calcutta, in a Letter dated at Negaarater near Tranquebar, the 17th of February, 1816, reports, that, in the course of his Visitation through that part of India, in which alone Christianity had made any progress among the Natives, he had availed himself of the vote of credit granted him by the Society, and referred to in the Society's Report for 1814. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish Mission, in consequence of the cessation of that settlement by the British Government by whom the Mission had been supported, and of the failure of its resources from Denmark. The Mission had contracted debts, for

the payment of which the creditors had become urgent, and which, it could liquidate only by the sale of property indispensable toward carrying on its designs. More than one hundred children had been dismissed from School, for want of means to support the Teachers. In this state of things, the Bishop had thought it right, especially considering the relation that had long subsisted between this Society and the Danish Mission, to grant to the latter, on the part of the Society, the desired aid; the nature and extent of which were made to appear in copies of a correspondence that had taken place on the occasion.

The Danish Missionaries were most grateful for what had been done in their behalf; and a deputation of Christians, from Tranquebar, had followed the Bishop from that place, a distance of sixteen miles, to assure his Lordship, that the children were all about to return to School, and that the hearts of many parents were made to rejoice. The Bishop trusted that the Society would approve of what he had done.

The Bishop observed, that the Madras District Committee was going on very well; and that Mr. Pæzold had agreed to furnish that Committee with books from the Mission Stores, on their engaging to account for them to the Society. The Bishop desired that 96*l*. the amount of what he had then advanced to the Tranquebar Mission, might be paid to his agent, Mr. Seth Stephen Ward, of the Accountant-General's Office, in Chancery-lane; which method he meant to adopt in future.

His Lordship was then about to go to Tanjore, where he should not fail to offer to his Highness the Rajah the thanks of the Society, for the countenance and protection which he had long afforded to the Society's Missions.

Annexed to a duplicate of the above-described Letter, and dated the 13th of March, 1816, were copies of a Letter to the Lord Bishop from the Danish Missionaries, stating the sad circumstances of their Mission, adverted to in the Bishop's Letter to the Society, and soliciting relief; and of his Lordship's reply to the statement and supplication of those Missionaries; and of their receipt given to the Bishop, for the amount of the relief then furnished, viz. 240 Star Pagodas, or 96*l*.

The Bishop then goes on to observe, that he had examined the state of the Society's Missions with some attention.

* The Report says "to the British Government," but this is probably an error of the press.

The Tanjore and Trichinapoly Missions, from their contiguity and close relation, might be considered as one; and they form together, his Lordship observes, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve it from decay, he recommends speedy and effectual aid. Mr. Pohle was far advanced in life, and his energies beginning to fail. Mr. Jacobi's death had left him without a successor; and if none were appointed, especially considering the insufficient establishment of Country Priests, the more distant Christian Flocks might be dispersed, and not reclaimed. Mr. Kolhoff would exert himself to the utmost; but no man could be equal to such a charge, considering that the congregations are spread through a district extending more than 200 miles. The Bishop, therefore, suggested, that a new Missionary be engaged, as soon as possible; and that Mr. Kolhoff be allowed to employ three Native Priests, in addition to those already on the establishment.

The Bishop having had an interview with the Rájah of Tanjore, his Highness had assured him, that while the Society sent out such men as Mr. Swartz and Mr. Kolhoff, their Missionaries should never want his protection.

The Bishop, when at Vepery, finding that the Mission Press had been for a long time unemployed, had desired Mr. Pæzold to submit a statement on the subject to Mr. Gerick's Executors, as Trustees of the Mission Property; and should they report the Mission Funds to be inadequate to support the expenses of the press, he purposed to set it to work again without delay; the burden not being likely to be great, and there being in store a good supply of printing paper and ink, &c.

Another Letter from the Bishop of Calcutta to his agent, Mr. S. S. Ward, having advised him, that he had made a second draft on the Society for 96*l.*, to be applied, as the former sum had been, toward the preservation of the Mission Schools at Tranquebar; these two sums have been advanced by the Society, with feelings of gratitude to his Lordship, for his judicious and seasonable application of the powers vested in him, for the benefit of the Missions in India connected with the Society.

The solicitude expressed by the Mis-

Nov. 1817.

sionaries, for an additional appointment of the assistants in their Missions, denominated Native or Country Priests, has led the Society to agree, that, if two or three Natives shall be found fit to be invested with that office, and shall receive Ordination according to the Ritual of the Lutheran Church, the customary allowances shall be made to them; and the Missionary, Mr. Holzberg, who had been suspended from the exercise of his functions in connection with the Society, in consequence of reports and representations to the prejudice of his moral character, having transmitted testimonies of a more favourable nature, the Society, taking advantage of that knowledge and sound discretion which, it is certain, would be acted upon by the venerable Bishop of Calcutta, have requested the favour of his Lordship to investigate, as far as he can, the true state of the case, respecting Mr. Holzberg; and, if he see fit, to inform him and the other Missionaries, that Mr. Holzberg may again resume his functions in connection with the Society.

It is painful to the Society's Mission Committee to have to report, that no satisfactory tidings have yet reached them, of suitable persons to be united with their Missionaries in India, in a work that has been long carried on, and, through the blessing of God, has confessedly been productive of much good. The Lutheran Churches in Germany and in Denmark, and particularly the sources there whence used to issue a supply of well-educated and zealous Missionaries, in consequence of the calamitous occurrences that befel those countries during the Revolutionary Wars, have experienced so much evil, as to unhinge their powers of action, and to occasion difficulties where none used to be experienced. Correspondence, however, is still entertained with the reputable Professors of Halle, in Saxony; and a hope is encouraged of the arrival of two Missionaries, for the Society's Establishments in India; respecting whom, if they do arrive, it will be a happy circumstance, should they furnish the same measure of promise as was furnished in the ever-to-be-lamented Jacobi.

Respecting the worthy Bishop of Calcutta, it may be interesting to the public to know, that he has made a very extensive circuitous Visitation, which lasted nearly twelve months.

After leaving Madras, he travelled, over land, through the whole of the South of India, by Cape Comorin to Cochin, from which place he went by sea to Bombay, where he remained four months, endeavouring to forward the objects of his high office. From Bombay, after touching at Goa, and visiting the Convents and Churches, and at Cananore, where he administered the rite of Confirmation, he proceeded to Ceylon, and spent ten days at Columbo. In the course of this Visitation, he had had the happiness of seeing every thing that could be considered as at all important, with reference to Christianity.

By the aid furnished to the Tranquebar Mission, on the Society's account, as before stated by the Bishop, there is reason to believe, that that establishment has been saved from ruin, and its effects from confiscation.

On the settlement of a District Committee at Columbo, the Bishop, availing himself of the vote of credit granted to him by the Society, was likely to promote the printing of a Cingalese Version of the Book of Common Prayer, which would be very useful, and could

not well be otherwise accomplished. He had engaged a competent person to make the translation, without expense. This book had been printed, in the Tamulian Language, at Madras; toward which, Government had given 200*l.* and the Bishop 40*l.*; and a copy from Ceylon had been taken to Calcutta, to be printed: so that, if the work be well done, the doctrine and worship of the Church of England will be accessible to the Tamulian, or Malabar, Natives.

Of the Governor* of Ceylon it is not possible to speak too warmly, either in his public capacity, or on account of his private worth. He devotes his whole time and attention to the happiness and improvement of the people committed to his charge. Christianity is making a slow, but, the Bishop thinks, a sure progress, under his auspices. He is building Churches, and founding Schools, and making the best provision in his power for Converts who make any sacrifices by their conversion. The Society for promoting Christian Knowledge can only pray God that His blessing may attend such efforts.

FUND S.

The accounts of two years are given in this Report: the first, from April 20, 1815, to April 18, 1816; and the second, from April 18, 1816, to April 24, 1817.

RECEIPTS

Of the Year 1815-16.

Benefactions and Legacies,	5,413	8	10
Annual Subscriptions . .	8,655	12	3
Dividends of various Funds,	5,808	8	6

19,877 9 7

Received on account of

Books 27,291 8 10

47,168 18 5

Of the Year 1816-17.

Benefactions and Legacies,	6,251	9	10½
Annual Subscriptions	11,684	10	3
Dividends of various Funds,	6,300	0	11

24,235 14 0¼

Received on account of

Books 35,986 2 11¼

60,221 17 0

EXPENDITURE.

East-India Mission.

The amount of Salaries and Gratuities to the Missionaries in the East Indies was, for the year 1815-16, 1,097*l.* 10*s.* 1*d.*; and, for the year 1816-17, 1,035*l.* 14*s.* 7*d.* In this last year, the sum of 192*l.* 3*s.* was advanced to the Bishop of Calcutta, in part of 1000*l.* voted by the Board.

Books.

The amount of Books and Packets delivered to Members, on the terms of the Society, between the Audits of 1815 and 1816, was 32,357*l.* 7*s.* 8*d.*; of which 19,774*l.* 13*s.* 6*d.* was the Members' part, and 12,582*l.* 14*s.* 2*d.* the Society's part. Between the Audits of 1816 and 1817, the amount was 31,310*l.* 14*s.*; of which 19,463*l.* 14*s.* was the Members' part, and 11,847*l.* that of the Society.

Other Expenditure.

The remainder of the Expendi-

* His Excellency Sir Robert Browning

ture consists of payments on account of Books distributed gratuitously, the Family Bible, Printing

Reports, Annuities to Missionaries and expenses of the Scilly Mission, Salaries to Officers, and Incidentals.

ELEVENTH REPORT OF THE AFRICAN INSTITUTION,

DELIVERED MARCH 26, 1817.

STATE OF THE SLAVE TRADE.

French West Indies.

THE Directors, in their last Annual Report, informed the Subscribers, that, by an additional Article to the Treaty with France, of November 1815, the High Contracting Parties agreed to concert, without loss of time, by their Ministers at London and Paris, the most efficacious measures for the entire and immediate Abolition of the Slave Trade. In furtherance of this object, the King of France has recently issued an ordinance, by which every vessel, whether French or Foreign, that shall attempt to introduce Negroes into any of the French Colonies, shall be confiscated; and the Captain, if a Frenchman, shall be deemed incapable of afterwards holding a command. The whole cargo is, in like manner, subject to confiscation, although it does not consist of Slaves; and the Negroes thus imported are directed to be employed on the public works in the Colony. The Directors earnestly hope that this decree may immediately be carried into complete effect.

Their anxiety on this subject has been recently much increased, by their having learnt, from unquestionable authority, that, in direct violation of the Treaty of November 1815, Negroes have been lately imported into some of the French West-India Islands in considerable numbers; and that several vessels have been fitted out, by French Subjects, for the purpose of procuring a further supply of Slaves for those islands.

Several instances of this kind are detailed. It is then added:—

A representation on this subject has been made to his Majesty's Ministers; and the Directors trust that measures will be taken to induce the French Government effectually to prevent, in future, so flagrant a violation of its recent decree against this traffic. Without this, such infractions of a solemn Treaty are likely to increase to an unbounded degree.

Portugal.

The Directors have again to regret that they are unable to state anything satisfactory to the General Meeting, respecting the further restriction of the Slave Trade carried on by Portuguese Subjects. That trade still exists, to a very great extent.

Spain.

The Subscribers will recollect, that a treatise on the Slave Trade, as applied to the circumstances of Spain and her Colonies, written by Mr. Blanco White, was some years ago printed, by order of the Directors. For a long time, great difficulties were opposed to the circulation of this Essay in Spain and her dependencies: but an opportunity having recently occurred, of distributing a considerable number of copies, it was thankfully embraced by the Board; and they have reason to believe that the impression produced amongst some of the leading persons in the Government of Spain, by the perusal of the treatise in question, has been highly favourable to the cause of the Abolition. A farther supply of copies has since been called for, and has been readily furnished to those persons whose weight and influence in the Spanish Councils may, and, as the Directors hope, will, speedily lead to the total Abolition of the Spanish Slave Trade. At present, however, it is not in their power to announce any alteration in the arrangement between this Country and Spain, as to the limits within which the latter shall be permitted to carry on that trade; but they hope, and rather expect, that some progress has already been made toward a satisfactory change in this point.

Isle of Bourbon.

The Directors have already communicated to the General Meeting, the information which they have received relative to the Slave Trade carried on in the French West-Indian Colonies. It appears to be still pursued to a considerable extent, in the remote island of Bourbon, where more facilities, and fewer obstacles to it, exist, than in the Western Seas.

Isle of France.

Nor is this illicit traffic confined to French Subjects in the Eastern Quarter of the world. The Subscribers were last year informed, that a considerable Slave Trade was carried on to the British Colony of the Isle of France, as well as to the French Colony of Bourbon. The Directors had entertained a hope that this trade, if not entirely eradicated, would, ere this, have been very materially checked. In this hope they have been disappointed; and they conceive that a serious inquiry ought to be set on foot, respecting the causes of its having increased, rather than diminished, since that time.

Captain Curran, of his Majesty's ship *Tyne*, has been very active in repressing this trade, more especially on the coasts of Madagascar; the particulars of which are detailed.

In reporting to Governor Farquhar the capture of *L'Eleonore*, belonging to St. Denis in the Island of Bourbon, with 137 slaves on board, bound from Tamatave, in Madagascar, to the Isle of France, Captain Curran writes:—

“To us, Sir, who have witnessed their crowded state, it is a matter of surprise that such a number could have existed even so long, respiring a most suffocating and impure atmosphere in the hold of a small vessel, in which so many were heaped together. As soon as day-light rendered objects discernible, a considerable number of those wretched beings were observed thronged together in a compact mass, upon the centre of the vessel's deck; from the impossibility, I presume, of cramming any more of them below. On their removal to the *Tyne*, they were many of them in a state of extreme debility and emaciation; but I trust, under the humane attention of the surgeon of this ship, they will soon recover.

“The trans-shipping this cargo of human wretchedness, I could, Sir, cordially have wished had been witnessed by the Philanthropic Founders of the Institution in England, for carrying into effect the Acts of Abolition; and by those who have conferred so much honour on themselves, and upon the nation, by their perseverance through every obstacle,

until they carried that measure: once at least they could not have failed to enjoy the solid reward of their labours.”

The Report states the good dispositions of the Chief of Tamatave, Jean Renè, to co-operate in prohibiting the exportation of slaves from Madagascar; and adds the following circumstance:—

Just as the *Tyne* anchored at Tamatave, two of the Native Princes, brothers to the King of Ovas, arrived with a Commissioner, who had been specially deputed by Governor Farquhar to conduct them to the Isle of France. A number of artifices had been employed to prevent their proceeding thither, and to excite their jealousy and distrust. These, however, were effectually counteracted by the address of Captain Curran, and the firmness of the Princes themselves; and they accordingly took their passage in the *Tyne* for the Isle of France. They were on board that vessel when she chaced and captured *L'Eleonore*; and it appears that the circumstances of this transaction, and particularly the emaciated condition of the slaves bearing strong marks of ill treatment, and the care taken of the sick when removed to the *Tyne*, had so forcibly arrested the attention of the Princes and their attendants, that Captain Curran regards their presence on this occasion as a favourable coincidence, which he did not fail to improve. They were afterwards safely landed at Port Louis, together with their suite, consisting of more than thirty persons, among whom were some of the confidential servants of the King of Ovas, and were received by Governor Farquhar with marked distinction; and it was understood to be his intention to endeavour, by means of this embassy, to prevent, as far as possible, the practice of bringing down slaves from the interior of the Island of Madagascar, for sale to the traders on the coast, and particularly at Tamatave, in the dominions of the King of Ovas.

By the information of the crew of an American Schooner, it appeared that there were great numbers of similar vessels at the Havannah, fitting out for the Slave Trade; and that Slave Vessels were arriving there from the Coast of Guinea, at

an average of from four to six per month.

JAVA BENEVOLENT INSTITUTION.

The Directors, at the last Meeting, called the attention of the Subscribers to a Slave Trade carried on in the Malayan Seas. They regret to find that this trade, which is of considerable magnitude, still exists there. But it will be no small satisfaction to the Meeting to learn, that an Institution has been recently established at Batavia, having for its object the prevention of the Slave Trade, and the eventual Abolition of Slavery in the Eastern Islands. That Society, which is called "The Java Benevolent Institution," is founded upon the plan of the African Institution at home; and the manner in which its humane founders speak of the labours of this Society affords some compensation for the calumnies of late so plentifully heaped upon it in this country. This intelligence was communicated to the Board by Mr. Raffles, the late enlightened and benevolent Governor of Java, by desire of the Java Committee; who took the same opportunity of addressing a Letter to the Secretary, with a printed account of their proceedings, which is inserted in the Appendix, and which the Subscribers will find to contain a variety of most interesting information. They cannot fail to be struck, in an especial manner, with the dreadful evils which, in the Eastern Seas as in Africa, have been the fruit of a trade in Slaves. These are depicted with great force by the Java Committee*; and must add to the conviction, already happily prevalent in this country, of the incurable injustice and desolating and barbarizing effects of such a traffic.

The Directors think themselves justified in indulging sanguine hopes of the most gratifying results to the Malayan Archipelago, from the labours of this enlightened, active, and philanthropic body.

The Java Institution express their hope of affording, at an early period, some account of their practical labours. In the mean time, they trust that the extent and variety of the information which may be obtained from Mr. Raffles, will be calculated to engage the public feeling in Europe, in behalf of the Eastern

Islands. It is to this source, the Committee remark, that the Java Institution must mainly look for the attainment of its views; and they confidently anticipate, from the spirit of recent arrangements, that the cordial and liberal sentiments which actuate the public mind in England and Holland will be as effective in relieving the sufferings of their fellow-creatures in that distant quarter, as in the regions of the West.

ABOLITION OF SLAVERY IN CEYLON.

We have already given, in the Number for March, the substance of the information received on this interesting subject. After an abstract of it in the Report, it is added:—

The Directors are persuaded that they express the cordial feeling of the Institution at large, in offering the tribute of their grateful acknowledgment to Sir Alexander Johnston, for his successful exertions in promoting, and to the Special and other Jurymen of the island for their general adoption of this important change in the condition of their country; and for the bright example which they have taken the lead in exhibiting to the world, of fixing a period for the extinction of the state of Domestic Slavery; an example which the Directors trust will speedily be followed, wherever it may be done with safety. But whether this hope shall be realized or not, it will never be forgotten, that the inhabitants of Columbo were the first of the British Colonists to act on this grand, noble, liberal, and disinterested principle; and they will for ever deserve the best thanks of every individual who has at heart the advancement of the happiness of mankind.

CONVICTION OF HANNAY.

The Report then states the conviction, at the Old Bailey, of a person named Hannay, for offences against the Slave-Trade Felony Act, and his transportation for seven years—the deferring of the Slave Registry Bill, in order to give the Colonial Legislatures an opportunity of framing Registry Acts for themselves—and the measures pursued by the Directors to correct

* The communication of the Java Committee is printed as the first article of the Foreign Intelligence of the present Month.

an error into which they had been unhappily led respecting an Aid-de-camp of Sir J. Leith, at Antigua.

STATE OF WESTERN AFRICA.

Slave Trade.

The Subscribers were informed, in the last Report, that Dr. Hogan had gone out as Chief Justice to Sierra Leone; and the Directors expressed their persuasion that he was anxiously disposed to further the objects of the Institution. In this hope they have not been disappointed. By intelligence received from that able and enlightened friend to the African Race, it appears that he arrived at Sierra Leone early in 1816; and that, in the short space of six months, he had, in the discharge of his official duty, rescued from the miseries of a hopeless bondage, and placed in a state of freedom and comparative happiness, more than 1500 of our fellow-creatures. He had been most assiduously engaged in the investigation of the Slave-causes, which had come before him; and, early in the month of October last, had already decided twenty-two of those causes. But, of all these, only one vessel was restored to her owners; and, even on that case, the Chief Justice entertained grave doubts whether she, too, ought not to have been condemned.

The Slaves, Dr. Hogan observes, who have been released in consequence of his decisions, bear (though upward of 1500) but a very insignificant proportion to those who have been carried off into slavery within the same period. When the Colonial Brig returned to Sierra Leone, some months ago, she had previously, but ineffectually, chased three vessels from the Havannah, full of Negroes, off Cape Mount; and certain intelligence had subsequently been received at the Colony, of four other vessels having arrived at Cape Mount, and at the Gallinas, for slaves. From every quarter, on every side of Sierra Leone, authentic accounts had been received there of Slave Ships carrying off their wretched cargoes, in the greatest numbers and misery.

The River Gambia alone, it seems, along the whole of that part of the Coast of Africa, with the exception, perhaps, of the immediate vicinity of Sierra Leone, had been successfully purged of these traffickers in human flesh. Four of the cases which have already been mentioned as decided by Dr. Hogan, and one of

those waiting for his adjudication, were from that river.

It appears, that even the Portuguese, now that some more effectual regulations have been adopted by the Government of the Brazils, to prevent its subjects from carrying on the Slave Trade to the northward of the Line, look to the frauds and forgeries of the Havannah to cover them from confiscation, in their evasion of the orders of their own Government, and in their criminal violation of its Treaty with Great Britain. One case of this description had, some months ago, come before the Chief Justice of Sierra Leone; and, generally, the Portuguese brought into that port made no secret of its being the intention of their owners at Bahia to resort to this fraudulent mode of carrying on their prohibited traffic at Whidah, Popo, and Onim; the slaves obtained south of the Line not being held, as they alleged, in equal estimation with the slaves procured at those places.

If the immunity of the Spanish Flag from visitation and search, when employed in covering Portuguese, French, American, and even British Property embarked in the Slave Trade, should be recognised, it is obvious with what facility the British Abolition Acts may be rendered a dead letter; and the abandonment or restriction of the Slave Trade, by other nations, a perfect mockery of the feelings of humanity—a mere idle, ostentatious, and delusive parade of regard to the claims of liberality and justice.

It would, indeed, be a most mortifying reflection, if, after all the efforts made by this nation for the total abolition of this detestable traffic, British Officers and Seamen were constrained to look tamely on, whilst the felons of their own nation, and the pirates or pirate-like Slave-dealers of other countries, could securely prosecute their nefarious practices; and cover themselves from penalty or prosecution by a flag fraudulently assumed, and no less fraudulently granted to them. Yet this must be the unquestionable result, if no international regulations are adopted for visiting, even in time of peace, vessels, under whatever flag, which may be engaged in the Slave Trade.

In the case of Spain, the evil is one of peculiar aggravation; for the sovereign of that country has no territory, nor even any footing, on the whole line

of the Coast of Africa. Great Britain, on the contrary, has established numerous Settlements on the Northern part of it; and, where she does not claim dominion, exercises a right of superintendence over her various subjects, who are spread in great numbers along the whole Western Coast of Northern Africa.

Vessels under the Spanish Flag have no object in visiting these parts, but to carry on a trade in slaves; and, as a participation in that traffic has been declared felony in British Subjects, and as it can scarcely be carried on any where on the North-western Coast of Africa without their agency, immediate or remote, such regulations appear, in the case of Spain, to be most imperiously called for.

The Institution will not fail to continue its utmost exertions for the removal of these enormous evils.

Colony of Sierra Leone.

With respect to the state of the Colony of Sierra Leone, the Chief Justice makes the following very striking remarks:—

“ I have always thought, that, in the infancy of such a Settlement, the certainty of its striking a deep root was the most important point, and ought to be the main consideration. The little vicissitudes of occasional blight or partial bloom, if they do not materially affect the vitality of the trunk, are scarcely ever worthy of the attention of a statesman, who wishes to legislate for a lengthened series of generations, and to provide for the interests of a remote posterity. I compassionate the weakness, therefore, that can dwell with emphasis on the minute fractions of good or of evil, which may have resulted from any particular system of measures at such a period of prematurity. For my own part, I am perfectly satisfied to find a solid foundation of British Pre-eminence and of African Civilization, laid here within the short space of one quarter of a century. A population of 10,000 free men collected on one spot so favourably situated, and guided and governed with a view to such noble and ennobling objects, forms too grand a stride in the moral march of human affairs, not to fix the attention of an enlightened observer, and cast into the shade every lesser consideration. When it is remembered, besides, that the numbers now actually in a course of intellectual

cultivation, in the various Schools and Public Institutions in this Colony, exceed 1000; you will do justice to the feeling that leads me to the indulgence of prospective rather than of retrospective views; to a calm and encouraging anticipation of the future, in preference to a captious discussion of the past; to a settled, firm, and immoveable conviction, that the good or the evil management of former times can have no other effect, in the revival of contentious questions respecting it, than to create disunion between the otherwise concurrent advocates of the common cause. I take this Colony, therefore, as it is; and, looking steadily to the great objects which it was from its first settlement intended to promote, am WELL CONTENT.

“ There is no doubt much, very much, to deplore, on the score of religion, on the score of morals, on the score of manners, or of the social tact, as derived from both religion and morals; on the score of depraved, but inveterate habits, and of lingering barbarism, and tardy improvement. yet I distinctly perceive all the principal elements of social order and effectual civilization in existence and vigour; requiring only the care of a skilful hand to mould them into form, and to collect from them, in that state, the early fruits of a successful and rapid cultivation.”

It is with the deepest regret that the Directors have, within these few days, received intelligence that the able and upright Magistrate who expressed these sentiments is now no more. His loss to the Colony cannot be too much lamented.

The Directors particularly recommend to the attention of the Members the Report respecting Western Africa, made by the Assistant Secretary of the Church Missionary Society; extracts of which are given in the Appendix. Various particulars are stated respecting the Schools in the Colony, with a General Return up to October 1, 1816. In our Number for August, we gave a Return up to March 30th of the present year.

Captain Paul Cuffee has brought to the Colony, from America, seven families, containing thirty-

four persons, who are likely to prove useful settlers.

Mr. Hoblyn, of the Treasury, has suggested a great improvement in the cleaning and dressing of rice.

It has always been found, he very justly observes, that labour increases in energy, when the same quantity furnishes a more abundant produce; and the two great means of effecting this increase are, the division of labour, and the invention of such machines as shorten and facilitate manual operations.

With this view he proposes to the Institution, the expediency of erecting, in the vicinity of Sierra Leone, an establishment similar to that which has been adopted, on his suggestion, in the Island of Ceylon.

He conceives that the system which is now carrying on in that island, is particularly applicable to the Coast of Africa; and if the Natives can be prevailed on to enlarge their cultivation of rice for exportation, they would not only be adding considerably to their own comforts, but rendering a very essential service to this Country as well as to Europe in general, as they might be at all times certain of obtaining a market, to an almost unlimited extent. It would also give them a taste for innocent and profitable employment, instead of those nefarious pursuits which have hitherto engaged so much of their attention; and would thereby, no doubt, considerably augment and establish habits of civilization.

The difficulties which at present exist, in properly preparing the rice of Africa for the European Market, render that country altogether useless to us in time of scarcity; although, from its relative distance with respect to other countries from which this grain is imported, it might, in many instances, be looked to as a great source of supply. Mr. Hoblyn remarks, that—"To those who are unacquainted with the labour required to convert paddy, or rough rice, into saleable rice; it will be necessary to observe, that it takes a labourer, with a large pestle and mortar, twelve hours to produce half a bushel of it fit for the market; and that, on the plan which is proposed to be adopted, six persons might easily clean 1600 bushels in a day; and this will be executed in a

very superior manner, and almost without any waste, which is not the case with the old plan, as ninety-five grains in a hundred are broken to pieces in completing the process; whereas, on the new system, the breakage scarcely exceeds five per cent."

The Directors have referred this valuable communication to the consideration of a Committee.

After noticing the new settlement in the Gambia, and the failure of attempts to convey Vaccination to Africa, a Letter is given of the Secretary to the Timmaney Chiefs, whose Address to the Institution was mentioned in the last Report. After urging them to assist in suppressing the Slave Trade, it is added:—

"The growth of white rice, and of good cotton, is easy; and would always supply you with the means of obtaining from Sierra Leone such European Articles as you may want: while the raising of provisions, and the rearing of cattle, sheep, &c. would furnish you, within yourselves, with abundance of the necessaries and comforts of life. There are also various other articles which might be probably cultivated; and of which you will find an account given in one of the Reports, namely, the Second, which you have already seen.

"With a view to the further improvement of your people, we would recommend your endeavouring to obtain the means of instructing your young people in the art of reading and writing, and other branches of useful knowledge; either by sending them to the Schools at Sierra Leone, or engaging a Teacher from thence to settle among you. On this point, I would advise you to confer with Governor M'Carthy, and the Missionaries at Sierra Leone; who, I am persuaded, will be anxious to afford you their best advice and assistance in any measures which you may wish to adopt for the benefit of your people."

The Directors speak highly of Lieut. Colonel Chisholm, late Commandant of Goree; and lament the miscarriage of the expeditions of Captain Tuckey and Major Peddie, to explore the Congo and the Niger.

FUNDS.

After noticing some other particulars, the Directors renew their appeal to the public in behalf of the Funds of the Institution. The expenditure of the year has been 1050*l.* 11*s.* 10*d.*; while the amount of Donations, Subscriptions, and Interest, has been but 831*l.* 18*s.* 9*d.*

The Directors must again appeal, and they trust not without effect, to the liberality of the British Public, in behalf of a Cause in which the Nation has so frequently and unequivocally testified its deep interest—an appeal, which, notwithstanding all the obloquy that has been so largely and unjustly heaped on the Institution, they are disposed to believe will not be made in vain. Let our own suffering countrymen be the first objects of a Briton's consideration; but let him not forget the duty which is owing, and which he is nationally

pledged to discharge, toward his brethren of Africa; and let him also recollect, that a comparatively trifling sum will enable the Institution to go on in its great work of extending civilization, and spreading light and information upon that extensive continent.

RESOLUTION.

We notice, with pleasure, in the Minutes of the General Meeting prefixed to the Report, the following Resolution, moved by the Right Hon. Lord Teignmouth, and carried unanimously—

That this Institution is highly sensible of, and grateful for, the important services of Mr. Zachary Macaulay; and thinks it right thus to express its sense of his deserts, at a time when the purity of his motives and the integrity of his conduct, has, by the enemies of the great African Cause, been falsely and maliciously arraigned.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING.

A GENERAL Meeting, for the purpose of delivering Instructions to Missionaries going to various Stations, was held on the 28th of October, at Freemasons' Hall.

A Sermon was previously preached, by the Rev. John William Cunningham, M A. Vicar of Harrow, at St. Bride's Church, from Ps. lvi. 3. *Though I am sometime afraid, yet put I my trust in Thee.* (Prayer-Book Version.) The Preacher considered, ably and at length, the Trials and Encouragements of the Missionary.

The Hall was entirely filled. The Right Honourable the President took the Chair soon after two o'clock. The Instructions of the Committee were read by the Secretary. They were addressed to the Missionaries in the order of the Stations in the following list; when Messrs. Collier, Connor, Fenn, and Lambrick, severally replied, as the respective parts of the Instructions were concluded.

Nov. 1817.

Sierra Leone.

Rev. John Collier—Second Chaplain.
Mrs. Collier.
Rev. Henry Charles Decker.
Mrs. Decker.
John Maxwell, an African Youth, accompanies them.

Mediterranean.

Rev. James Connor.
Madras and Travancore.
Rev. Joseph Fenn.
Mrs. Fenn.
Rev. George Theophilus Bärenbruck.
Mrs. Bärenbruck.
Rev. Henry Baker.

Ceylon.

Rev. Samuel Lambrick.
Rev. Robert Mayor.
Mrs. Mayor.
Rev. Benjamin Ward.
Mrs. Ward.
Rev. Joseph Knight.

Mr. Collier has been preparing, several years, as a Missionary under the Society: but offered himself to Government at the desire of the Committee, for the service of the Colony; in consequence of the difficulty of obtaining suitable assistance therein.

The Rev. Charles Simeon addressed the Missionaries in a very

affectionate and instructive manner; and the Assistant Secretary, at the request of the Missionaries, expressed their thanks to him, for his seasonable counsel.

The Collections after the Sermon, and at the doors of the Hall, amounted to 111*l.* 6*s.* 7*d.*; and Two Donations, one of Fifty Pounds and the other of Fifty Guineas, have been received since, from Gentlemen who were present at the Meeting; and deeply impressed by the proceedings.

Indeed, we do not remember to have been present at a more affecting scene. A Clergyman who attended the Meeting has since sent the Society a Donation, to be acknowledged as "An humble Thank-offering on witnessing the Missionary Proceedings at Freemasons' Hall, on Tuesday, October 28th." After expressing the highest gratification in what he had witnessed, he concludes the Letter inclosing the remittance to the Society with a fervent wish, in which we trust all our readers will join:—

May the divine blessing attend those devoted characters, who, filled with a love for immortal souls, are about to proclaim the message of Salvation to the perishing Heathen: and, at this moment of national sorrow, and perhaps of national chastisement also, may Institutions like these be our safeguard and defence; and, to use the language of Burke, "like so many non-conductors, arrest the impending wrath of Heaven!"

DEPARTURE OF THE MISSIONARIES TO THE MEDITERRANEAN AND TO AFRICA.

THE Rev. James Connor left London, on Wednesday the 12th of November, to join the Rev. William Jowett, at Malta. He proceeds, by Paris, to Marseilles; whence he purposes to take his passage to Malta. He travels in company with a friend, who is proceeding to Malta for the benefit of his health.

The Rev. Messrs. Collier and Decker, with Mrs. Collier, Mrs.

Decker, and John Maxwell, went to Gravesend on Wednesday the 19th, to join the Preston, Captain Baldry, in which they proceed to Sierra Leone.

SPECIMEN OF A CARD, FOR ONE YEAR, FOR THE USE OF COLLECTORS OF ONE SHILLING, AND UPWARD, PER WEEK.

A SPECIMEN is here given of a YEARLY CARD, which is designed to facilitate the labour of those efficient Friends of the Society, who undertake to collect the Weekly, Monthly, or Quarterly Contributions of their Neighbours.

In the first column, the Names of the Contributors are to be entered; and, in the second, the Sums which they subscribe, weekly, monthly, or quarterly. The thirteen columns which follow, denote the thirteen months, of four weeks each, of which every year consists. The four compartments into which each month is divided, denote its four weeks. The day of the month on which each month of four weeks begins, is printed at the top of each of these thirteen columns. The column which follows is for the total yearly contributions of each subscriber.

In making use of this Card, the Collector, after filling up the first and second columns with the Names and Contributions of the respective Subscribers, in the manner shewn in the Specimen, will mark the receipts of the weekly, monthly, or quarterly sums, as follows:—

If the Contributions be Weekly, let the compartment corresponding to the week, be crossed, in the manner in which the four weeks of the first month of *A. B.* are crossed in the Specimen; and so on, to the end of the year. If the Contributions be Monthly, let the whole square denoting the month be crossed, on the receipt of the contribution, in the manner in which the first month of *C. D.* is crossed in the Specimen. If the Contributions be Quarterly, let three monthly squares and one week, making

* Alluding to the lamented death of her Royal Highness the Princess Charlotte.

thirteen weeks, be crossed, in the manner in which the Contribution of E.F. is crossed in the Specimen. The Total of each Subscriber's Contributions paid during the year

may be summed up in the last column; and the entire Total, to be paid by the Collector to the Society, or to any of its Associations, may be cast up at the bottom.

CONTRIBUTORS.	SUM.		J. 1.	J. 29.	E. 26.	N. 23.	A. 21.	M. 18.	M. 16.	A. 13.	S. 10.	O. 8.	N. 5.	D. 3.	TOTAL.
	1st. week.	6d.													L. s. d.
A. B.	XX														.. ..
C. D.	XX														.. ..
E. F.	XX			XX											.. ..
G. H.															.. ..
I. J.															.. ..
K. L.															.. ..
M. N.															.. ..
O. P.															.. ..
Q. R.															.. ..
S. T.															.. ..
U. V.															.. ..
W. X.															.. ..
ENTIRE YEARLY TOTAL . . . . . £.															.. ..

Such persons as collect from more than Twelve Contributors, may use a Second Card.

On the back of each Card will be given a brief statement of its use, and of the nature and objects

of the Society: so that each Card will serve as a means of both inciting benevolent persons to assist the Society, and of directing them therein; and may be given away with this view.

MEETINGS AND SERMONS AT LYNN.

ON Saturday, the 25th of October, a Meeting of the Members of the Penny Association at Lynn was held in the Lancastrian School Room, which was quite filled. The Rev. Edward Edwards, Lecturer of Lynn, the Rev. Francis Cunningham, Rector of Pakefield, Suffolk, and the Rev. Robert Mayor, Missionary to Ceylon, addressed those assembled. On Sunday, the 26th; two Sermons were preached for the Society by Mr. Mayor, and one by Mr. Cunningham. The Collections amounted to about 50*l*.

SERMONS BY THE REV. LEGH RICHMOND, IN THE NORTH.

WE stated, p. 293 of the Number for July, Mr. Richmond's return home, after travelling for some time with the Assistant Secretary. In October, he resumed his labours for the Society; and has preached, among other places, at the following:—

Churches.	Ministerr.	Collect.
		£. s. d.
Carlisle: St. Cathbert and St. Mary	Rev. John Fawcett, M. A.	64 0 0
Wigton		6 2 9
Sunderland	Rev. John Hampson, M. A. Rector	26 7 6
Tynemouth	Rev. C. Charlton, M. A. Vicar	24 2 0
Newcastle: St. Thomas's Chapel	Rev. Robert Wasney, M. A.	33 14 0
South Shields: St. Hilda	Rev. Richard Wallis, M. A.	24 17 6½
Durham: St. Mary Le Bow	Rev. Thomas Shipperdson, B. A. Rector	15 7 2
St. Nicholas	Rev. Edw. Davison, Rector	20 11 5

Mr. Richmond was most kindly received by the Friends of the Society wherever he went; and has greatly increased the feeling of the importance of Missionary Exertions. The Committee are particularly indebted to C. N. Wawn, Esq. of Newcastle; and to the Rev. Messrs. Wasney, Hampson, and other Clergymen.

THIRD ANNIVERSARY OF THE BIRMINGHAM ASSOCIATION.

THE Sermons on this occasion were preached by the Assistant

Secretary, at St. Mary's and St. James's. The Collections amounted to about 95*l*. Sermons were also preached by the Rev. Samuel Lambrick, at West Bromwich, in the Morning, and at Tipton in the Afternoon; when 23*l*. was collected.

The Annual Meeting was held in the large room at the Royal Hotel; George Simcox, Esq. in the Chair. The business of the day was ably opened by the Chairman, in an Address in which he confirmed the recent intelligence from Africa, respecting the progress of religion among the Liberated Negroes, by relating some striking facts which had been communicated by Mrs. Garnon to her friends in Birmingham.

The Resolutions were formed on the plan which we have often recommended, and which never fails to give additional interest to Public Meetings; that of bringing before them a view of the various spheres of the Society's labours. They were moved or seconded by A. S. Lillingston, Esq., the Assistant Secretary, the Rev. Francis Blick, the Rev. W. Spooner, Mr. Kempson, the Rev. Martin Butt, Richard Spooner, Esq. the Rev. Edward Palmer, the Rev. Samuel Lambrick, the Rev. Samuel Lowe, the Rev. Robert Mayor, the Rev. Edward Neale, and the Rev. Edward Burn.

Various statements of the beneficial effects at home of Missionary Exertions were brought forward. The Friends of the Society were much impressed by Mr. Blick's observations on this subject. Above 41*l*. was collected at the doors.

The Report stated that 49*l*. 5*s*. 9*d*. had been received by Contributions from a Society formed among the Working Class attending St. Mary's, and that 206*l*. had been collected by the Ladies' Association established since the last Anniversary. The Association has, on the whole, paid to the Parent Society between 1600*l*. and 1700*l*.

Foreign Intelligence.

MALAYAN ARCHIPELAGO.

JAVA BENEVOLENT INSTITUTION.

STATE AND EFFECTS OF THE SLAVE TRADE.

THE following forcible and affecting statement, to which we have referred in our abstract of the Report of the African Institution, is taken from the Appendix to that Report. It is addressed by the Committee of the Java Benevolent Institution to the Secretary of the African Institution, and is dated Batavia, March 23, 1816.

The existence of an evil like the Slave Trade, in itself implies such an accumulation of human suffering, as to indicate the necessity of a Charitable Institution for its relief; but the progress of the calamity in these islands has been marked by some features unknown in Africa, and which have rendered this, if not so wide a theatre of misfortune, at least as complicated a scene of wretchedness and distress.

The varied population of this Archipelago exhibit ample proofs of early cultivation: and, although civilization has been more or less retarded, we may notice, in many of these interesting countries, the remnant of Institutions which belonged to once prosperous societies, and the existence of manners which such institutions have varied into all the shades of national character. It is thus that we distinguish, in the various portions of this great family, the grave courtesy of the Sumatran, the enterprising chivalry of the Bougese, contrasted with the honest and ingenuous simplicity of the Javanese; and whatever vices or passions may have locally prevailed, these traits remain strongly and highly characterized.

The period at which the dawn of civilization first broke on these countries is too much obscured to enable us to trace their institutions always with accuracy. In Sumatra, the patriarchal form of government seems to have been handed down; and, in Java, there is abundant evidence of the principles of justice on which her early establishments were founded. The proofs on which the present rights

and privileges of the Cultivator have been confirmed, by deciding the question of prescriptive usage, has satisfactorily accounted for that prosperity which a long æra of innovation has been unable to destroy.

The Isle of Bali may be regarded as the last receptacle of the Java Hindûs, and as therefore retaining the forms of those primitive institutions which fostered the early prosperity of this country: we have a proof of their attractive tendency in the attachment which Bali Slaves retain for their country, notwithstanding the barbarism into which she has relapsed since the introduction of the Slave Trade.

