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# CHURCH MISSIONARY GLENER.

1842.

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GOD BE MERCIFUL UNTO US, AND BLESS US; *AND* CAUSE HIS FACE TO  
SHINE UPON US. . . . THAT THY WAY MAY BE KNOWN UPON EARTH,  
THY SAVING HEALTH AMONG ALL NATIONS.

*PSALM* LXVII. 1, 2.

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VOL. II.

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LONDON:

SOLD AT

THE CHURCH MISSIONARY HOUSE, SALISBURY SQUARE;

BY L. & G. SEELEY, 169 FLEET STREET; HATCHARD & SON, PICCADILLY;  
NISBET & CO. BERNERS STREET.