Celebes is remarkable for preserving the venerable remains of institutions, which, considering the clime in which they sprung up, may occasion surprise. The Native Rulers of Asiatic States holding their authority from the suffrages of the people, is an anomaly for which we could not be prepared; and adds to our regret, that such a race should have been, for ages, abandoned to so much misfortune.

Slavery in Java is truly characterized as a vice of luxury: it has always been a wanton and unnecessary evil; for the early settlers had in view their personal convenience in obtaining children under fourteen years of age for domestic services; yet they certainly did not foresee the extent to which it afterwards attained, and they were possibly deluded by a belief that the sum of human misery was diminished by bringing so many beings under the protection of law. It must be confessed, that the Batavian Laws for the protection of this class are marked by a considerate spirit; and, when duly administered, secure to the Slaves of European Colonists, in particular, most of the advantages which men reduced to INEVITABLE servitude are usually allowed to possess: but, in making this acknowledgment in favour of the Colonial Regulations, and the general comfort in which the Slaves of Europeans are maintained, the observation cannot apply to the traffic which

* The number of Household Slaves in Java is estimated at 40,000. The importations during the last years of the traffic were from three to four thousand annually.

has been attended with the usual circumstances of distress, and marked by some peculiar features of severity.

In the first place, this unnatural war has been waged, not against untutored savages, who have been considered as "linking men with the brute creation," but against a respectable people, who had made some advances in the arts and habits of social life, who were the theme of admiration among their own tribes*, and had acquired a reputation with Europeans for heroic constancy and valour: nor had they the advantage of being classed among the articles of monopoly, but became the prey of every barbarian of the Asiatic Coasts, from China to Arabia. Although, therefore, the Batavian Laws restricted importation to a certain age (and this restriction became latterly neglected), they had neither the object nor effect of protecting those countries from general depredation; and which is further apparent from the treaties contracted with Native Powers for the payment of subsidies in Slaves.

But the misfortunes attendant on the traffic present a melancholy picture; the population of whole islands, drawn out of the ordinary and peaceful occupations of life, with scarcely a profession left to them but predatory war, or the meaner employment of decoying their fellow-creatures into slavery. Nor are these evils confined to themselves: unlike the poor Africans, who are tortured by few recollections of former prosperity, and who submitted patiently to the scourge, the remembrance of what they once were has converted the native spirit of these people into wild ferocity: irritated by suffering, and unshielded by law, they have become a desperate, turbulent, and wandering race, infesting the seas, and revenging their wrongs on all whom they can overpower: even the coasts of this favoured island are disturbed by them, and the peaceable inhabitants carried away to all the horrors of slavery, in the hands of enraged barbarians.

It is thus that the petty States in those seas, who subsist by piracy and rapine, have successively emanated from the elder ones, by whom they are recognised under the appropriate designation of MALAYEE; and the numerous atrocities justly ascribed to

them indicate a treacherous and savage disposition, at variance with the general character of the settled communities †: but, as their crimes are obviously derived from their misfortunes, it will be the object of this Institution to reclaim them, and awaken a sympathy for their errors, rather than to aggravate the public feelings, already strong against them.

These piratical habits are prevalent in Ceram, and the numerous isles east of the Moluccas, on the coasts of Celebes and Borneo, and the islands in the Java Sea: but it must also be remarked, that the Slave Trade has been general in these countries; and, as we are acquainted with no calamity from which mankind has so much suffered, it may reasonably be regarded as the most active agent in the revolutions by which their once prosperous societies have been driven out of the social and peaceful habits of life.

The inexpediency of the checks which have been applied, will be apparent, on a reference to the effect of any temporary relaxation of them. The progress of their depredations have at times been arrested; yet so far from being awed into submission, or driven to embrace other habits, the audacity of the pirates seems rather to have increased with severity; and the great number of starving and unprincipled wretches, who are thrown out of employment by the prohibitory laws, have latterly extended the mischief. But the inefficacy, and therefore the inhumanity, of retorting on them the sufferings which they inflict, will be still more apparent, from an examination of their ordinary proceedings.

The pirates of Lingen and Rhio profess the character of traders: they are connected with most of the surrounding isles, in some of which they receive encouragement and assistance. The facility thus afforded to them of disposing of their prisoners and plunder, are strong incentives to desperate men, stimulated by poverty and revenge. They enter the ports of Java, and the neighbouring isles, in the capacity of traders; and having bartered some trifling articles for rice, they seize on vessels fitted for the purpose, and commence their piracies.

† Malayee is a term of reproach in Java; but the Javanese Outcasts are considered in the Moluccas to bear the same character.

* See Marsden's History of Sumatra.

The fact of their often exchanging prisoners for a pittance of rice, indicates but too plainly the immediate cause of the outrage, and suggests the only radical cure that can be applied.

Billiton, and Sarrasang, an island near Sambas, are occasional entrepôts; but the boats from the Westward usually proceed direct, through the Straits of Banca, to Lingen and Rhio, where they dispose of their Slaves at ten or fifteen dollars a-head. In the Straits of Sunda, they are connected, as supposed, with the Lamponers (the southern inhabitants of Sumatra); and, having depopulated the small islands in those Straits, have acquired new facilities in committing their depredations along the Bantam Coast; from whence, we are informed, 500 Natives were carried off in 1815, and seventy within the last three months, leaving their families in distress. Of the fate of these victims, some estimate may be formed from the depositions inclosed*; but it is hoped that the establishment of the British Government in Banca will facilitate the escape of many. The recent visitations of nature in Bali and Sambaroa have been the source of increased misfortune to those devoted isles. The volcanic eruption which devastated them last year, gave a new stimulus to the traffic; and many adventurers have repaired thither, to speculate in the distresses of their fellow-creatures. Pulo Laoat, near Banjar Masang, is the usual receptacle for these captives, whence they are distributed and sold to bondage.

This partial review of the calamities by which these interesting countries are generally afflicted, may be sufficient to confirm the necessity of an establishment on the humane principles of the African Institution, and to point out the objects which must principally engage its attention for a considerable length of time. By cultivating an acquaintance with friendly States, and discouraging their connivance in the Slave Trade, the facilities of disposing of prisoners will be checked; and, by means of such intercourse, an influence may even be acquired with the pirates

themselves; for it is to be presumed, that, by engaging them in pursuits better calculated to relieve their wants, the disposition to rapine will subside with the occasion for it, and the finer feelings of the Malay Character be gradually developed.

The very fact that coercion and severity have led to no reform, should be received as evidence of the probability that a more generous spirit exists; and which compassion and conciliation may, in time, separate from the passions which at present obscure it.

As the domestic slavery, which exists in many Native States, has often been referred to in extenuation of the practice obtained among Europeans, it is considered by the Institution desirable to shew, that it is only in the abuse that any resemblance can be found.

If we may advert to the customs of Java, to explain the species of aboriginal slavery, the conception of its nature will be very different, as the practice recognised is a mere compromise of labour or service in discharge of debt, by which a man binds himself, and perhaps his family, to servitude for a specified period, or relinquishes the services of his child under a contract, or agreement of apprenticeship. It might be easy to account for the perversion of such a custom, perhaps adapted to the condition of a simple agricultural people; but, in countries released from the restraint of law, or subject to the ravages of the Slave Trade, it surely cannot surprise us that it should have led to usurpation and outrage. The tenets of Mahomedanism forbid making Slaves of its professors; and, in some Native States, this law is rigidly respected: nay, in Celebes, where licensed outrage has for centuries prevailed, the domesticated Slaves are still a separate class from those condemned to the Foreign MARKET, which, therefore, unaided by Chinese crimps and others, could scarcely have been supplied: but to prove, at least in Java, the different feelings with which the Natives regard the traffic, the following anecdote may be satisfactory:—The Panembihan of Samanap (one of the trading ports of Mandura) had collected a number of Slaves, the natives of different islands; and, on the proclamation of the British Government, prescribing regulations for their re-

* These Depositions may be seen in the Appendix to the Report of the Institution.

gistry, transfer, &c. he, for the first time, felt called on to make a distinction between these persons and his free retainers. As he had been accustomed to cherish them alike, and had never harboured a thought of selling them, as he termed it, like cattle; he resolved formally to enfranchise the whole, continuing to provide for fifty who voluntarily remained in his service. But, in referring to this beautiful trait in illustration of the Javanese character, and to shew that their respect for the rights of human nature is in some instances superior to our own, it is not intended to imply any approval of native domestic Slavery: it is too much at variance with all those ideas of liberality and justice that their present institutions are calculated to inculcate; and must counteract, in some degree, the exertions of this Society for the improvement of the surrounding States.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

State of the Christian Institution.

THE death of the Rev. Leopold Batscher, mentioned in our last, will prepare our Readers to receive, with particular interest, some extracts from his last communication respecting his labours at the Institution. It was dated the 14th of May:—

A stone Church and Rice Store, together with a wall round the Settlement, about 1000 feet long by 10 feet high, are now building. The Settlement will form a square; at each corner of which will be a house, as you will see by the inclosed Plan: 250 feet are already finished; to seventy feet of which, a shed, covered with shingles, is attached. The Rice Store is also finished, and will contain from twenty to thirty tons of rice. The stone-work of the Church is also finished, and the frame of the roof up, but not yet covered; nor do I think I shall be able to cover it with shingles before the rains commence, as it would require eighteen shinglers a month. I have sent a plan of it, drawn by Mr. Düring.

Knowing the violence of the rains in this climate, by which the walls being unprotected may be materially injured, I frequently feel very uneasy. I must, however, do the best I can;

and I trust that God will keep me and the walls from tumbling down.

The steeple of the Church, twelve feet square, I have likewise commenced. It is raised, at present, only about twelve feet; and I do not think that I can carry it much higher this season.

All the Society's Mechanics, among the children, above fifty in number, are now employed at the above-mentioned buildings. Even the tailors have to fetch water to make mortar. This is absolutely necessary, during the dry season; though these boys are, for a time, deprived of the benefit of education, which it is the benevolent intent of the Society that they should receive; but, when the rains commence, they shall have the whole of their time devoted to learning, which I hope will make up for this temporary hindrance.

I feel greatly for these boys, especially as some of them are the most trusty in the place; and am often made ashamed by hearing part of them, who sleep in our hut, earlier and later at their private devotions than I am.

The Small-pox has visited this Peninsula, this dry season, and carried off many. We were surrounded with this fatal disease for a considerable time before it appeared among our children. I had sent Mr. Horton to Black Soldiers' Town, to fetch a girl who had run away from us. He found her in a house where the disease had been; and, bringing her back, after a few days it appeared among our female children. I had about fifty inoculated immediately, all of whom recovered; but one, who caught it naturally, is dead. A fortnight afterward, I had about 140 boys inoculated: many of them are very full, and some of them very ill; but, I trust, not dangerously. Thus you may easily conceive that this Establishment is at present little else but a hospital.

The boys who are well, are employed in fetching rice from town, to fill our Rice-store against the rainy season; and we have as much in it as will maintain 260 children till the end of October. They are likewise employed in clearing ground, and planting cassadoes, Indian corn, and other vegetables. Every boy has a little spot to himself. Those who are well, cultivate both for themselves and the sick.

Further Particulars respecting Mr. Butscher's Death.

We are happy to communicate some additional information respecting the last hours of Mr. Butscher. It is contained in a letter from Mrs. Garnon to one of her brothers.

Mr. Butscher was ill but about eleven days. From the numbers that attended his funeral, we may judge of the respect felt toward him. The Governor attended, with all the Military Officers and most of the Europeans; together with Maroons and Settlers, and the Children from Leicester Mountain and the other Schools in the Colony. I saw Mr. Butscher on the Tuesday night, when he was brought into town in order to have more medical advice. Mr. Garnon was with him till within three or four hours of his death. He departed at five o'clock on the 17th of July; and was interred the same evening, at that hour.

His mind a few days before was quite resigned and calm; but, near his death, he became more confused, owing to fever. When he was carried out of the house at Leicester Mountain, he looked at several poor boys, and said, "Well: you know I have been a long time with you: perhaps I come not again, but God will give you another Father." The children wept very much: and it distressed me exceedingly on the day of his burial to see so many of them deprived of their Head. When Mr. Garnon went up to the Institution, as he did yesterday, to make some arrangements, he collected all the boys together; and many came round him, saying, "Massa, you come to live here?"

These are painful circumstances to us; but are all ordered by an infinitely wise and gracious hand. May we not be discouraged; but enabled more stedfastly to persevere, with renewed diligence and zeal! Pray that we may be sustained and influenced by the love of Christ.

On the Saturday before Mr. Butscher's death, when Mr. Johnson visited him, he said, "I am now on a dying bed; but I have committed my soul and body, with my dear child,

Nov. 1817.

into the hands of Jesus, in whom is all my hope. I know that the work here is quite unfinished; but I believe that God is able from the dust to raise up some one to finish it." Mr. Garnon asked him if he knew in whom he had believed, and whether he could with confidence commit his soul unto him. He replied, "Yes." This was a few hours before his departure. Mr. Garnon prayed with him, and he distinctly and audibly joined in repeating the Lord's Prayer.

State of the Negroes and Schools at Regent's Town.

Messrs. Cates and Brennand, on a visit to this Station, soon after their arrival at the Colony, write:—

At Regent's Town we found great cause to rejoice and be thankful. A general attention is excited among the Negroes, both old and young, about the welfare of their souls. Many are earnestly inquiring what they must do to be saved; while it is confidently to be hoped, that, in some, Christ is already formed *the hope of glory*. May the number of these continually increase, at all the Stations, till every soul shall be brought *into the glorious liberty of the children of God!*

The simple details of Mr. Johnson's Letters will awaken gratitude in all the sincere friends of Africa.

After referring to the first administration of Baptism and the Lords' Supper, as related in former Letters, he proceeds:—

Several more of the liberated Negroes came forward, and gave striking evidence of a work of grace; and I again, with joy, informed Mr. Butscher, who came on Christmas Day, and baptized nine adults and one infant. After the ordinance of Baptism, we again celebrated the dying love of our Blessed Saviour—thirty-one in number.

Several more adults offered themselves for Baptism; but not having sufficiently examined them, I advised them to wait till another opportunity.

I learn from the Rev. Mr. Garnon, that you and our other friends have set apart, as we have done, Saturday Evenings for prayer, on our behalf, and that of our brethren throughout

3 Q

the world. Glory be to the Lord, who has greatly blessed that season here among us!

I shall mention one instance, which may assure us all that our God hears and answers our prayers.

During prayer, one Saturday Evening, two young men were much affected, and prayed earnestly, "Jesus Massa! have mercy!" After service, about nine o'clock, I heard a noise in a house at a little distance from us. On going thither, I found some of the Negroes on their knees, crying aloud, "O Jesus! have mercy!" Some were sitting weeping and trembling; and others singing praises to the Saviour, as well as they could, in their broken language. I went in and conversed with them; and then proposed to sing a hymn, which was done with the shedding of many tears: after which I prayed with them.

The poor Negroes seemed so much affected, that when Mr. Johnson left them, many were crying, like the Publican, *God be merciful to me a Sinner!*

Mr. Johnson adds—

This was a scene which I never had witnessed before; and you may, dear Sir, easily conceive what I felt. I was quite overcome. O what has not the Lord done! When we came out, I prayed the Lord to give me but one soul; but, blessed be His holy name, He has given me more than one.

He afterwards writes—

We have had another feast. Ten Adults, one Boy, and one Girl, have been baptized. We surrounded the Mercy-seat of our God, in remembering the dying love of our Saviour, forty-one in number; and we intend to do the same next Sunday, when a few more will be baptized, God willing.

Glory be to our Saviour for his work! Not unto us, not unto us; but *blessing, and honour, and power, be unto Him, that sitteth upon the throne, and unto the Lamb for ever and ever. Amen!*

The Negroes had been visited with the Small-pox: two Boys and one Girl only died of this disease in the Schools. Several of the

people, however, who refused to be inoculated, fell victims. The Negroes and the School-boys and Girls were quite well when Mr. Johnson wrote. Of the Girl who died, he says,—

I have every reason to believe that she is now with Jesus. She lamented very much over her wicked heart, in the hour of trial; and fled to Christ, the only refuge. Having been baptized, I read the prayers over her grave, and spoke a few words on the occasion, from Amos iv. 12. *Prepare to meet thy God.* About 300 Adults and Children followed the corpse, all very neatly dressed; for the deceased was beloved of every one that knew her, and many tears were shed on her grave. I have since found that some were, on this occasion, deeply impressed with the thought of Eternity. May it please God to render it an abiding impression!

Upward of 200 people attend Mr. Johnson's family-prayers; and sometimes, in the evening, the Church is almost full.

Mr. Johnson adds,—

A Gallery is building in the Church, and will soon be finished. It will contain about 200 people. We are, at present, very much in want of room on Sundays.

The Schools, at the date of this Letter, contained 330, of which eighty were Adults.

The Adults (Mr. Johnson writes) make the best progress. Several who knew not a letter in July last, read now tolerably well in Central Books, No. 2 and 3.

We have now Masons, Bricklayers, Carpenters, Shinglemakers, Sawyers, Smiths, Tailors, Brickmakers. We have made 16,000 bricks, and have about as many more ready to be burnt.

Under date of May 13th, Mr. Johnson sends further particulars. There is manifestly an increasing concern among the Negroes under his care, for the salvation of their souls. They express their earnest desires in the most simple and affecting manner. One prays, "Jesus"

Massa! have mercy! Oh, what must me do!" And another, "Jesus Massa! me no let you go—pardon my sin first!"

Mr. Johnson is aware of the necessity of restraining the indulgence and expression of the warm feelings of persons, first awakened, under the circumstances of his Negroes, to a religious concern.

Of the increase of his communicants, he writes,—

On the fourth of May, being the first Sunday in the month, I administered the Lord's Supper to my little flock. Above fifty surrounded the Table. It was a refreshing season, and was accompanied by many tears. In the afternoon, I baptized eight Adults.

Thus it pleases God—blessed be His holy name! to add, from time to time, new Members unto the Church, and such, I trust, as shall be saved.

The Gallery is finished, but we are still short of room. The Governor has been pleased to resolve, that a large addition to the Church shall be made at the east end, which will be begun as soon as my house is finished.

At present, I keep the Day Schools only three times a week; as all the people and boys are employed to fetch rice, to lay in as store for the approaching rainy season. To all appearance, we shall labour under a scarcity, as the harvest failed. The Adult Evening School is going on well, and increasing. Six men and three women read the Testament. I asked one of the men how he liked his new book. He said, "I cannot thank the Lord Jesus Christ enough for this good book, for I HAVE SEEN MYSELF IN IT."

It pleases God to bless us still with health and strength. The rains approach very fast. We have tornados almost every day.

His last Letter is dated June 27th. We extract from it the following particulars:—

I sit down again, to inform you of our success in the work of the Lord. But we are not without trials. It

must, however, be so; and our blessed Jesus has forewarned us of them.

My dear wife has been severely afflicted with illness; but is, blessed be God! recovering, though very slowly. She appeared to be for several days in a dying state; but He who caused the blind to see, the lame to walk, the deaf to hear, the sick to be whole, and the very dead to rise, caused her also to rise from a bed of sickness.

Several have been added to the Church of Christ at this place, since I wrote to you last; and others have walked more to the glory of God. At our last Sacrament, I administered the Lord's Supper to fifty-nine.

A circumstance lately occurred, which appears to me worthy of notice. I remarked a woman attending Morning and Evening Prayer, and almost every time weeping; which appeared somewhat strange to me, as she understood very little English. One day I talked with her, and made her comprehend that I wished to know why she wept. She pointed to her heart, and said, "Here! here!" I directed a pious young woman, who could understand her, to go and speak with her.

Mr. Johnson found afterward that her mind had been led to reflect deeply on her sinfulness and danger; and that it was her sense of this state which so much affected her. He says of her afterward:—

Others of our pious people, who can understand her, give her counsel and encouragement. She has hitherto walked as a Christian. *I will work, and who shall let it!* Amen. Even so, Lord Jesus, carry on thy work which thou hast begun among us!

A few have backslidden; but we must expect that chaff will get with the wheat into the bushel.

The following is a copy of the last Return of Schools, which I presented to his Excellency the Governor.

Return of Schools for the Education of Recaptured Negroes.

Regent's Town, June 6, 1817.

		No. Present.	Sick.	Absent.	Total.
Boys } Girls }	Day School ...	195	7	10	172
		70	16	1	87
Men & Boys who learn Trade Women ... }	Night School	88	10	1	99
		28	0	0	28
Total		341	33	11	365

Gloucester Town.

Mr. Düring was placed by Mr. Bickersteth at the Christian Institution; and, while there, was fully and actively employed in the care of the sick children, in teaching adults, and in superintending the buildings.

But such are the urgent calls for more labourers in this Colony, that he and Mrs. Düring have been fixed, at the request of the Governor, at this town, on the same plan as Mr. and Mrs. Johnson are at Regent's Town.

In a Letter dated Feb. 5, 1817, he writes thus of this Station:—

At the request of his Excellency, Governor Mac Carthy, and with the consent of the Rev. Messrs. Garnon and Butscher, I left Leicester Mountain the 18th of December, 1816, in order to superintend about 130 liberated Negroes, in a new town, which is to be called Gloucester Town. The spot is beautiful. It is encompassed, on every side, by small rivulets. The aspect of the surrounding mountains is romantic; and, on the whole, I feel, even here, that peace which the world cannot give, notwithstanding the many difficulties and discouragements to be encountered in a new place; for the people here are of five different tribes, and demand sometimes my utmost exertion. At present, they have a slavish heart and disposition; and will retain the same, until it is taken from them by divine power.

I have many, however, already, who are eager for instruction; and I pray that the Lord may be with me, to enable me to do good to my fellow-creatures. In about a fortnight, my house will be finished; when I shall immediately begin an Evening Adult-School. My Day School is, at present, but small. I expect more children every day. Were there more here now, I could not do justice to them; for I am at present, to my people, sometimes Father, sometimes Judge, and sometimes Master. Yet the Lord my God has not forsaken me, and I trust He will never leave me. The thought, that these poor creatures, though at present in the grossest state of ignorance, may one

day become the disciples of Jesus, has always supported me under the greatest trials. Indeed, we have evidence already that the Gospel light has begun to dawn in many souls.

In a subsequent Letter, of March 15, Mr. Düring writes—

In a new place like this, we are obliged to alter our plans almost every day; till the people become acquainted with us, and learn to understand that our motives are for their welfare. Since I am a little more settled, and have been able to establish some regulations respecting Sunday Service, Morning and Evening Prayer, and Schools, I think it my duty to inform you of it. Though I cannot say much, yet I am confident that every one, who is interested in the Cause of Christ, will be glad to hear, even of the little which has been done among perishing Heathens.

Sunday Service with my Negroes we observe as follows:—We first sing a Hymn, of which they are very fond. Then I read a part of the Liturgy with them, which those who understand a little English very much delight in. Between the two Lessons, we sing a verse or two; and again, after I have done reading prayers. Then I take either the Gospel or Epistle appointed for the day, explain it to them, and make a few remarks suitable to their capacity: then we sing again, and I pray with them, and so dismiss them.

In the afternoon, we meet again, from three to four o'clock. I read a Chapter out of the New Testament, pray with them, and talk to them; sometimes asking them questions, which some of them answer very well. By these means, I hope they soon will be enabled to form an idea of that Saviour, whom I have found precious to my own soul.

From one to two, and from four to five o'clock, I catechize the children, according to the Church Catechism. In the Evening, we meet for worship again, and so close the day.

I keep School according to the British National System; and observe the same rules as those in the Christian Institution. My wife has the care of sixty-seven girls, who read in the forenoon, and sew in the afternoon. I have at present only twenty

boys, who read in the morning, and work in the afternoon. They either cultivate the ground, or learn some useful trade. Such as are promising, attend also the Evening School. This Evening School is established, from seven to eight o'clock, for Adults. The number of Scholars is, at present, about twenty. There are plenty more, who are desirous to become Bookmen, as they call it; but, for want of accommodation, I cannot yet admit any more. I hope, through the assistance of the Lord, I shall be able, when the rough branches are cut away from those whom I have at present, to open an Adult School on a large scale.

His Excellency the Governor is highly pleased with our plans; and will gladly forward them, in order to promote the designs of Government, and of our Society.

I would render my sincere thanks to the Society for the goods which I have received; and beg that all who have an interest in the Cause of God, would help every one who is engaged in His work, with their sincere prayers. My earnest prayer is always, that the Lord would prosper a body of Christians, who, no doubt, have been the happy instruments, in the hand of the Lord, of bringing many immortal souls to eternal happiness.

In a Letter to Mr. Garnon, dated March 29, he says—

I have lately begun a regular explanation to my Negroes of the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and the Two Sacraments. These five subjects I have subdivided, so as to have a portion every Sunday Afternoon.

Wilberforce Town.

We stated in a former Number, that Mr. Cates has been fixed at this town. His labours have been much interrupted by sickness; but the following extracts from a Letter, dated Kiskey Town, June 26, will shew in what spirit he entered on his work, and will give our readers a view of the state of the people among whom he labours.

Cosso, Congo, and Bassa Towns, are in future to be united, under the

name of Wilberforce Town; but as Bassa is two miles beyond Cosso, and Congo a mile and a half on this side of it, I fear the union will be more in name than in reality. When Mr. Bickersteth was here, the Cosso and Congo people lived very near each other. The latter have since removed nearer to Sierra Leone.

As soon as I was stationed, I established the same plan of assembling the people, morning and evening, for prayer, as is observed at the other towns; which affords a frequent opportunity of pointing them to Jesus, as *the Lamb of God which taketh away the sin of the world.*

Among our people, we have a class who have renounced their superstitions, and have learned to pray to one God, in "white man's fashion," as they term it; and, on this account, they seem to entertain so high an opinion of themselves, as to think they can now claim heaven in their own right: to such men the humbling way of salvation, through faith in the blood and meritorious righteousness of a Saviour, cannot of course be acceptable. Another class still retain their country fashions; trusting to greeces, and other lying vanities: they seldom attend worship; and are averse to any sort of instruction, particularly of a religious nature.

Thus both classes, though much opposed to each other, agree in thinking lightly of the only way of escape from the wrath to come. May the Eternal Spirit condescend to own and bless the means made use of for their good, that many may be brought from darkness to light, and from the power of Satan unto God!

On Good Friday afternoon, I endeavoured to explain the importance and advantage of being able to read the Scriptures; and proposed that those who wished to learn should come to Evening School after they had done work. About thirty men and women came forward as Scholars. I put their names down; and, on an average, twenty-five attended as long as I was there.

Mr. Cates then mentions the interruption of his progress by ill health; and states, that, on his recovery, he was still detained from his Station by the illness of Mr.

Brennand. Of his death he thus speaks—

The Society is hereby deprived of the services of another labourer, almost as soon as he entered the field; but, as he was removed by the Lord of the Harvest, who has promised that *not the least grain shall fall upon the earth*, we must not relax, but labour more diligently, knowing that in his own good time all the wheat shall be gathered into the garner.

Mr. Brennand was the fourth person who came out in the *Echo*, that has since entered the eternal world. This, though it shews the danger of the climate, should be no discouragement to any who have come or are coming in the Lord's Cause. If he says, "Come hither"—here, and here only, are we in a place of safety.

Kissey Town.

In the Number for September, we noticed the death of Mr. Brennand, on the 20th of June. He had been appointed, in March, to assist Mr. Wenzel at this Station. The need of additional help here will be evident from Mr. Wenzel's account of his labours among the liberated Negroes.

Every Morning and Evening we meet for Family Worship in the Church. A hymn is sung: I then read a chapter, expound some verses, and conclude with prayer. On the Lord's Day, we have Public Service twice, beside the Morning and Evening Family Worship. I read the Liturgy, and preach two Sermons. After every Service, boys and men are catechized.

I have registered the names of all the people under my care. The number amounts to 400. I have married about sixty couple, who before lived unlawfully together. I shall soon begin, by the grace of God, to instruct adults and children for baptism. A spot of ground is about to be cleared for the erection of a stone Church; and many of the children will be employed, after school-time, to gather oyster-shells for making lime.

Though my labour is very arduous, as you will judge yourself, yet I trust it is accompanied by the grace of the Lord.

In a Letter to the Assistant Secretary, dated Feb. 6th, he gives an affecting picture of the miseries arising from the Slave Trade.

In the beginning of November, I had nearly 200 liberated Negroes: two thirds were children: but, in that month, a vessel was taken with 550 Slaves on board; and the poor creatures who were confined in her, suffered so greatly, that, in the course of bringing her into Sierra Leone, during a fortnight, more than 200 died. The others were greatly emaciated. More than 110 children, and about twenty men and women, were sent to Kissey Town, in the course of three days. The poor children, not having been accustomed to eat rice, fell upon such insects and even reptiles as they could find, as also upon my fowls and ducks. They were all of the Ebo Nation. We were obliged to keep watch day and night: but it was impossible to confine them to the houses. They were running about in the night, and stole from the farms what they could get. They thus brought a deplorable disease on themselves: the dysentery became prevalent among them, which carried off more than fifty in the space of a month. To this succeeded the small-pox, which is still making great havoc, and more than thirty have become victims to this disease.

It appears from a Letter dated June 28th, that the temporary Place of Worship, which had been erected by the Negroes, gave way one evening after prayers. Mr. Wenzel, by much attention and labour, amidst many infirmities, got another temporary Church erected, seventy-two feet by twenty-eight, which was opened for Divine Service on Whit-Sunday; the Governor and other gentlemen being present. At the date of this Letter, he had upward of 200 children under his care, of whom thirty-five are mechanics.

A more permanent building is now erecting; the foundation-stone of which was laid by the Governor on the 10th of January.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21st, to November 20th, 1817.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bedfordshire: from Emberton & Stagsden Penny Society, 8	0	0	...	368	4	1
(Making total from Emberton & Stagsden, 13l. 18s.)						
Birmingham	108	0	0	1758	17	9
Carlisle	103	0	1	625	0	2
Clapham: Gentlemen's Committee 4 2 0	28	19	0	631	12	9
Ladies' Committee 24 17 0						
Clerkenwell: School Fund	5	0	0	493	11	1
Collingham and Langford	2	2	0	46	9	2
Derbyshire: Contributions 140 17 10						
Collections at St. Peter's, Derby: by						
Rev. E. Bickersteth	29	10	10			
St. Werburgh's: by Ditto	21	11	3			
St. Michael's: by Rev. R. Mayor,	11	14	0			
Bonsall: by Rev. S. Lambrick	16	8	0			
School Fund	5	0	0			
Ship Fund	1	5	0			
	226	6	11	884	13	10
Gainsborough	25	0	0	138	6	4
Gloucestershire: (from Campden Branch)	11	17	6	569	6	1
Guildford	11	0	6	51	12	3
Hereford	30	0	0	389	11	9
Hull and East Riding: (School Fund)	5	0	0	2452	19	1
Iver (Middlesex)	26	10	6	45	5	0
Lymsham (Somersetshire)	24	0	0	42	0	0
Manchester	291	14	0	1435	11	10
Milborne Port (Somersetshire)	9	0	0	114	10	8
Newcastle-upon-Tyne	125	0	0	190	0	0
Nottingham	56	2	9	709	15	2
Penzance and Marazion	35	0	0	35	0	0
Percy Chapel	25	15	0	1179	5	10
Romsey	7	12	6	61	16	6
Rotherham	46	1	0	273	13	1
St. Antholin's	6	12	6	155	4	6
St. John's, Bedford Row: Ladies' Committee, 46 3 6						
Gentlemen's Ditto, 44 8 6						
School Fund 5 0 0						
	95	12	0	1692	15	5
Shaftesbury	20	0	0	20	0	0
Sherborne	15	1	8	42	11	2
Suffolk: General Fund 175 0 0						
School Fund 25 0 0						
From Acton Branch 15 0 0						
	215	0	0	1346	0	0
West Bromwich	14	0	0	76	14	9
Yeovil	21	1	0	111	9	9
COLLECTIONS.						
By Mrs. Dancer, Burton upon Trent	2	0	0	29	4	0
By Mr. Joseph Dawson, jun. from the Juvenile Association						
at Alfred House, Bow, Middlesex	11	0	0	11	0	0
By Mr. John Drayton, from Lyme Regis	6	18	6	6	18	6
By Mrs. Fowell, Cambridge	3	4	6	29	0	0
By Mr. Samuel Kebby, 5, Holborn Bars	3	19	11	11	18	3
By Miss Murray, Chelsea	2	2	0	9	17	5
By Miss Lucy Parsons, Goathurst, near Bridgewater	2	12	0	2	12	0
By Mrs. Smith, Little Moorfields	5	6	2	193	1	7

488 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

BENEFACTIONS.		L.	s.	d.
E. C. By the Secretary and the Rev. Daniel Wilson		50	0	0
Mr. John Cooper, Northampton Square		10	10	0
A Friend, by Rev. R. P. Beachcroft		5	0	0
G. C. by the Secretary		10	0	0
Thomas Hankey, Esq. Fenchurch Street		50	0	0
Samuel Hoare, Esq. jun. Hampstead		52	10	0
Rev. J. King, M. A. Rector of Bisley, Surry		5	5	0
"An Humble Thank-offering, on witnessing the Missionary Proceedings at Freemasons' Hall, October 28th"		5	0	0

CONGREGATIONAL COLLECTIONS.		L.	s.	d.
Aldershot (Hants): By Rev. John West		6	1	3
Bubwith, near Selby: By Rev. William Ellis (Rev. John Wilkinson, Vicar)		5	0	0
Barton-under-Needwood: By the Hon. and Right Rev. the Lord Bishop of Gloucester, (Rev. Thomas Gisborne, M. A. Minister)	}	44	15	0
St. Bride's, Fleet Street—On occasion of the departure of Missionaries: after a Sermon, on the 28th of October, by the Rev. John William Cunningham, M. A.		65	12	2
After a Special Meeting at Freemasons' Hall	}	45	14	5
111		6	7	
Cerne (Dorsetshire): By Rev. Samuel Lambrick		11	6	6
Durham: At St. Mary-le-bow: By Rev. Legh Richmond, M. A. (Rev. Thomas Shipperdson, Rector)		15	7	2
— At St. Nicholas: By ditto (Rev. Edward Davis, Rector)		20	11	5
Epsom: By Rev. E. Bickersteth, (Rev. Fleetwood Parkhurst, M. A. Vicar)		27	19	1
Henstridge (Somerset): By Rev. H. Baker, (Rev. Nathaniel Bridges, Vicar)		9	7	0
Laxton, near Howden: By Rev. W. Ellis, (Rev. Richard Thomas, Curate)		7	2	9
Mansfield: By Rev. Robert Mayor, (Rev. Thomas Cursham, Vicar)		21	3	8

SCHOOL FUND.		L.	s.	d.
By Clerkenwell Association:				
A few Friends, as a mark of respect for the Rev. Thomas Sheppard of Pentonville: for <i>Thomas Sheppard</i> (First Year)		5	0	0
By Derbyshire Association: for <i>Garton Howard</i> (Fourth Year)		5	0	0
By Hull and East-Riding Association: for <i>Paul Pratt</i> (Fourth Year)		5	0	0
By St. John's Chapel Association:				
Ladies' Committee: By Mrs. Warren and Miss Cooper: for <i>Edward Warren Cooper</i> (Second Year)		5	0	
By Suffolk Association: for <i>Maria Gipps</i>	} Third Half Year			
<i>Priscilla Wakefield</i>				
<i>Gurdon Dillingham</i>				
<i>William Fonnereau</i>				
<i>Edward Griffin</i>				
<i>John Head</i>				
<i>Benjamin King</i>				
<i>Joseph Julian</i>				
<i>Joshua Head</i>	} First Half Year			
<i>Jane Burnian</i>				
		25	0	0

SHIP FUND.		L.	s.	d.
Derby Association:				
A Friend at Derby: by the Rev. E. Bickersteth		5	0	0
Rev. G. Howard		0	5	0
		5	5	0

ERRATA.

Page 360, for "Rev. John Hill," as paying the "First Year for *Barham Vaughan*," read, "Affines, Second Year."

Page 408. The sum of 20*l.* acknowledged as received from the Rev. John Hill, of Oxford, should stand thus:—

COLLECTIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
By the Rev. John Hill, from Oxford	12	18	6	154	2	4
By Ditto from Woodstock	0	16	0	4	18	8
CONGREGATIONAL COLLECTION.						
Hampton-Gay (Oxfordshire): By Rev. Daniel Wilson, M. A. (Rev. John Hill, M. A. Minister.)				6	5	6

Missionary Register.

DECEMBER, 1817.

Reports of Societies.

REPORT OF THE EDINBURGH MISSIONARY SOCIETY.

WE refer our Readers to the Number for November, 1816, and to the List of Missionary Stations given in the Number for January of the present Year, for some general information respecting the Three Stations of the Society, at Karass, Astrachan, and Orenburg, all situated in Russian Tartary; and we are happy now to lay before them the intelligence contained in the last Report of the Society, which has just reached us.

KARASS.

From the beginning of 1816 till the month of May, when Mr. Paterson commenced his journey to the Crimea, he and Mr. Galloway remained together at this Station, superintending its affairs; arranging matters for the separation of the German Colonists from their secular connexion with the Mission; attending to the education of their own children, and of the ransomed and other youth in the Colony; and embracing such opportunities as were presented to them of visiting the adjacent villages, and conversing with the Natives on the subject of religion. Several of the Native Children are mentioned as being able to repeat parts of the Catechism; from which, in order to shew the knowledge which they have acquired, they are frequently heard asking and answering some of the questions.

The meetings for the instruction of the Ransomed are regularly kept; and they are gradually advancing in acquaintance with the doctrines and duties of Christianity: while those of them who are still at school, are continuing to make as much progress as can reasonably be expected, in learning to read and write.

Dec. 1817.

In the beginning of May, three or four hundred Tartar families, having left the Kuban, came and settled in the vicinity of Karass; some of them in Naimaq Village; more of them on the Kuma; but the greater part about sixty vershs distant. And "thus," say the Missionaries, "while their countrymen, who, after hearing the Gospel without receiving it, and who some time ago removed from under its ministry, have mostly been cut off by the plague, others of the same race are brought within its sound, and have the Scriptures circulated among them, to testify to them the way to eternal life."

Previously to Mr. Paterson's departure for the Crimea, he and Mr. Galloway received some particular information concerning the tribe of Ossatiuzes, or Ossatinians; which induced them to hope that a way might soon be opened for the introduction of the Gospel among them. These people live in the mountains to the south and south-east of Karass, at no great distance from Mosdok. They had applied to the Commanding-General of the district, for protection from the Kabardians, the fiercest and most uncivilized of all the tribes in the neighbourhood; and had requested him to procure teachers for them, confessing their ignorance of the true religion. By accounts, however, subsequently received from Mr. Paterson, there appear to be some peculiar difficulties in the way of a Mission being established in their country. There seems, indeed, even at present; a preparation going on for their being, at no very distant period, made acquainted with Divine Truth; for the General, who had himself spent several years among them, in the defiles of the mountains, has at this moment twelve of their boys at school, in one of the fortresses, learning the Russian Language. Could copies of the Scriptures, there-

fore, be introduced into these Schools, the Word of Truth might, through the power of its Divine Author, take root in some of their hearts, and prepare them for becoming instructors of their countrymen in the things that belong to their eternal peace.

The most interesting information from Karass, received since the last Anniversary, relates to the Trukmen, or Turkomans; whom Mr. Galloway visited in the month of October, as soon as he could conveniently leave the Settlement after Mr. Paterson's return. The Trukmen are a nomadic and pastoral tribe of Tartars, who inhabit chiefly the great Kitzliar Steppe, between the Kuma and the Terek, eastward from Karass towards the Caspian. They seldom, if ever, settle in villages; but roam from place to place, encamping in tents, with their herds and flocks around them, wherever they can find suitable shelter and pasturage. Their language approaches nearer to the Turkish, than that of the other Tartars; and, in consequence of the nature of their occupation, their spirit is less ferocious, and their habits more gentle and domestic. During Mr. Galloway's visit to them, on which he was accompanied by John Steele, one of the ransomed boys, he was highly gratified with the reception which they gave, equally to his instructions, and to the copies of the New Testament and Tracts, which he took along with him for distribution. The cart in which he travelled was for some days constantly surrounded by crowds, earnestly requesting books; and saying, with every appearance of deep interest, that they wished to know the way of Salvation. And when some of the Kara Nogays, another tribe who wander about like the Trukmen, and who are perhaps the most bigotted Mahomedans of all the Tartars, endeavoured to persuade them not to receive such books, because they did not agree with the Koran, the Trukmen told them that they (*viz.* the Nogays) were ignorant persons, and that the books were recommended to them by those who knew more than they.

Of an Effendi, named Baba Khan Hagi,* Mr. Galloway speaks with great interest. He is a Bucharian; and,

about twelve years ago, returned from his travels in Arabia, since which he has been officiating among a number of Calmucks, who turned Mahomedans about fifty years ago. He acknowledged that he had long thought that the Mahomedans do not rightly understand the Koran, otherwise they would give more honour to Christ than they do; and spoke as if he had very considerable doubts respecting the truth of Islamism.

With another Effendi, Mr. Galloway also had much conversation; in which he dwelt particularly, and in the hearing of the people around them, on the Scripture account of the divinity of Christ, to which every Mahomedan so strongly objects—on the nature and design of sacrifices—on the evil of sin—on the death and resurrection of our Saviour—on the impossibility of meriting the pardon of sin and eternal life by our own works or observances—on the necessity of spiritual worship—and on the great and essential difference between the Christian doctrine of a state of future happiness in heaven, and the dreams of carnal pleasure which the disciples of the Koran entertain respecting the enjoyments of their sensual paradise. It was with much regret that Mr. Galloway, from having, before he met with this Effendi, distributed all the books that he had carried along with him, had it not in his power to give him a copy of the New Testament, especially as he said he had come a whole day's journey to receive one, and appeared to be disposed to think seriously about Christianity. He even endeavoured to prevail with a Priest to part with the copy which he had received; but the Priest told him that he had as much need of it as the Effendi, and could read it equally well. "A good deal of allowance," says Mr. Galloway, "must be made for the readiness with which the Trukmen received the books, on account of their not having formerly heard anything of the Gospel; yet, I must confess, I received a great deal of pleasure and encouragement from my visit, and purpose, God willing, to repeat it soon."

In addition to the above statement, it is gratifying to learn, that the Missionaries at Astrachan had, nearly at the same time, delivered to the Bible Committee of that city 50 copies of the New Testament, 50 of Luke's Gospel, and

* *Hagi*, *i. e.* "pilgrim," is the title given to a Mahomedan Priest who has performed the pilgrimage to Mecca.

50 of the Psalms in Tartar; for the purpose of being sent to others of these very people in the neighbourhood of Kitzliar; some of whom had collected about 50 rubles, and remitted it to that Society with the view of procuring books from them.

Thus, almost at once, and quite unknown to each other, the Missionaries at Karass and Astrachan were employing means for communicating the Word of the Living and True God to the wandering inhabitants of that extensive tract of country. And can it be irrational to draw from such a fact the interesting conclusion, that God has designs of mercy towards them; or that we may warrantably hope, while we earnestly pray, that the word, to which he has thus, from two different quarters, given entrance among them, will *not return unto him void*?

The Effendi of Naiman Village, by the last accounts, was discovering greater thoughtfulness than usual; and had told the Missionaries that he had been thinking particularly about the New Testament. Battersea also, one of the Chiefs, sometimes appeared considerably interested; but was still continuing to argue against the principal doctrines of Christianity. The Tartars in general, however, in this village, the Missionaries represent as more careless than ever—a circumstance which they attribute, in a great measure, to the augmentation which they some time ago received to the number of their Priests.

Is there nothing just and forcible in the remarks which they subjoin to this statement? And may not the same remarks be extended to the subject of the Mission in general? "The number of the Priests tends to keep the people in awe; and gives them greater confidence in the delusions with which their minds are led away. It would surely be good that the Teachers of Christianity, sent among the Heathen, should bear some proportion in number to those who teach a false religion. When we consider the great number of Teachers needed in our Native Country, among a people who have been receiving religious instruction from their youth, and who in general assemble together once or twice a week to attend on the means of grace, what shall we say of the means that are used to convert the ignorant Mahomedan inhabitants of this country, when there are only one or two individuals in a

whole province to speak to them about the Gospel; and who must search out, here and there, the persons whom they wish to instruct, and watch a favourable opportunity of getting them to listen to a few truths? When we consider these things, unless we have ground to look for the Gospel working in a more miraculous way among Heathen than among those who bear the Christian Name, we must conclude that they are altogether neglected, in comparison of what they ought to be."

ASTRACHAN.

The importance which the Directors have been led to attach to Astrachan, both as a central Station for Missionary Exertion, and as the seat of an establishment for translating and printing the Scriptures in the various Languages of Asiatic Russia, has been fully justified by every month's intelligence, which, during the past year, they have received from their Missionaries.

The labours of Mr. Mitchell, and his co-adjutor, James Peddie, at the Missionary Press, and of Mr. Dickson, in revising, correcting, and translating, have been such as to merit the highest commendation. When it is considered that these have been the only constant and efficient labourers at this post of duty, and that, besides having to attend to the instruction of their own families, they have had to converse, almost daily, and often for hours together, with Persians and others who visited them with the view of obtaining copies of the New Testament and information concerning the truths of Christianity, some estimate may be formed of their activity, and diligence, and zeal, from the following statement of what they have been enabled to accomplish within the short space of a twelvemonth. During that period, viz. from Jan. 1st, 1816, to Jan. 1st, 1817, there have issued from the Missionary Press—

800 copies of a Turkish Tract, containing the first three chapters of Genesis.

800 copies of an Arabic Tract, containing Exodus ch. xx. and Matthew ch. v.

2000 copies of a Tartar Tract, for the Orenburg Mission.

2000 copies of an Arabic Tract, containing a Short History of the Bible; with a small Catechism annexed.

4000 copies of a Tartar Catechism, for the Kirghisians, &c. at Orenburg. And

5000 copies of Luke's Gospel, of the Karass Translation, for the Russian Bible Society: making, in all, 14,600 copies of various religious publications.

During the same period, they have bound and prepared for distribution, 904 copies of the Psalms in Turkish (printed the preceding year); 134 of the Karass New Testaments; and 3460 of the Gospel by Luke: besides stitching, &c. the Catechism and Tracts.

Nor have these publications been suffered to lie beside them undisposed of, or unused: for, with the addition, to the above, of about 600 copies of the Scriptures in various languages received for distribution from the Russian Bible Society, they have sold, circulated gratis, sent to Karass, to Orenburg, to the government of Cherson, to Theodosia and Sympheropol in the Crimea, or given to the Bible Committee in Astrachan, no fewer than 2566 copies of the New Testament in whole or in part, or portions of the Old Testament, together with 6548 Catechisms or Tracts; in all, 9114 copies.

"The number," say the Missionaries, "is much greater than" (till they had calculated the amount at the end of the year) "we expected it would have been; and, when we consider that many copies of the Holy Scriptures have been issued by the Astrachan Bible Committee also, we cannot but rejoice that so much of the precious seed of the Word has been scattered in these barren regions." Yes! and in regions, it may be added, in which, little more than twelve months ago, the sound of the Gospel was scarcely known, and many of the miserable and blinded Natives were almost as ignorant of the very existence of such a volume as the Bible as if it had never been published among men.

Through the medium of the Astrachan Committee, and by the constant co-operation of the Missionaries with the Russian Bible Society, and its now numerous and daily increasing branches in the southern provinces of the Empire and the Tauridan Peninsula, a door is indeed set open, and we trust by God himself, for the circulation of the Scriptures: and if He shall keep it open, as we fervently implore that He will, no man will be able to shut it, till, throughout the widely-extended region of which Astrachan is the centre, the people of every religion, and language, and tribe, to the

east and the west, to the north and the south, hear and receive, in their own tongues, the inspired record of the wonderful works of God.

The Committee of the Russian Bible Society have engaged the Missionaries at Astrachan to print a new edition of the Tartar-Turkish New Testament, translated by Mr. Brunton at Karass. This important work is, in all probability, by this time commenced; the British and Foreign Bible Society having, on application from the Committee of the Russian Bible Society, with their wonted liberality, furnished a new fount of types for the purpose, which, the Directors have lately learned, were some time ago on their way from St. Petersburg.

Nor has the generosity of the Parent Institution stopped here. Having heard of the exhausted state of the Edinburgh Society's funds last year, and consulted how they might most efficiently aid the Mission consistently with the object and plan of their own Society, they voted a sufficient quantity of paper, through the medium of the Russian Bible Society, for 5000 copies of the Tartar Old Testament, which they understood was preparing by the Missionaries at Astrachan. To this translation Mr. Dickson began to apply himself, after the printing of the Book of Psalms was finished; and intended to publish separately, from time to time, such parts of it as he might be able to accomplish. With this view, he commenced with the Book of Job, purposing to have this, together with the Ecclesiastes, Proverbs, and the Song of Solomon, printed before proceeding to the Pentateuch. On learning, however, that there was every probability that the expence of publishing the whole of the Old Testament would be defrayed by the Bible Society, he began with Genesis, the translation of which he had finished in December last.

In the mean time, the printing of the second edition of the New Testament, for the Russian Bible Society, will be going on; and Mr. Dickson, during the intervals from correcting the press, &c. which he may enjoy, will be proceeding with the translation of the Old, which perhaps may be completed, and ready for being put to press, by the time that the printing of the New Testament is finished. There can be little doubt, indeed, that by that time the Pentateuch will be completely translated and care-

fully revised; as the Committee of the British and Foreign Bible Society have judiciously recommended should be done, before any of the paper which they have furnished for the edition of the Old Testament be actually employed.

In this translation, Mr. Dickson will derive great assistance from the manuscript Tartar Version, written in Hebrew Characters for the use of the KARAITES Jews of the Crimea, which Mr. Pinkerton, during his tour last summer, discovered and purchased at Bakcheserai, the ancient Tartar Capital of that peninsula; and the whole of which he has already sent to Astrachan. Along with the last volumes of this valuable work, he has also sent them the first four books of Moses of the Turkish Bible now printing at Berlin; so that, to use his own expressions; the Missionaries are "thus possessed of every possible help, almost, for producing a correct Version of the Old Testament in Tartar."

In addition to these proofs of the peculiar interest which Astrachan is at present calculated to excite, in regard to the printing and circulation of the Scriptures, it must be gratifying farther to know, that the Archbishop of that city has applied to the Missionaries to undertake an edition of the Georgian Scriptures, of which country he is himself a native; and that he has communicated his anxious wishes on this subject to the Committee of the Russian Bible Society. So desirous is he to have this work accomplished, that he has resolved to take the whole trouble of correcting the press on himself; and is determined to leave nothing undone, that shall be in his power to expedite its accomplishment.

The Directors regret that they cannot as yet speak with decided certainty respecting the conversion of any, either of the Tartars or of the Persians, with whom the Missionaries have had intercourse at this Station. The conversations of the Missionaries with them, however, together with the circulation of copies of the New Testament and Tracts, appear to have made so considerable an impression on the minds of not a few, in favour of Christianity, that they seem at least to feel less confidence than formerly in the truth and doctrines of the Koran. Several individuals, particularly from the governments of Penza and Kazan, and many

travellers to and from Persia, as well as some pilgrims from Bucharia, including EFFENDIS and even HAGIS, have listened with the most pleasing attention, and apparent interest, to the instructions of the Missionaries; while the eagerness and gratitude with which they have sought and received copies of the New Testament afford the strongest encouragement to hope, that they may ere long be made to bow the knee to that Jesus, whom even at present they profess to acknowledge as a Prophet, but whom as yet they obstinately refuse to honour as their Saviour and God.

The Persians, in particular, of whom multitudes are constantly resorting to Astrachan for purposes of traffic, or of passing through it on pilgrimages and other journeys, demand peculiar and immediate attention. Messrs. Mitchell and Dickson, the present Missionaries, besides having abundance of other and equally important work to occupy all their time and exertions, from being unacquainted with the Persian Language, can hold but little communication with them, except through the medium of the Tartar or Turkish; so that scarcely any thing has as yet been done for their instruction, farther than simply putting into their hands copies of the Persian New Testament furnished by the Russian Bible Society.

The Report then states the prospect of effectual assistance, which the Missionaries at this Station are likely to receive from Mr. Glen, now preparing to join them; and the hopes entertained by the Directors, of the usefulness of James Peddie and Andrew Hunter, two of the Ransomed Youths. It is added:—

To the Archbishop of Astrachan, the Directors feel highly indebted, for the uniform kindness which he has shewn their Missionaries; and to the Church Missionary Society in London, for the present of a set of stereotype plates of an Arabic Tract, and several copies of Grotius on Mahomedanism, also in Arabic, for the use of the Mission. These, it is probable, have by this time reached Astrachan; and the distribution of them seems peculiarly calculated to be useful to the inhabitants of the Caucasian Mountains, by whom, it would appear, that though Tartar is

spoken, Arabic is most generally read. The intelligence from

ORENBURG,

though perhaps not so interesting, on account of its novelty, as it was last year, is such as to give no discouragement to the hopes which were then expressed as being entertained with regard to the Kirghisians. Among these ignorant and degraded rovers through the Great Steppe to the east and south of that city, Mr. Macalpine, with his constant and zealous attendant, Walter Buchanan, the converted Cabardian, have been unremittingly continuing their labours; and the progress which several of them, notwithstanding all their disadvantages, arising from natural indolence, acquired listlessness, and deplorable poverty, have made in religious knowledge, is one of the most gratifying circumstances which can be conceived. Dirabi, to whom may now be added, Sunchbye, Janeen, and some others of the most intelligent of them, are steady in their attachment to the Missionaries, earnest in listening to their instructions, and most solicitous to bring their neighbours and acquaintance to hear the truths which they themselves openly acknowledge to be the truths of God. Perhaps, however, it cannot as yet be said that any of them have given decided evidence of genuine conversion to the faith and holiness of the Gospel. But all who had discontinued the observance of the stated Mahomedan Sacrifices, have remained firm in their renunciation of their superstitious service; and were there only more Missionaries among them, of whom some might particularly devote their attention to the young, great things might be expected, through the accompanying influences of Divine Grace, from the favourable disposition which they have uniformly and perseveringly discovered, to attend to the message of reconciliation by Jesus Christ.

For the more permanent instruction of these people, and the Tartars in general in the vicinity of Orenburg, the Directors trust that means are preparing, by the revision of the New Testament, in which Mr. Fraser will now have advanced to the end of the Four Gospels; and by the publication of the Catechism and Tracts, printed by Mr. Mitchell at Astrachan; both of which, it is highly pleasing to be informed, are

perfectly understood by the Natives, for whose use they have been composed. Nor are the Directors without hope, that ere long they will have it in their power to send out a suitably qualified Missionary to this Station, at once to strengthen the hands of their present active and faithful servants there, and to devote himself more particularly to the instruction of the Kirghisians.

Though it is painful to think that the Tartars in this quarter seem in general still more disinclined to receive the Gospel than even at the other Stations, yet there are some individuals among them who are at least more disposed to hear with greater patience what may be advanced in favour of Christianity. Mr. Fraser mentions, in particular, one of their Effendis, a man of considerable learning and information, who had repeatedly requested to be allowed to come and stay with him two or three months in the Summer. With this request, Mr. Fraser, after mature consideration, has thought it his duty to comply, should the Effendi adhere to his purpose: and, on leaving him, he was prevailed on, without difficulty, to take along with him one copy of the Turkish Psalms, and another of the Catechism.

By their correspondence with the Russian Bible Society, the Missionaries at Orenburg have also had the means of selling and circulating a considerable number of Slavonic and other Testaments, besides Tracts, some of which have been sent as far as Troitska.

The Society continues to be under peculiar obligations to the Governor-General, Prince Volkousky; whose paternal kindness and unceasing generosity to the Missionaries appear to increase, instead of being abated; and who again, last year, with the utmost readiness, assisted them with the loan of a considerable sum, in consequence of their pecuniary means being exhausted, before the remittances from this country reached them.

But perhaps one of the most interesting scenes that has at any time been presented, is that of the

CRIMEA:

To Mr. Paterson's journey through which the Directors must now shortly advert.

Leaving Karass on the 10th of May, along with Andrew Skirvine Hay, one of

the Ransomed, and carrying along with them 300 copies of the Tartar New Testament, and a great number of Tracts in the same language, they proceeded toward the Peninsula, through the Steppe between the Kuma and Teherkask on the Don; visited Rostof and Mariupol, on the Sea of Asoph; entered the Crimea, at Perecop; traversed it southward by Koslov and Sympheropol, then eastward by Theodosia or Kaffa, and Kertch; whence, crossing the Straits of Jenicale to the Isle of Tama, they returned homeward by the Kuban; reaching Karass in safety on the 18th of July: though Mr. Paterson's health was considerably injured by the fatigue of travelling, and the state of the weather. His spirits, however, were continually revived, and his thanksgivings to God called forth, by the reception which he himself, and the object of his journey, met with; not only from the friends of the Bible Society, of whom there are many, and not a few of them most active members of Bible Committees, in Taurida; but by the population of every description.

In proof of this, the Report states the facts which we quoted, at p. 444 of the Number for October, from the correspondence of the Secretary with the British and Foreign Bible Society; and then adds—

The interest excited by his conversation was almost universal, and by no means confined to the professors of any one religion in particular. During the whole of his itinerary through Little or Crim-Tartary, till he reached Perecop, only three Priests refused the New Testament, one of whom did not return the copy, which he received to examine, till after he had it nearly a day in his possession. Mollas, and Effendis, and Imams, in every district of the country, welcomed the precious gift: several Natives of Turkey carried it along with them to the places of their residence; and not only Greeks, but Jews, and Mahomedans, and Pagans, seem prepared to receive the Gospel.

The following Extracts from his Journal will not be read without feelings of peculiar interest.

At a village between Mariupol and Perecop, "a number of people, among

whom was the Headman of the village, came with a young Molla, and begged a New Testament. I gave him Tracts, but he earnestly begged a Testament. He said he would read it in the Mejed, and pray for the welfare of my soul. I told him that the Effendis would not allow it to be put in the Mejed, nor to be read there: but the people insisted to the contrary, and said that the house belonged to them, and not to the Effendis. After some conversation, I solemnly addressed the young Molla, and delivered the New Testament into his hands. He went away very happy. The Headman of the village begged a Tract and a Testament for his son. The greater part of the inhabitants were assembled, and a number of them urged me to stay with them some days.

"At this place, my young friend Shatuse," whom he had met three days before, and who had received a copy of the New Testament with many expressions of gratitude, "came up to me on horseback, saluted me after the Eastern manner, and kissed my hand. He had brought his New Testament bound in his BASHLUK or covering for the head, and I suspected that he had been ordered to give it me back. But how agreeably was I disappointed to hear him tell me, that he loved the New Testament; that he had left his mother's house; and was determined to follow me wherever I went, and become my son! He said that his friends and the Mollas had advised him to do so. He proceeded with me on my journey through the other villages."

At Koslov, "sitting and musing in my lodgings on the obstinacy of the Mahomedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews, and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament; that I had brought copies of it to give away to Mahomedans; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the World.

He said that if I would only give it to him, he would read it, and stood as much in need of it as the Mahomedans did. His brethren made intercession for him, and said, 'We wish ourselves to learn what is contained in the New Testament.' After some hesitation on my part, but anxiety on theirs, I thought it might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. No sooner had he received it, than another Jew sat down beside me, and read the New Testament fluently, and insisted that I should give him a copy also. This Jew was from Bakcheserai, and informed me that he had sold Mr. Pinkerton a Tartar Bible in Hebrew characters for 200 rubles. After a considerable deal of conversation, I gave him likewise a New Testament. He not only read it with the greatest ease, but evidently understood what he read. He offered to sell me another Tartar Bible; but, as Mr. Pinkerton had already purchased a copy, I did not think it advisable to buy another.—Several more Jews came forward who could read Turkish, and requested New Testaments, but I was obliged to refuse them. One, however, was peculiarly urgent, would not go away, and used many arguments to induce me to give him one; but, for a long while, without effect, my whole stock being now reduced to eight copies. He at last said, 'Give me this book: it had been good for me that I had never seen it, unless you give it me: it may be of eternal advantage to me. After such expressions, I could not withhold it from him any longer, but gave it to him as the Word of God, and exhorted him to read it. There were more than twenty Jews in this company, and I conversed with them more than an hour.—In the evening, several other Jews made application for books; but my stock being so low, I could not gratify their desire, but promised to get copies sent to them from Theodosia. I could have given away many copies of the Scripture to-day, and was sorry that I had sent the whole commission to Theodosia. The circulation of the Tartar Testament among the Jews did not, indeed, occur to me till I was actually among them, and saw their anxiety to possess the Sacred Volume."

"Next morning, a few more Jews came, and made inquiry about the coming of the Messiah. I pointed out to them the predictions of the Prophets with

regard to Christ, and particularly insisted on the 53d chapter of Isaiah, and the passage in Daniel which says the *Messiah shall be cut off*."—Mr. Paterson then gave them a summary account of the history of Christ, and dwelt particularly on the cessation of sacrifices among the Jews; concluding with stating the resurrection of Christ, his ascension, and the certainty of his coming to judgment. "When I had proceeded thus far," says he, "the man from Bakcheserai, and a few more, joined the company, and I desired him to read to his countrymen the translation of the 53d chapter of Isaiah, contained in one of our Tracts, which he immediately did. One or two of them appeared to be impressed with what was said, and expressed themselves that the Messiah was come, and that it was in vain to look for any other."

At a village between Theodosia and Kertch, "a number of Tartars being assembled, I desired Andrew Hay to take a New Testament and read to them, while I gave away Tracts to Russians who were stationed there on account of the Post. I then myself read to the Tartars, one of whom was anxious to purchase a New Testament. I told him that it was the Gospel of Jesus, and the Word of God; and that, as I myself had received it for nothing, I would give it him, provided he solemnly promised to read it. 'We are all sinners,' I added; 'and had not God revealed his will to us in his Word, we ourselves could never have found it out.' This book (taking it up in my hand) tells us how we may be reconciled to God, how we may obtain his friendship, and be eternally happy. I give it then to you as the Word of God: read it as such, and may God grant a blessing!" After he received it, he kissed the book and my hand, and then carried the Testament to his tent. He almost immediately returned with a ruble, which he offered to Andrew Hay; and, on his refusing the present, came and complained to me. But I said to him, "Friend, keep your money: keep the book: the boy whom I have stands in need of nothing. All that I desire of you is, to read the New Testament, that you may be eternally saved." To this he replied, "I shall read it: my brother shall read it: the Mollas and Effendis in our neighbourhood shall read it: and we shall all pray for the welfare of your soul, and that God may be gracious to you."

These, and similar facts which might be stated, surely speak for themselves. And what is their language? Is it not that "the fields" of the Tauridan Peninsula "are indeed white unto the harvest?" "Here truly," says Mr. Paterson, "there is a field for Bible and Missionary Societies: the first, in putting the Holy Scriptures into the hands of the people; and the last, for explaining them, and preaching the Gospel of Christ in simplicity and truth."

After some just observations on this subject by the Missionary, the Directors express their ardent

hopes that Katagerry will become a blessing to his countrymen, and that the Society will meet with support adequate to its increasing plans.

The Income of the last year did not quite reach 1500*l*.; but it is expected that it will require at least 2000*l*. to cover the expenditure of the ensuing year.

Three Students are under preparation: five more have been accepted; and three or four others, it is expected, will soon offer themselves.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

MONTHLY EXTRACTS OF CORRESPONDENCE.

THE Society has adopted the plan of issuing Papers, at the close of every month, containing extracts of its correspondence. These Papers commenced with the month of August. Their chief contents will appear in our pages. The following Extract of the first of these Papers fully details the nature and object of this measure.

It appears to the Committee of the British and Foreign Bible Society, to have become highly expedient that a plan should be adopted, for transmitting to the various Societies in connexion with the Parent Institution, more frequent communications, than have heretofore been usual, of the interesting intelligence, from time to time received, relative to the progress of the great work in which their efforts are united.

The Committee regard it, indeed, as little less than an act of duty, to impart to the friends of the Cause, in every part of the Empire, a portion of those moral treasures which are continually flowing in from all quarters of the world; and to admit them to share, with as little delay as possible, in the enjoyment of those fruits, to the production of which their local exertions have so materially contributed.

But the Committee, in resorting to this plan, have an object beyond that of conveying satisfaction and delight. They

Dec. 1817.

are deeply sensible of the beneficial influence produced upon their own minds, by the communications from distant lands, read to them at their Periodical Meetings, both in exciting their gratitude, and stimulating their exertions; and they are anxious to establish such means of intercourse as may enable them to extend, as widely as possible, these salutary impressions. Experience has taught them to believe, that, if Extracts from the most interesting parts of the Society's Correspondence were read in the Meetings of the Local Committees, and distributed among the Members for the information of others, it would tend greatly to enliven the spirit of those Meetings, and to invigorate and expand the general zeal.

Under this conviction, the Committee have determined to issue, in the last week of every month, a sheet of brief Extracts from their articles of Correspondence, with a view to their being read at the Meetings of the Committees of the different Auxiliary and Branch Societies, and Bible Associations, and distributed among their Officers, Members of Committee, and gratuitous Collectors.

These Extracts will be transmitted to the Secretaries of the Auxiliary Societies; who are earnestly requested to forward, without delay, a due proportion of the present and of all succeeding Numbers, to the Secretaries of the several Branch Societies and Associations within their respective Districts, so as to ensure the receipt of them in time for the Meetings in each ensuing month.

The Committee anticipate much good from this measure, if their views are followed up by their friends in the country; and they trust they may reckon upon a diligent and punctual co-operation from the Auxiliary Societies, in giving it effect in the manner suggested.

As Auxiliary Societies may expect to derive considerable accession of strength, and even of pecuniary advantage, by circulating, and encouraging their Branch Societies and Bible Associations to circulate, copies of these Papers greatly beyond the extent which the Parent Committee would consider themselves authorised gratuitously to furnish, provision will be made for an extra demand; and Auxiliary Societies may, for that purpose, be supplied with any quantity, on application to the Depository, Mr. Cockle, at the Society's House, Earl-street, Blackfriars, at the rate of Four Shillings per Hundred, provided the order for them be received within the month immediately following the date of each Number.

ADDRESS OF THE COMMITTEE RESPECTING ASSOCIATIONS.

The following Circular has been addressed, by the Committee, to Auxiliary and Branch Societies, and Bible Associations.

Society's House, Earl Street, Blackfriars,
November 17, 1817.

The Committee of the British and Foreign Bible Society avail themselves of their Monthly Communication, to make known the result of their recent inquiries and proceedings, in reference to certain points, materially connected with the interests of the Institution.

The first subject of their investigation was, the most proper mode of turning to advantageous account the zeal so generally and laudably manifested by the Female Sex, in favour of the Society's object, both in its Domestic and Foreign Department. The course which that zeal had spontaneously taken in the establishment of "Ladies' Bible Associations," left nothing for the Committee to do, but to recommend the best means which their experience could furnish, for giving to Female Agency, in this way of employing it, a prudent and useful direction. With this view, the Committee examined the Regulations in

most general use; and they now present them in a revised form, in the hope, that they may be found serviceable in modelling that class of Associations, which, if regularly constituted, and discreetly conducted, is likely to become an instrument of extensive and permanent good.

From FEMALE Bible Associations, the consideration of the Committee was naturally transferred to Bible Associations IN GENERAL. In the course of their inquiries, they had the satisfaction to observe, that the regularity of procedure which has so uniformly pervaded that productive Branch of the Auxiliary System, continues, for the most part, to prevail. If, in some cases, a deviation appeared to have taken place from the simplicity of that Constitution which has been so greatly approved, and to the maintenance of which every Member of the Society is solemnly pledged, it must be acknowledged, that those cases were, comparatively, few; and from the readiness with which proceedings, represented as inexpedient, have been discontinued, the Committee are induced to hope, that no practices will be sanctioned which, however excellent in themselves, may have a tendency to infringe the principles which unite the various Members of the common Association.

JOHN OWEN,
JOSEPH HUGHES, } *Secretaries.*
C. F. A. STEINKOPFF,

CHURCH MISSIONARY SOCIETY.

FORMATION OF THE CARLISLE ASSOCIATION.

AN Association, of a more limited and private nature, has been in operation for some time in Carlisle; which has contributed upward of 500*l.* to the Funds of the Society. On occasion of Mr. Richmond's visit to Carlisle, where he preached, as was stated in our last Number, an Association was formed in that city on a larger scale.

On Tuesday, Oct. 21st, a Public Meeting was held, the Worshipful the Mayor of Carlisle in the chair, which was very numerously attended.

The Meeting was addressed, and Resolutions were moved or seconded, by the Rev. Messrs. Fawcett, Richmond, and Anderson, Sir J. D. A. Gilpin, Mr. John Fawcett, Mr. Hanson, the Clerk of the Peace, Mr. John Dixon, Mr. Ferguson, and Mr. John Waldie.

The Officers of this Association are—

President :

The Dean of Carlisle.

Vice-Presidents :

Sir J. D. A. Gilpin,
W. Hodgson, Esq.
Rev. John Fawcett, M. A.
Rev. S. R. Hartley, M. A.

Treasurer :

Mr. John Dixon.

Secretaries :

Mr. Hanson,
Mr. John Fawcett.

We should willingly give an abstract of the excellent addresses delivered on this and similar occasions; but our limits oblige us generally to deny ourselves that pleasure.

FORMATION OF THE BATH ASSOCIATION.

ON Sunday, Nov. the 30th, the Honourable and Right Reverend the Lord Bishop of Gloucester preached in the Octagon Chapel at Bath, in explanation of the nature and objects of the Society, preparatory to a Meeting to be held on the following day. The Secretary preached in the morning at Corsham, and in the evening at Chippenham; and the Assistant Secretary, in the morning at Chippenham, and in the evening at Corsham; where Collections were made amounting to upwards of 42*l.* The Rev. T. T. Biddulph preached twice at Bradford on the same day, and collected above 30*l.*

On Monday, Dec. 1st, a numerous and highly respectable Meeting was held at the Guildhall, in

the City of Bath, for the purpose of forming an Association, for Bath and its Vicinity, in aid of the Society. The Lord Bishop of Gloucester was in the chair; and opened the business of the day by a very impressive statement of our obligations, as Christians, as Britons, and as Churchmen, to support Missionary Exertions; urging the necessity for such an Institution as the Church Missionary Society, in order to enable Churchmen, in particular, to fulfil these obligations.

The Secretary of the Parent Society detailed its history, objects, and success; and urged its claims for support on all who loved the Doctrines and Worship of the Church, and freely drank into her Apostolical Spirit.

The usual Resolutions for the establishment of an Association were then passed unanimously. They were moved and seconded, respectively, by Sir William Cockburn, Bart. and the Rev. T. T. Biddulph; by John Parish, Esq. and the Rev. John Richards; by the Rev. Fountain Elwin, and Major-General Baynes; by the Assistant Secretary, and Charles Neville, Esq.; by the Rev. John Swete, and the Rev. Dr. Ramsden; by the Right Hon. Lord James O'Brien, and the Rev. Mr. Knight; by the Rev. Josiah Allport, and the Rev. Thomas Spencer; by the Rev. T. A. Methuen, and George Fitzgerald, Esq.; by the Rev. John Whish, and the Rev. John Coane; and by the Rev. Martin Whish, and Charles Phillott, Esq.

The sum collected at the doors of the Guildhall amounted to nearly 35*l.* There have been many Subscribers in this city for some time; and many additional Subscribers gave in their names on this occasion.

The Officers of the Association are—

Vice-Patron:

Right Honourable Lord Gwydir.

President:

Honourable and Right Reverend the
Lord Bishop of Gloucester.

Vice-Presidents:

Right Hon. Lord James O'Brien,
Right Hon. Lord Edward O'Brien,
Sir W. Cockburn, Bart.
The Mayor of Bath for the time being,
John Parish, Esq.
John Stackhouse, Esq.

Treasurer:

Charles Phillott, Esq.

Secretaries:

Rev. John Storer,
Rev. Conolly Coane.

**FOURTH ANNIVERSARY OF THE LEICESTER-
SHIRE ASSOCIATION.**

ON Advent Sunday, November 30th, the Rev. Samuel Lambrick preached at St. Martin's, Leicester, in the morning; and the Rev. Robert Mayor, at St. Mary's, in the afternoon. They also preached at Hathern, Rothley, Narborough, and Syston, on the same Sunday.

The Assistant Secretary, having left Bath on Monday Evening, after the formation of the Bath Association, arrived at Leicester on Tuesday, and preached at the village of Foston on Wednesday the 3d, and at St. Martin's, Leicester, on Thursday Evening, the 4th.

The Annual Meeting was held in the Guildhall on the 4th. Thomas Babington, Esq. M.P. having been called to the Chair, addressed the Meeting in a short but impressive speech, much calculated to prepare the audience for the solemn subjects which were to engage their attention.

The Report, which was a comprehensive abstract of that of the Parent Society, was read by the Secretary, the Rev. E. T. Vaughan.

Motions were severally made or seconded by the following Gentlemen:—the Hon. and Rev. David Erskine, and the Assistant Secretary; the Rev. R. H. Johnson, and the Rev. H. J. Maddock;

the Rev. G. B. Mitchell, and the Rev. A. Macaulay; the Rev. Mr. Doyle, and the Rev. G. Bugg; the Rev. Mr. Lloyd, and the Rev. Samuel Lambrick; the Rev. J. Benson, and the Rev. Robert Mayor; the Rev. E. T. M. Phillipps, and the Rev. E. T. Vaughan; the Rev. Benjamin Maddock, and the Rev. J. Hutton.

The true character of Christian Charity was ably and fully marked by Mr. Phillipps; and the importance of Annual Public Meetings, on the principle of being brought thereby into contact with what is to interest us, was well illustrated by Mr. Vaughan.

The Collections, Subscriptions, and Donations of this year amounted, notwithstanding its peculiar difficulties, to about the same sum as in the preceding year.

**FORMATION OF THE NOTTINGHAM
ASSOCIATION.**

WE have the pleasure of announcing, in this Number, the forming of a Third Association in aid of the Society.

The Assistant Secretary, and the Missionaries Mayor and Lambrick, proceeded from Leicester, late on Thursday Evening, to Nottingham; and, on Friday, Dec. 5th, attended a very full Meeting. The Rev. Messrs. Vaughan and Maddock, from Leicester, ably assisted at the Meeting.

The Rev. Archdeacon Browne having proposed that Dr. Storer should take the chair, was seconded by the Rev. J. B. Stuart. Dr. Storer, on taking the chair, opened the Meeting with a few suitable remarks, and introduced the Assistant Secretary and the Missionaries. The Assistant Secretary stated the motives which should influence the Meeting to form an Association, and briefly detailed the proceedings of the Parent Society. Motions for forming the Association were severally made or

seconded by the Rev. Messrs. Harding, Benjamin Maddock, Lambrick, Vaughan, Mayor, Rolleston, and Henry Maddock. Upward of 30*l.* was collected at the doors, and the names of many new Subscribers were received.

OPONENTS AND BENEFACTORS OF THE SOCIETY.

OUR Readers may have observed, that we have very slightly noticed any opposition which the Society has met with in its course. Its claims are gradually making their way among the Members of the Church: but it is well known, that it has to encounter, in some of them, a degree of indifference, and even of enmity, to which the Members of no other Missionary Society are exposed in their respective communions. We have marked the various indications of this spirit. We have not, however, noticed them to our Readers; because we know that the Society will always find, as it has already done, able advocates of its great cause, who will successfully vindicate its character and objects; while the Society itself will not refuse to gather, even from an opponent, any suggestions that may seem to render its plans more efficient, should such arise from the collision of attack and defence.

We make these remarks, because the subject of Opposition has been anew brought before us, by an extraordinary occurrence which took place at the formation of the Bath Association. In the preceding report of its establishment, we have not noticed an interruption to the proceedings, occasioned by the Rev. Archdeacon Thomas; who has since printed an Address, which he there delivered. We forbear, for the present, from detailing the unwarrantable and intemperate manner in which the Meeting was interrupted, or from entering into any examination of the sentiments or spirit of the Archdeacon's performance: it is its

own refutation. Nevertheless, we trust that the friends of the Society will avail themselves of the occasion afforded by this attack, to bring still more extensively before the Nation the claims of the Missionary Cause, and of the only Society in the Church which affords to her members the opportunity of taking that share therein, to which they are imperiously urged by every consideration of duty and of gratitude.

In the title of this article, we have contrasted the BENEFACTORS with the OPONENTS of the Society; because we are assured that Opposition, formed on such grounds and conducted in such a spirit as that which we have noticed, will always augment the friends of Benevolent Institutions. This has been the case in the present instance. It gives us pleasure also to state, that, while these attempts are making to narrow the stream of Christian Charity which is flowing through the Society on the Heathen World, one Benefactor, who however chuses to be Anonymous, writes to the Secretary:—"Having very lately heard that the Funds of your excellent Society are by no means adequate to what is intended to be carried into execution, I can no longer refrain from giving a little assistance to an Institution in which I am so deeply interested. I shall, therefore, with great pleasure, contribute FIVE HUNDRED POUNDS." A few days afterward, another Benefactor writes—"I have given the necessary authority for the sale of Stock, which will enable me to place at the disposal of the Church Missionary Society the sum of TWO HUNDRED POUNDS."

VALUABLE ETHIOPIC MANUSCRIPT,
(With Fac-simile.)

To open an intercourse with the Ancient Church of Abyssinia, in order to revive its primitive intelligence and zeal, was one of the important objects which the Society had in view in establishing its

Representatives in the Mediterranean. On Mr. Connor's joining Mr. Jowett, a journey will be undertaken, as soon as practicable, to Egypt; one purpose of which will be, to open, with the aid of the British Consul at Cairo, Mr. Salt, and through the Patriarch of Alexandria, a communication with Abyssinia.

We extract a passage from the Instructions delivered to Mr. Connor, at the Special Meeting on the 28th of October, which will introduce to our Readers the description of an Ethiopic MS. lately come into the Society's possession.

Speaking of the Abyssinian Church, it is said—

That most ancient Christian Church lays a strong claim to our especial regard. Surrounded, and continually encroached on, by Mahomedan Zeal, it seems to stretch out its imploring arms for our aid. It possesses the Holy Scriptures in an ancient and pure Version; but the copies of these Scriptures, in the gradual decay of the Church, have become rare, scattered, and mutilated. No object can present itself to the Christian World, of greater interest, or of more probable influence on that whole Church and Nation, than the communication to them, in rich abundance, of copies of that Divine Word, which they still reverence and love, but of which there is now among them a grievous famine. The good Providence of God has lately brought into the Society's possession a MS. of peculiar value. It contains a perfect copy of the first eight Books of the Old Testament, in Ethiopic. The Committee have offered to the British and Foreign Bible Society the use of this invaluable MS. in order to print from it an edition of this portion of Scripture; and our Mr. Lee has tendered his able services to edit this work. Other portions of the Ethiopic Scriptures are unexpectedly discovering themselves; and, by the blessing of God on your researches through the medium of Egypt, we doubt not but that, at no great distance of time, the Abyssinian Church will be revived and restored by the multiplication of copies of the Divine Word.

Mr. Lee has favoured us with the following statement respecting Ethiopic MSS., and a description of

that which is come into the Society's possession.

It is remarkable, that, notwithstanding the great repute of the Ethiopic Version among the Learned in Europe for more than two hundred years, the far greater part of the Bible has never appeared in print. It is probable, indeed, that Ludolf, the great Ethiopic Scholar and Grammarian, would have printed many portions, and perhaps the whole of the Old Testament, had sufficient encouragement been afforded him: but, in those times, neither the love of letters, nor the superior desire of giving the waters of life freely, had obtained an ascendancy over the minds of men, sufficient to bring to light so valuable a portion of the Sacred Scriptures. Still we are much indebted to Ludolf and his excellent cotemporaries, both for the portions of Scripture which they did print, and for the Elementary Books which they left behind them. Much, however, remains to be done, in this very interesting department of literature; which has now, for more than a hundred years, scarcely been so much as named, much less inquired into.

The first portions of the Ethiopic Scriptures that appeared in print, were the Psalms, and the Song of Solomon; edited, at Rome, by John Potken, A. D. 1513. In 1548, the New Testament was also printed at Rome, by some Abyssinian Priests; and was afterward reprinted in the London Polyglott: but, as the Manuscripts used in the Roman Edition were old and mutilated, the Editors restored such chasms as appeared in the Text, by translations from the Latin Vulgate. These Editions, therefore, are not of much value, as they do not present faithful copies of the ancient Ethiopic Text. About the middle of the xviii century appeared in print, the Book of Ruth; the Prophecies of Joel, Jonah, Zephaniah, and Malachi; the Song of Moses; that of Hannah (1 Sam. ii.); the Prayers of Hezekiah, Manasseh, Jonah, Azariah, and the three Children; Isaiah; Habakkuk; the Hymns of the Virgin Mary, Zachariah, and Simeon; and the first four chapters of Genesis. In 1815, the British and Foreign Bible Society published a reprint of Ludolf's Psalter. This is the whole of the Ethiopic Scriptures hitherto printed. It does not seem necessary here to enumerate all the reprints of the above portions of the Ethiopic Bible.

By the help of the invaluable MS. which has come into the Society's possession, we hope, through the blessing of God on our endeavours, to add something to the very scanty stock above enumerated; and, what is far better, to multiply copies of the Word of God for the benefit of the Churches in Abyssinia. This MS. contains the first eight Books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The length of the page is that of a large quarto: the width is not quite so great. The volume contains 285 folios, of which the text covers 282, very accurately written, and in high preservation. On the first page is written, in Ethiopic, the invocation usually found in the Books of the Eastern Christians: "In the name of the Father, and of the Son, and of the Holy Ghost." Then follows an account of the contents of the Book, written in Latin by some former Possessor, and a date, A. D. 1696. 20. Sept. On the reverse of the first folio is found a table, not unlike the tables of genealogy in some of our Old English Bibles, which seems to be intended to shew the hours appointed for certain prayers. Then follows the Book of Genesis, as translated from the Greek of the Septuagint. On the reverse of the third folio is the following inscription, in Arabic: "The poor Ribea, the Son of Elias, wrote it: O wine! to which nothing can be assimilated, either in reality or appearance: O excellent drink! of which our Lord said, having the cup in his hand, and giving thanks, 'This is my blood for the salvation of men.'" Folios 7 and 8 have been supplied, in paper, by a more modern hand. On the reverse of fol. 8 is a very humble attempt at drawing, in the Figure of a person apparently in prayer, accompanied by an inscription, in Ethiopic, at the side of the figure: "In the prayers of Moses and Aaron, to Abraham, Isaac and Jacob, am I, thy servant, O Lord, presented in the power of the Trinity, a weak, infirm, and defiled sinner. Let them implore Christ." Under the drawing, in Ethiopic: "In the same manner, every slayer that shall slay Cain, will I repay in this; and, as he

slew, so shall he be slain." On the reverse of fol. 98, at the end of the Book of Exodus, are two Figures, somewhat similar, but rather better drawn, and seemingly by the writer of the MS.; and, in another place or two, there are marginal ornaments. At the end of Deuteronomy is this inscription, in Ethiopic: "The repetition of the Law, which God spake to Moses. Numbered † 5070 (words). Intercede for your slave Isaac."—At the end of the volume: "Pray for those who laboured in this book; and for your slave Isaac, who gave this to Jerusalem, the Holy." Then follows an inscription, in Arabic: "In the name of the Father, and of the Son, and of the Holy Ghost, one God. O Lord, save thy People from every evil! O our God, Jesus Christ, the speaker to men! O holy people, remember your slave Isaac, the poor: God shall remember you in the mercies of this Book. Pray, if God be willing, that I may be permitted to see your face. And pray for me, the sinner. Pardon my sins, O Lord! and let my body be buried in Mount Sion." Then follows, in Ethiopic: "That our enemies may not say of us; 'We have conquered them:' be ye prudent. We have given you a lamp. Be ye the culture.—Sow ye the flock: reap and rejoice."..... A few lines have been erased. Then follows.... "me, Isaac, the poor, in your prayers. It was completed in Beth Gabbaza, of Axuma. In thy name, O Lord, have I planted, that thou place me not in any other place except Mount Sion; the mount of Christ; the house of Christians. Let them not be forgotten in your prayers, who have read and testified to you. Preserve, O Lord, this my offering for me thy servant, the poor; and preserve all these Books which I offer, that the Brethren, dwelling at Jerusalem, may be comforted. And pray for me: † forget me not in the Holy Offices, and in prayer, that we may all stand before God in the terrible day and hours. That it might not be written that we were wanting, I have previously sent and given you this for the warfare of the testimony. Intercede, and bless. And also for the refreshing of the record

* As this inscription, which occurs on the supplied leaves, savours of the errors of the Romish Church, it was probably written by some Abyssinian Catholic. The inscriptions of Isaac, the writer of the MS., though mutilated, and sometimes obscure, seem free from these errors. The figure of St Peter, mentioned below, was probably traced by the same hand.

† It is customary among the Jews, Syrians, and Ethiopians, to number the words in the Books of Scripture.

‡ In most of the Eastern Churches, it is the practice to enumerate their Saints in a certain part of the Liturgy.

of the Fathers : and also for Cueskam *, the Queen of the Sons of Abyssinia ; that they may be comforted, and thence convert our region — may, moreover, migrate into other regions, and restore Jerusalem :— and for the Calvary of Mary. Let them pray for me. Let it be preserved as the Widow's Mite, for ever and ever. Let them not sell or exchange ; nor let them carry it away ; nor let them cause it to be placed elsewhere. And” the rest is wanting. Hence it appears, that the Book was written at Akuma, the ancient capital of Ethiopia ; and that it was sent by Isaac to the Abyssinians residing in Jerusalem. No date appears in the MS. itself. It is, probably, about 300 years old. On the reverse of fol. 285, is a drawing, intended to represent Andrew the Apostle, with the book of the Gospels in one hand, and the keys in the other. Some less ingenious draftsman, how-

* The name of a region, a sea, and a mountain, in Ethiopia ; so celebrated, as to be esteemed by the Ethiopians as preferable to even Sinai or Mount Olivet ; and, as tradition says, whither Joseph and Mary, with the Child Jesus, betook themselves, making it their residence for some time, after the flight into Egypt. *Catal.* : sub voce. — *Ladell* : sub voce, says it is the name of a Monastery in Upper Egypt, which was always had in great veneration by the Copts and Ethiopians ; and where Christ is said to have resided with his mother, when he fled from Herod.

ever, has, by means of the transparency of the vellum, traced out this figure on the first page of this folio, and given the name of Peter to his humble representation. He has thus succeeded in assigning to St. Peter the first place, and also in bestowing on him the keys. Against this picture of Peter is placed his age, 120 years.

We give here, in a Fac-simile of the MS. a short extract from the remarkable prophecy of Balaam, in the Ethiopic ; being the first time it has appeared in print in that language : and we trust that, at no distant period, we shall see, by the researches and endeavours of the Church Missionary and Bible Societies, the whole or the greater part of the Ethiopic Scriptures issue from the press. The Church Missionary Society is directing its further inquiries to this end ; and Mr. Lee has prepared himself to edit the work : while the British and Foreign Bible Society is taking measures to print it in the most acceptable form.

Num. XXIV. 17.

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ከዜ፡ወ ከስተበዕዖ፡
ወ ከከ፡ዛይቀርብ፡
ይወርቅ፡ከከብ፡አዎ
የዕቆብ፡ወይትኒሣኦ፡
ከዎ ከስራኤል፡ወዖ
ጠፍአው፡ለወለእ
ክተ፡ዎአብ፡ወይዔ
ወወው፡ለከተሉ፡ጻ
ቂቀ፡ኤት፡

I shall see him, but not now : I shall call him blessed, but he is not near : there shall arise a star out of Jacob, and from Israel shall it arise ; and he shall destroy the ambassadors of Moab, and shall take captive all the Children of Seth.

DEPARTURE OF MISSIONARIES FOR
CEYLON AND MADRAS.

On Monday, Dec. 15th, the Rev. Messrs. Lambrick, Mayor, Ward, and Knight, with Mrs. Mayor and Mrs. Ward, all for Ceylon; and the Rev. Messrs. Baker, and Bärenbrück, with Mrs. Bärenbrück, for Madras; embarked at Gravesend, on board the Vittoria, Captain Dudman; when the ship fell down the River with a fair wind: the Rev. Joseph Fenn, with Mrs. Fenn, expecting to embark, in a few days, at Portsmouth, on board the Moira, Capt. Hornblow, for Madras: when, with the Missionaries mentioned in our last, as departing for the Mediterranean and West Africa, the whole of the Seventeen Persons addressed at the Special Meeting of the Society, on the 28th of October, will be on their way to their respective places of destination.

These Christian Men and Women have awakened the affection of many, and will be followed by earnest prayers. The Missionaries have, in various places, by Sermons and Meetings, cherished and extended, far and wide, that enlightened zeal in the cause of Missions, which is becoming, more and more, the glory and the defence of our Country. May God, our Saviour, bless them all! and make every one of them, and every other humble and zealous labourer among the Heathen, a blessing to thousands!

UNITED BRETHREN.

LONDON ASSOCIATION IN AID OF THE
MISSIONS OF THE UNITED BRETHREN.

IN our Number for April we printed an Appeal of the United Brethren in behalf of their Missions. This Appeal was successful, to a considerable extent (see pp. 294 and 387 of this volume); but, still, the permanent and growing wants of the Brethren's Missions are very inadequately supplied.

Dec. 1817.

Some friends, who justly appreciate their exertions among the Heathen, have formed themselves into an Association, under the above designation, in order to contribute their own assistance, and to solicit that of others, to the Missions of the Brethren.

In support of the benevolent design of the Association, we refer our Readers to the Appeal above mentioned, and to a Summary View of all the Missions of the Brethren, which we hope shortly to lay before them. We have already urged on the Brethren (see p. 146) the advantage of publishing an Annual Report. Theirs is the only Missionary Society, as we believe, that does not adopt this method of conveying information to its friends. We hope the Association will see that this want is supplied.

The Association is under the management of a President, Treasurer, two Secretaries, and a Committee; which Committee consists of all Clergymen and other Ministers who are members of the Association, together with twelve lay members, chosen out of the members of the Association, but any of the members to be at liberty to attend the ordinary meetings of the Committee. A subscription of one guinea per annum, or a weekly collection of sixpence, constitutes a member; and a donation of ten guineas and upward, or a congregational collection of twenty guineas, constitutes a life-member. The whole of the funds obtained (after deducting incidental expenses) will be remitted to the conductors of the Missions of the United Brethren. Every member of the Association will receive the Periodical Accounts of the Missions.

The Committee of the London Association earnestly solicit the co-operation of their Christian Brethren of all Denominations; and beg to state, that Subscriptions and Donations of the smallest

amount will be thankfully received by
 J. W. Warren, Esq. 4, Powis Place, Queen Square,
Presidents.
 J. G. Lockett, Esq. 64, Warren St. Fitzroy Sq. *Treas.*
 Rev. J. Bull, 16, Southampton Place, Euston Square,
Secretary;

And by the following Gentlemen of the *Committee:*

Rev. W. Garney, 19, Cecil Street, Strand;
 Rev. Dr. Steinkopf, Savoy, Strand;
 Rev. Dr. Nicoll, Hans Place, Sloane Street;
 Rev. J. Leifchild, Kensington;
 J. Whitmore, Jun. Esq. 1, Bloomsbury Place;
 W. M. Forster, Esq. 32, Gower Street;
 Jonathan Harrison, Esq. 46, Ditto;
 John Bayford, Esq. Doctors' Commons;
 J. S. Brooks, Esq. John Street, Bedford Row;
 E. J. Longley, Esq. Exchange Office;
 Capt. Upjohn, 25, Gloucester Place, Portman Sq.
 W. Symmons, Esq. 1, Burton Crescent;
 J. Christian, Esq. Wigmore Street;
 W. B. Hudson, Esq. 27, Haymarket;
 T. Johns, Esq. General Post Office, Lombard St.
 R. King, Esq. Arabella Row, Pimlico;
 Mr. H. C. Christian, 10, Strand;
 Mr. W. Adeney, 16, Sackville Street;
 Mr. W. Gibbins, 40, Oxford Street; and
 Mr. W. Leach, 1, North Place, Hampstead Road.
 And by Messrs. Stephenson's, Remington, and Co.
 Bankers, 69, Lombard Street; and Messrs. Mor-
 land, Ransom, and Co. Bankers, 56, Pall Mall.

JEWS' SOCIETY.

FORMATION OF THE COLCHESTER AND EAST-ESSEX AUXILIARY.

At Colchester, on Wednesday, August 6th, Sermons having been preached on the preceding Sunday by the Rev. Messrs. Simeon, Cox, and Hawtrey, a Meeting was held for the formation of an Auxiliary Society for Colchester and East Essex; John Mills, Esq. in the chair. Upwards of thirty Clergymen were present; and the Collections and Contributions exceeded 350*l.*

FORMATION OF THE NORFOLK AND NOR- WICH AUXILIARY.

At Norwich, on Friday, September 20th, an Auxiliary was established for Norfolk and Norwich, in St. Andrew's Hall, under the patronage of the Lord Bishop of Norwich; the Rev. H. J. Hare in the chair. The Bishop was present; and addressed the Meeting with his accustomed eloquence, strongly expressing his approbation of the objects of the Society, and the deep sense which he felt of the duty of Christians to call the attention of the Jews to the True Messiah, by whom alone they can be saved. Mr. Simeon addressed the Meeting at considerable length; and entered, with much effect, into the

proceedings and plans of the Society. Sermons were preached by him, and by Messrs. Marsh and Hawtrey. The Collections and Contributions amounted to 240*l.*

JOURNEY OF THE REV. MESSRS. SIMEON, MARSH, AND HAWTREY.

From Norwich, these Gentlemen proceeded to *Nottingham*, where Mr. Simeon preached at St. James's Church, and collected 36*l.* At *Sheffield*, after a Sermon by him, 30*l.* was contributed. Mr. Marsh, at St. John's Church, in *Hull*, collected 27*l.*; and met the Ladies' Association in that town. Mr. Marsh having joined his friends at *Leeds*, Sermons were preached there, and at other places in the vicinity, on Sunday, October 5th; and the Anniversary Meeting held the next day, in the Music Hall; William Hey, Esq. in the chair. On Tuesday morning a Meeting was held at *Bradford*. The Collections there, and at Leeds and other places, amounted to nearly 200*l.* From Leeds they proceeded to *Manchester*, where Sermons were preached on Sunday, October 12th; and, on Monday, the Anniversary Meeting was held, at the Court of Requests; J. Allen, Esq. in the Chair. Upwards of 120*l.* was collected. At St. Chad's Church, in *Shrewsbury*, Mr. Simeon preached; when 27*l.* 10*s.* was contributed.

ANNIVERSARY OF THE BRISTOL AUXILIARY.

On the 19th of October, Messrs. Simeon, Marsh, and Hawtrey, reached Bristol, where Sermons were preached in various Churches. The Annual Meeting was held on Thursday, the 23d, in the Great Room, Prince's Street; the Rev. Dr. Randolph in the chair. The sum of 21*l.* 18*s.* 10½*d.* was collected.

SERMONS TO THE JEWS.

In the course of the above-mentioned journey, Sermons were preached to Jews, at Norwich, at Manchester, and at Bristol; on

which occasions various Jews attended. The Synagogues were also visited. This attention to the Jews added much to the interest of the journey.

The Deputation had also great pleasure in rendering aid to the Church Missionary Society, and to the British and Foreign Bible Society.

JOURNEY OF THE REV. MESSRS. WAY, COX,
AND SOLOMON.

After attending the formation of the Colchester and East-Essex Auxiliary, the Rev. Lewis Way preached at St. Peter's Church, in Colchester, on Thursday Evening, August 7th, from Jer. xlii. 2. On Saturday, the 9th, he embarked at Harwich, in the packet for Helvoetsluys: accompanied by the Rev. Benjamin Nehemiah Solomon, late a Polish Rabbi, but now admitted to Holy Orders in the Church of England; and the Rev. Robert Cox, late of Bridgenorth. The Sultan Katagerry also travels with them, on his return to Russian Tartary.

The objects of their journey are, to investigate the state and opinions of the Jews abroad, with the most probable means of enlightening their minds—to distribute among them the Hebrew New Testament, wherever they may be found willing to receive it—and to awaken the attention of Christians on the Continent to the conversion of the Jews, and to secure their co-operation with the Society.

Intelligence has been received from the travellers, as far as Berlin. In passing through the principal towns of Holland, they visited the Synagogues, and had interviews with the chief Rabbies. The reception which they met with from them was kind and civil, beyond their expectation. In many cases, the Hebrew Testament was accepted.

An unforeseen trial detained them at Berlin. Mr. Solomon, on embracing Christianity, earnestly in-

vited his wife to bring their two children, and join him in this country; a promise being given that she should not want temporal support, and that no constraint whatever should be put on her conscience with respect to religion. From the manner in which the proposal had been received, both by herself and her father, Mr. Solomon had reason to suppose that they were satisfied with it. A short time, however, after their arrival in Berlin, his father-in-law presented himself; and informed Mr. Solomon that the grand object of his journey was, to request that, if he persisted in his determination not to return to the Jewish Religion, he would consent to be divorced from his wife, as she had authorized him to say that she would not live with him unless he abjured Christianity. After the amicable correspondence which had been maintained between them, this information filled Mr. Solomon with grief and surprise. He proceeded, however, in company with Mr. Cox, to Hamburg, where his wife then resided; in the hope that he should be able to reconcile her to living with him. They remained eight or ten days in that city; during which time Mr. Solomon conversed daily with her, and repeatedly assured her, that though he was fully convinced of the intrinsic excellency and divine authority of the Christian Religion, yet he should consider it as his duty to permit her, without any restraint, to worship God according to the various rites of the Jewish Religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jewish Religion. That a godly Jewess should consent to cohabit with a Christian, and especially a Mcshumad (an Apostate Jew), was a thing not to be heard of in Israel!

Mr. Cox, from a Letter of whom to the Rev. C. S. Hawtrej, printed in the Jewish Repository, we have extracted these particulars, adds—

Solomon's conduct, during the whole of this most trying business, has been alike honourable to his character as a Man and a Christian. Great, indeed, was his sorrow at the thought of leaving the wife of his youth, and two interesting children: their inflexible determination, however, never to live with him while he continued a Christian; their reiterated entreaties, that if he still persisted in his OBSTINACY, as they called it, he would at least consent to a divorce; the Apostle's declaration respecting the conduct to be adopted by the believing partner (1 Cor. vii. 12—15.); and the necessity of some final arrangement taking place before we proceeded on our journey to Russia—these considerations determined him to consent to the divorce. The ceremony was, accordingly, regularly performed at Altona, on Tuesday, in the presence of three Rabbies and other suitable Jewish witnesses.

And now, my Dear Sir, it remains that we earnestly pray, in behalf of the poor wife and children, that they who are *far off*, may be made nigh by the blood of Christ; and, as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration—*Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive a hundred-fold, and shall inherit everlasting life.*

LONDON MISSIONARY SOCIETY.

MEETINGS OF AUXILIARY SOCIETIES.

THE Fourth Anniversary of the *Hull and East-Riding*, at Hull, July 16th, 17th, and 18th. The Receipts of the year had been 444*l.* 19*s.* 9*d.*; and the amount of Collections and Contributions at the Anniversary was 219*l.* 6*s.* 3*d.*—July 19th, the Fifth Annual Meeting of the *Hull Juvenile*: this Society had contributed toward the above sum, 125*l.*—July 21st, the Second Annual Meeting of the

Beverley Juvenile, which had raised 63*l.*—July 31st, the General Meeting of the *Essex*, at Castle Hedingham.—Aug. 5th, 6th, and 7th, the *Lancashire*, at Liverpool: Collections, upward of 220*l.*—Aug. 10th, and 11th, the Third Anniversary of the *Chester*, at Chester. The produce of the year, 161*l.* 9*s.* 3*d.*—Aug. 12th, and 13th, the First Anniversary of the *North Wales*, at Holywell: Contributions of the year, 202*l.* 14*s.* 8½*d.*—Sept. 9th, and 10th, the Third Anniversary of the *Warwickshire, Staffordshire, and Worcestershire*, at Birmingham.—Sept. 17th, and 18th, the Annual Meeting of the *Gloucestershire*, at Stroud.—Oct. 14th, 15th, and 16th, the Third Anniversary of the *South Wales*, at Newcastle Emlyn.—Oct. 22d, the Fifth General Meeting of the *Somerset*, at Wiveliscombe.

NEW AUXILIARIES.

Were formed, Aug. 11th, at Scarborough, for the *North-Riding*; and Sept. 26th, at *Brigg*, for that vicinity.

DEPUTATION TO SCOTLAND.

The Rev. Dr. Stewart, of Liverpool, the Rev. W. Roby, of Manchester, and the Rev. H. F. Burder, of Hackney, lately visited Scotland, as a Deputation from the Society. After preaching in Edinburgh and Glasgow, Mr Roby proceeded to the West of Scotland, and Mr. Burder to the North; and Dr. Stewart being obliged to return home, was succeeded, in the South, by Mr Wilson, of Greenock. The Collections amounted to 759*l.* 16*s.* 10½*d.*

DEPUTATION TO THE NORTHERN ENGLISH COUNTIES.

The Rev. George Collison, of Homerton, and the Rev. T. Jackson, of Stockwell, visited the Northern Counties of England, in the months of July and August, as

a Deputation from the Society. The Collections amounted to 281*l.* 14*s.* 5*d.*

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING AT OXFORD.

THE Annual Meeting of the Society, usually held in the country, in addition to the Anniversary held in London, took place, for this year, at Oxford, on Sept. 30th, and Oct. 1st.

Sermons were preached by the Rev. Isaac Birt, of Birmingham, from Isaiah liii. 11; by the Rev. Joseph Hughes, of Battersea, from Heb. xiii. 16; by the Rev. Robert Hall, of Leicester, from 1 Cor. i. 18; and by the Rev. Joseph Ivimey of London, from 1 Cor. x. 4..

At the Meeting for business, William Burls, Esq. of London, in the chair, Dr. Ryland read various extracts of recent intelligence, and the usual resolutions were passed. Mr. Dyer, of Reading, accepted the office of Assistant Secretary to Dr. Ryland, for the ensuing year; Mr. Hinton, of Oxford, having been under the necessity of resigning his office of Joint Secretary.

The next Annual Meeting, in the country, will be held at Bristol, in the first week of October, 1818.

DESIGNATION AND DEPARTURE OF MISSIONARIES FOR INDIA.

On Tuesday Evening, Sept. 23d, Messrs. Stephen Sutton and William Adam were publickly designated, at Horsley, to the service of the Mission in India. Mr. Dyer, of Reading, preached from Acts xvi. 17.

The Missionaries have since sailed from Liverpool, in the private ship Roscoe. They proceed, in the first instance, to Calcutta: from which place it is probable that one or both of them will go to Surat.

METHODIST MISSIONS.

JUVENILE SOCIETIES.

To the Institutions formed last year, among the younger friends of the Society, at Leeds, in London, and at Hull, have been since added similar Associations at Bradford, Huddersfield, Halifax, among the Pupils of Kingswood School, and in other places. The Hull Society, during its first year, raised upwards of 93*l.* and that for the Leeds District, 284*l.* 14*s.* 5*d.*

The Secretaries of the Hull Society exult that the advancing generation are thus "rising up after their parents, and calling the Name of the Lord blessed; that they are following the excellent example set them; and that the Missionary Cause, thus supported, must flourish and increase, until the world shall bud and blossom as the rose, and the kingdoms of this world become the Kingdom of one God and of His Christ."

The Pupils of Kingswood School avow that "they should be ashamed if Kingswood School should, in their day, cease to be that Literary School which it has hitherto been: but they hope they may be allowed to exult, that, in their day, it has first become a MISSIONARY SCHOOL; and they would think it their highest honour, if it should be a Seminary whence shall proceed many who will be ambassadors for God in distant lands."

ANNIVERSARIES.

The following Anniversary Meetings of District Societies have been held:—

April 9th, Manchester: Collections, near 200*l.*—April 16th, Hull: Collections, 100*l.*—May 1st, London, at the City-Road Chapel; and, by adjournment, at Lambeth Chapel on the 5th: Collections, 550*l.*—May 11th, and 12th, Birmingham: Collections, 140*l.*—May 21st, Bristol: Collections, 232*l.*

Anniversaries of the Circuit Societies of Plymouth-Dock and Plymouth were held May 24th and 26th. One of the speakers, by a happy allusion to the invention of the Life-Boat, produced a powerful effect, particularly on the seafaring part of the audience.

The world (he exclaimed) is a wreck! We have all been overboard, contending with the mighty billows: but, glory be to God, He sent us the Life-Boat! We were taken into it—some half-dead, and others gasping for life—and were safely brought to land. And now, what shall we do with the Life-Boat?—shall we not send it off to the wreck, and try to save the rest of the crew?—or shall we be so hard-hearted as to say, "Let them save themselves how they can—some on a hawser, others on a plank; or let them go to the bottom?"—Far be this from us! No, Sir: we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off again, to endeavour to pick up and save all the rest of the crew!

Anniversaries have been held in other places, of which no details, except the amount of the sums remitted, have appeared.

ORGANIZATION OF SOCIETIES.

It may not be generally known to our Readers, that the kingdom is divided, as it respects the Methodists, into large Districts, each

comprehending a number of Circuits. The increase of the Missionary Spirit throughout this whole body is rapid. It will, doubtless, ere long, be brought into entire and combined action. The following Notice has been circulated, by the Committee of the Society, with this view, the just reasoning of which is equally applicable to other bodies.

We strongly recommend, that, as soon as convenient, a DISTRICT SOCIETY should be organized, to which the smaller *Circuit Societies* may be united as *Branches*. Many advantages seem to attend this arrangement, where it is practicable. In such cases, union is strength: and individual Societies are the more likely to act with vigour and perseverance, when thus stimulated and encouraged by mutual counsel, and united on a plan of systematic combination; such as has been recommended by the Conference, and adopted with success in many Districts. The growing extent and expenditure of our Missions appear, indeed, loudly to call for the speedy establishment of such a DISTRICT SOCIETY in EVERY District of the Connexion; as well as of a *Branch Society* in every Circuit, and *Local Committees* in every principal town and village of every Circuit, each acting in union with the General Committee of the District Society, and furnishing their stated contributions to the common fund, through the hands of the District Treasurer.

Foreign Intelligence.

SWEDEN.

BIBLE SOCIETY.

LETTER OF THE PRESIDENT.

THE President of the Swedish Bible Society, his Excellency Count M. Rosenblad, has addressed a Letter to the President and Committee of the British and Foreign Bible Society, dated Stockholm, May 21st, in which occurs the following devout and animating passage.

It is with the most lively and agreeable sensations of gratitude and re-

verence, that the Swedish Bible Society have received these renewed proofs of the ardent zeal and care of the British Bible Society, in promoting the progress of the Sacred Word and Doctrine in this Peninsula. Supported by an assistance so efficacious, and aided by the daily and more extended benevolence of all classes of our countrymen; under the evident blessing of Providence, which is highly interested in the success of this holy cause; the Swedish Bible Society advances with equally certain and rapid steps to the object of its destination. That Word, which is a

lamp to our feet and a joy to our hearts, will no more be a hidden treasure, or a candle under a bushel, but a treasure open to all who seek it, a light revealed to all who do not willingly shut their eyes against it. If there still remain among us a faint echo of the levity of an age, which, after having punished itself, has passed away, it can but be compared to the feeble scream of the night-owl at the approach of day. The morning breaks forth, and silence reigns. The sun appears; and all nature, undisturbed, sings the praise of the great Creator, and the love of the Redeemer.

When, at length, all tongues shall acknowledge Christ to be the Lord; when all knees shall bend at His Name, and all souls in Him find *the way, the truth, and the life*; what joys shall then be showered into your hearts, what benedictions shall accompany your memory to posterity, ye generous men, who, in the hands of the Lord, have been such mighty instruments for spreading the knowledge of truth and salvation among the tribes of the earth!

How great will your reward be in the land of light and perfection, when every sacrifice made on your part will for ever be recompensed by Him, who knows those that have worked for His Name, without having been weary in well doing!

GERMANY.

BIBLE SOCIETIES.

SPEECH OF THE LANDGRAVE OF HESSE.

At the First Anniversary of the Sleswick-Holstein Bible Society, held in the City of Sleswick, on the 18th of April, the Landgrave Charles of Hesse, President of the Society, delivered the following Address.

When the Princes and Great Men of the earth begin, on every side, to utter such sentiments as we have now the happiness to record, we must adore the goodness of Him, who is raising them up to advance His designs of mercy toward the world.

Every well-wisher to the Cause must have felt a sacred joy, on perceiving the excellent spirit which

manifested itself so gloriously in both Duchies, at the first call upon our countrymen by the Bible Society. That Society, which has done such incalculable good, not only in England, but also out of it, is now happily diffused over every Protestant Country; and, in particular, the Russian Empire seems anxious to fulfil, in the strictest sense, the high commission given to the Disciples of our Lord to spread His Gospel among all nations of the globe, according to the declaration of the Evangelist, (Matt. xxiv. 14.)

And the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations.

We behold Indians, Malays, Hot-tentots, and other very remote nations, reverentially and most gratefully receiving the Gospel announced to them in the Bible. They embrace the Saviour with joy; and adore Him, who died for them, as the Son of the Father, as their Redeemer. And, in our country, did we not witness both rich and poor hastening to contribute their gifts and their mites, toward the establishment of a general Bible Society? Every one considered it as a pious work, pleasing in the sight of the Lord; and was eager to join an Association, the object of which appeared so truly Christian. The era hath arrived, of which the Prophet Amos, in chapter viii. verse 11, speaks, *Behold! the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the Word of the Lord.* How singularly applicable appears this prophecy to our highly-favoured country! While almost all Europe was mourning over the failure of the harvest, and consequent famine, He gave us enough, and some to spare, from which many of our neighbours were fed, and many former wounds were healed.

May all our countrymen feel this, take it to heart, be grateful, and praise the Lord, for the unspeakable blessing which He has bestowed upon us! and may they more and more conform to the two great precepts of our Lord: *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself!* To Him, whom we are thus commanded to love, be praise, honour, thanksgiving, might, power, and majesty, for ever and ever! Amen.

PROGRESS OF THE SCRIPTURES AMONG
ROMAN CATHOLICS.

IN our Number for October, we adduced some satisfactory evidence on this subject; and now extract, with much pleasure, from the recent publications of the British and Foreign Bible Society, further testimonies that the Word of God is received with joy by multitudes of that communion.

The able and zealous Clergyman who is the chief instrument in promoting this good work, writes, under date of July 20th—

For this fortnight past, a disorder in my eye has prevented me from writing and reading; and the first use which I make, with thanks to God, of my recovered sight, shall be, to discharge the sacred duty of conveying to the revered Bible Society the sentiments of superlative joy in the Lord, and of heartfelt gratitude, which abound, not in me only, but in many thousands, languishing after scriptural food. Writing, however, can give but a faint idea of those overflowings, beheld and interpreted by God alone. *God will have all men to be saved, and to come unto the knowledge of the truth.*—This was the motto that presented itself, in heavenly radiance, to my faith, as inscribed on the magnanimous grant of Christian Charity, of which your Letters to me were the cheerful harbingers. Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation and grace, for having opened the hearts and the hands of his faithful worshippers, who did not seek their own, but that which is profitable for the salvation of many!

And how shall I sufficiently praise the Lord, for His wise and unsearchable ways, in disposing of all events, who changes night into day, and darkness into light, and is able to make friends out of foes; in whose omnipotent hand opposition and obstruction become instruments of bringing forth that which is good, and accomplishing His eternal decrees. For never did I disseminate, in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible

Prohibitions; and no where have I perceived a more lively and ardent desire after the Word of God, than in those very places where infatuated men strive to dry up that fountain of living water, or to prevent the people from having free access to it!

Of this, the annexed copies of Letters, selected from a vast number that pour in upon me, will convince you. Many other Letters, from different quarters, speak of the blessed fruits of repentance, renovation, putting off the old man, and putting on the new, daily produced in the hearts and conduct of those Christians who have obtained that Book of Books, with which they were unacquainted before, and which they now esteem as the most sacred rule of their faith and practice. Many persons, who were cold, both in faith and in charity, have thereby been brought to know themselves, and have been made partakers of a *life hid with Christ in God*. A number of Letters contain passages that bear testimony to the power and wisdom of God, experienced by multitudes in these days of distress and of famine. Nothing short of this bread, which came from Heaven, and gives life unto the world, was able to snatch them from the gulph of despair, to soothe their minds, and to cheer them with hope and confidence in God, the Father of Mercies. It has effected wonders, and satisfied more than the bread which perishes.

The physicians advise me to use the bath for the benefit of my health; but I can hardly spare so long a time from Bible distribution: however, after much earnest prayer for Divine direction, I have resolved, instead of going to a bathing-place, to make a Biblical Tour. My aim will be to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the Word, on the right hand and on the left. On the 16th of August; I begin my journey, for the honour and glory of God. Pray for me, that his protection and his blessing may be with me, for the sake of his Cause; and that, by the power of his Spirit, I may, in weakness, be able to proclaim Christ, and Him crucified, before friend and foe, and to communicate favourable results after my return.

Recommend me to the continued

favour of the Members of your most excellent Bible Society. I shall always willingly continue to labour, with all my strength, as long as it is day, for the honour of our Divine Redeemer; to the end that he may be known more and more, and many may be saved by the word of his salvation; that his Name may be hallowed, his Kingdom more effectually come, and his will be done on earth, as it is in heaven. Amen. Hallelujah.

The following are the communications, to which this distinguished man alludes.

One Catholic Minister writes to him—

Our zeal in the distribution of the Bible has been delightfully progressive. I have been enabled to forward the good work, more effectually, by your kind assignment of 1000 copies. Pray receive, my beloved friend, once more my grateful thanks, as well as the expressions of gratitude from thousands of poor persons, who could obtain no access to the fountain of life; and to whom the Gospel will, in their distressed outward and inward condition, afford alleviation, light, and comfort. I reiterate, my Brother in Christ, the wish expressed before, that the powerful Word of our Lord and Master, to whom we devoutly bend our knees; that Word which gives us peace of mind, relief, consolation, assurance of forgiveness of sins, joy, and salvation; which points out the right path in our journey through this life, and will brighten even the gloomy moments of death; may be known throughout the earth, and among all nations, kindreds, and tongues; and bring forth fruit a thousand fold, in the hearts of all who read and hear it.

A second Catholic Minister says—

In order to promote a desire to peruse the Holy Scriptures, I read publicly, every Sunday, certain select passages of the New Testament; and have had the gratification of hearing that they have been read over again, at home. I also endeavour to awaken the same desire by my Sermons, as it is my duty to do. The rising genera-

Dec. 1817.

tion will, if it please God, grow up with better principles for the regulation of their conduct in life.

A third writes—

I have sometimes met with parents who have expressed themselves not friendly to the propagation of the Bible; but when, at a proper opportunity, I presented their children with a New Testament, they have spoken in another strain, and I have found no further resistance on their part. I hope and trust that God will be pleased to enlighten all men, and conduct them to the Fountain of everlasting life. It appears that the promulgation of the Bible has the same difficulties to encounter, as the propagation of the Gospel had at first. This cause has many violent opponents; but we trust in God that he will carry us to the end gloriously.

A Catholic Chaplain, in Prussia, writes—

I was happy in receiving your Letter. My stock of New Testaments is exhausted; and I witness, with great pleasure, an ardent desire for the Holy Scriptures, in both young and old. My joy was greatly heightened, when I observed many of these making known to me, in simple but significant language, the delight which they experienced from the perusal of the saving Word of God. The comfort and the power of the Gospel shew themselves anew in the hearts of the faithful.

A farmer, whose Minister you are well acquainted with, visited me lately. The Bible is his delight, though he has not perhaps the whole of the Vulgate in his house, much less a German Version. This countryman had perused the New Testament with which you presented me; and said, that himself and his family were, by reading it, better instructed, and more comforted and strengthened, than they had been before. He felt himself quite happy in having the Word of God in his own house: it was the treasure mentioned in the Gospel, which he had discovered, and on which he sets the highest value.

I could add much more, to the same effect, from my own experience; but you are already possessed of so many similar instances from other quarters,

that mine would not convey any thing new to you.

I have completely gained my three neighbouring Ministers over to the good cause of the Lord. They are afraid of no man who lays obstacles in the way of their distribution of the New Testament. They are ready, with myself, should it so happen, to endure humiliation, and bear the cross of Jesus Christ. But here, in Prussia, particularly as the King protects and values Bible Societies, endeavours to obstruct their progress will avail nothing.

Hasten, my dear friend, to send me a few hundred copies, gratis, and, if possible, bound. You do not know the extent of poverty in these parts.

A Catholic Bishop writes to him in a spirit truly apostolical.

I continue to take the warmest interest in all that is doing for the advancement of religion and morality among men; and have often, in my closet, blessed the disinterested and unwearied exertions of those noble-minded men, who, together with you, reverend and worthy Sir, labour in the great work of promoting the happiness of mankind; and, by disseminating the Holy Scriptures of the New Testament, spread far and wide that most important declaration of St. Peter, that *there is no other Name by which men can be saved, than the name of Jesus of Nazareth.*

Fully convinced that mankind in general would be greatly improved in their moral condition, by being refreshed with the pure fountain of everlasting life, I have, not without regret, observed endeavours to throw obstacles in the way of the great work; which I attribute to the blind religious zeal of uncalled-for critics, who torture words to a different meaning from that which they actually bear. On the other hand, I have observed, with sincere delight, and ascribe it to a true regard and zeal for religion and morality, that the noble Britons, with unexampled disinterestedness, rouse all the talents of ingenious and learned men, in Germany, to assist in the increasing dissemination of the Book of Books.

I also have endeavoured to do this in my Diocese, and feel not the smallest reluctance warmly and im-

pressively to recommend the Holy Scriptures to my Clergy.

But my own sphere of operation, as you well know, is so far circumscribed, that I cannot make use of your generous offer to its full extent. Be however convinced, that I would gladly join your Bible Society, if, in imitation of the laudable and pious example of many worthy men, in and out of the country, such a Society had not been established at —; to which those on the Banks of the — will attach themselves, as filial ones. It is, in fact, very immaterial by what association, or from what country, Christ is preached to us, if, as St. Paul says, he be but preached to us. In this you will, no doubt, agree with me: and we will proceed, hand in hand, in our endeavours, by the dissemination of his doctrine, to draw many to Christ.

It is well known that the Roman-Catholic Clergyman above quoted is the learned Professor of Divinity in the University of Marburg, Leander Van Ess. His zeal and courage have provoked many. A Catholic Parish Priest, in the Duchy of Westphalia, thus writes to his colleague, concerning the Translation of the New Testament into German, by the Professor.

Professor Van Ess, at Marburg, offers to the Parish Priests, in the Duchy of Westphalia, several thousand copies of the third edition of his translation of the New Testament. He has likewise sent 4000 copies into Fulda, 3000 copies into Switzerland, 3000 into Paderborn, 5000 into Hildesheim, &c. He is enabled the more liberally to distribute this seed in every place in Germany where the ground is prepared, since, by the British Bible Society alone, he has very lately been again assisted with the sum of 10000. sterling, not to mention other contributions of benevolent persons.

It may be inquired, "What is our duty, as pastors. Are we to accept the offer, or must we decline it?" On this head, I, an old pastor of a village, have the following opinion, which, in all humility, I beg leave to express. The third edition of the New Testament, by Leander Van Ess, offered to us, has been examined

by four Episcopal Authorities, and been approved and recommended by them. (*Here follows the approbations.*) It is, consequently, morally certain, that there is contained in the same nothing contrary to the doctrine of our Church, or to the rules of a Christian Life. A more correct translation of the New Testament into German, than that of Leander Van Ess, is not to be met with in Catholic Literature. The New Testament continues to this day to be, to the greater number of our parishioners, a book sealed with seven seals, never read. I will not, here, examine with whom the principal fault rests: but it is my opinion, that we owe it to the honour of our creed, and to the salvation of the souls entrusted to our care, to promote the reading of the Book of Books by every possible means; and that we should be found guilty of the most unaccountable ingratitude to Providence, and of that indelible ignominy with which the hirelings are stigmatized in that Book, if we were to despise the offered gift of God.

In acting up to these views, we may rely on the protection of the Prussian Government; and the more so, in proportion as the number among us is greater of those, who, by their own signature, attest their adherence to this general principle.

RUSSIA.

BIBLE SOCIETY.

FOURTH ANNIVERSARY OF THE MOSCOW BIBLE SOCIETY.

THIS was held on the 27th of April. The Archbishop, Augustine, delivered a very appropriate and impressive speech on this occasion. The Rev. Robert Pinkerton has forwarded a translation of some parts of this Address to the British and Foreign Bible Society.

Speech of the Archbishop, Augustine.

After pointing out the invaluable privileges of those who enjoy the knowledge of the revealed will of God, and of the way of salvation through his Son, the Archbishop proceeded:—

But, alas, how many countries are there still into which the saving light

of the Gospel has not yet been shed! How many nations still, who live in ignorance, and without Christ; *athens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world!*—But, what do I say?—How many are there, even among those who confess the Lord Jesus, who are still ignorant of his doctrines! How many are still perishing with hunger for the Word of God! How many are fainting with thirst; and cannot obtain those waters of life, of which, if any one drink, he shall never thirst! To satisfy these, is the sole object for which Bible Societies have been established. This is the only aim which men, animated by truly Christian love, have in view, in striving to disseminate and augment the number of copies of the Word of God; not seeking thereby to promote any kind of self-interest, but, solely, the glory of God, in the salvation of their neighbours. How sacred, how salutary, how pleasing to God must this Institution be!—And God himself hath borne witness to this; for he bleaseth it in a remarkable manner.

With what joy and gratitude do foreign tribes, as well as those of our own nation, sitting in darkness and in the shadow of death, and still unenlightened by the Gospel of Jesus Christ, receive the Book of glad-tidings, when presented to them in their own tongues, by the most benevolent Bible Society!—Did I say, receive?—No;—they plead for it—they intreat and pray that the Word of the Lord may be more and more promulgated among them; that the well-springs of Israel may flow into their deserts and solitary places. And what shall I say of the members of our own communion? Their holy and heavenly thirst, and ardent desire to refresh themselves at the streams of celestial wisdom, the Bible Society, notwithstanding all its exertions, is still unable to quench.—O Lord! Thou art desirous that all men may be saved, and come to the knowledge of the truth: we supplicate Thee, that Thou wouldest, of Thine infinite grace, bestow upon us strength and means, so to acquit ourselves in Thy service, that all who hunger for the bread of heaven may

be satisfied; that those who thirst for the waters of life may thirst no more!

Perhaps, there may be persons who have taken offence at our Society.—Let them alone.—The Jews took offence at the Lord Jesus Christ himself. If they be offended, it is because they desire to be so: but with us the harvest is great; and we, who have gone out to labour in the field of God, will continue till the evening. O most merciful God, once, in Thy wrath against the pride of the inhabitants of the earth, Thou wouldest not that they should be of one language, and of one speech; we supplicate Thee, through the infinite merits of the humiliation of Thy only-begotten Son, who, for our salvation, became obedient even unto the death of the cross, cause, in our day, that the whole earth may be of one language, and of one speech—the speech of Thy divine revelation!

Exemplary Zeal of the Clergy.

On this subject the Report states—

In your last year's Report, (2000 copies of which have been circulated in the Provinces, and in Moscow,) it was clearly stated, that every Christian ought to be convinced of the divine origin of the Bible, or of the Books of the Holy Scriptures contained in the Old and New Testament; for in the Bible is contained the whole foundation of Christian faith, spiritual doctrines, heavenly revelations, and rules of Christian piety, which are profitable for all things, having the promise of the life which now is, and also of that which is to come.

The Clergy still continue to shew an example to all the other classes of the people. They call upon their flocks to come forward, and take part in a work, which, from its nature, every one has a personal interest in: for the Word of God is glad tidings of salvation sent unto all men; and hence it is, that, in all conditions of life, from the meanest to the most exalted, promoters and protectors of this Institution are found.

Nor is this zeal of the Clergy surprising, while their venerable leaders manifest the spirit which is

displayed by Serapion, Archbishop Metropolitan of Kief, who writes—

Verily it may be said, that every receiver of the Word of God, after reading the Report of the Moscow Society, and beholding the success, and the wonderful powers of the grace of our Lord Jesus Christ, manifested in this work, cannot but feel the sweetest joy and consolation in his soul, and give glory to the gracious providence of our Heavenly Father.

Nay, the highest Authority in the State sets the brightest example.

In the following—

Declaration of the Emperor Alexander, which is given in the Report, our Readers will see something far beyond merely political considerations—

The 27th of August, 1816, will, for ever, remain distinguished in the annals of the Moscow Bible Society. During the stay of the Emperor in this metropolis at that time, his Imperial Majesty was graciously pleased to express his great satisfaction at the labours of this Society, to the Members of the Committee, who were presented to his Majesty in the Kremlin Palace, by his Eminence the Vice-President. Copies of the editions of the Sacred Writings published at the expense of this Society, together with a copy of your Reports, were presented on this occasion to the Emperor, and were graciously accepted by his Imperial Majesty; who expressed his great satisfaction at the labours and progress of the Institution; and, at the same time, was pleased to declare "That he considered the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the world, and the very great progress which these Institutions had made, in disseminating the Word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race; that, on this account, he had taken upon himself the denomination of a Member of the Russian Bible Society, and would render it

every possible assistance, in order that the beneficent light of Revelation might be shed among all the nations subject to his sceptre.

Zeal of the Peasantry.

Two Peasants, in the Government of Cherson, write—

We were informed, not long ago, by travellers passing through our village, that, in Moscow, through the mercy of God, a pious Society had been founded for circulating, at low prices and gratis, the books of the Word of God, among Christians and unbelievers. On hearing of such a holy work, we shed tears of joy; and thanked the Lord God, our Father in heaven, for his mercy toward us, poor and unworthy sinners. We have collected among ourselves TWENTY-FIVE RUBLES, which we forward to the Moscow Society, humbly praying for TEN New Testaments; and, after paying for them, we desire that New Testaments may be bestowed on the poor and unfortunate, for the remaining part of the sum.

Another Peasant, in the Government of Tomsk, in Siberia, says—

Among us also, in this distant region of Siberia, it is now known, that the pious Bible Society in Moscow bestows the Word of God on the poor and needy, gratis. Such a gift I have seen in the village of Barn, in the possession of a poor ecclesiastic, who is thereby made happy, and reads his New Testament with joy. Dare I, an unworthy man, in poverty and tears, beg for a New Testament, gratis, also! Though I do not understand to read myself, yet my son can read, and hears the Holy Scriptures, when read in the church, with pleasure. He will read to me the Gospels and the Epistles; and there I shall also learn to know, how the Lord God took upon Himself our flesh, came into this world, lived among sinners, instructed them, suffered and died for us, and gave to us the Holy Gospel, that all men might know the way of salvation. I intreat the pious Bible Society not to reject my petition, but to bestow on me the Holy Scriptures, to rejoice my soul, and my whole household!

On this subject the Report states—

Such intimations of internal joy and gratitude frequently appeared in those who received a Bible, gratis, that the most hardened and unbelieving must have melted down into tears at the sight; and been made to confess, that no worldly philosophy, no maxims of strict morality, could ever beget in the heart such gratifying sensations as those enjoy, of whom the Saviour said, *Blessed are they who do hunger and thirst after righteousness, for they shall be filled!*

Juvenile Association.

The Secretary, writing to His Excellency Papoff, says—

A number of noble youths have, here in Moscow, formed themselves into AN AUXILIARY BIBLE ASSOCIATION. They drew up a set of regulations for themselves, signed them, and commenced gathering subscriptions to promote the objects of our Society. In a very short time, these benevolent young people collected a very considerable sum, which they presented to our Treasurer, and prayed that it might be put into the treasury of the Moscow Bible Society. Is not this a pleasing instance of the success attending the dissemination of correct information of the way in which the object of the Bible Society may be promoted, even in the very centre of this ancient metropolis of our beloved country!—The ways of the Lord are wonderful.—His counsels are unsearchable!—One would need to behold all that is going forward, and to take an active part in it, in order to understand the astonishing success attending our weak efforts.

FORMATION OF THE TOBOLSK BIBLE SOCIETY, IN THE CAPITAL OF SIBERIA.

The Rev. Robert Pinkerton writes from St. Petersburg, under date of August 22, 1817—

On the 25th of June, a day memorable in the annals of Siberia, the foundation was laid of the Tobolsk Bible Society. The Archbishop and Clergy, together with the Chief Governor, and a vast number of the

citizens of all classes, being assembled in the Palace of the Archbishop, the Cathedral Priest, Zemlenitsen, addressed the meeting in a speech, of which the following is an extract:—

“At length Siberia, also, though distant in her situation from the Imperial Throne, yet ever near the heart of the august Monarch who sits upon it, puts her hands, with gladness, to labour in the blessed harvest of the Word of God. Already the inhabitants of this city, at the call of the deliverer of kings and of nations, with sentiments of sacred joy and delight, hearken to the friendly invitation to enter on this course; and stand here prepared to join the multitude of those, who, with one heart and one mind, are pressing toward the mark. And is not this mark the glory of God, and our salvation? for out of what source are we to derive right knowledge of that glory which is due unto Him, and of the means of salvation for ourselves, but from the words of God himself? Let us put upon these words the sure seal of faith, that its light may illumine our hearts. *Lord! to whom shall we go? Thou hast the words of eternal life!* Thus spake one of the genuine disciples of the faith, whose spirit ardently longed to imbibe the doctrine of grace from the mouth of God.

“The Saviour himself has pronounced those blessed, who hear the Word of God, and obey it. And the light of God’s Word, which is now shedding abroad its animating rays upon all, is destined soon to shed them upon the most distant parts of Siberia also; in order to enlighten, sanctify, and glorify all those who hunger and thirst after righteousness. Then, these strange tribes, who know not the true God, but fall down and worship corruptible gods, graven images, the work of mortal hands, shall be illumined by hearing and reading the Word of God: those who were once foolish, shall become wise; and those who formerly were darkness, shall become light in the Lord. The numerous tribes, on every hand*, shall all join in extinguishing the torch of superstition, and overthrowing their

abominable idols; and shall become co-partakers of that faith which comes from God, and brings salvation to man. Doubtless, you all, distinguished personages and respectable citizens, will join in shewing examples worthy of your enlightened minds and honourable feelings, by promoting the present most auspicious undertaking in every possible way; and demonstrate, that Siberia also has its zealous lovers of the Word of the True God; that Siberia also knows how to appreciate the wise laws of the wise legislator of Russia, Alexander the First, by adopting the surest means for disseminating the light of the Gospel of divine grace in every part of Russia; a work in which they who sow, and they who reap, shall one day rejoice together.”

The regulations of the proposed Institution having been read, the venerable grey-headed Archbishop Ambrosius rose; and, in the midst of the crowded audience, pronounced the following concise speech:

“Most respectable meeting! once, the Lord, the Upholder of all things, in His wrath, threatened the children of Israel, for not obeying his commandments, with a famine, not of bread and of water, but of hearing the Word of the Lord. The weight of this just indignation, which overtook that people, and draws after it spiritual destruction, has lain even until now on the necks of our own fellow-countrymen. But, in our day, this most gracious and merciful God, moved with compassion at the weakness of man, in the midst of wrath hath remembered mercy; and as He sent manna to the hungry in the wilderness, so has He sent His life-giving Word unto us, to strengthen weak and famished souls. Now the grace of God abounds toward all men. The Most High has made choice of His anointed servant, our most pious Emperor, to satisfy with heavenly food those in our native land that hunger after salvation. And, behold! to our unutterable joy, his Imperial Majesty’s will has extended unto us also: he accounts us worthy of being promoters of his paternal designs toward those tribes which inhabit this country, sitting in darkness and

* Here the speaker enumerated various tribes by

in the shadow of death, and strangers to the gracious light of the Gospel. How high is our vocation! What unspeakable honour is appointed unto the conscientious promoters of this cause! Let us commence our labours, therefore, beloved, in obedience to the will of our gracious God, and of our Emperor and Father. Let us spare neither exertion nor property, in order to bring these our unfortunate brethren, who know not the True God, to the knowledge of Him, by means of his Word; and thereby prove ourselves worthy of the name which we bear,—sons of our beloved country, and sons of the Most High."

To this proposal, a unanimous consent was heard throughout the whole assembly; the sincerity of which was demonstrated by the liberal subscription on the occasion, amounting to about 6000 rubles. The Archbishop Ambrosius, and the Governor, His Excellency Von Brix, were chosen Vice-Presidents; with a Committee of twelve Directors, a Treasurer, and two Secretaries. A chorus of sacred music sang *TE DEUM*; and the assembly was invited to a collation, which the Archbishop had prepared for them. The members of the Committee afterwards dined with the Governor, and conversed fully and harmoniously on the important duties to which they had been elected. Thus ended the transactions which distinguished this festival day, and planted a Bible Society in the heart of Siberia.

UKASE OF THE EMPEROR ALEXANDER.

The remark which we made on the Declaration of the Emperor, just quoted from the Report of the Moscow Bible Society, will be abundantly confirmed by a very extraordinary Ukase of his Majesty, dated at Moscow, on the 27th of October, and addressed to the Legislative Synod of Moscow. Who can read this document without gratitude to Him, by whom Kings reign, and from whom cometh every good and perfect gift?

During my late travels through the Provinces, I was obliged, to my no

small regret, to listen to speeches pronounced by certain of the Clergy, in different parts, which contained unbecoming praises of me, praises which can be ascribed only to God: and, as I am convinced, in the depth of my heart, of that Christian truth—that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he who he may, without Christ, is full of evil—therefore, to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the world, is to give unto men that glory which belongeth unto Almighty God alone. I account it my duty, therefore, to forbid all such unbecoming expressions of praise; and recommend to the Holy Synod, to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of His Grace upon us all;—conforming themselves in this matter to the words of Sacred Writ, which require us to render to *The King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever.*

(Signed) ALEXANDER.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

We proceed to lay before our Readers the communications mentioned in the Number for August, p. 351; and regret that the press of other matter has delayed them.

SETTLEMENT AT WYTANGHEE.

In the Journal of Mr. Kendall, given in the August Number, he mentions, under date of May 19th, the purchase of about fifty acres of land, from the Chief Warrackie, at Wytanghee*, further up the Bay of Islands than Ranghee-Hoo, the first Settlement of the Society.

On this subject Mr. Kendall

* See this place, marked No. 6. on the Map given at p. 460 of the Volume for 1816.

writes to Mr. Marsden, from Ranghee-Hoo, Tippona, July 6, 1815—

When we perceived that we could not procure spars and deals at Tippona, and that our two sawyers would be unemployed, I and Mr. Hall thought it would be very advisable to try what could be done on the other side of the Bay. In Mr. Hall's opinion, the river Wytanghee is preferable to any other place in the Bay, for the rafting and securing of timber; as the adjoining land certainly is for rearing and keeping cattle. We thought, therefore, that it would be desirable to purchase fifty acres of land there for the Society.

As soon as the sawyers had finished their work here, they went to live on the spot; and immediately commenced digging ground for a saw-pit. The Chief, Warrackie, died a few days after they had fixed themselves thereupon. When a Chief dies, the country is in a very unsettled state; and, commonly, a great deal of pilfering succeeds the event. While the relations of Warrackie had withdrawn themselves from Wytanghee, in order to cry for the deceased, a party of strangers came on one of our sawyers in the night, and, by their artful manœuvres, bilked him out of his little property. Shunghee, on hearing of this, immediately repaired, with a party of his people, to the residence of the robbers; who all fled at his approach, except one old man and a few women. Shunghee, as I am informed, related, with a great deal of feeling, to the old man, how himself and Duaterra, and several others, had been treated by the English at Port Jackson. He told them how white men were punished for theft, and he said, as the people had taken away this property, he should certainly take away and destroy the property of as many as had been guilty: on which the people of Shunghee entered the houses of the plunderers, and carried his orders into execution. Warrackie's people have also chastised them, but none of the property has been recovered.

Mr. Hall is determined to persevere in his intention of settling at Wytanghee, notwithstanding this discouraging circumstance. Warrackie's son has sent a party of men for the

protection of the sawyers, who will go back with Mr. Hall as soon as the Active sets sail for Port Jackson. I, Mr. King, and the blacksmith, remain here.

Mr. Hall accordingly removed to Wytanghee, from which place he writes to the Secretary, under date of October 24, 1815—

Our timber being all wrought up at Tippona, we experienced great difficulty in procuring any more, on account of the distance, and the shyness existing between different parties of Natives. After serious deliberation, Mr. Kendall and I agreed to fix a Settlement at Wytanghee, about five or six miles from Tippona, and by so much nearer the timber-ground; being, on some accounts, the most eligible place for a Settlement, in all the Bay of Islands. Here we purchased fifty acres of land, on the Society's account, in consideration for which we gave five axes. The land here is level, and the soil good. It is overgrown with fern and small brush, which is cleared off with very little trouble. We can have plenty of fine timber brought hither by the natives. They fall it themselves, and float it down the river with their canoes—large logs of pine, fit for masts or yards of vessels, or for any other purpose. I came up hither in July last, and brought the sawyers with me, and some timber. We built a small wooden house; and I set the sawyers to work in cutting timber, which the friendly natives supplied us with. I also employed the natives in clearing and levelling the ground; for which I gave them fish-hooks and pieces of iron hoop in payment. We first formed a timber-yard, and dug a foundation for a dwelling-house. I lived there with the sawyers; and left my family at Tippona, until I had built a wooden house, forty feet long and fifteen feet wide, in a substantial manner. The first piece of work which I finished, was a tall flag-staff, to mark the return of the Sabbath Day, of which the natives are exceedingly observant. Mrs. Hall made a Union-flag, which we hoist every Sunday. Previous to this, I had told the natives that I was going to hoist a flag on a certain day, on which no work was to be done; but that it was to be

kept in honour of the "Atua nue," which is the Great Jehovah. This was a cause of much conversation among them, and led them to look for Sunday with anxiety. The next Sunday morning being calm, the flag hung down by the pole, and could not be distinguished at any great distance. A respectable Chief, who lives about three miles from Wytanghee, sent his canoe, with a party, on purpose to see whether the flag was up or not. Just before the canoe arrived, the breeze sprung up, and spread the flag: they returned, highly delighted indeed. They can see our flag from Korroraddickie, across the Bay; and I believe that the natives there maintain regularly some outward observance of the Sabbath.

I have now removed my family to Wytanghee; and Mr. Kendall proposes to have his house built at Tippona, and remain there; and, although it will be inconvenient to me, I mean to give him all the assistance in my power in building his house and school.

I employ several Natives constantly, in clearing ground, making fences, &c. I am also teaching some of them to saw timber. I have not been at much expense with them for clothing yet; although some European clothing is necessary, for cleanliness: and if the Committee should think proper to appropriate a small portion of coarse clothing to those domesticated Natives immediately under my instruction, such as sawyers and other workers, about six in number, it would have a good effect, as they are frequently asking for clothing. They live chiefly on pork and potatoes, the produce of the place. I have got a garden of nearly half an acre of ground, fenced in and cultivated. Part of it is planted with fruit-trees, and the remainder with Indian corn, peas, beans, pumpkins, and other vegetables; and I hope, with the blessing of God on our labours, that our little Settlement will be able to support itself in a short time. We have a wide field for labour here; and if you could strengthen our hands by adding to our numbers, it would be highly desirable; as the forwarding of the great work is my constant endeavour, as well as fervent prayer.

Dec. 1817.

In a subsequent Letter, dated January 12, 1816, Mr. Hall writes—

After I had removed my wife and family hither, a certain party of Natives were very friendly with me; but there were others who threatened our lives. I have induced the Natives to do, with my assistance, a great deal of work. We have been here but four months, and have got two small patches of wheat; one of which we have reaped, and the other is nearly ready. I have also got an excellent garden, full of vegetables; and about two acres of ground cleared for wheat.

I wish to teach the Natives to saw timber, and have made several attempts. They offer very well. My tools are much exposed by working among the Natives. They frequently annoy me by pilfering them. There is no redress, however, but replacing them. They have stolen several of my tools lately; but it would not be prudent to be angry with them. I am often troubled in mind, when I am obliged to appear cheerful; and am not seldom at my wit's end; but, blessed be God! I am not at the end of His grace. All my support is from God's Holy Word and Spirit. May we find His grace sufficient for us! He alone is able to counteract the violence of His, and His people's enemies, and restrain the remainder of their wrath. I find much consolation and support in reading and singing the Psalms. Many passages are very applicable to my present situation; and especially the LVith Psalm. We have always matter for thankful praise. We have no occasion to hang our harps upon the willows, or yet have them out of tune, although we are in a strange land; for the mercies of God are new every morning. I should like very much to have a fellow-labourer here in the work, that we might strengthen each other's hands, and praise Him together.

The promising prospects at Wytanghee were more than counterbalanced by the dangers to which the retired nature of the situation exposed the Settlers. It has been already mentioned, in Mr. Kendall's Journal, under date of Jan. 29, 1816, that Mr. Hall had re-

turned to Ranghee-Hoo, in consequence of having been plundered at Wytanghee. The circumstances which determined him to return are detailed in the following Letter, dated Wytanghee, Jan. 16, 1816.

Yesterday, Captain Graham came over to our Settlement; and left me a boat, and several articles out of his ship. He has been very kind indeed. After Captain Graham returned to his vessel, my friendly Natives being up the country in search of potatoes, a strange party came over from the other side of the Bay, and got upon the top of the Sawyer's house. I went to desire them to come down; when they immediately laid hold of me, threw me down, got upon me, and brandished their war-instruments over me. It could be nothing but that same Almighty Power that saved Daniel out of the paws of the lions, that delivered me out of the hands of these savages. When my wife saw me seized, she came running toward me; when a Native met her, and struck her in the face with a war-instrument, and knocked her down. When I got myself from under them, I beheld my dear partner lying moaning: I could not see a feature in her face for blood. Some friendly Natives, being at a short distance, heard the alarm, and came to our assistance; else God only knows what the end would have been. We have reason to bless God, that my wife's wound is not mortal; and I hope she will get the use of her eye again, after a time. They took from us our bedding, and pulled our clothing out of the boxes; but they had not time to take it all away, before assistance came. They took away my axe and some of my tools, cooking utensils, and fire-irons; and likewise my two guns, especially the double-barrelled gun, which was very useful to me, as I could go out occasionally in a morning, before breakfast, and bring home as many ducks, and other wild fowl, as would serve our family for two days. But when I think of the wonderful mercy of God, in sparing our lives, the loss of our goods is nothing. I cannot but think, from this great deliverance, that the Lord has work for us to do. I am sorry, however,

that I am under the necessity of confining my exertions to narrower limits, by removing to Ranghee-Hoo for protection. Wytanghee is the garden of New Zealand. I have been here but four months; and we have already almost every useful kitchen vegetable in the highest state of perfection. I have reaped both wheat and barley, and have more nearly ready for reaping. I have got the Natives to clear two acres more. I shall endeavour to induce them to carry on my cultivation; and shall give it in charge to some of the confidential Chiefs, paying them for their labour with suitable trade, and occasionally visiting them.

We have detailed these particulars; though Wytanghee has, for the present at least, been relinquished; because they give us a better insight into the situation of the Settlers; and may serve as a warning to persons in their circumstances, to take a full and comprehensive view of things, and to sacrifice some present advantages for what may be best on the whole.

Mr. Marsden, with his accustomed sagacity, foresaw the insecurity that must attend such a situation as Wytanghee. We think it right to give his sentiments on the subject.

He writes thus from Parramatta, March 10, 1816—

When I was at New Zealand, and had settled the Missionaries in a populous village, where they would be safe among their friends, before I came away they wished to remove to the banks of the river Wytanghee, because the situation is beautiful and the land rich. Here there was no town, but only a few scattered huts. No person is safe, even among us in New South Wales, in retired situations, either from our own people or the Natives: and it is not to be supposed that the New Zealanders will not feel the same propensity to theft, and other crimes, as are common to men in civilized as well as in savage life.

MISCONDUCT OF EUROPEAN SEAMEN.

The brig *Trial* and the schooner *Brothers* were attacked, on the

20th of August, 1815, by the Natives, in Mercury Bay, near the River Thames; when several sailors were killed, and many Natives. We gave some account of this transaction, from the report of the seamen, at p. 523 of the Number for December, 1816; and then intimated the necessity of waiting for further information.

These ships returned to the Bay of Islands on the 31st of August. It is as we suspected. Mr. Kendall writes, on the 19th of October—

The Society will be happy to learn, that I and my colleagues have been preserved in safety here nearly twelve months; and that we are, at present, under no apprehension of personal danger.

There has been an unhappy dispute between the Natives and the crews of the brig *Trial* and the schooner *Brothers*, while the vessels were near Mercury Bay; but we do not feel ourselves the least alarmed on that account.

Our friend *Shunghée* is strongly attached to our interests. Whenever he hears of strong parties paying us a visit, he is sure to bring his men for our protection. His residence is about thirty miles from us; but he says as soon as my house is built he will come to live near me, and resume his former studies. He will place his sons, *Depero* and *Duingho*, under my care.

All the surrounding Chiefs are our friends. The Chiefs of *Whangorooa*, who were concerned in the destruction of the *Boyd*, behave well when they come to see us. *Tippoohee* expressed a desire to go to *Port Jackson* in the *Active*, the last time he was here; but I advised him to the contrary. I told him he must keep from the ships. The friends of the unfortunate people who were murdered in the *Boyd* were very angry. He had done a very bad thing. He replied he would "never make another attempt to take a vessel."

It is manifest that the evil lies with the Europeans. Though stragglers and marauders will commit excess, yet the Chiefs and the

mass of the people are easily won by kindness, and are faithful to their engagements; while they will not endure an insult or an injury without revenge.

Five Europeans, and not less than 100 of the Natives, were killed in this conflict. The Natives at the Bay of Islands were highly offended at the crews of the brig and schooner; for the murder of their countrymen; and would, in all probability, have cut them off, on their return thither, for the crimes which they had committed, had not the *Active* been then lying in the Bay, and the Settlers fixed among them. Before they left the Bay to proceed toward the Thames, a Chief was defrauded of a quantity of flax and many baskets of potatoes; and there is sufficient reason to believe that the vessels were filled with Native Women the evening before the attack, which often leads to quarrels. The Settlers have much more to fear from this rapacious and cruel conduct of their countrymen, than from the Natives.

These men may, at present, commit, and actually do commit, the most flagrant crimes with impunity, except from the vengeance of the Natives. It is become an object of national justice and humanity, to secure the Natives of these seas from this cruelty, and the benevolent men who live among them from the dangers to which the conduct of their countrymen actually exposes them. The Natives have, as yet, no means of security, but that of repelling force by force; while the guns of the Europeans give them greatly the advantage. The Natives will not, however, allow themselves to be plundered, and insulted, and shot, and their wives taken from them, without retaliation. They are men of high minds, and will not submit to be ill-treated.

One Master of a vessel returned

to Port Jackson from the Islands, having lost his vessel, and not bringing back a single European who went out with him. No satisfactory account could be obtained from him. He knew nothing of his ship's company, but that two boats and their crews had been cut off. It is not improbable that some of these, and many other Europeans, are living among the Natives of the Islands.

The most effectual remedy for these evils, in conjunction with the enactment of the necessary laws for the colony, would be the establishment of a Government Vessel in these seas for the protection of the Natives and Settlers, and the enforcing of the laws.

The last Report of the Society speaks strongly on the conduct of the Europeans. See pp. 427—429 of our Number for October. The Memorial there mentioned, as about to be laid before his Majesty's Ministers, has been presented; and assurances have been given that prompt attention shall be paid to the subject.

PLAN FOR ESTABLISHING A NATIVE
SCHOOL.

On this subject Mr. Kendall writes—

I have before stated my opinion that I can have plenty of Scholars, as soon as convenient apartments are prepared for their accommodation. This will be accomplished, as I hope, in a short time. I shall therefore acquaint you, for the approbation of Mr. Marsden and the Committee, with the manner in which I intend, through the divine blessing, to establish and support a School.

It is my intention to take about forty children under my care. These must be clothed and fed. Such brown cloth and stuff as is used in Charity Schools in England, would suit very well. The clothing which can be procured from the Natives will greatly assist. With a little alteration, it will do for working-days.

I trust I shall also be enabled to

procure, for a few axes, as much pork and potatoes as will serve the School for the whole year. I shall apply to Mr. Marsden for rice, or a little wheat, if he should think it advisable to let them have any bread. In the summer, I have every reason to believe, a School can be maintained at little expense; and, even in the winter, if by any means a sufficient quantity of potatoes could be deposited in a store-room. Supposing there was no smith in the Settlement, I think thirty pounds' worth of English Trade would supply forty children with pork, potatoes, and fish, for one year. Each scholar might have two suits per year of clothing, of English Manufacture. We could make beds of the native clothing; and the children might also wear native clothing, if at any time they should be inclined to pay a visit to their parents, or be employed about any dirty work.

You will agree with me, that it is of the utmost importance to establish a School as soon as it can conveniently be done. When the Natives perceive the disinterestedness and generous behaviour of their unknown benefactors, and our kind care and attention to the welfare of their children, they will give credit to the purity of our motives; and will be more favourably inclined to receive the important truths, which I humbly trust that God, in infinite mercy, is preparing us to tell them. Their attachment to us will also be stronger. We have already had a proof of this. During the last trying winter, besides the ten children which have been clothed and fed at the expense of the Society, many sick persons have been occasionally relieved. The Natives in the rainy weather can catch no fish, and many of them die for want of proper nourishment. When they come to us for relief, we cannot turn them away. Since winter, the attachment of the Natives toward us is more conspicuous. Many of them come on the Lord's Day, to hear the service and singing.

Although the spot on which I reside is entirely unsuitable for the purposes of cultivation, and I cannot, of course, do much here for the support of my family, yet I think it my

duty to settle here, on account of the number of children that are about me.

To Mr. Marsden, he writes—

I have prepared a FIRST BOOK for the instruction of the Natives, which I transmit to you. You can get a few copies printed, if you think proper. There are, undoubtedly, many defects in it; but it is good to make a beginning. I wish to have it printed with a large type, and on good paper. I have two or three children still with me.

Of this Spelling Book, Mr. Marsden says—

Mr. Kendall sent me over a Spelling Book to get printed. I have had a few hundreds printed and bound. A few copies I have forwarded you. This I consider to be a good beginning, for the first year. Mr. Kendall has used much application to proceed thus far, in so short a time. His heart is fully in the work, and he will do all in his power to forward the views of the Society.

IMPROVEMENT OF THE NATIVES.

We trust that the plan of Adult Schools, now adopted with such advantage in the Negro Towns in Sierra Leone, will be acted on at New Zealand. The employment given to the Natives by the Settlers, is gradually improving them; and they cannot fail to benefit by the example of the Settlers: but Adult Schools will be a most powerful instrument of advancing their obligation.

Mr. Hall writes—

When we first landed, we engaged the Natives to build thatched huts for us, after their own fashion. Since that, I have built two wooden houses, beside the smith's shop. I have also made a boat, out of a canoe that we purchased from the Natives. I accomplished it by cutting off both ends of the canoe, and then making them up again in a regular manner, and strengthening the sides with additional planking. It was made to pull with six oars. We call it the "Ex-

periment." It will carry between three and four tons, and sails well.

I employ as many Natives as I can, in preparing timber for fences, and in any other such work as they are able to do. I now consider myself as if I were at home, in the sphere of greatest usefulness; and *what my hand findeth to do*, I endeavour to do it *with all my might*.

I have been for five weeks past assisting the Active in procuring timber. She lay about ten miles from the Settlement, up a river convenient for taking in timber. I employ Natives to pull the boat for me, and likewise to fall the timber, and float it down the river, convenient for the vessel. Being so much among the Natives, I learn the language very fast. I can converse with them on any common subject; and have no doubt but, in course of time, I shall completely acquire the language. The Natives steal our things whenever they can lay hold of them. Their stealing is one of the greatest evils which we have to guard against: but it is what we must expect from a people in a state of nature. May we have grace and strength equal to our day, and rely on Him who alone is able to bear up his servants under all their trials!

GENERAL STATE OF THE SETTLEMENT.

Mr. Marsden observes, under date of March 10, 1816—

The following is the present Establishment of the Society in the Bay of Islands—

Mr. Kendall, his wife, three children, and one servant; Mr. Hall, his wife, and two children; Mr. King, his wife, and two children; the smith, with his wife, and one child; one carpenter, four sawyers, two of them married, and one child; Mr. Carlisle, who came out hither as a free settler, and is gone over to assist in agriculture, leaving his wife in New South Wales. Should he like to live in New Zealand, he will return with the Active, and take his wife with him. Mr. Carlisle will suit the Natives well, if he should approve of living among them. It would be desirable if the Society could get two pious smiths to go out to New Zea-

land. A good boat or ship carpenter would also be very useful, if one could be met with. I should recommend none to come out, unless married.

There are twenty-six men, women, and children, belonging to the Settlement, who are supported by the Society, besides the wife, son, and daughter-in-law of the Captain of the Active, who maintain themselves.

Mr. Kendall has been very diligent in his work; and will, I trust, be a great blessing to the poor Heathen.

Mr. Hall, though a very industrious man as can be, is not able alone to put up the necessary buildings, for himself and all the other persons belonging to the Settlement. On this account, I sent over, in the Active, the carpenter mentioned in the preceding enumeration of the Settlers, to assist in the necessary work.

The Chiefs are so urgent to get mechanics of any kind, particularly smiths and carpenters, that I was induced to send over also the second pair of sawyers and their wives. They will be, I trust, but little or no expense to the Society; as I have sent them on my own account, to procure timber for the Active; and hope that their labour will cover their wages and maintenance. My main object, however, in sending these two families, was to promote the civilization of the inhabitants, and to add to the strength and respectability of the Settlers; and thus to give them more weight and influence.

I mentioned to you that I thought the Active would make three voyages in one year to New Zealand. I sailed for New Zealand on the 28th of Nov. 1814, and she returned the third time on the 28th Nov. 1815. She sailed again in January, 1816, for New Zealand; and, after visiting the Settlers, and landing their supplies with the Native Chiefs who come over to visit Port Jackson, she will proceed to the Society Islands, with Mr. Crook, his wife, and seven children, and supplies for the Missionaries at Eimeo, whom Mr. Crook and his family are going out to join in the great work that is carrying on among the Natives of these Islands. The Active, on her return, will call at New Zealand, to fill up with timber. I do not expect her back before August or September.

GENERAL VIEWS.

To the Secretary Mr. Kendall writes—

Although Africa and Asia are extensive fields for Missionary Exertions, and will take greatly from the funds of the Society, yet the Gospel must be preached in all nations: and when the character and situation of the New Zealanders are considered, and such fields in the Pacific Ocean are whitening already for harvest, I have no doubt many will cheerfully contribute to raise the Islanders from their deplorable state of barbarity and superstition. I am informed that the character of the Natives of Owhyee is much improved by their intercourse with Americans. Perhaps some Missionary will be, in time, induced to volunteer his services for the spot which witnessed the fall of Captain Cook.

Should it please God ever so to increase the Missionary Spirit, that a general attempt may be made to establish Settlements of one, two, or more Missionaries in the numerous Islands of the South Seas, or on the largest of them, I believe the work might be accomplished at a much less expense, and with greater care than any plan of the kind in the interior of an extensive continent. The easy access of the Missionaries to the different islands by means of shipping, would be a great advantage to the cause, and the comforts of life might be easily conveyed to them.

To Mr. Marsden he writes, in just congratulation of the probable success of his benevolent exertions—

The Natives do, indeed, very great things, and our prospects are encouraging. I am happy to hear that our plans correspond with the views of the Society; and of the liberal Vote for the support of the Settlement of New Zealand. You have indeed had many hard struggles, in bringing to issue your benevolent plans in behalf of this noble race of men.

Permit me, my dear Sir, to congratulate you for having made so good a beginning, and to thank you as the instrument of calling me forth to this delightful work. God has been with you—to His Name you will give the praise.

We shall conclude with the sentiments of Mr. Marsden—

I am happy to say, that I see the way preparing for the spread of the Gospel in this part of the world. New South Wales will be the grand point for establishing the Missions in the South Seas. I am more and more convinced of this daily; and observe the Divine Goodness removing difficulties, and furnishing the means for the healing of the nations. I shall do all in my power, while it pleases God for me to remain here, for this great work.

I now feel the greatest gratification in being able, through the kind providence of God, to carry into effect, in some degree, what I have so long and so ardently desired. I feel the fullest conviction that the Natives of the South-Sea Islands will now receive the blessings of civilization and the Gospel. The work is great, and many difficulties may oppose it: at the same time, it will go on. The foundation is now, I trust, firmly laid, and that no power on earth can overturn it.

To impart the blessings of civilization and religion to the New Zealanders, is an object worthy of the British Nation. A greater work, or a more noble undertaking, could not be suggested to the Christian world. I am exceedingly happy that the Church Missionary Society has turned their attention to this important object. May the good Lord prosper their labours, and cause them to see their happy fruits every year!

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

YONGROO POMOH.

Christian Worship, and Preaching, in Bullom.

In the Number for September, p. 390, we gave some account of the superstitions of the Bulloms with respect to witchcraft, to which they seem particularly addicted. Further, and very affecting, details have been received on this subject, which will be laid before our Readers. In the mean time, we are glad to announce the establishment among them of Christian Worship,

in their own tongue, and the preaching of that Gospel, by which alone Satan can be expelled from his empire.

Mr. Nyländer writes from Yongroo Pomoh, dated June 29, 1817—

We read the Prayers and Gospel of St. Matthew at School. I have also a collection of sixteen Hymns in Bullom: the elder boys have copied them, so that each has a Hymn-book. On Sunday, we made public use of our Bullom Hymns. I preached at Yongroo under a shady tree; and had about fifty hearers, beside my own Scholars. We first sang in Bullom,

“This day belongs to God alone, &c.”

The Bulloms were much pleased to hear a Hymn sung in their own language, which they so plainly understood. I then prayed with them. Observing that some of them did not kneel, I told them the reason of our kneeling when we pray to God. We sang again in Bullom: I then preached from Mark xvi. 15—explaining to my hearers the commission of our Lord to his Apostles. I told them that my forefathers had been Heathens; that they were enlightened by receiving the message of the Messengers of our Lord Jesus Christ; that I was sent among them, not to make trade, not to look for money, but to do good to their souls—to tell them how they may get to heaven when they die. “I am sent,” I said, “to preach the Gospel unto you; that is, to tell you the good news, that to you is born a Saviour. His name is Jesus Christ. He is come to save sinners. He wishes you to go to heaven, when you die; and therefore he has now sent his Word into your country.” I then dwelt further on the Bible, as a treasure of wisdom and knowledge, to make us all wise unto everlasting salvation.

The Bulloms believe that there is a state of existence after death. They say, Man has a “churung;” which is, the shadow of a person seen on the side of a house, &c. at candle-light. This “churung” goes with them wherever they go; and, when a good man dies, his “churung” goes to a place of happiness. If a bad person, especially a witch, dies, the

“churung” goes with the body into the grave; and, having no rest there, wanders about at night, troubling the people. I therefore spoke a little of the hour of death, and the day of Judgment; and warned them, that no gregees could help them there; that every one would receive according to his actions; and recommended Jesus Christ to them as their Saviour and their friend; and assured them, that God’s blessing would rest on them and their children and their whole country, if they would observe the Lord’s Day, and meet together for Public Worship. I then concluded with Prayer.

They all approved of my speaking, and wished me to come again.

CANOFFEE.

Insecurity of the Settlement, and Rejection of the Gospel, through the Slave Trade.

The proceedings of the Missionaries in preaching the Gospel, and of the Revival of the Slave Trade, which we have reported at pp. 390—393, and pp. 421—423, will have prepared our Readers to hear that the Settlement must, in all probability, be relinquished, and the hope of declaring the glad tidings of salvation to the wretched Natives, for the present at least, abandoned.

At a Special Meeting of the Missionaries, held at Sierra Leone, on the 19th of February, a minute was made respecting this Settlement, of which the following is an extract—

Mr. Renner informed the Meeting, that, having visited the Colony at Christmas, to provide for the Settlement in the Rio Pongas, he returned the 28th of January, with goods, and arrived in safety at his destination. During his absence, an armed vessel had come into the river, to take out a Slave ship. The Natives were much alarmed, and refused to attend Mr. Wilhelm’s preaching; alleging, as an excuse, that they had no time, having so much to talk about.

Mr. Wilhelm stated what took place during Mr. Renner’s absence. We beg to refer the Committee to his Journal.

Mr. Renner states, moreover, that he found things on his return as Mr. Wilhelm related.

The neighbouring towns hearing that the men of Lissa and a man-of-war was engaged, were in great confusion; and, coming to Mr. Renner, demanded powder and guns to carry on war, or defend themselves. But Mr. Renner, supposing that the demand was made with an intent to prevent the man-of-war carrying off the slaves, would not agree to it; and, in consequence, they became exasperated, had several palaver meetings, and came to a determination to cut off the Missionaries.

The Brethren, Renner and Wilhelm, have therefore left the Settlement, seeking protection in the Colony, and advice from their Brethren, in this critical moment. They made immediate application to their Headmen for protection, but most of them expressed their enmity. The Headman of the town, Mongè Backe, was the only one who declared his favour toward them; and at last said that he would not drive them away by force—that he knew his people were prejudiced against them, and always blamed him for keeping the Missionaries there: but if they wished to go away, they might go privately.

Under these circumstances, the Meeting resolved to recommend it to the Committee to take into consideration the relinquishing of the Rio Pongas Mission, and the removal of the persons and property. Mr. Renner and Mr. Wilhelm having, however, agreed to return, it was resolved to continue the Settlement, till the determination of the Society could be received.

The Committee have, in consequence, referred it to a Meeting of the Chaplains of the Colony, and Missionaries of the Society, to withdraw the Society’s Property, and to remove the children and other persons from the Rio Pongas, should no circumstances have occurred to induce a contrary conclusion.

The following Extracts of Mr. Wilhelm’s Journal, from Christmas 1816, to Lady Day 1817, shews,

in a striking manner, the obstacles, at present apparently insuperable, which the Slave Trade opposes to the preaching of the Gospel, and the melioration of Africa.

Christmas Day is a day of riot with the Natives. We held, therefore, Divine Service at home.

Dec. 26, 1816.—Sent to Lissa, to inquire of Mongè Backe, whether I might come and discourse with the people—received answer, that I should come to-morrow.

Dec. 27.—A messenger came in the morning, before I set out from home, asking for some tobacco for M. Backe; and telling me, at the same time, that I must not come to-day to Lissa, but that M. Backe would let me know when I might come.

Dec. 28.—M. Backe came himself in the morning to us, asking for some baft and gunpowder; and telling me, that the Tungka, or Prayer House, was not finished for me to come and make "pray palaver;" but that it would soon be ready, and then he would send for me. I replied, that it would be as convenient to me to speak to the people from under any tree, as in the Prayer House; that it should therefore not be delayed, for that I wanted to tell them a good Christmas Palaver: but he said, that when he could make it convenient, he would call for me.

Mr. Fantimani is not in Kacara at this time, but is gone into the upland country: otherwise I would have gone to him, to introduce the preaching of the Gospel at Kacara.

While Brother Renner is absent, it seems not advisable for me to go further than that I can be at home again in the evening.

Dec. 30.—Sent to Bashia, to inquire whether the people could assemble to hear me—received answer, that I should not come to-day, but to-morrow; the people being gone to Kandaia, to keep Christmas holidays there, and were not yet all returned.

Dec. 31.—Went in the morning to Bashia. Yangji Bully was working at a new canoe; but came to welcome me. He told me, that the people were not yet all returned—went through the town toward our old Settlement—found before almost every house the empty grates in which the

people carried their victuals and drink to the feasting; which was a sign that they were returned from Kandaia, but that they were recovering themselves from the effects of their nightly riots, by sleeping away the day.

New Year's Day, 1817.—In the afternoon we heard the sound of cannon, firing three times. A large American Vessel lying in the river for the purpose of smuggling away a great number of Slaves, we supposed: that a man-of-war may have come in to take it.

Jan. 2.—I went again to Bashia; but found it nearly empty, the people having gone over the river to Lissa, to hear the first news about the cannon-firing of yesterday. Yangji Bully, and five more of the town-people, were at home; but received me with much indifference, being alarmed at the probability of the man-of-war having come into the river; and far more concerned about the news of what had taken place down the river, than about the glad tidings of the Gospel. While I was speaking to them, a messenger came from M. Backe, to inform Yangji Bully that the man-of-war had taken the Slave Vessel, after three times firing. The American Captain and the Supercargo, being on shore, were left behind to lament their loss. They began to utter bitter language against the English.

Yangji Bully exclaimed, in Susoo, again and again, "O, Sir! our country comes to ruin!" Another old advocate for the Slave Trade, said, "Ah, the Europeans! they want to send their religion into our country, to cover over their treachery with it! We do not want that. If no vessel must come to us to carry on trade, how will they persuade us that they come to do us good?" The free people in Africa think that if the English take away their Slave Trade, they may as well take away their lives. They do not like to set their heads, much less their hands, at work, for an honest way of getting money, instead of selling their fellow-creatures: and, indeed, scarcely any vessel comes in to them, except in quest of slaves. They have also no little reason to expect, that those poor creatures, who are not free, but now oppressed and injured by them, might some time or

other make themselves free in the country, should they multiply, from ceasing to be sold and transported. In their present state, therefore, they will always consider it their policy to be for, and not against, the Slave Trade.

I went away, much disappointed, and grieved that the Great Adversary should be permitted to defeat what is attempted for the salvation of the souls of these people.

Jan. 4, 1817.—In Lissa and Jesulu, the drums were beating to-day; and there was much noise and dancing, notwithstanding the hard times, and the grumbling about the man-of-war stopping the trade. I was told that Brother Renner, as well as other persons, was held in great suspicion of having sent the man-of-war into the river. I thought it right, therefore, to send again to M. Backe, as their feasting is now over, to inquire why he did not send for me to speak to the people.

Jan. 5. *Sunday*.—Had Divine Service at home.

Jan. 6.—Sent Stephen to M. Backe—received answer from him, that the people who were come to the feasting from other towns had not yet left them; and that they would only make disorder and disturbance: that, therefore, I must wait till they are gone; and he would send me word when I should come. He also let me know, that I should not be afraid, if I should hear that Mr. Renner is held in suspicion about the man-of-war; that there were others also held in suspicion; and that he would speak to Mr. Renner himself about it, when he returns; and that, in the mean while, nobody should trouble me in my place.

Jan. 8.—Mongè Tomba, the Headman in Jesulu, came to see us. I asked him whether his people are building a Prayer House—he answered, that the people do not wish for instruction at the present time.

Jan. 9.—Began to translate the Gospel of St. Mark, with which I purposed to go on till the man-of-war should be out of the river, and it should please the Lord to incline the minds of the people to receive me again, and to believe that Brother Renner and I have no hand in this business.

Jan. 10.—Heard, from several persons, that the Slave Traders, who wander now about, to keep out of the reach of the man-of-war, are setting the people everywhere against the Mission. I thought it proper, therefore, again to urge Mongè Backe to declare the reason why he did not send for me, and why the people would not hear me—received answer from him, that he thinks it would be better to wait till the man-of-war be out of the river: for that he did not wish that any body should trouble us; but that he could not, at present, quiet people's minds.

Jan. 11.—Heard that the Commander of the man-of-war ordered the Traders to deliver up the Slaves, or else the goods belonging to the American Vessel; and that he was waiting for that purpose. The Slave Traders will not do this; nor are the Head-people of the Susoos willing that the man-of-war should receive any thing.

I enjoy but indifferent health this month—purpose to go on with translating, till Brother Renner returns, that we may consult together how to perform our duty in preaching to the people in the present circumstances. The man-of-war is gone out of the river; but is expected to return, and to urge the delivery up of the Slaves.

Jan. 28.—Brother Renner returned from the Colony, which was matter of great joy to us all. After having stated to him how the people were set against our preaching to them, we resolved to visit them, without making any mention of our intention to preach; and to preach to as many as should happen to assemble around us, by way of conversation only, that we may not give them occasion to reject the preaching of the Gospel on account of the offence which they have taken at the man-of-war. But, in this our intended proceeding, we were likewise hindered, by the man-of-war coming again into the river.

Feb. 5.—M. Backe sent a messenger, who requested Brother Renner to give out gunpowder and guns, to fight the man-of-war; which, of course, was refused.

Feb. 7.—A gun-boat came up the river, after a yawl belonging to the Slave Vessel which the man-of-war had taken; and which it was ex-

pected would be found at the house of a Spanish Slave-Trader. The Officer went into the Trader's house, to write a letter to Mr. Renner; and, while he was writing, the Lissa people, having lain in ambush, began to fire on the people in the gun-boat. The Officer flew out of the house, and got safely into the boat; upon which much firing ensued on both sides. M. Backe sent again to us for gunpowder, during this firing. Brother Renner declared that he could not give gunpowder to fight against the English, even if he had ever so much in the house: for that they were our friends, who supported us, and all the Susoo Children which are in our place; that if the Foolahs, or any other people, should invade the Susoo Country, he would give them as much as should be in the storehouse; but not against the English. The messenger went directly over to Lissa again.

Feb. 8.—Mongè Tomba came from Jesulu, with Gomez, the father of Lewis Gomez, asking for guns and powder to fight the man-of-war. Brother Renner made him the same return. He replied, with an angry look, "That is true!"—meaning, that we are enemies of the country, as well as the man-of-war people. The people were all in arms to-day, expecting the gun-boats to come up with the flood.

Feb. 9. *Sunday*.—We spent the Lord's Day under anxious expectation; for we were informed that the Lissa people intended to come over and break open our storehouse. Threatenings were also uttered against our lives, in case the gun-boats should come up. M. Tomba, we were told, was one of the chief plotters against our lives: but the general voice of the people is, that we should be sent out of the river. Mr. Harrison himself advised us to consult our safety, by all possible means. We sent therefore, directly, to Mongè Fernandez, entreating him to assist us. Brother Renner thought proper to ask leave of M. Backe to go down the river to the man-of-war; promising to intercede, as far as possible, that no further disturbance might take place: proposing, at the same time, that M. Backe might send any man whom he

might chuse with him, to witness the whole of his transactions with the man-of-war. Many voices of the people were against this; but, at last, it was agreed that Brother Renner should be permitted to go, though no Susoo man could be found venturesome enough to accompany him to the man-of-war. Orders, therefore, came from M. Backe that Brother Renner might go; which he did, in the middle of the night, accompanied by Mr. Harrison. They commended me and my wife to the good providence of God; advising us to keep ourselves and the children of M. Fernandez ready for a retreat to Bramia on the first alarm, that we might save life, if nothing else.

Feb. 10.—Three of M. Fernandez's people came, with a letter from him, assuring us that we need not fear the threats of any one, so long as his children are with us—bearing also an order to the Lissa people, that, if they wanted to fight, they should fight with the man-of-war people, and not with the Missionaries.

These three men staid with us as a safeguard. When the flood was already returning, the Brethren, Renner and Harrison, came up the river again, with the information that the English are encamping on Devil's Island, the vessel having sailed for Sierra Leone for reinforcements and orders.

Supposing it very probable, that, when the man-of-war returns, they would come up the river and destroy Lissa, we thought it best to ask leave for sailing to Sierra Leone ourselves, in order to consult with the Rev. W. Gannon and the Missionaries there, whether it was proper for us to stay in the river, and keep up the Settlement under these circumstances, or not. M. Backe came himself to us, and told us, that he would not sell us: we were at liberty to act according to our discretion; and that, if we wished to leave the country, we should go quietly, and not give him a bad name among the English; for that he would not drive us out. We accordingly got the boat ready: and, as we could not take it upon ourselves to give up the Settlement at once, my wife made up her mind to stay in the place with Mr. Harrison, till I should

return to fetch her; though we felt this to be a very trying task for our faith.

Feb. 13, 1817.—We sailed from home, having taken with us as many of our effects as we could stow in the boat. Immediately after our departure, M. Fernandez sent two of his wives as protectresses to my wife, in exchange for the three men, who returned to Bramia.

Feb. 16.—In the evening we arrived in Sierra Leone

Feb. 19.—A meeting was held in Mr. Gannon's house. As the reasons which were produced were not thought strong enough for giving up the Settlement without having consulted the Society at home; no real injury having yet been received, but mere threatening only; I engaged to return home again with my effects; and remain, if I should find the houses not burned down; leaving Mr. and Mrs. Renner in the Colony, till the Echo should arrive with our goods from England.

Feb. 21.—Left Sierra Leone in the afternoon; but, before we had cleared the coast, the rudder-band broke. We returned, to get it mended.

Feb. 22.—Brother Renner having made up his mind to accompany me home, I was not sorry for my disappointment yesterday. We sailed towards evening.

Feb. 25.—Having passed the Isles de Loss, two vessels came in sight; the last of which, being an armed vessel, made toward us, and, having the wind in her favour, soon bid us strike sails. After investigation was made, we were informed that the English were about to leave the river.

Feb. 26.—Entered the river, and passed examination of the man-of-war, which was getting ready to sail out of the river with the returning tide. We were informed that M. Fernandez had declared himself against the man-of-war, in a reproachful letter; which made me anxious to hear how matters stood at home.

Feb. 27.—Arrived safely at home, and found all in quietness; but in want of rice, which is very scarce this year.

Feb. 28.—M. Fernandez came today, with a great multitude of people, to pass over the river to Lissa; where the head people are to assemble, to talk palaver. To keep us out of dan-

ger from any disorder, he came not to our Settlement, but crossed the river lower down.

March 3.—M. Fernandez visited us at night, having privately withdrawn himself from the people. He promised us that he would undertake for us, that we should either stay without danger, or be sent out of the river without injury. M. Backe has committed himself and all his people under the care of M. Fernandez. It appears, therefore, that we shall henceforth have him for our Headman. He crossed the river again at midnight.

Our Settlement is in a very uncertain state; and our prospect of doing good very gloomy, so long as the armed vessels shall enter the river to oppose the Slave Trade. M. Fernandez advised us to keep ourselves quiet at home, not visiting the towns in order to preach to the people.

March 5.—Brother Renner again left home, to provide rice. There is a great scarcity of rice in this part of the country.

March 8.—The people who are assembled in Lissa, not having rice to eat, were allowed to pillage for eatables in the neighbourhood, but were forbidden to trouble us.

March 14.—The palaver in Lissa ended, and the people dispersed. M. Fernandez came over, and dined with us, with several others. But the multitude marched directly toward Bramia, upon his order. He assured me, that, in the palaver, he had solemnly declared, that he would revenge any injury done to us; that the people should fight with the man-of-war, whenever he should come again into the river, but not with the Missionaries. But, as the Slave Trade is to be continued, and defended by all possible means, I cannot hope that we shall be able to continue here long. In the evening, M. Fernandez went further homeward. The women also, whom he had sent to my wife as her guardians, went home. This whole business has been very expensive to us.

The Gospel of St. Mark is nearly translated. I shall go on with translating, till we have again permission for conversation and preaching in the towns.

ST. MARY'S, IN THE RIVER GAMBIA.

This Island may hereafter be of importance as a Missionary Station. The attention of the Committee has been called to it by Governor Mac Carthy, who is very desirous that an English Clergyman should be there established. The Committee will gladly forward their design, when it shall be in their power.

Mr. Garnon, in his passage to Sierra Leone, spent a day on the Island. He writes on this subject—

I hastened on shore, to discover, if possible, what opening there might be for our future labours. The Island is low and sandy, about twenty miles in circumference, very woody; and would, no doubt, produce every necessary peculiar to the Western Coast of Africa. The troops arrived there in March 1816, in number about fifty, besides a few Natives, commanded by Captain Grant. They have lost eight during the rainy season; but are now in good health. The town consists of the Commandant's house and a few huts; and, at present, they are busily employed in entrenching themselves, for they fear an attack of the Natives, who, I understand, are much dissatisfied, supposing that they are come to prevent the smuggling of slaves. There are w Natives on the Island; but the neighbouring Islands and the main-land are very thickly inhabited. Fort St. James is about twelve miles further up, but very small, and contains about fifty soldiers. The cattle are nearly equal to those in England, especially the bullocks. The Natives bring them from the main-land; and receive, in exchange, gunpowder, rum, or tobacco. The Commissary purchased his stock at the rate of eight dollars each.

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NORTH AMERICA—UNITED STATES
BIBLE SOCIETY.

FROM the First Report of this Society, we extract the following passages:—

The Managers of the American Bible Society desire, with thankfulness, to recognise the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many, who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken; and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country; and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

From the account of the Societies, who either have become Auxiliaries or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design and securing its permanency. From letters received by the Board, there is no doubt that other Societies already in existence will accede, and new ones be formed; and the time cannot be far distant, when, in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

The Managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible Societies constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these Societies, not only within her own territories, but throughout the world. Greater honour has never been conferred upon any people, since the sceptre departed

from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord, and the operation of His hands. To honour those whom God honours, is both a Christian privilege and a Christian duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, “Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious:—not that in which their bones lie mouldering; but that in which their fame is preserved.” No glory is comparable to that of doing

good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect to the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies, in every part of our world; who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up, and bear fruit, to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

Miscellanies.

NICHOLAS'S VOYAGE TO NEW ZEALAND.

Mr. John Liddiard Nicholas, whose name is known to our readers, has published, in 2 vols. 8vo. the “Narrative of a Voyage to New Zealand, performed in the Years 1814 and 1815, in company with the Rev. Samuel Marsden, Principal Chaplain of New South Wales.”

We recommend this work to all who wish to understand the character of the New Zealanders, and to enter fully into the difficulties and prospects of the attempts of the Church Missionary Society among that people. Mr. Nicholas has related the same train of incidents as form Mr. Marsden's Narrative, given in our Numbers for August, November, and December, 1816;

but he has reported them in his own manner, and has interwoven many additional circumstances.

Under the head of Supplementary Observations, such topics are subjoined as could not be introduced or dilated on in the Narrative, without too long a suspension of the train of events. These Observations respect the extent, soil, appearance, climate, and productions of New Zealand; with the origin, number, and character of its inhabitants.

A Vocabulary of New-Zealand Words is added, which was compiled by Mr. Kendall, and has been printed. Many of the words are here compared by Mr. Nicholas with corresponding words of the Tonga Language.

In an Appendix are given Extracts from Collins's New South

Wales and Turnbull's Voyage, on Appendix VIII. to the Seventeenth some matters relative to New Zealand; and the Memoirs of Duaterra, Report of the Society, which are contained in a Letter of several Plates; and a Chart of the Mr. Marsden to the Secretary of the two Islands, reduced from that of the Church Missionary Society, Captain Cook, on which is marked dated October 28, 1815, and the track of the Active on her first which is printed in the First Part of visit to New Zealand.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21st, to December 20th, 1817.

* In acknowledging the Remittances of the different Associations, it is not in our power, for want of room, to state the Congregational Collections and other particulars of which such remittances are composed. This is done in the Annual Lists at the end of the Society's Reports.

	ASSOCIATIONS-	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Aldwinkle (Northamptonshire)		19	11	6	76	14	2
Barby (ditto)		23	0	0	23	0	0
Bawdley		37	0	0	251	19	2
Bradford: General Fund	106 6 0	111	6	0	671	5	6
School Fund	5 0 0						
Broadway Church		21	11	9	172	2	4
Cambridge: Gentlemen	112 12 9	122	12	9	480	7	6
School Fund	10 0 0						
Chatteris		8	0	0	209	0	5
Church Lawford:							
From Church Lawford	46 18 9	55	18	9	266	14	0
From Harborough	9 0 0						
Clewer: General Fund	10 0 0	15	0	0	206	10	11
School Fund	5 0 0						
Dewsbury: General Fund	36 11 3	41	11	3	331	8	3
School Fund	5 0 0						
Guernsey		60	0	0	126	13	6
Hull and East Riding: School Fund		10	0	0	2462	19	1
Islington Ladies		12	5	0	35	7	3
Latchford and Warrington:							
General Fund	26 0 0	29	0	0	76	10	0
Ship Fund	3 0 0						
Leeds		110	0	0	2151	6	11
Leicestershire		251	4	8	2120	2	2
Liverpool (St. George's, Everton)		21	0	0	130	18	0
Manchester and East Lancashire	211 17 0	250	9	0	1686	0	10
Ladies' Association	38 12 0						
Nottingham		98	12	6	808	7	8
Ossett (Yorkshire)		20	18	2	20	18	2
Pontefract		45	0	0	45	0	0
Southwark		50	0	0	1187	7	2
Stoke, near Guildford		8	4	0	33	19	4
Suffolk: General Fund	94 0 0	95	0	0	1441	0	0
Ship Fund	1 0 0						
Wolvey (Warwickshire)		29	14	1	29	14	1
Workington (Cumberland)		5	7	0	5	7	0

INDEX OF NAMES OF PERSONS.

(The Names printed in Italics, are those of African Children named by Benefactors.)

ABADAVOSKY, A. 145	Arthur, Lieut.-Col. 438, 440	Barneth, Mr. . . . 170	Bingham 31
Abbott, Rev. Dr. 149	Arthur, Mrs. . . . 441	Barry, John 13	Bird, Miss 264
Abdallah 291	<i>Artless, Anne</i> . . . 176	Bartlett, J. 20, 230	Birt, Rev. J. . . . 509
Abdool Messeeh, 9, 33, 92, 323, 342, 424	Ashford 356	Basil, St. 93	Bishop, Dr. 247
<i>Abdool Messeeh</i> . 859	Aspland, Rev. J. 40, 176, 536	Bather, Rev. E. 384, 385	Blackburn, Thos. 21
Abraham, 23, 41, 78, 227	Asseman 426	Bathurst, Earl, 258, 355, 418	Blacker, Miss . 176
Ackland, Sir T. . 200	<i>Atkinson, Miles</i> . 176	<i>Battye, Eliz. Halliday,</i> 536	<i>Blacker, Lucinda,</i> 176
Adam, Thos. 24, 236	Augustine 515	Bathurst, Archd. 436	Blackley, Rev. T. 382
Adams, Mrs. . . . 224	Austen, Miss . . . 215	Bawtree, Mr. . . . 239	Blacquiery, W. C. Esq. 406
Addison Rev. R. 19, 321	Austen, Miss C. 215	Bayford, J. Esq. 506	Blakiston, Sir M. 215, 292, 384
Addington, J. . 157, 158, 388	Babington, Rev. Dr. 128	Baynes, Maj. Gen. 469	Blakiston, La. 215, 292
Adeney, W. 506	Babington, T. Esq. 201, 202, 216, 500	Beachcroft, Rev. R. P. 149, 200, 201, 488	Blakiston, Lady Dow-ager 215
Adeykalum . 23, 78	Babington, Mrs. 216	Beacock, William, 14	Blakiston, T. Esq. 215
Aboupah 347	<i>Babington, Thos.</i> 216	Beard, Mrs. 214	Blanshard, Capt. 155
Alber, J. G. 71	<i>Babington, Jean,</i> 216	<i>Beattie, Millicent,</i> 80	Blick, Rev. F. 292, 476
Albrecht 20	Baboo Radhamadub Bonerjee, 298, 343	Beatty, Mr. 131	Blick, Francis . 448
<i>Alexander, Thomasine</i> 176	Baboo Joykishun Sing 298, 343	Beck, J. Jacob, 18, 71	Blitt, T. 22
Alexander, Emperor, 199, 290, 519	Baboo Gopee Mohun Deb 298, 343	Becker, John, 16, 71	Blitt, J. 71
Alexander, Duke of Wurtemberg, . 274	Baboo Buddeenath, Mookerjee . . 298	Bedford, Duke of, 203	Bloomfield, B. . 18
Ali Mahomed Pasha, 354	Baboo Gunganarein Doss 298	Begum Sumroo . 129	Blumhardt, Rev. Mr. 158, 159
Allan, Mrs. 360	Baboo Radahkaunt Deb 343	Beinbrech, J. D. 71	Boase, H. Esq. . 152
<i>Allan, Mary</i> . . . 360	Bacri, Mr. J. Crav. 404	Beightou, Mr. . . 332	Bogue, Rev. Dav. 237
Allen, J. D. 10	Bagg, Rev. J. . . . 174	<i>Belcomb, Mary</i> . 128	Bolland, Miss E. 176
Allen, Mr. W. . . 204	Baghott, Sir P. Kut. 27	Bell, Dr. 75, 142, 252, 439	Bombay Archd. of, 462
Allen, Mrs. . . . 293	Bailey, Rev. B. 18, 258, 339, 425	Bellbroom, S. Esq. 214	Bonatz, J. G. 16, 71
Allen, J. Esq. 293, 506	Baker, Moses . . . 16	Bellingham, Miss, 128	Boothby, Jeremiah, 21
Allix, Rev. R. W. 175, 216, 293	Baker, Rev. H. 436, 473, 488, 505	<i>Benson, John</i> . . 408	Bourne, Rob. 20, 236
Allix, Miss M. E. 175, 216	Bakker, J. 22, 235	Henson, Rev. John 500	<i>Bouflower, John,</i> 128
Allix, Miss. 216, 448	Baldry, Capt. . . . 474	Henson, Rev. Jos. 198	Bowles, C. Esq. 128
<i>Allix, Cath. Marg.</i> 216	Bannerman, Col. 424	Bentley, Rev. R. 359	Bowley, William, 13, 34, 118, 341, 343
<i>Allix, R. Wager,</i> 312	Barclay, C. Esq. 199, 204	Berend, B. 16	Bradnock, Mr. . 198
Allport, Rev. J. 499	Barclay de Tolly, Prince 274	Berg, C. F. 21	Brainerd, Rev. D. 10, 41, 81, 130, 177, 190, 217, 266, 313, 361, 409, 429, 449
Ambrosius, 518, 519	Bardwell, Horatio, 13, 192	Berkeley, Dean, 11	<i>Brainerd, David,</i> 215
Amherst, Lord, 228	Bärenbruck, Rev. G. T. 433, 473	Bernes, Rev. H. 360	Brainerd, Mr. John, 364, 412, 416
Amies 75	Bärenbruck, Mrs. 473, 505	Berridge, Miss, 175, 448	Brennand, David, 13, 28, 212, 253, 256, 389, 480, 486
Anatoli, Abp. of, 225	Barff, Charles . . 20	Bethune, Mr. . . . 228	Brereton, Rev. Mr. 436
Anderson, S. . . . 71	Baring, Sir T. . . 202	Betty 100	Brett, Rev. Mr. 239
Anderson, W. 16, 234, 235	Barker, 17, 232, 463	Bevan, Rev. Mr. 436	Bridges, Mr. J. 216
Anderson, Rev. Mr. 499	Barker, Sir W. . . 215	Bewicke, Mrs. . . 214	<i>Bridges, Margaretta Ann</i> 216
Andrus, Rev. J. R. 427, 434	Barker, Lady . . . 215	Bey of Bengazi . 399	<i>Bridges, Nathl.</i> . 360
<i>Angelus, William,</i> 448	Barnard, W. Esq. 384	Bhagvat 19	Bridges, Rev. N. 488
Anthony, Emanuel, 15	Barnes, Archdeacon, 142, 383	Bickersteth, . . . 22, 50, 54, 95, 98, 108, 150, 201, 202, 239, 251, 254, 274, 292, 293, 312, 330, 331, 355, 359, 381, 390, 393, 418, 419, 484, 487, 488	Brindabund . 13, 14
Appleton, Rev. Dr. 212	Barnes, Rev. T. 323, 448	Bickersteth, Mrs. 50	Briscoe, Rev. Al. 382
Aratoon 368	Barrington, Rev. Dr. 128	<i>Bickersteth, Sarah</i> 360	Broadbent, Sam. 13
Armour, A. 13, 38	Barnes, Rev. T. 323, 448	Bicknell, Henry . 20	Brock, Rev. Thos. 153
Armstrong, Rev. J. 438—440	Barnes, Rev. T. 323, 448	Biddulph, Rev. T. T. 150, 499	Brooks, J. S. Esq. 506
Armstrong, Mrs. 440	Barnes, Rev. T. 323, 448	<i>Biddulph, Rachel,</i> 215	Brougham, Mr. 204
<i>Arnold, Sarah Harriet</i> 264	Barnes, Rev. T. 323, 448	Billing, Mr. . . . 416	Brounlie, Mrs. . 214
Arrowsmith . . . 398			Brown, John, sen. 21

INDEX OF NAMES OF PERSONS.

- Brown, Samuel, 14
Browne, Rhoda, 176
 Browne, Rev. Mr. 384
 Browne, Archd. 500
 Brownlee, J. 12, 238
 Brownrigg, Gen. 389,
 462
 Bruckner, Mr. 17, 239
 Brunton, Mr. 17, 109
 402
 Bryam, Mr. . . . 82
 Bryan, Rev. Mr. 384
 Buchanan, Rev. Dr. 8,
 288, 301, 303, 304, 431
Buchanan, Claud. 176
Buchanan, Mart. 360
 Buchanan, Walter, 19
 Buck, G. G. . . . 71
 Buck, Lieut. . . . 203
 Buckingham, Arch-
 deacon of . . . 239
 Buckle, Mr. . . . 251
Buckworth, John, 360
 Buechner, C. F. . 19
 Buechner, J. G. . 71
 Buettnet, C. B. . 71
 Bugg, Rev. G. . 500
 Bughoomonee Bidy-
 abhosun 343
Bull, John Esser, 215
 Bull, Rev. N. . . 436
 Bull, Rev. H. . . 436
 Bull, Rev. J. 239, 506
 Bulmer, Mr. . . 175
 Bunting, Rev. Jab. 198
 205, 500
 Burden, Rev. G. 205, 508
 Burder, Rev. H. F. 205
 Bugar, John . . 16
 Burgess, Mr. 216, 239
 Burke, Rev. John, 330
 Burls, W. Esq. . 509
Burnan, Jane . . 488
 Burn, Rev. E. 200,
 201, 476
Burnet, Thomas, 176
 Burnett, Capt. . 348
 Burruckut Ullah, 9,
 1425
 Burton, Mrs. . . 40
 Burton, Hon. Col. 383
 Basse, Theodore, 145
 Butscher, Rev. L. 17,
 54, 55, 56, 207, 209,
 247—258, 356, 437,
 480, 484
 Butscher, Wm. 166
 Butscher, Mrs. . 170
 Butt, Rev. Mr. 476
 Butterworth, J. Esq.
 204
 Buxton, T. F. Esq. 204
Cadogan, Samuel, 812
 Caemmerer, Dr. 28,
 70, 123, 125, 126, 426
 Gaitt' hano . . . 21
 Calcutta, Bp. of, 29,
 142, 328, 329, 333,
 365, 461, 462, 464
 Caledon, Earl of, 46
 Callaway, John . 13
 Cameron, Miss J. 294
 Cameron, Rev. Mr. 384
 Camm, Rev. Mr. 154
 Campbell, Rev. H. 25,
 205, 331
 Campbell, Mr. . . 234
 Caniford, Rev. L. 214
 Canterbury, Abp. of,
 202, 240, 321
 Carapeit Aratoon, 23
 Carew, Mr. . . . 53
 Carey, Dr. 9, 20, 21,
 22, 366
 Carey, Jabez, 9, 10,
 37, 370
 Carey, W. jun. 13, 35,
 365
 Carey, Felix, 20, 368
 Carey, Kustace 21, 366
 Carey, Msj. Gen. 359
 Carlisle, Bp. of, 239
 Carlisle, Mr. . . 525
 Carne, Rev. Mr. 436
 Carver, Robert . 13
 Carver, Miss . . 40
 Cates, James . . 21
 Cates, Mr. J. B. 28, 212,
 253, 356, 481, 485
 Caulfield, Rev. Hans,
 330
Caulfield, Hans, 360
 Caulker, Stephen, 24,
 166, 211, 242, 253
 Cavapeteti . . . 404
Cawood, John . . 175
Cawood, Elizabeth 359
Cecil, Richard . 215
 Chalicomb, G. 860
Challicomb, Jas. 360
 Chalmers, Rev. Dr.
 205, 331
 Chamberlain, J. 13,
 22, 33—36
 Chambers, Miss, 128,
 264, 408, 536
 Chapman, Miss, 359
Charles, Thomas, 216
 Charlton, Rev. C. 476
 Chater, James, 13, 35
 38, 369
 Chatterton, Thomas,
 Esq. 128
 Cheap, Rev. Andrew,
 382, 383
Cheop, Anulo. 40, 408
 Chester, Bishop of, 239
 Childers, Miss, 264, 536
 Chichester, Archdea-
 con of, 239
 Childers, Hon. Mrs.
 89, 312, 536
 Chisholm, Col. 51, 52,
 472
Cholmeley, Robert, 176
Cholmeley, John . 360
Cholmeley, Sarah, 360
 Christensen, T. 19, 71
 Christian, 18, 63, 336
 Christian, J. Esq. 506
 Christian Mr. H. C. 506
 Chrysostom, St. . 93
 Chutoorbhooy Nya-
 cerutun, 343
Clapham, Mary, 128
 Clark, Rev. H. . . 28
 Clark, Miss . . . 264
Clarke, John . . 128
 Clarkson, Rev. John,
 293, 436
 Clayton, Rev. G. 200,
 203
 Clemens, A. M. A. 15,
 71
 Clifton, Rev. Rob. 25
 Clough, Benj. 13, 38
 Cloyne, Bishop of, 200
 Cludde, W. Esq. 384-5
 Coane, Rev. J. . 499
 Coane, Rev. C. . 500
 Coates, Mr. . . . 76
 Cock, Miss . . . 216
 Cock, Mr. . . . 239
 Cockburn, Sir W. 500
 Cockle, Rev. J. C. 214
 Coffin, Mr. . . . 353
Colchester, Peter, 215
 Collier, Rev. John,
 437, 473, 474
 Collier, Mrs. 473, 474
 Collins 534
 Collison, Rev. G. 508
 Colmar, John . . 16
 Coltman, Rev. J. 331
 Compeer, Lee, 16, 331,
 370
 Connor, Rev. J. 430,
 473, 474, 509
 Cook, Captain . 535
 Cooper, R. B. Esq.
 26, 27
 Cooper, J. D. Esq. 299
 Cooper, Mr. J. . 488
 Cooper, Miss . . 488
Cooper, Ed. War. 488
 Copenhagen, Bishop
 of, 426
 Corner, Mr. . . . 234
 Cornish; H. Esq. 436
 Corrie, Rev. Daniel, 9,
 12, 25, 27, 31, 40,
 128, 149, 150, 155,
 158, 201, 322, 342,
 388, 418, 423, 425
Corrie, Daniel . 215
Corrie, Elizabeth, 215
 Cotesworth, Miss, 159
 Cotterill, Rev. T. 154
 Cotterill, Mrs. . . 312
Cottrill, Susannah 312
 Cottrill, Rev. J. 437
 Coultart, Mr. 331, 370
 Coultas, William, 21
 Cowan, Rev. T. C. 150
Cowan, John . . 215
Cowan, Conolly T. 215
Cowan, Cath. Elizabeth 215
Cowan, Luc. Mer. 215
 Cowlard, Mr. . . 435
Cowper, Andrew . 80
 Cox, Mr. 236
 Cox, Rev. Mr. 506,
 507, 508
 Cran, Mr. 24
 Cready, Captain . 50
 Croft, Mrs. 128, 408
 Crook, W. P. . . . 20
 Crook, Mr. 228, 526
 Crool, Rabbi . . . 92
 Crosscomb, Wm. 21
Crosse, John . . 536
 Crump, Mrs. S. 214
 Cunningham, Rev. J.
 W. 200, 201, 202,
 473, 488
Cunningham, J. War. 40
 Cunningham, Rev. F.
 436, 476
 Cunninghame, Wm.
 Esq. 209
 Cupido Kakalak, 17
 Curling, Mrs. . . 264
 Cursham, Rev. T. 488
 Curtis, James . . 17
Cyprian Cecetius, 215
 Czartorisky, Prince
 Adam 274
Dakins, James . 215
 Dale, David, Esq. 216
Dale, David . . 216
 Dale, Mrs. R. . . 222
 Dalla Modu, 210, 211,
 244, 245, 246, 247
 Dancer, Mrs. 80, 312,
 408, 487
 Darling, D. . . . 20, 238
 David, P. 16
 Davies, John, 14, 29
 Davies, Wm. 14, 55
 Davies, Misses . 215
 Davies, Mr. 236, 247
 248, 356
 Davis, Rev. Dr. 212
 Davis, Misses . . 360
 Davis, Rev. E. . . 488
 Davison, Rev. E. 476

INDEX OF NAMES OF PERSONS.

- Dawes, Mr. W. 10, 431
 Dawson, Rev. T. 18, 258, 259, 425, 426
 Dawson, James . 24
 Dawson, Mr. John, 154
 Dawson, Mr. . . . 198
 Dawson, Mr. J. jun. 487
 Day, Rev. C. 40, 536
 Day, Charles, 40, 536
 Day, Rev. Wm. 150
 Dazisi 117
 Dealtry, William 215
 Dean, Rev. J. . 331
 Decker, Rev. H. C. 433, 473, 474
 Decker, Mrs. 473, 474
 De Coetlegon, Rev. C. E. 214
 Demba, King . . 101
 De Mello, Mr. M. 149
 De Mouilpied, Mr. N. 153
 Dencke, C. F. 14, 71, 115, 116, 960, 261
 Dennis, J. Esq. 152
 Derby, Earl of . 143
 Derby, Jon. Lovett 175
 Des Granges, Mr. 24
 De Silva, John . 19
 Depero 523
 Dewar, D. B. Esq. 312
 Dewasagayam, J. 124
 Dewe, Rev. Mr. 384
 Dhee Raj Portal Chund Buhadoor, 297
 Dickinson, Rev. J. 364
 Dickson, Mr. 10, 491, 492, 493
 Dickson, Rev. D. 444
 Digby, Archd. 330
 Dikes, Thomas . 176
 Dikes, Rev. T. 331, 383, 436
Dillingham, Gard. 488
 Dixon, Mr. J. . . 499
 Dober, Leonard . 21
Dodgson, Francis, 175
 Donaldson . 23, 231
 Dornford, Miss . 175
 Doveton, Rev. Mr. 239
 Dowson, Wm. 10, 231
 Doyle, Rev. Mr. 500
 Drayton, Mr. J. 487
 Driver, Miss . . 128
 Drummond, Mr. 73, 74
 Drummond, Mr. H. 352
 Duaterra, 346, 348, 350, 520, 535
 Du Bruyn 13
 Dudley, Mr. C. S. 203, 205
 Dudman, Capt. 505
 Duingho 523
 Duncombe, Mr. 239
 Dunn, Rev. Mr. 239
 Düring, Henry, 17, 253—255, 354—357
 Düring, Mrs. 17, 253—255, 356—7, 480, 484
Dusautoy, W. Stev. 40
 Dyer, Mr. 331, 509
 Easton, Rev. T. 128
 Eberle, Michael . 18
 Ebner, E. 9, 235, 236
 Edwards, Mr. 409, 412, 413, 415, 449, 459
 Edwards, Rev. Mr. 436, 476
 Eeles, Mr. E. . . 176
 Egede, Hans . . 19
 Egremont, Earl of, 143
 Ehrhart 230
 Elgin, Earl of . 200
 Eliot 190
Eliot, John . . . 359
 Elliot, Richard . 14
 Elliot, Mr. . . . 236
 Ellis, William, 11, 20
 Ellis, Rev. W. 359, 383, 488
 Elston, Mrs. 40, 176, 264, 312
 Elwell, Mr. R. 40, 312
 Elwin, Rev. F. 150, 499
Elwin, Fountain, 360
 Ely, Bp. of, 239, 321
Enville, Richard, 175
 Erck, Mr. 80
 Erhardt, Mr. . . 13
 Erskine, G. . . . 13
 Erskine, Hon. and Rev. D. . . . 500
 Estcourt, T. Esq. 27
 Evans, Evan, 12, 17, 238
 Evans, Mrs. . . . 215
Evans, Caleb . . 215
 Evans, Rev. Mr. 384
 Evanson, Rev. W. 205
 Exeter, Bishop of 239
 Exmouth, Lord, 203
 Eylon, Rev. John, 384
Eyton, John . . 80
 Ezra 43
 Fantimani, Mr. 163, 529
 Farish, Rev. Professor 436
 Fawcett, John, . 216
 Fawcett, Rev. J. 476, 499
 Fawcett, Mr. J. 499
 Fawcett, Rich. Esq. 536
Fawcett, Richard, 536
 Fayerer, Rev. J. . 151
Fearon, Devey . 264
 Fenn, Rev. Joseph, 150, 151, 152, 436, 448, 473, 505
 Fenn, Mrs. 473, 505
 Fenn, N. Esq. . . 536
 Fennell, Rev. W. B. 214
 Fenwick, Rev. Mr. 149
 Fernandez, Ignatius, 14
 Fernandez, Mr. 365
 Filleul, Rev. P. 153, 536
 Fisher, Rev. Mr. 341, 425
 Fitzgerald, G. Esq. 499
 Fleet, Mrs. 80
 Fleming, W. Esq. 216
 Fletcher, Rev. A. 205
Fletcher, Mary, 359
 Flieg, C. 71
 Fliegel, J. G. . . 18
 Flint, Mrs. 214
Fonnereau, Wm. 488
Forde, Nancy . . 175
 Forrest, Mr. . . . 383
 Forster, W. M. Esq. 506
 Foulks, Arth. Esq. 150
 Fowles, Mr. 16, 368
 Fowles, Mrs. 264, 487
 Fox, W. B. . . . 13
 Fraser, 19, 71, 494
 Frederic, the Great, 263
 Frederick IV. of Denmark 23
 Freeman, Edw. Esq. 383
 Fripp, Misses . 176
 Fripp, James, Esq. 360
Fripp, James . . 360
 Fritsch, J. . . . 16, 71
 Fry, Miss 408
Fry, George . . . 408
 Fuller, Mr. . . . 80
 Fyvie, W. 23, 231
 Gains 386
 Galloway, James, 17, 489, 490
 Galitzin, Prince, 47, 50, 95, 273
 Gambier, Lord, 198, 200, 201, 202
 Gambold, John, 22, 71, 117
 Ganson, Nicholas, 10, 71
 Gardiner, Mr. . . 11
 Gardner, Rev. Dr. 448
 Garrod, Rev. G. 149
 Garnon, Rev. W. 22, 170, 252, 323, 389, 420, 421, 437, 438, 480, 484, 485, 531, 532, 533
Garnon, William, 176
 Garnon, Mrs. 22, 170, 420, 476
 Garwood, Rev. E. 331
 Gason, Miss. . . . 263
 Gason, Miss Lucy, 264
Gason, Carol. Jul. 264
Gauntlett, Henry, 128
 Gawtress, Mrs. . 176
 Geddes 426
 Gell, Rev. Mr. 154, 384
 Genth, W. C. 16, 71
 George, King, 23, 210, 211, 241—247
 Gericke, 24, 338, 465
Gericke, John, . 359
 Germany, Emp. of 262
 Gibbins, Mr. W. 506
Gibbons, Frederic, 21
 Gibson, Mr. G. 148
 Gilbert, N. Esq. 10
 Gilbert, W. R. Esq. 151
 Gilpin, Rev. W. . 80
Gilpin, William, 176
 Gilpin, Sir J. D. A. 499
 Gipps, Rev. H. 149, 360
Gipps, Henry . . 264
Gipps, Murio, . 488
 Gipps, Mr. G. . 240
 Girdlestone, Rev. H. 436
 Gishorne, Rev. T. 488
Glascoff, Cradock, 40
 Glen, Mr. 493
 Gloeckner, C. . . 71
 Gloucester, Bishop of, 25, 27, 150, 196, 198, 199, 200, 202, 203, 223, 239, 418, 448, 499, 500
 Gloucester, Dean of, 27, 40
 Gloucester, Archdeacon of 27
Glover, William, 360
 Glover, Rev. E. 436
 Glubb, Rev. Mr. 151, 312
 Gnezn, Archbp. of, 170, 295
 Goeyman, J. . . 24
 Gomez 531
 Gomez, Lewis, 531
 Gomond, Mrs. . . 128
 Goode, Miss . . . 80
 Gopee Mokun Thakoor . . . 297, 343
 Gorcke, J. G. 18, 71
 Gordon, John, 24, 231
 Gorham, Miss C. 312
 Gott, Rev. Mr. . 382
 Graf, C. E. . . . 19
 Graf, C. 71
 Graham, H. Esq. 128, 360

INDEX OF NAMES OF PERSONS.

- Graham, Rev. J. B. 128
 Graham, Capt. 350, 522
 Graham, Rev. J. 381
Grainger, J.outh, 312
 Grant, C. Esq. 193
 Grant, Rob. Esq. 202
 Graut, Capt. . . . 533
 Gray, W. Esq. 40, 128
 Green, John 17, 332
Green, Samuel, 216
 Greenwood, Rev. W. 12, 68, 70, 334-342, 423, 427
Greig, John . . . 294
 Gregory, St. . . . 93
 Gregory, Rev. Mr. 149
 Gregory, Capt. . . 149
 Grey, Lord . . . 28
 Grey, Miss E. . . 128
 Grey, Hon. Sir G. 200
 Grey, Miss H. . . 448
Griffin, Edward, 488
 Griffiths, Tho. 13, 369
 Griffiths, Capt. W. 214
 Grillich, J. G. . . 71
 Grimshaw, Rev. T. S. 148
 Grinfield, Rev. Mr. 150
 Griswold, Bishop, 57, 427, 434
 Grotius 31
 Gruender, Sam. 16, 71
 Grut, Rev. Tho. 153
 Grylls, Rev. Mr. 151
 Guille, Rev. W. 153
 Guise, Sir B. W. Bt. 27
 Gurney, Rev. W. O. 152
 Gurney, Rev. W. 506
 Gwydir, Lord, . . 500
 Gwyther, Miss . . 80
 Gyles 238
 Haensel, J. G. . . 21
 Hafa, John . . . 16, 71
 Hagen, J. G. . . . 21
 Hake, Rev. Mr. 384
 Hale, Rev. Mr. 382, 383
 Hall, Rev. Gordon, 11, 184
 Hall, Mr. Wm. 19, 73, 346-350, 429, 520, 521, 525, 526
 Hall, Rev. John, 150, 360, 488
 Hall, Bishop . . . 200
 Hall, H. Esq. . . 383
 Hall, Rev. R. . . . 509
 Halliley, J. Esq. 536
Haltward, Mary Jane, 216
 Halter, A. 71
 Ham 353
 Hamilton, Mr. . . 17
 Hamilton, Alex. 175
 Hamilton, Mrs. G. 175
Hamilton, Hugh, 175
 Hamilton, Rev. Dr. 198
 Hamilton, Rev. Hans. 200, 201
 Hamilton, Rev. A. 463
 Hampson, Rev. J. 476
 Hands, John . . . 11
 Hankey, W. A. Esq. 205
 Hankey, T. Esq. 488
 Hansen, Capt. . . 346
 Hanson, Mr. . . . 499
 Harding, Rev. Mr. 501
 Hare, Rev. J. 175, 436, 506
Hare, Mary . . . 175
 Harford, Mrs. . . 215
 Harford, Miss . . 215
 Harford, Misses, 359
Harford, Elizabeth 359
 Harington, Mr. 344
 Harris, Mr. 175, 448
 Harris, Rev. Mr. 205
 Harrison, Jellorrum, 12, 103-109, 166-168, 531
 Harrison, Gen. 14, 115
 Harrison, Rev. G. 154
 Harrison, J. Esq. 506
 Hartley, Rev. S. R. 499
 Hartwig, Mr. . . . 170
 Hartwig, Mrs. . . 170
Hartwig, Sarah, 128
 Harvey, W. M. 18, 38
 Harvey, John . . . 216
 Hasting, John, 16, 71
 Hatchard, Mr. 148, 387
 Hawkshaw, Miss, 175
 Hawtrey, Rev. C. S. 202, 226, 403, 506, 507
 Haxby 448
 Hay, A. S. 494
 Haydon, Miss J. 40
 Haydon, W. Esq. 312, 408
Haydon, Samuel, 312
Haydon, Margaretta, 408
 Hayes, Rev. Adam, 359
 Hayward, James, 20
 Hazard, Mr. 74-77
 Head, Michael . . 10
Head, John . . . 488
Head, Joshua . . 488
 Helm, Henry, 16, 234
 Henderson, Rev. Mr. 276
 Henderson, Rev. E. benezer. . . 294, 296
 Hendrick, H. 16, 234
 Henry, William, 20
 Hensman, Rev. J. 150
 Hensman, Miss, 80, 128, 215, 216, 264
Hensman, John, 215
Hervey, William, 216
 Heseltine, Miss . 40
 Hesse, Landgrave of, 511
 Hewitt, Hon. Jas. 330
 Hewlett, Rev. J. P. 40, 175
 Hey, W. Esq. 383, 506
Hey, William . . 176
 Hey, Rev. Mr. . . 384
 Hicks, C. R. . . . 117
 Hickson, Mr. . . . 101
 Hiddle, Mr. . . . 53
 Hill, Rev. John, 128, 264, 408, 488, 536
 Hill, Rev. Rowl. 204
 Hill, Miss 266
 Hill, John 322
 Hillier, Daniel . . 20
 Hillyard, Rev. S. 204
 Hirst, Mr. 207-209, 357
 Hitchins, Rev. M. 151
 Hitchins, Rev. R. H. 151, 448
Hitchins, Thomas Martin 176
Hitchins, Richard, 408
 Hoare, Messrs. 80, 148, 312
Hoare, Ch. James, 128
 Hoare, H. Esq. . . 312
 Hoare, S. Esq. . . 488
 Hoblyp, Mr. . . . 473
 Hock, S. 71
 Hocken, Mrs. . . . 152
 Hodgson, Mr. R. 154
Hodgson, Rowland, 128
 Hodgson, W. Esq. 499
 Hodson, Rev. G. 436
 Hogan, Dr. 249, 470
 Hohe, E. 71
 Holland, Dr. . . . 91
 Holland, Miss . . 214
 Hollist, Rev. Mr. 383
Hollist, John . . 176
 Holzberg, Mr. 464, 465
 Honby, John, Esq. 383, 448
 Hooper 11
 Hooper, Miss . . . 214
Hooper, Louisa . 216
Hope, Judith . . 176
 Hopwood, Rev. J. 39
 Horublow, Capt. 505
 Horner, John . . . 11
 Horne, Rev. M. 359
 Horsley, Bishop, 227
 Horst, Mr. 68
 Horton, 17, 252-254, 356, 357, 480
 Hough, G. H. 20, 368
 Hough, Rev. Mr. 337
 Houghton, Miss, 536
Houghton, John . 556
 Housman, Rev. R. 382
Housman, Robert, 216
 Howell, Capt. . . . 348
 How, Miss 80, 214
 Howard, Mr. T. . . 39
 Howard, Rev. G. 384, 488
Howard, Gurton, 488
 Howes, Miss A. 80, 264
 Hoyer 20, 71
 Hudson, Mr. W. B. 506
 Huebner, Christian, 21, 71
 Huenerbein, F. D. 20, 71
 Hughes, Mr. R. 15, 51, 52, 421
 Hughes, Rev. D. 200
 Hughes, Rev. Joseph, 498, 509
 Hume, Mrs. 312
Hume, Anne Sophia, 312
Hume, Joseph, Adolphus 312
 Hunt, Mr. 350
 Hunter, Mr. . . . 309
 Hunter, A. 493
 Huntingdon, Archd. of 239
 Huree Mohun Thakoor 298, 343
 Hurn, Rev. W. . . 437
 Hurst, Mr. 249
 Hutton, Rev. J. 312, 500
 Hyde, Mr. 236
 Iuayut Messeeh . . 9
 Inglis, R. H. Esq. 199, 314
 Inglis, Dr. 322
 Irkutsk 238
 Irvine, Lieut. F. 298
 Irwin, Rev. H. 203, 330
 Ishmael Gibraltar, 354
 Israel 410
 Ivimey, Rev. J. 509
 Jackson, Elijah 13
 Jackson, George 19
Jackson, Miles . . 176
 Jackson, Sir John 204
 Jackson, Rev. M. 383
 Jackson, Rev. T. 508
 Jacob 259
 Jacobi, Mr. 465
 Jaenicke, Rev. J. 433
 Jahans 21
 Japheth 353
 Jarratt, Rev. R. 383
 Jefferson, J. Esq. 483

INDEX OF NAMES OF PERSONS.

- Jenkins, Mr. 80, 448
 Jennings, Rev. T. 360
 Jervis, Rev. C. . . 25
 Jessen 20, 71
 Johansen, J. . . . 71
 John, Dr. 23, 194, 126,
 187, 189, 336, 426
 John, Archduke 142
 Johns, T. Esq. . . 506
 Johnson, Mr. W. A. B.
 20, 241, 258, 356, 357,
 389, 481, 482
 Johnson, Rev. W. 141,
 142
 Johnson, Rev. Dr. 152
 Johnson, Mrs. A. B. 175
Johnson, Anna Benig-
na 175
 Johnson, Rev. R. H. 500
 Johnston, Sir Alex-
 ander, 12, 126, 278,
 369, 427
 Johnston, George 21
 Jones, David . . . 18
 Jones, Rev. T. . . 205
Jones, Ed. Viug. 312
 Jones, Rev. John, 408
 Jones, Rev. Mr. 437
 Jones, Rev. Jas. 445-6
 Jones, Rev. D. . . 448
 Jost, Mr. 247, 248, 420
 Jowett, Rev. W. 18, 88,
 95, 293, 352, 393, 394,
 401, 405, 430, 474,
 502
 Jowett, Rev. John, 28
 Jowett, Rev. Joseph 28
 Jowett, Rev. H. 175
Jowett, William, 360
Jowett, Elizabeth, 536
 Judson, Mrs. . . . 35
 Juggunatha . . . 10
 Julian, Rev. J. . . 437
Julian, Joseph . 488
 Juliet 99, 100
 Jung, M. 22, 71, 115
 Kaltofen, J. A. . . 10
 Kaltofen, C. F. . . 71
 Kam, J. C. 229, 230
 Kangalee 13
 Kangorooa . . . 348
 Kanta 13, 21
 Kategerry Krimerry,
 17, 430, 467
 Kearney, Mr. . . . 356
 Kebby Mr. 80, 175, 487
 Keith, James, 12, 230
 Keith, Mrs. . . . 533
Keith, Margaret, 536
 Kempson, Mr. . . 478
 Kempthorne, Rev. J.
 25, 27
Kempthorne, John, 128
 Kenn, Bishop . . . 100
 Kendall, Mr. 19, 73,
 78, 344, 348, 429, 519,
 526, 534
 Kennaway, Sir J. 436
 Kenney, Rev. R. 128
 Kenyon, Lord . . 239
 Kerr, N. 9, 368, 377
 Kerr, John . . . 14
 Kett, G. S. Esq. 436
 Kilvington, Dr. 312
 King, Mr. John 19, 74,
 349, 429, 520, 525
King, Robert . . 40
 King, Lady . . . 176
 King, Mrs. . . . 448
 King, Rev. J. . . 488
King, Benjamin, 488
 King, R. Esq. . . 506
 Kinghorne, Rev. J. 331
 Kingsbury, Rev. C. 190
 Kircherer, Mr. . . 15
 Kitchingman, James,
 12, 238
 Klein, Rev. J. S. 15,
 99, 110, 169, 248
 Klein, Mrs. . . . 100
 Kleiuschmidt, J. C. 18,
 71
 Kmock, J. G. 19, 71
 Knauss, G. F. . . 71
 Knight, Rev. Mr. 150,
 436, 499
Knight, Samuel, 176
 Knight, Mrs. . . . 216
 Knight, S. Esq. 264
 Knight, Rev. J. 473
 Knill, Richard, 18, 230
 Knottesford, Rev. F. F.
 536
 Koeper, J. F. . . . 71
 Koerner, J. 71
 Köhlmeister, B. G. 19,
 71
 Kok, Cornelius, 234
 Kok, Capt. A. . . 234
 Kok, G. 234
 Kulhoff, J. C. 23, 125,
 464, 465
 Kolhoff, Mrs. . . . 68
 Kollock, Rev. Dr. 205
 Koro-koro . . . 345, 348
 Kramer, C. F. . . . 11
 Kranich, J. F. . . 71
 Krishna 15, 386
 Krishnoodas . . . 377
 Krueger, J. G. E. 71
 Kruisman Keikam 17,
 234
 Kuester, J. A. . . 15
 Kullo-kullo . . . 346
 Kunath, Adam, 16, 71
 Kureem 9
 La Croze 426
Lacana, Benjamin 216
 Laidler, Stephen, 18
 Lake, Major . . . 91
 Lake, Rev. E. 175, 536
Lake, Edward . . 408
 Lamb, Mr. T. . . . 148
 Lamb, Mrs. . . . 264
 Lambrick, Rev. S. 382,
 383, 384, 436, 473,
 476, 487, 488, 500, 505
 Lancaster, George 166
 Lang, John . . . 16, 71
 Langhalls, T. 19, 71
 Langley, Rev. J. 385
Langley, John . 176
 Langley, Mrs. . . 176
 Lardner 31
 Lardner, Dr. . . . 52
 Latrobe, Rev. C. I. 15,
 70, 115, 147, 148, 387
 Lawrence 103, 108
 Lawson, Mr. 21, 366
 Lazarus 207
 Le Brun, John 16, 231
 Leach, Mr. T. . . . 93
 Leach, Mr. W. . . 506
 Lee, William, 15, 230
 Lee, Mr. Samuel, 201,
 426, 431, 502, 504
 Lee, Mrs. 215
 Lee, Miss 215
Leeds, Mary Ann, 216
 Leeves, Rev. H. 448
 Lehman, J. C. 20, 71
 Leifchild, Rev. J. 506
 Leigh, Mr. 101
 Leigh, Mrs. 175
 Leigh, Rev. C. 214,
 312, 408
 Leitner, J. M. P. 15
 Leith, Sir J. . . . 470
 Lemmert, John, 15, 71
 Leonard . 21, 22, 261
 Leopold, Tobias . . 21
 Lepage, Miss M. 176
 Leslie 31
 Leslie, Mrs. 264
Leslie, John . . . 264
 Lewis, John, jun. 16
 Liddle, Mr. J. . . 536
 Light, James, 10, 71
 Lill, W. 16
 Lillingston, A. S. Esq.
 476
 Lindblom, J. A. . . 97
 Llandaff, Bp. of, 239
 Lloyd, Rev. Mr. 500
 Lockett, J. G. Esq. 506
 Lock, Miss A. . . 536
 Lodge, Misses . . 175
Lodge, Letitia . 175
Lodge, Mary . . 175
 London, Bp. of, 202,
 321, 324, 329, 330, 461
 Longley, E. J. Esq. 506
 London, Archd. of,
 239, 321
 Longmire, Rev. J. M.
 264
Longmire, Mary, 264
Lorton, Frances . 40
 Lorton, Viscountess,
 176
 Loudoun, Lady. 365-6
 Louis, Archduke, 142
 Loveless, W. C. 18, 230
 Lowe, Rev. John. 362
 Lowe, Rev. S. . . . 476
 Lowndes, Isaac 18, 236
 238, 352
 Lucas, Mr. J. . . . 292
 Lukenbach, A. 15, 71,
 259
 Lundburg, J. 19, 71
 Luther 272
 Lutwidge, C. Esq. 330
 Lutzke, J. D. 22, 71
 Lyman, Rev. Dr. 212
 Lynch, James . . . 13
 Maberly, Miss . . 175
 Macaulay, Mr. K. 56,
 219, 247
 Macaulay, Mrs. . . 128
Macaulay, John, 128
 Macaulay, Maj-Gen.
 C. 200
 Macaulay, Mr. Z. 210,
 478
 Macaulay, Rev. A. 500
 Macintosh, Sir J. 204
 Mackenzie, Major 247
 Madden, Mrs. . . 175
 Maddock, Rev. Mr. 384
Maddock, Henry, 408
 Maddock, Rev. H. J.
 500, 501
 Maddock Rev. B. 500-1
 Maehr 71
 Mahomed 96
 Mahomet 396
 Malpas, Rev. J. H. 312
 Mamaluke, Reis, 398
 Manika 15
 Mann, Mr. John, 40
Mann, John . . . 40
Mann, Lucy . . . 215
 Mansfield, Rev. E. 25
 Marquard, J. 20, 226
 Marriott, Rev. Mr. 436
 Marsden, Rev. S. 19,
 73-78, 343-351, 387,
 388, 427-429, 519-
 527, 594, 585
Marsden, Samuel, 215
 Marsh, Rev. W. 602,
 214, 216, 239, 436, 506
Marsh, Maria . . 215
Marsh, Nathaniel, 215
Marsh, Austen . 215

INDEX OF NAMES OF PERSONS.

- Marshman, Dr. 21, 22
 Marshman, Mrs. 22
 Marsveld, H. 15, 71
 Martin, Mr. 9, 37, 71
 Martin, Tranggott, 19
 Martini 352
 Martyn, Rev. H. 121,
 199, 277, 291, 431, 432
Martyn, Henry, 448
 Martyn, Capt. . 436
 Mason, Rev. Dr. 200,
 204
 Masson 234
 Mathews, Rev. S. B. 128
 Mathias, Rev. W. B. 330
Matilda 40, 536
 Maxwell, Lady J. 176
Maxwell, Gov. . 248
 Maxwell, J. 473, 474
 May, R. 13, 230, 423
 Mayhews 190
 Maylin, Miss . . 264
 Mayor, Rev. John, 359
Mayor, Rev. Joseph,
 28, 383, 408
 Mayor, Rev. R. 859,
 382-385, 436, 473,
 476, 487, 500, 505, 536
 Mayor, Mrs. 473, 505
 M'Alpine, G. 19, 494
 M'Bean, Rev. Mr. 195
 M'Cabe, Serjeant, 12
 M'Carthy, Gov. 22, 54,
 355, 356, 357, 388,
 418, 472, 533
 M'Donald, Lt. Col. 436
 M'Intosh, Mr. 9, 368
 M'Killican, Rev. W.
 236
 M'Kenny, John . 13
 Mead, Charles, 23, 230
 Medhurst, W. H. 18,
 229, 238
 Meigs, B. 13
 Meisner, J. S. 9, 71,
 170
 Melville, Lord. . 202
 Mentzel, Henry, 19, 71
 Messer, J. G. . . 11
 Metcalfe, Mr. . . 384
Methley, John, . 216
Methley, Love, . 216
 Methuen, Rev. T. A.
 150, 499
 Mexborough, Earl of,
 383
 Meyer, Mr. . . . 170
 Meyer, Mrs. . . . 170
 Michael, Archbp. 295
 Middleton, Mrs. 365
 Mills, S. Esq. . . 205
 Mills, John, Esq. 506
 Milne, William, 18,
 229, 380
 Miller, F. J. . . . 71
 Milner 98
Milner, Joseph . 360
Milton, Hugh . . 175
 Milton 305
 Minton, Mr. T. W. 127
 Mirza Fitret, 277, 432
 Mitchell, John . . 10
 Mitchell, Mrs. . . 128
 Mitchell, Mr. 491, 493
 494
 Mitchell, Rev. G. B. 500
 Mitronjoy Bidyalun-
 ker 843
 Moffat, Rob. 12, 238
 Moggibley, Abp. of, 295
 Mohammadu Khan,
 66
 Mohunpursad Tha-
 koor, 843
 Moira, Lord. 354, 365
 Molineux, H. Esq. 27
 Molwee Munsoor, 9,
 425
 Molyneux, Mrs. 312
 Money, W. T. Esq. 200
 287, 289, 311
 Myles, Rev. W. 198
 Mongè Backe, 104,
 107, 160--164, 391,
 392, 528, 529--532
 Mongè Demba, 100,
 169, 211
 Mongè Fernandez,
 105-112, 160-162,
 393, 531, 532
 Mongè Tomba, 164,
 392, 393, 530, 531
 Mongè Zeaca, 99, 101
 Montague, W. Esq. 25
 Montgomery, Mr.
 James 148
 Moore, Roger . . 10
 Moore, William, 14
Moore, Mary . . 176
 More, Mrs. Han. 92
Morr Hannah . 215
 Morgan, Thomas, 21
 orhardt, Lewis, 16,
 71
 Morland 506
 Morris, Mr. . . . 27
 Morris, R. Esq. 175
 Morrison, Robert, 12,
 228, 229, 279, 372,
 386
 Morse, Rev. Dr. 212,
 434
 Mortier, John . . 14
 Mortlock, Mr. H. 68
 Moses Tinda Tan-
 tamy 135
 Mountain, Mr. J. 27
 Mowhee . 71-79, 430
 Moxon, Mrs. . . . 293
 Mueller, Val. 19, 71
 Mueller, F. J. . . 16
 Muir, Mr. Hugh, 148
 Munro, Major, 23, 426
 24, 28, 55, 56, 98,
 102, 103, 201, 210,
 241--247, 322, 389,
 390, 420, 432, 527
 Murray, Miss, 40, 264,
 487
 Murray, Mrs. . . 176
 Murtheim, Mr. 226,
 404
 Mustard, Mr. . . 239
 Mut'hoora . 13, 24
 Myles, Rev. W. 198
 Naaman 189
 Naloe, Rich. 207, 249
 Nanaperagason, 23, 78
 Naudi, Dr. 226, 352,
 354, 394, 403, 430
 Neale, Rev. E. . 476
 Neame, Mrs. . . . 128
 Neelo 21
 Nebemiah 43
 Neisser, N. . . . 71
 Nepean, Sir Evan 191,
 287, 354
 Nethersole, Rev. Mr.
 149
 Neville, Rev. S. C. E.
 25, 384
 Neville, Major-Gen.
 203
 Neville, C. Esq. 499
 Newbigging, Miss H.
 264
Newbury, Dorcas, 312
 Newby, Joseph, 10, 71
 Newell, Sam. 11, 184
Newell, Nicolas, 216
 Newstead, Robert, 13
Newton, John . 215
 Newton, Rev. Mr. 236
 Niblock, Rev. J. W.
 28, 149, 173
 Nicholas, Mr. 74, 428,
 534
 Nicoll, Dr. 506
 Nichols, Mrs. . . 176
 Nidhee-rama . . 11
 Nissen, Jacob, 16, 71
 Noel, Hon. C. N. 80
Nel, Gerard . . 215
 Norris, Mrs. 192, 216
 Norris, Miss S. . 216
 Northumberland,
 Archdeacon of, 239
 Norton, Rev. Tho. 23,
 68, 69, 258, 259, 339,
 340, 426, 427
 Norwich, Bishop of,
 200, 436, 506
 Nott, Henry . . . 20
 Nott, Rev. S. . . 191
 Nottidge, Rev. Mr.
 238, 437
 Novozilzoff, M. 225
 Nunn, Rev. John, 176
 Nuwazish Messceh, 9
 Nylander, Rev. G. R.
 24, 28, 55, 56, 98,
 102, 103, 201, 210,
 241--247, 322, 389,
 390, 420, 432, 527
 O'Brien, Lord Edw.
 150, 312, 500
 O'Brien, Lord James,
 469, 500
 Ogle 448
 Ogle, Rev. Mr. 383
 Okeeda 345
 Oliver, R. Esq. . 383
 Olussen, J. . . . 71
 Onim 259--261
 Orsmond, J. M. 20
 Osborne, Thomas, 13
 Ossulston, Lord, 204
 Ostersva'd 434
 Overton, Rev. J. 381
 Owen, Mr. 204
 Owen, Rev. J. 271, 498
 Oxford, Bishop of, 239
 Pacalt, Chas. 16, 232
 Paetzold, Rev. Mr. 24,
 464
 Paget, Mrs. War. 128
 Pakenham, Capt. 203,
 205
 Paley 31, 383
 Palm, J. D. . . . 13
 Palmer, Mrs. H. 264
Palmer, Henry . 264
 Palmer, Rev. E. 312,
 476
 Palmer, Rev. W. 312
 Papoff 296, 517
 Papunhank, John, 259
 Parish, J. Esq. 499, 500
Park Julia Busby, 176
 Parker, Mrs. 80, 359,
 360
 Parker, Cap. 347-350
 Parkhurst, Rev. F. 488
 Parnell, G. Esq. 383,
 384
 Parson, Rev. J. 343
 Parsons, Miss L. 487
 Paterson, Alex. . 17
 Paterson, Rev. John,
 199--205, 237, 275,
 276, 289, 432, 434,
 444, 489, 490, 494,
 496
 Patton, Capt. . . . 302
 Paulina, Anna . . 259
 Paxton, Rev. Pro-
 fessor, 200
 Payne, Rev. S. . . 175
 Paynter, F. Esq. 128
 Peacock 8

INDEX OF NAMES OF PERSONS.

- Pearce, Mr. John, 160
 Pearce, Mr. W. 331
 Pearce, Mr. Sam. 331
 Pearce, Mr. 353, 354
 Pearson, J. D. 13, 238
 Peat, Miss . . . 214
 Peddie, Major . 472
 Peddie, J. . 491, 493
 Pellatt, Mr. Thos. 205
 Pemberton, 42, 385,
 437
 Pennant . . . 302
 Penny, Mr. 21, 366
 Penrose, Sir C. 395, 400
 Percival, R. Esq. 176
Percival, Robert, 176
 Permunund, 18, 33-
 35, 423
Perrott, George . 176
 Peter, J. 10, 368, 377
 Peterleitner, J. M. 71
 Petersen, J. S. . . 71
 Petras Pauditta Se-
 karra 13
 Petruse 21
 Philadelphia, Bp. of,
 60, 61
 Phillip, Rev. W. 388
 Phillips, Joseph . 17
 Phillips, Mr. George,
 204
Phillips, George, 215
 Phillips, Rev. E.
 T. M. 500
Phillips, Edward
Hathern 216
Phillips, Edward
March 359
 Phillips, Rev. W. M.
 536
 Phillott, C. Esq. 499
 Pierpoint, Miss . 312
 Piet-Sabba . . . 234
 Pike, Mr. J. . . . 29
 Pinkerton, Rev. Mr.
 48, 49, 225, 237, 273-
 276, 289, 444, 493, 496
 515, 517
 Plato 154
 Platt, George, 20, 23
 Plenderleath, Mr. R.
 148
 Pohlè, C. 24, 125, 464,
 465
 Pohlè, Mrs. . . . 68
 Pollington, Lord Vis-
 count 383
 Pomarre 345
 Poolo, George . . 16
 Poor, Daniel . . . 13
 Poore, J. Esq. . 153
 Pope, Miss L. . . 812
 Porteus, Bp. . . . 16
 Potken, John . . 502
 Powell, Capt. . . 346
 Powley, Mrs. . . . 80
Powley, Matthew, 8
 Powys, Hon. & Rev.
 Lyttleton . . . 312
 Prau Krishna . . . 11
 Prasse, Mr. . . . 170
 Pratt, Rev. Josiah, 50,
 80, 150, 312, 337, 359
Pratt, Murtyn . 360
Pratt, Paul . . . 488
 Preeley, Miss M. 175
 Preston, Rev. M. 154
 Price, Rev. Thos. 264
 Price, Miss . . . 408
 Price, Rev. D. . . 360
 Pridham, Rev. John,
 383, 384
Pridham John, 80, 536
 Priuce Regent . 240
 Pritchett, Edward, 24,
 230, 231
 Pritchett, Rev. C. R.
 201
 Pritchett, Rev. D. 312
 Procop 21, 71
 Proctor, Gen. . . 115
 Prosser, W. Esq. 359
 Protheroe, P. Esq. 150
 Prussia, King of, 262,
 263
 Puddicombe, Rev. T.
 216
Puddicombe, Thos. 80
 Pugh, Rev. Rob. 408
 Pym, Rev. Mr. . 149
 Quaue, Philip . . 19
 Quast 170
 Raby, John 24
 Radley, Mrs. . . . 216
 Radstock, Lord, 239
 Raffles, Mr. . . . 469
 Raikes, Rev. R. . 25
 Railston, Mr. . . 222
 Rajah Krishna-Chun-
 Rdru-roya . . . 407
 Ramdulal Turkoo-
 chooramonee Bhut-
 tachaturg . . . 343
 Ramftler, Mr. 70, 71
 Ram-mohun . . . 19
 Ram Mohun Roy, 366
 Ram-prisada . . 14
 Ramsch, J. G. 21, 71
 Ramsden, Rev. Dr. 494
Rand, Elizabeth, 535
 Randall, Mr. 21, 366
 Randall, Alice . 122
 Randolph, Rev. Dr.
 506
Ransom, Christ. 215
 Rausom 506
 Ratcliffe, W. . . 16
 Rawlings, Rev. Mr. 151
 Rayappen 18
 Raynar, Jonathan, 10
 Raynar, Moses . 10
 Read, James, 11, 13,
 230, 233, 234,
 Reade, Mr. 383
 Reece, Rev. R. . 198
 Reed, Mr. 232
 Reeve, W. 11, 230
 Reiley 17, 19
 Remmington . . 506
 Render, S. 23, 230
 Renner, Rev. M. 12,
 56, 103-106, 159-167
 247-258, 320, 419,
 432, 528, 529-532
Renner, Melchior, 359
 Reuner, Jacob, 12, 166
 Rewa 349
 Reynolds, R. . . . 204
 Rhenius, Rev. C. T. E.
 18, 68, 69, 123, 124,
 258, 332-340
 Rhodes, John . . 17
 Rhodes, Mr. John, 381
 Richards 13
 Richards, Rev. J. 150
 Richards, Rev. Mr.
 283, 499
 Richardson, Mrs. 176
 Richardson, Rev. W.
 830, 381, 383
Richardson, Wm. 176
 Richardson, Maj. 438
 Richmond, Rev. L.
 39, 148-205, 292,
 293, 312, 330, 359,
 360, 476, 488, 498,
 499
Richmond, Legh
 Maddock . . . 536
 Richter, C. F. 10, 71
 Ridgway, Messrs. 148,
 327
 Rigby, Rev. R. 331
 Ringletaube, Mr. 23,
 230
 Ritchings, Rev. B. 312
 Roberts, Rev. Tho. 198
 Robertson, Rev. T.
 118, 224
 Robinson, W. 17, 22
 Robinson, Misses, 40,
 408
Robinson, Thos. Lei-
 cester 128
Robinson, Theodore 216
 Robinson, Rev. G. 312
Robinson, Michael, 360
 Robinson, Mrs. 382
 Roby, Rev. W. 508
Rochford, Robert, 215
 Roddington, Rev. Mr.
 383

INDEX OF NAMES OF PERSONS.

- Schreiber, C. T. L. 19, 71
 Schreivogel, 23, 125
 Schroeter, Rev. C. F. G. 12, 19, 68, 70, 334-342, 423, 427
 Schultz, J. G. . . . 15
 Schulze, Rev. J. H. 51, 170
Schulze, Henry . 215
 Schwabe, Rev. Dr. 204
 Schwarz, C. F. . . 19
 Schwerin, Daniel, 15
 Scott, Rev. John, 331
Scott, John . . . 128
 Scott, r. . . . 228
 Scott, Miss . . . 359
 Scott, Mrs. . . . 382
 Scott, Jonathan, Esq. 384, 385
Scott, Thomas . 448
 Seals, Mr. R. . . . 29
 Sebukrama . . . 21
 Seeley, Mr. L. B. 148, 197, 387
 Seldenfaden, J. 24, 232
 Seneca 154
 Seppings, Mr. . . 175
 Seraphim, Arch. 294
 Serapion 516
 Sergeant, Rev. J. 10
Serie, Ambrose . 536
 Sestrensevich Bogush 295
 Severne, Mrs. . . 312
 Sham, Mr. 226, 404
 Shaw, Barnabas, 12
 Shaw, Mrs. . . . 176
 Shaw, B. Esq. . . 203
 Shaw, Rev. R. . . 330
 Sheares, Mrs. 215, 360
 Sheares, Miss . . 215
Sheares, Sarah . 360
 Shem 353
Shepherd, John . 176
 Sheppard, Thomas, Esq. 312
 Sheppard, Rev. Thomas 428
Sheppard, Thos. 488
 Shipperdson, Rev. T. 476
 Sherer, J. W. . . 343
Sheriff, Mirian, 215
 Sherwood, Mrs. 294
Sherwood, Mary Martha 294
 Sherwood, Mr. . 432
 Shipley, Rev. S. 292
 Shipman, John . 16
 Shirley, Rev. W. 292
 Shore, Mr. Geo. 214
 Short, Mr. . . . 75, 76
 Shourackie . . . 349
- Shrewbury, W. . . 21
 Shunghce, 346, 349, 520, 523
 Sibthorpe, Rev. R. W. 27, 28, 80, 330, 331
 Siers, Mr. . . . 37, 369
 Simcox, G. Esq. 476
 Simeon, Rev. C. 202, 473, 506
 Simons, Miss, 80, 175, 312
 Simons, Mr. J. . . 128
 Singer, Rev. J. H. 330
 Sinauppen . . . 334
 Sivers, H. F. . . . 71
 Skinner, James. 23
 Skipworth, Rev. T. 384
 Slater, Mr. 18, 229, 238
 Slinger, Captain, 233
 Smart, 236
 Smit, Mr. 233
 Smith, John . . . 14
 Smith, W. 21
 Smith, Erasmus, 24
 Smith, Mrs. 80, 214, 312, 487
 Smith, Mr. 128, 236, 365, 366, 408
 Smith, Rob. Esq. 175
Smith, Elizabeth, 175
 Smith, Miss . . . 214
Smith, William Grat-tan 215, 360
 Smith, Mr. Ashton, 240
 Smith, Abel, Esq. 264
 Smith, Mr. Isaac, 312
Smith, Mary, 215, 360
 Smith, Mr. Alder. 323
Smith, John . . 536
 Smyth, Captain, 397, 398, 399
 Solomon, Mr. . . 507
 Solon 154
 Somerset, Lord . 27
 Sonnerat, M. . . 301
 Sooba Sastue . . 343
 Southampton, Lady, 215
 Sparameyer, J. 20, 71
 Spencer, Rev. W. 154
 Spencer, Rev. Thomas, 499
Spencer, Thomas, 359
 Sperrhacken, Rev. Mr. . . . 176, 211
Sperrhacken, Christo-pher 215
 Spooner, Mrs. R. 294
 Spooner, Rev. W. 476
 Spooner, R. Esq. 476
 Spratt 236
 Spring, Rev. Dr. 212
 Sqaunce, T. H. . 13
- Stackhouse, Miss, 359
 Stackhouse, J. Esq. 500
 Staines, Rev. W. T. 40, 312
 Stallybrass . . . 238
 Stamford, Earl of, 28
 Stannard, Rev. Mr. 436
 Stanser, Rev. Dr. 322
 Stanwix, Rev. S. 312
 St. Asaph, Bp. of, 239
 St. David's, Bishop of, 196, 223, 446
Stedman, Thomas, 176
 Steers, Miss . . . 176
 Stein, J. G. . . . 15, 71
 Steinkopff, Rev. Dr. 158, 175, 225, 437, 498, 506
 Stephens, Rev. J. 198
 Stephenson, Rev. J. 150
 Stephenson, Messrs. 506
 Stewart, Rev. Alexander 196
Stewart, J. Percy, 216
Stewart, James Hal-dane 264
 Stewart, Rev. Dr. 508
 Stillingfleet . . . 31
 Stillingfleet, Miss, 264
Stillingfleet, Jas. 448
 St. John, Mrs. . . 176
St. John, John Bap-tist 176
 St. John 386
 Stobwasser, C. F. 10
 Stobwasser, J. H. L. 71
 Stock, John Pet. 19, 71
Stordy, Mary Tirzah, 216
Storer, Charlotte, 215, 359
 Storer, Rev. J. . . 500
 Storer, Dr. . . . 500
 Stormonth, Mr. C. 347
Storry, Robert . 215
 Storry, Rev. Mr. 239
 St. Paul's, Dean of, 321
 Strachan, Rev. J. 116
 Strandman, Baron 204
 Streeter, Susan, 356
 Stuart, G. O. . . . 17
 Stuart, Rev. J. B. 174, 213, 500
 Stuart, Mrs. John, 214, 216
 Stuart, Rev. G. O. 321, 322
 Stuermann, S. . . 71
 Sturman, Samuel, 19
 Subhanund Bidyaba-gis 343
 Sullivan, Mr. J. 426
- Soltan Kattegerry, 202, 203
 Supper, John C. 17, 229, 278, 279
 Surties, Rev. R. 536
 Sussex, Duke of, 204
 Sutton, Miss S. . 80
 Sutton, Rev. T. 152
 Suter, Mrs. E. . . 264
 Sveuske, Charles, 145
 Swartz . 23, 125, 465
Swartz, Chris. Fred. 215
 Swete, Rev. J. . . 499
 Swinyard, Stephen, 24
 Symmons, W. Esq. 506
 Taara 346
 Tahoa 349
 Tairee 349
 Takokee 348
 Talboys, Thomas, 14
 Tamounga . . . 346
 Taparee 346
 Tarachund . . . 24
 Tarapursad Nyauh-hosun 343
 Tararakoo . 348, 350
 Tasker, Miss . . . 360
 Tavistock, Marquis of 204
 Tawhimode 348, 349
 Taylor, Joseph . 11
 Taylor, John 12, 238
 Taylor, Dr. John, 278
 Taylor, Mr. G. 293
 Taylor, Mrs. H. 360
 Teignmouth, Lord 47, 95, 97, 473
 Terra 72, 74
 Terrington, W. Esq. 536
 Tessier, S. . . . 20
 Theotoky, Bar. 89, 93
 Theotoky, Nicephorus 93
 Thom, G. 12, 232
 Thomas, W. 17, 365
 Thomas, Rev. R. 488
 Thomas, Archd. 501
 Thomason, Rev. T. T. 34, 367, 368, 424, 425, 443
 Thompson, C. 15, 18, 71, 229
 Thompson, Rev. M. 16, 68, 70, 123—125, 336—343, 426, 434
Thompson, Marmaduke 359
 Thompson, 20, 22, 371, 377
 Thompson, T. Esq. 198
 Thompson, Mr. E. 212
 Thornton, Mr. . 210

INDEX OF NAMES OF PERSONS.

Thornton, J. Esq. 214	Van der Kemp . 11	Wenzel, Rev. C.F. 12,	Wilson, W. sen. . 10
Thorold, Mrs. E. . 80	Venn, John . . . 215	17,55,56,98,103-107,	Wilson, W. jun. . 11
Thorpe, Rev. Dr. 199,	Verhoogd, D. . . 23	161-163,206-211,	Wilson, Charles . 20
200, 286, 330	Vickers, Rev. Mr. 382	248-253,357,369,426	Wilson, Rev. W. . 40
Thorpe, Mrs. . . 381	Vickers, Rev. Mr. 436	West, r. 322	Wilson, Rev. W. C.
Thorpe, A. Esq. 382	Vishnuva 13	West, Rev. J. . . 488	80, 323
Threlfall, Mr. L. 382	Volkovsky, Prince 494	Westminster, W. . 10	Wilson, Rev. D. 148,
Threlkeld, L. E. 20	Voltaire 263	Westminster, Dean	158, 164, 174, 198,
Thurland, Rev. P. 312	Vou Brix 519	of, 321	200-1, 215, 330, 331,
Thurlow, Rev. John 40	Vyse, Miss 312	Westoby, Rev. A. 149,	359, 381, 448, 489
Tiffen, Rev. Mr. 417	Wake, Abp. 23	433	Wilson, C. Esq. 176,
Timaraugha . . . 346	Wakefield, Priscilla,	Weyland, J. Esq. 200	382
Tippahee 345	488	Whish, Rev. M. 150,	Wilson, Christoph. 176
Tippoohee, 346, 523	Walbridge, Eliz. 448	499	Wilson, Catharine, 176
Tolfrey, Mr. 278, 289,	Waldie, Mr. J. . 499	Whish, Rev. J. . 499	Wilson, Miss . . 176
869	Walker, J. Esq. 128	Whitchurch Eliz-	Wilson, Anne . . 176
Tombuctoo, King of,	Walker, H. Esq. 382	beth Anne, 176, 448	Wilson, Daniel . 264
398	Walker, Mrs. . . 448	White, Wm. 21, 61	Wilson, T. Esq. 332
Tomlinson, Mr. G. 80,	Walker, Rev. J. 448	White, Rev. G. . 40	Wilson, J. B. Esq. 359
175, 312, 536	Wallis, John, Esq. 151	Whitclock Wm. . 176	Wilson, Rev. R.C. 384
Tooi 347	Wallis, Rev. R. 476	White, Rev. W. 198	Wilson, Robert . 408
Torreus, Major, 204	Walmsley, Rev. T.T.	White, Rev. Mr. 384	Wilson, Mr. . . . 508
Townley 12, 230	240	White, Mr. B. . 467	Wunmer, M. 24, 239
Town-end, Rev. J. 204	Walpole, Sir Rob. 11	Whitehouse, A. . 23	Winterbotham, Rev.
Trimmer, Sarah, 175	Ward, Joseph, 10, 366	Whitmore, J. Esq. 506	W. 231
Trapp, Mr. J. . 173	Ward, Thos. 16, 21,	Whitmore, Mrs. 80	Withers, Mrs. . . 40
Trowt, Mr. . . 10, 17	22, 71	859	Wittohee 348
Trueman 424	Ward, Rev. W. 238	Whittingham, Rev.	Wolley, Rev. H. R.
Tucky, Capt. . 472	Ward, Mr. 300, 406-7	Mr. 149	819
Tuffley, Mrs. C. 128	Ward, Rev. E. . 408	Whitworth, J. . . 24	Wollin, Mr. J.L. 148
Tuffley, David Brain-	Ward, Rev. B. 437,	Widouah 347	Wolseley, Rev. R. 330
ard 128	473, 505	Wied, M. 20, 71	Wood, Sir F.L.Bt. 323
Tupe 346	Ward, Mr. S. S. 464,	Wigzius, John . . 16	Woodcock, Lieut. 302
Turgeonoff, Mr. . 296	465	Wigley, Mrs. H. . 294	Woodr, Rev. B. 71,
Turnbull 535	Ward, Mrs. 331, 473,	Wilberforce, Anne, 80,	148, 202, 203, 238,
Turner, Mr. 27, 56,	505	536	312, 430
249, 357	Wardle, Rev. Mr. 383	Wilberforce, W. Esq.	Woodr, Mr. C. 77, 79
Turner, S. Esq. . 40	Warrackie, 346, 347,	202, 210, 240	Woodhouse, G. Esq.
Turner, Mrs. A. 214,	819, 520	Wilberforce, William,	384
357	Warree 319	215, 536	Woolley, S. P. . . 10
Turton, W. 10	Warrén, E. 13	Wilcox, Rev. J. 437	Woolley, Mr. W. 80
Turvey, Richmond, 80	Warren, Mrs. 80, 488	Wilde, Rev. J. . 385	Worsley, Mr. J. 359,
Twisleton, Hon. and	Warren, Elizabeth	Wilhelm, Rev. J.G. 12,	360
Rev. T. 197, 461	Newell 216	103-110, 164-167,	Worsley, Mrs. . . 359
Tyma, of, M. . . 145	Warren, J. W. Esq.	250, 389, 432, 528	Wray, John, 11, 14,
Tyndale, Thomas, 216	506	Wilhelm, Simeon, 166	236
Tzatzoo 11, 233	Wasney, Rev. R. 127,	Wilkins, William, 175	Wright, T. Esq. 128
Uduy, G. 343	476	Wilkins, Sarah, 175	Wuick, Jacob . . 172
Ullbricht, 11, 23, 232	Wathen, Sir S. . 27	Wilkinson, R. 104,	Wylie, Miss E. . 216
Unwin, Rev. Mr. 384	Watson, Rev. R. 198,	161, 162	Wylie, James . . 216
Upjohn, Captain, 506	200	Wilkinson, Watts, 176	Yangji Bully . . 529
Upsala, Abp. of, 96	Watson, S. Esq. 383	Wilkinson, Rev. Mr.	Yanina, Bishop of, 95
Van der Capellen,	Watson, Mrs. 408, 448	437	Yates 91
Baron 279	Watts, Dr. 200, 271	William, King . 31	York, Archbishop of,
Van Ess, Rev. L. 97,	Waugh, Rev. Dr. 204	William, James . 80	203, 221
272, 514	Way, Rev. L. 202, 507	Williams, T. 11, 233	Yorke, Henrietta, 215
Van Someren, Miss A.	Webb, E. Esq. . . 57	Williams, J. 20, 238	Yorke, Hon. Mrs. 216
333	Webster, Rev. J. 149,	Williams, Rev. J. 25, 27	Yorke, Jane . . . 216
Vaughan, Rev. E. T.	201	Williams, Messrs. 148	Zacharias 229
293, 500, 501	Webster, Rev. T. 436	Williams, Rev. Mr. 437	Zemlebitsen . . . 519
Vaughan, Barkham,	Wellington, D. of, 202	Williams, Dorra, 215	Ziegenbalg 22
360, 428	Welsh, Jane . . 166	Williams, Rev. E. 225	Zingendorf, Count, 19

Dec. 1817.

4 A

INDEX OF NAMES OF PLACES.

- A** **Abaco** 10
Abington . 214, 239
Abo 284
Abysinia, 352, 501,
 502
Accrington . . . 39
Achaia 91
Ackmechet . . . 274
Africa, 89, 107, 189,
 198, 199, 201, 209,
 226, 232, 238, 243,
 252, 254, 255, 258,
 277, 284, 323, 404,
 418, 419, 420, 422,
 440, 469, 472, 476,
 477, 481, 526, 529
Africa Interior, 395,
 398
Africaner's Kraal, 9,
 235
Africa, North, 394,
 399, 400, 404, 471
Africa, South, 5, 9, 11,
 12, 15—17, 20, 23, 24,
 71, 147, 232, 277, 329
Africa, West, 5, 12, 15,
 22, 24, 50, 57, 98, 150,
 159, 206, 241, 247,
 252, 329, 355—357,
 381, 388, 418, 419,
 423, 428, 432, 437,
 470, 477, 480, 505,
 527, 533
Agra, 9, 12, 13, 22, 31,
 341—343, 368, 424
Albania Mountains,
 394
Albany 265
Aldershon . . . 488
Aldwinkle . . . 535
Aleppo 463
Alexandria, 352, 502
Algiers, 203, 394, 397,
 398, 403, 404
Alkenaar 284
Allahabad, 9, 367, 368
Alleipe, 259, 339, 340,
 426
Alrewas 202, 312
Altona 508
Alverston 173
Amboyna 9, 36, 229,
 230, 279, 284, 376
America, 35, 145, 188,
 201, 204, 288, 276,
 284, 379, 434, 471
America, British, 1,
 277, 322
America, North, 10,
 14, 15, 21, 57, 59, 71,
 112, 147, 198, 212,
 407, 533
America, South, 11,
 14, 16, 19, 22, 71, 147
America, Spanish, 117,
 118
Amersfoot 284
Amlungoody . . . 13
Amsterdam, 91, 238,
 239, 322
Anatolia 48, 274
Annapolis 285
Antigonishe . . . 285
Antigua, 10, 71, 147,
 199, 285, 431, 440, 470
Antioch 29
Arabia 478, 490
Ararat, Mount, 23, 291
Archipelago, 274, 279,
 329
Archipelago Malayan
 469, 477
Arensburg, 275, 284
Armagh 330
Armenia 273, 443
Arta 90
Ashampstead 214, 239
Ashbourne 292
Ashburton 332
Asia, 108, 226, 231,
 284, 298, 378, 404,
 435, 526
Asia, Continental, 430
Asia, Lesser, 48, 430
Asia, Northern, 433
Asia, Russian . . . 148
Askerstroom . . . 284
Askersund 284
Askham, Gt. 359, 381
Askham, Little, ib.
Assen 284
Astbury 312
Aston Sandford, 311
Aston Tirrold, 2, 14,
 239
Astrachan, 10, 17, 21
 47, 93, 148, 284, 433,
 434, 469—494
Atherstone, 128, 293,
 312
Aurick 382
Austria 142
Ava 20, 289
Axauma 503, 504
Axbridge 174
Ayr 148, 175
Bagoe Town . . . 168
Bahamas 10, 142
Bahar 20
Bahia 470
Bakcheserai . . . 496
Balasure 10
Baldon, 39, 204, 447
Baldwin's Gardens,
 239, 322
Bali, Isle of, 477, 479
Ballincolly . . . 330
Ballyconnell . . . 330
Baltimore 379
Bambay 71
Banda Isle 229
Banjar Massang, 479
Banyan Point . . 53
Barbadoes, 10, 71,
 147, 236, 251, 252
Barbary, 226, 394,
 402, 404
Barby 535
Barmouth 214
Barn 517
Barnstaple 264
Barouch 231
Barrington 285
Barton-under-Need-
 wood 488
Bashia, 12, 103—107,
 112, 159—166, 170,
 391, 392, 420, 529
Basingstoke 79
Basle, 158, 338, 283,
 394, 433
Bassa Town 485
Basse Terre 21
Bath, 148, 173, 176,
 262, 332, 359, 447,
 499, 500
Bathurst Town, 356
Batticaloe 13
Battlefield, 59, 174,
 359
Bavianskloof . . . 15
Bay of Islands, 19, 73,
 344, 346, 429, 519,
 520, 523, 525
Bedford, 148, 149, 156
Bedfordshire, 28, 79,
 80, 127, 149, 173,
 437
Beerboom 13
Belhary 11, 234
Belton 384
Benares, 13, 118—
 120, 367, 368
Bence Island . . . 248
Bengal, 11, 13—15,
 18, 19, 155, 224,
 227, 367, 370, 373,
 377
Benna, 109, 110,
 163
Bentinck Chapel, 73
 —76, 173, 213, 224
Berbice 11, 236
Berg 283
Berhampore, 11, 13,
 230, 365
Berkshire 239
Berlin, 226, 283, 337,
 342, 394, 493, 507
Bermuda 11
Berne 283
Berwick upon Tweed,
 283
Bethany, 17, 21, 235
Bethel 412
Bethelsdorp, 11, 232,
 233, 235
Bethesda 11, 234
Beth Gabbaza, 503
Bethlehem, 14, 115
Bevere 312
Beverley 331, 508
Bewdley, 173, 359,
 535
Beyerland 284
Bialystock 273
Bicton 205
Billiton 479
Birmingham, 39, 79,
 156, 173, 200, 213,
 311, 331, 478, 487,
 508, 509
Bisley 488
Blackfriars, 408, 499
Blackheath, 39, 173,
 408, 447
Black Soldiers' Town,
 480
Black Town, 18, 66,
 336

INDEX OF NAMES OF PLACES.

Blandford 79, 126, 447	Burton-upon-Trent, 369, 383, 427, 434,	Cosso Town, 253, 485
Bledlow 213	80, 312, 408, 487	Colchester, 79, 231,
Blindbeek 176	Bussorah 23	215-16, 238-9, 311,
Blunham 200, 201	Byfield, 79, 311, 447	312, 360, 506, 507
Bodmin 151	Caffraria 11, 233	Coleshill, 39, 292,
Bolton 293	Cairo 352, 502	311, 312
Bombay, 11, 13, 92,	Calcutta, 9—22, 24,	Collingham, 27, 79,
23, 29, 142, 184, 188,	29, 34, 68, 70, 142,	330-1, 385, 408, 487
191, 192, 231, 278,	224, 230, 277, 284,	Cologne 243, 444
284, 287, 288, 329,	289, 292, 333, 334,	Colsterworth 39, 173
383 461, 463, 466	338, 340, 342, 343,	Columbo, 12, 13, 38,
Bommel 284	365, 366, 368, 370,	68, 126, 127, 258,
Borneo 478	377, 378, 426, 428,	276, 278, 284, 289,
Bornou 398	443, 461, 462	368-9, 442, 466, 469
Bojseveld 11	Caledon, 12, 24, 232	Comorin, Cape 23,
Boston, 28, 80, 117,	Cambay 231	288, 466
224, 262, 379, 411,	Cambridge 79,	Cotym 23
	413	Coventry 262
Botesdale 239	156, 173, 205, 213,	Cowes 408
Bourbon, 284, 467,	264, 239, 358, 408,	Cracow 274
468	447, 487, 535, 536,	Cranberry 315
Bow 487	Cambridgeshire, 332	Cranford 39, 311
Bramia, 103, 108—	Campbell 234	Crawford Isle 101
112, 163, 531, 532	Campden 284	Crimea, 49, 91, 225,
Branscomb 216	Canaan 302	226, 274, 444, 489,
Bradfield 214, 239	Canada, 14, 17, 19,	492, 494, 495
Bradford, 39, 499, 506,	147, 236, 259, 321,	Cronstadt, 273, 274,
535, 536,	322, 379, 380, 381	284, 291
Brecknockshire, 445,	Cananore 466	Crosweksung, 130-
446	Candia 95	133, 135, 177, 179,
Breda 284	Canoffee, 12, 55, 100,	183, 184, 217, 218,
Bremen 157, 283	103—105, 110, 160	265-6, 268, 269, 316
Breslau 283	—164, 167, 170, 258,	Cultura 230
Breton, Cape 321	390, 391, 420, 528	Cumberland 285
Bridgenorth 507	Canterbury 408	Cumim 211, 244
Bridgetown 252	Cantley, 80, 312, 536	Curdworth, 292, 312
Bridgewater 487	Canton, 12, 228, 229	Cuttack 301
Bridlington 536	Cape Coast, 12, 142	Cutwa 13, 15, 365
Brigg 508	Cape Town, 9, 11, 15	Cyprus 95
Bright Waltham, 128	—17, 20, 22—24, 32	Czaritzen 21
Bristol, 79, 80, 144,	Cappadocia 226	Damara 235
148, 150, 156, 173,	Carlisle 173, 216,	Danish West Indies, 71
176, 196, 204, 215,	408, 476, 487, 498	Dantzic 283
300, 331, 358—360,	Carlstadt 284	Deal 50, 155, 158
436, 506, 509	Carmel 16	Debenham 437
Brixton 173	Carolina, South, 463	Debora 168
Broadway, 127, 214,	Carrick on Shannon,	Delaware River, 41,
216; 358, 535	330	46, 82, 86, 130—133,
Brompton 214	Carshalton, 213, 215,	178, 180, 217, 265,
Bromsgrove 175	216, 447	263, 314—317
Broughton, 262, 447	Casterton, 80, 311,	Delft 284
Brundish 239	359, 382	Delhi, 14, 18, 22, 368
Brunswick 283	Castle Heding 508	Demarara 14, 238
Bubwith 488	Caucasian Moun-	Demerary 236
Buckeberg 283	tains 493	Denbighshire 205
Bullom Shore 248	Cefalonia 89	Denmark, 97, 146,
Burdwan 341	Celebes, 477, 478, 479	273, 290, 379, 434,
Burlington Heights,	Ceram, Island of, 9,	464, 465
116	478	Derbent 10
Burmah 35	Cerne 436, 488	Derby, 29, 148, 156,
Burman Empire, 13	Ceylon, 12, 13, 18, 23,	332, 384, 468, 536
20, 368	28, 70, 126, 127, 192,	Derbyshire, 127, 178,
Burslem 175	197, 204, 280, 277,	292, 311, 457, 468
Burton Latimer, 79	278, 284, 289, 329,	Devanter 284

INDEX OF NAMES OF PLACES.

Deviex 80	Falmouth, 151, 213,	Gloucestershire, 25,	Hamburgh, 149, 226,
Devon, 79, 311, 332,	Fellen 274	173, 205, 312, 487,	507
436, 447	Fezzan 400, 402	508	Hammersmith 40, 312
Dewsbury, 156, 358,	Finland, 275, 284, 290	Gloucester Town, 253,	Hampshire, 239, 285
500, 535, 535	Flint River 14	254, 258, 356, 357,	Hampstead 478
Digah 14, 367	Flintshire 332	420, 484	Hampton, East, 183
Dinagopore, 14, 365	Florence 352	Gnadenhuetten 15	Hampton Gay, 488
Dingwall 195	Foleshill 263	Gnadeuthal, 15, 147	Ham-stall Ridway 292
Docking 175	Fort William, 302,	Goa 278, 466	Hanover 283, 379
Domingues, 108, 170	323, 502	Guamaly 15, 365	Harborough 535
Dominica 14	Foston 500	Goathurst 487	Harbour Island, 10
Doncaster, 214, 264,	France, 148, 202, 204,	Goes 284	Harewood 382
331, 359, 536	379, 402, 467	Good Hope, Cape of,	Harrow 200, 473
Don River 495	France, Isle of, 16, 168	142, 147, 388	Harrowgate 40
Dorchester 173	Frankfort, 225-6, 283	Gorcum 284	Hartford 212
Doril 284	Free Town, 14, 17,	Goree, 15, 50--56,	Harwell, 213, 216, 239
Dorpat 275, 284	22, 54, 57, 206--	170, 253, 258, 388,	Harwich 507
Douglas 285	209, 247, 248, 250,	421, 472	Hastingfield 363
Dover 252	251, 253, 257, 355--	Goafeld 39	Hastings 79
Dnieper 225	357, 388, 418	Goshen 15, 71, 115	Hatherleigh 39, 311
Drayton Beauchamp,	Friedensburg 20	Gosport 332	Hathern 500
75, 263, 264	Friedensfeld 20	Gothenburg, 96, 284	Havaunah 468, 470
Dronfield 369	Friedenshal 20	Gotland, Isle of, 284	Haverfordwest, 148
Drumray 222	Frisia 283	Gour 15	Hawksworth 122
Dublin, 142, 148, 199,	Fulda 514	Gracebay 10	Hay 446
200, 287, 330	Fulham 448	Gracehill 10, 233	Hayfield 79, 311
Dum Dum 118	Fulneck 70, 148	Graf Reynet, 15, 235	Heidesheim 514
Dunfries 331	Gainsboro', 213, 383,	Grand River 116	Helstone, 151, 173,
Dunham, Little, 175	408, 487, 536	Grantham 128, 156	213
Dunmow 436	Galle 13, 427	Gravesend 28, 474	Helvoetsluis 507
Durham 176, 487, 536	Galway 330	Great River, 9, 11,	Henleyon Thames 448
Dwina River 274	Gambra River 533	234, 259, 398	Heutsridge, 436, 488
Edam 284	Gambier, 15, 52, 53,	Great Steppe, 494, 495	Henwick 406
Edenfield 176	56, 98, 99, 253, 258,	Greece, 89, 91, 95, 430	Hephzibah, 233, 234
Edinburgh, 148, 193,	420, 470, 472	Greek Islands, 18, 291	Hereford 127, 149, 173
263, 444, 536	Gandia 108	Green Island 236	213, 263, 264, 311,
Egypt, 227, 353--355,	Gauges River, 9, 14,	Greenland, 5, 18, 19,	358, 360, 408, 487-8
394, 420, 463, 502, 504	34, 193	71, 147	Herubut, New, 12,
Eichsfeld 283	Ganjam 15, 230	Greenock 508	21, 284
Einneo, 20, 227-8, 526	Garden Reach, 341,	Greenyard 194	Hernosand 284
Eisenach 283	423	Grenada 16	Hertford 379
Elberfeld 283	Garway 359	Griqua Town 16,	Hesse 511
Elizabeth Town, 236,	Gateshead, 264, 359	233--235	Hessle 331
363, 364	Gayah 368	Grodno 274, 284	Hesse Darmstadt, 283
Eluthera 10	Gedney 402	Groningen 284	High Erccall 379
Ely Chapel, 224, 358	Geneva 283	Gruenekloof, 16, 147	High Kraal, 16, 232
Emberton 79, 433, 487	Genoa 354	Guernsey, 152, 283,	Highlands 193, 194
Émmanus 21	George Town, 14, 236	555	Hindustan 14
Enderta 353	Georgia 273, 442	Guiana 16, 19, 22	Hircumho 19
English Harbour, 10,	Germany, 91, 97, 116,	Guillemorden, 408	Hitchin 332
431	140-7, 159, 227, 272,	Guilford, 39, 173, 312,	Hogbrook 55, 207
Enkhuisen 284	433, 443, 465, 511, 514	408, 487	Holland, 145, 146,
Epsom 488	Ghambia 111, 112	Guinea 468	229, 469, 507
Erfurt 283	Ghent 536	Guya 16	Holland, New 74
Essex 508	Ghurumuckteegir, 34	Hackney 128, 264,	Holywell 332, 508
Essex, East, 70, 213,	Gibraltar, 142, 394,	508, 536	Homerton, 176, 214,
215, 238, 311, 312,	399	Haldenham, 79, 448.	408, 508
310, 506, 507	Glasbury, 213, 445,	Haelen 284	Honduras 438--440
Ethiopia 504	446, 447	Hague 284	Hookey River, 13, 21
Everton 535	Glasgow 508	Hainan 379	Hoorn 284
Evesham 175	Glasgow, 79, 128, 148,	Halifax, 156, 173,	Hope 16, 71
Exeter, 79, 311, 436-7.	196, 205	245, 322, 447, 509	Hopedale, 16, 147, 148
Fairfield, 14, 71, 115,	Glencalvie 195	Halle 283	Horsley 334
117, 147-9, 259, 260	Gloucester 27, 156	Hambro-Altona, 283	Horsforth 362

INDEX OF NAMES OF PLACES.

Horton 285	Jena 157	Königsfeld 283	Lichtenau 18
Hoxton 129, 408	Jeune 398	Korraraddickie 521	Lichtenfels 18
Huddersfield, 17 509	Jersey 283, 536	Kosloo 495	Liddington 79
Hudson's River, 41, 114	Jerusalem, 226, 401, 402, 404, 503	Kosso Town 250	Lincolnshire, 28, 383
Hull, 79, 127, 153, 173, 176, 311-2, 330-1, 358, 360, 383, 408, 487-8, 506, 508, 509, 535, 536	Jessore 17, 365	Kostruma 284	Lincoln's-Inn-Fields, 199
Hungary 43	Jesulu, 164, 392, 393, 394	Krooman's River, 235	Lingen 478, 479
Hurdwar 22, 36	John's Town 236	Krooman's Town, 250, 251, 355	Lippe Detmold, 280
Iceland 381	Judea 226	Kuban 489, 495	Li-buro 333
Illinois River 114	Junna River 9	Kullyanee 38	Lissa, 160, 162, 167, 391, 392, 528-532
Imeretæ 442	Juneata 131, 180, 580, 531	Kuma River, 490, 495	Litchfield 128
India, 29, 31-33, 63, 78, 142, 150, 155-157, 187, 189, 199, 202, 212, 224, 232, 249, 258, 277, 279, 287-289, 293, 297, 301, 311, 323, 327, 328, 331-2, 343, 344, 364, 366, 373, 375-377, 388, 418, 423, 433, 461, 464-5, 509	Kacara, 163-165, 170, 529	Kutwa 406	Littlebury 436
India, Continental, 118, 230, 289	Kaffa 495	Labrador, 5, 16, 19, 71, 147, 148	Little Moorfields, 80, 213, 312, 487
India, Insular, 36, 249	Kakourry 119	Lakra-koonda 13	Liverpool, 73, 173, 213, 216, 312, 330, 331, 359, 508, 509, 535
India, North 424	Kamantz 275, 284	Lauark 204	Livonia 274, 275
India, Peninsula of, 4, 12, 20, 22-24	Kainya, 109, 112, 163	Lancashire, 141, 330	Lizard 50
India, South, 425, 466	Kandaia 549	Lancashire East, 30, 173, 293, 535	Llaufyllin, 200, 332
Indies, East, 280, 380	Kapparon, 15, 98-101, 164, 168, 169	Lancashire, N. 39, 383	Lock 39
Indies, French West, 467	Karass, 17, 19, 444, 489-492, 494, 495	Lancaster, 39, 213, 216, 382	Lock Chapel, 213, 311
Indies, Span. West, 118	Karasuharger 225	Land End 292	Londonderry 285
Indies, West, 10, 11, 14, 16, 19, 20, 21, 23, 24, 157, 198, 203, 236, 277, 285, 329, 379, 440, 441	Karekal 194	Lane End 258	Long Island, 10, 183
Indus River 375	Kashna 398	Langford, 27, 408, 334	Longky 244
Ionian Islands, 88, 90-94, 236	Kaukçesapunguk, 46	Langgerror 360	Longwood 174
Ipplepin 436	Kaunaumuck, 41, 130, 265	Lanocoly 311	Lothian, East 311
Ipswich 437	Kemia 244	Latakoo, 17, 232, 234-5	Loudwater 264
Ireland, 196, 200, 201, 221-223, 233, 236, 287, 324, 377, 380, 381	Kendal, 174, 176, 394	Latchford, 157, 213, 293, 312, 330, 358, 448, 535, 536	Loughborough, 536
Irkutsk, 237, 238, 291	Keenington, 39, 174, 358	La Tour 283	Louisiana 63, 379
Isle of Man, 175, 283	Kensington 506	Lauenberg 283	Loves 448
Isle of Wight 214	Kenty Bay 322	Lausanne 283	Lubeck 229
Isla de Loss, 57, 99-101, 169, 532	Kertch 495	Laxton 488	Ludlow 174, 176
Islington, 174, 205, 222, 358, 535	Ketour 244	Lebida, 395, 399, 401	Lund 90
Isfahan 10, 291	Kettering, 127, 447	Leeds, 79, 148, 156, 174, 176, 198, 213, 216, 332, 358, 382, 408, 506, 509, 535	Lyme Regis, 360, 487
Italy, 379, 394, 402, 404	Kidderminster 175, 448	Leek 292, 259	Lyncham 487
Iver 408, 487	Kidderpoor, 12, 341, 342, 423	Leeuwarden 284	Lynn 476
Jaffnapatam, 13, 427	Kief 516	Leighorn 404	Maassluys 284
Jamaica, 16, 17, 71, 1285, 331, 370, 378	Kilkenny 330, 360	Leicester, 293, 332, 500, 509	Macao 19
Java, 17, 229, 230, 147, 228-280, 369, 376, 378, 469, 469, 472	Kincardine, 194, 195	Leicestershire, 127, 213, 216, 500, 535	Macedonia 91, 205
	Kingsbury, 292, 312	Leicester Mountain, 17, 22, 55, 56, 206-209, 248-253, 255, 264, 356, 357, 389, 423, 437-8, 481, 484	Madagascar, 18, 337, 468
	King's Cliffe 80	Leicester Town, 207, 356, 438	Madeira 214, 376
	Kingstown 321, 370	Leipsic 98, 283	Madeira 244, 245
	Kingswood 509	Leith 148	Madras, 18, 24, 29, 63, 68, 69, 123-126, 144, 230, 258, 259, 322, 329, 332, 337, 339, 340, 423, 425, 426, 436, 461, 464, 466, 473, 474, 505
	Kinsale 330	Leominster 148	Mahaira 243, 244
	Kirton 408	Leopold Town, 250, 356	Mahratta Country, 368
	Kissay Town, 12, 17, 22, 57, 208, 248, 252, 253, 258, 355-357, 389, 420, 485, 486	Le Resouvenir, 14, 236	Mahrattas, Eastern, 18
	Kitaliar Stepps, 490	Levanth, 199, 226, 276, 354, 494, 430	Muirnsforth 536
	Klaar Water 16	Leyden 284	Malabar 463
	Klip Fountain, 17, 255		Malacca, 18, 228, 229, 238, 279, 280, 284
	Knocktopher 200		Malapeetee 17
	Knaresborough, 39, 174, 382, 408		Mallakoury 110
	Knutsford, 128, 342		Makoon's Kreal, 17, 238
	Königsberg 283		

INDEX OF NAMES OF PLACES.

Makta, 18, 88, 224, 226,	Monghir 368	Niagara 19, 321	Parga 91
236, 288, 293, 351—	Monsey Town . . . 259	Niesky 21	Paris 214, 467
354, 393,—396, 399,	Montgomeryshire,	Niger River, 398, 472	Parramatta, 19, 73,
400, 430, 474	200	Nile River 354	74, 388, 522, 525
Manchester, 39, 148,	Morant Bay 16	Norfolk, 79, 311, 408,	Parrsborough . . 285
174, 293, 487, 508-9	Morea 91, 399	436, 447, 506	Patan Empire . . 14
Mandaroo 365	Morocco, 93, 394,	Norfolk Island, 72,	Patna, 14, 16, 20,
Mandingo Town, 167	397, 405	74, 77	367, 368, 371
Manura 479	Moscow, 273, 275,	Northampton, 174,	Paul 151
Mania 110, 111	284, 515—519	176, 212, 410, 411,	Paul's Cray, 80, 175,
Manorbeer 80	Mosdok 489	413	312
Mansfield 488	Motoo Terra . . . 346	North Brink, 408, 448	Peace Fountain, 235
Marazion, 151, 487	Muchesha 301	North Cape, 346,	Pekin, 228, 291, 295
Marburg, 97, 272, 514	Musquito Shore, 438	349, 350	Pella 20
Mariupol 495	Muskingum River, 15	Norton 198	Peunsylvania, 42—
Mark 174, 447	Mutford 239	Norwich, 79, 311,	60, 87, 129, 179,
Marr 330, 359	Mysore 11	331, 408, 436, 447,	217, 265
Marzeilles 478	Narbuddah River, 231	506	Penrith 174
Maryland 181	Nagpore, 18, 124, 368	Nottingham, 28, 29,	Penton 214
Massaiba 244	Nailsworth . . . 205	39, 79, 128, 156,	Pentonville . . . 175
Matura 13, 230	Naiman 489, 491	174, 213, 332, 487,	Penzance 152, 487
Mauritius, 18, 231,	Nain 19, 148	500, 506, 535	Percy Chapel, 39,
237, 284	Namagua Land,	Nova Scotia, 142,	213, 216, 359, 360,
Measham, 292, 312	South 20, 236	285, 321, 322, 461	487
Mecca 490	Nantwich 358	Nuneham, 39, 264,	Perecop 495
Mecklenburgh . . 284	Naples 352	447	Pernau 274
Mediterranean Sea,	Narborough . . . 500	Oare 79	Persia, 21, 23, 49,
18, 226, 274, 329,	Nassau Homburg,	Ockbrook, 148, 173	199, 273, 291, 375,
351, 352, 393, 473,	283	Odenwald 283	430, 493
	505	Odessa, 273, 274, 284	Petersburg, 21, 47,
Meerut, 12, 18, 33,	Naudhausen . . . 283	Ohio, River 114	49, 145, 200, 238,
34, 341, 424	Nazing 213, 358	Okkak 19	273, 275, 284, 290,
Mellor 311	Negarater 404	Oleah 110, 111	291, 294, 394, 432,
Mensk 284	Negapatam . . . 124	Olivet, Mount . . . 504	443, 517
Meppershall . . . 149	Nepaul 342	Olney 127	Philadelphia, 60, 61,
Mercury Bay, 349,	Netherlands, 238,	Onim 470	87, 178, 361, 379,
522	284, 434	Ontario, Lake . . . 115	434
Mesopotamia, 16, 226	Nevis 19	Opeholshauptung, 82	Pimlico 506
Metislaiff 443	Neufchatel 283	Orange, River . . . 16	Plymouth 148, 570
Mexico 118	New Brunswick, 321	Orange Street Chapel,	Plymouth Dock, 79,
Michelstadt . . . 284	Newbury 312	205	151, 174, 176, 311
Middleburg 284	Newcastle Emlyn,	Orenburg, 19, 443,	Pocow 284
Middleton, 292, 312	508	489—494	Podolsk 284
Midnapore 118	Newcastle-under-	Orissa, 10, 15, 301,	Point de Galle, 369
Milan 354	Line, 214, 292, 312,	368, 371	Poland, 91, 170, 225,
Milborne Port, 436,	408	Orlam's Kraal . . . 11	226, 274, 295, 433
487	Newcastle-upon-	Orleans, New, 63, 118	Polynesia 20
Milbourne 213	Tyne, 127, 264,	Ossett 535	Pontefract, 383, 535
Mile-end 238	359, 476, 487	Otaheite Island, 20,	Pontus 226
Mingrelia 442	New England, 86,	227, 228, 238	Poplar, 144, 175, 448
Minissinks 41	217, 224, 363, 364,	Ouseborn 264	Popo 470
Minsk 225	410	Owston 384	Port-au-Prince . . 21,
Mississippi River, 114	Newfoundland, 236	Oxford, 40, 128, 175,	379
Mitcham 312	New Haven 410	264, 312, 359, 408	Portendick . . . 51, 53
Mitckeldever . . 174	New Jersey, 41, 83,	488, 509	Port Jackson, 72, 228,
Mittau 275, 284	86, 129, 130, 133,	Paddington 71	344—350, 520,
Moab 504	217, 265, 321, 362,	Paderborn 514	523—526
Moghiley, 225, 226,	364, 410, 412, 416	Padstow 151, 213	Port Louis, 231, 468
273, 284	Newland 27, 446	Painswick 25	Portsea, 39, 50, 174,
Mogul Empire . . 14	Newport 214	Paisley 222	176, 311, 359, 447
Mobill 330	New Town 250	Pakefield 476	Portsmouth, 50, 128,
Moldavia 443	New Wied 283	Palestine 404, 430	128, 203, 448, 506
Molueca Isles, 230,	New York, 10, 83,	Pandua 19	Portugal 51, 467
279, 478	86, 129, 130, 200,	Paramaribo 19 71	Potadam 283
	205, 379		

INDEX OF NAMES OF PLACES.

Presburg . . . 283	Rosshire . . . 194	Shiraz . . . 199, 291	St. Catherine Cree,
Preston . . . 39, 384	Rostof . . . 493	Shirvan 10	304
Prevesa 90	Rotherham, 39, 213,	Shrewsbury, 174, 176,	St. Christopher's, 21
Prince Edward's Isle,	382, 408, 487	384, 385,	St. Clement Danes,
379	Rothley . . . 500	448, 506	174
Prince of Wales'	Rotterdam, 159, 284	Shropshire, 80, 359,	St. Croiz, 20, 147,
Island, 280, 284,	Rugby 174	384, 408, 448	170
380, 424	Russia, 47, 91, 95,	Siam 380	St. Denis . . . 468
Princess Risborough,	145, 199, 224, 225,	Siberia, 19, 49, 237,	St. Domingo . . . 21
408	238, 273, 275, 289,	275, 517, 518	St. Eustatius . . . 21
Providence, New, 10	291, 294, 379, 432,	Sierra Leone, 10, 12	St. Gall 283
Prussia, 337, 379,	442, 508, 515, 518	—15, 17, 20, 22, 4,	St. Helena . . . 284
433, 513, 514	Russia, Asiatic, 491	28, 54, 99, 101,	St. Ive 312
Pudsey . . . 264, 382	Russia, White, 274	108, 161—163, 168	St. James' (Clerken-
Pulverbatch . . . 80	Ryapooram . . . 333	—170, 199, 201,	well) 174
Purmont 283	Sadamha'l . . . 14	206, 210, 212, 245,	St. James' Fort, 533
Purneah 365	Saffron Walden, 174,	247, 248, 277, 284,	St. Jan . . . 21, 147
Putten 284	436	323, 355 — 357,	St. John's . . . 10, 236
Quarrington . . . 359	Sakahuwotong, 42, 46	383, 390, 404, 418	St. John's (Bedford
Quebec 236	Salem 15	—421, 470—474,	Row) 79, 174, 214,
Queen's County, 285	Salisbury 238	480, 485, 525, 528,	359, 487, 488
Queen Square Chapel,	Salonica 91	531—533	St. John's (Horsly-
39, 174, 176, 311,	Salop 205, 384	Silhet . . . 19, 367, 375	down) 174
448	Salette 278	Silk Willoughby, 359	St. Kitt's, 71, 147,
Quilon 23	Samanap 479	Silverton 436	323
Ranghee Hoo, 19,	Samarang, 17, 229,	Sinai, Mount . . . 504	St. Mary Le Bow,
509, 520, 522	369	Sion Chapel . . . 331	324, 330
Rangoon, 20, 35, 368	Sambaroa 479	Sirdhana, 22, 33, 36	St. Mary's Island, 533
Ratisbon 283	Sambas 479	Skara 284	St. Mary Woolnoth,
Reading, 175, 214,	Sandusty Creek, 21	Sleswick Holstein,	40, 156
509	Sandwich Isles, 191	384, 511	St. Neot's . . . 312
Redcliff 150	Saratoff 443	Smyrna, 88, 91, 399	St. Peter's (Cornhill)
Regent's Town, 20,	Sarepta 21	Society Isles . . . 526	202
22, 199, 207, 209	Sarasang 479	Soham 175	St. Swithin's, 214, 224
Rendham 239	Savannah 205	Soldiers' Town, 250	St. Thomas, 21, 147
Revel 275, 284	Scarborough . . . 128,	Solingen 283	Staffordshire, 144,
Reyan 443	508	Somerset 232	174, 176, 292, 311,
Rhinoster Fountain,	Schaffhausen . . . 283	Somersetshire . . 508	508
233	Schiedam 284	Sommelsdyk, 22, 71	Stagsden 79
Rhio 478, 479	Schoenbrunn . . . 15	South Sea Islands,	Stamford . . . 40, 156
Rhode Island, 11, 95	Scotland, 129, 222,	227, 527	Stanford Dingley,
Riding, East, 79, 127,	236, 283, 364, 378,	South Shields . . . 476	214, 239
173, 311, 312, 358,	508	Southwark, 144, 174,	Stoughton . . . 312
360, 408, 487, 488,	Scotland, Isles of, 193	204, 214, 225, 535	Stebbing 436
508, 535, 536	Seaford 79	Sowerby bridge, 174	Steeple Ashton, 264
Riding, North . . . 508	Seighford 292	Spa Fields Chapel,	Stellenbosch, 22, 232,
Riding, West . . . 332	Senegal, 51, 53, 145,	205, 331	264, 536
Riga 275, 284	212, 388	Spain, 51, 379, 402,	Stockholm, 95, 96,
Rio Dembia, 109,	Serampore, 21, 38,	467, 470	510
110, 420	278, 297, 301, 365,	Spain, Port of . . . 24	Stockport, 359, 360
Rio Nunis, 106, 248,	367, 370, 406	Spalding 214	Stockwell, 80, 599
419	Serlby, 79, 174, 311	Spanish Town . . . 16	Stoke 39, 535
Rio Pongas, 12, 50,	Sevastopol 274	Springfields . . . 214	Stoke-upon-Trent,
101, 102, 169, 170,	Shadwell 144	Spring Place, 22, 71,	127, 292, 311
208, 248, 49, 419,	Shaftsbury, 436, 487	115, 117	Stonehouse . . . 150
420, 422, 527, 528	Sharon 10	St. Anue's (Black-	Stonham 437
Riseley 28	Shaumoking . . . 179,	friars) . . . 193, 205	Stowmarket . . . 437
Robenkel 244	180, 361	St. Antholin, 79, 174,	Stralsund 283
Robenna 249	Shawbury 359	312, 407	Strasburg 283
Rocheater . . . 40, 312	Sheffield, 127, 153,	St. Austle, 30, 79,	Strathcarron . . . 195
Rockingham . . . 40	174, 359, 506	151	Strathcullanach, 195
Rodezand 20	Shelburne 285	St. Bartholomew, 20	Stratford 260
Rome, 170, 173, 502	Sherbourne 312,	St. Bride's, 198, 215,	Stratton 174
Romsey 174, 487	436, 487	473, 488	Stretton 304

INDEX OF NAMES OF PLACES.

Stroud 25, 508	Tenerife 51	190, 191, 197, 204,	Wilberforce Town,
Sudbury 174	Tennessee 22	212, 276, 322, 370,	253, 258, 356, 485
Suffolk, 214, 216, 239,	Terek 490	380, 407, 434.	Wisby 259
467, 476, 487, 488,	Thames, River, 74	Upsala 96, 284	Wilna 275, 284
535, 536	102, 345, 347, 350	Urrecht 284	Wilnecote 299
Suez 289	523	Ultoxeter 336	Wilts 148
Sulgrave 80	Thaxted 436	Vanderwalt's Foun-	Winkfield 174
Sumatra 477, 479	Theodosia, 48, 275,	tain 24	Wirtenburg 283
Sumbia 164	284, 493, 495	Vans Variar, 24, 367	Wisbeach, 408, 448
Sunda, Straits of, 479	Theopolis 23, 232	Venice 91	Wishy 96, 283
Sunderland 476	Tholen 284	Vepery, 24, 464, 465	Witepsk 273, 274, 284
Surat, 22, 23, 331,	Thornberg 24, 233	Vienna, 89, 91, 394	Witham 236
238, 368, 509	Thorverton 436	Virgin Islands 24	Wolga River, 21, 443
Surrey 312	Tichmarsh 312	Vincent, St. 21	Wolvey 535
Surrey Chapel, 205	Timber District. 73	Vizagapatam, 24, 230,	Woburn 214, 216
Susoo Country, 391	Timmanee, 249, 251	231, 343	Woodbridge 86
Susquehanna, 46, 82,	Tinevelly Country, 23	Vlaerdingen 284	Woodford 413
87, 130—132, 178	Tintafor 244	Voronez 275, 284	Woodhay 80, 239, 264
—180, 183, 217,	Tippoona, 346, 347,	Wabash River, 114	Woodstock, 264, 408
218, 361, 362	520, 521	Waddington 80	488
Sutton 468	Tipton 476	Wakefield 214	Woolwich, 80, 359,
Sutton Coldfield, 292,	Tiroomalrayenpatam	Walbershwich 239	360
311	124	Waldeck 283	Worcester, 27, 127,
Swabia 97, 281	Tobolsk 517	Wales, 143, 194, 196,	156, 175, 264, 294,
Swaffham 264	Tombuctoo, 395, 398,	283, 377, 380, 508	312, 408, 488, 508,
Sweden, 95, 273, 290,	463	Wales Island 229	536
379, 433, 510	Tomsk 517	Wales, New South,	Workingham, 80, 335
Sweding 239	Torbryan 436	19, 72, 198, 404,	Worms 283
Swinton 382	Tortola 24	329, 387, 427, 522,	Wotton-under-Edge,
Switzerland, 159, 379,	Tottenham Court	525, 527, 531	312
433, 514	Chapel 205	Wales, North, 39, 332	Wynondham 436
Sydney, 19, 73, 228,	Toulong 244	Wales, South 508	Wytanghee, 346, 350,
350, 427, 429	Tranquebar, 23, 68,	Walton-on-Trent,	519—522
Sympherspole, 273,	70, 123—126, 187,	39, 174	Yanina 95
274, 283, 492, 493	332, 336, 464, 465	Wangara 398	Yarosloff 284
Syria 430	Travancore, 23, 68,	Warm Bath, 20, 235	Yeovil, 80, 312, 436,
Syrior 205	230, 258, 259, 278,	Warrington, 535, 536	487
Syston 500	340, 426, 473	Warsaw 274	Yongroo Pomoh, 24,
Tadcaster, 330, 359,	Travancore, South 426	Warwickshire, 292,	28, 170, 199, 210,
360, 381	Trichinopoly, 24, 68,	508	211, 241—244, 246
Taman, Isle of, 495	125, 465	Washington 276	—218, 253, 258,
Tamatave 468	Trieste 91, 394	Wattenfeld 239	390, 432, 527
Tamworth, 39, 174,	Trincomalè 427	Weid Runckel 283	Yonin 163
176, 216, 292, 312,	Trinidad 23, 236	Wellington, 214, 359,	Yonkea 163
418	Tripoli 393—403	283, 448	York, 40, 116, 128,
Tanjore, 23, 68, 125,	Truro 285	Wells 40, 174	175, 176, 359, 381,
465	Tschirikoff 443	Wesel 283	382
Tannington 239	Tula 273, 284	West Bromwich, 173,	Yorkshire, 141, 293,
Tartary 199, 273	Tulbagh 11, 20	476, 487	330, 332, 526
Tartary, Chinese, 291	Tunbridge Wells, 408	Westeras 96, 284	Zak River 15
Tartary, Crim 495	Tung King 380	Westmoreland 51	Zait 284
Tartary, Great 19	Tunis, 394, 397, 402	Weston Begard, 360	Zante 88
Tartary, Little 275	—401	Westphalia 514	Zeland, New, 5, 19,
Tartary, Russia, 10,	Tunstall 312, 382	Wethersfield 436, 448	72—79, 89, 109,
17, 19, 21, 489, 507	Turkey, 48, 92, 199,	Weveliscombe 508	239, 293, 344—350,
Tassa 248	394	Whangorova, 34—	382, 387, 388, 418,
Tavistock Chapel, 202	Turvey 149	346, 350	427, 430, 519, 522,
Taurida 495	Tutbury 80	Wheler Chapel, 448	525, 526; 534, 535
Tauridan Peninsula,	Tynemouth 476	Whidah 470	Zion Chapel 205
492	Tytherley 214	Whitechurch 360	Zircyee 284
Tcherkask 495	Tytherton 148	Whitehaven 408	Zurebrach 24
Teak Wood 13	Uffington, 39, 174, 359	Whittingham 312	Zurich 284
Tedcoast 305	United States, 10, 57,	Whittington 359	Zuthen 283
Teiganmouth 311	59, 112—114, 118,	Wilberton 79	Zwoll 284

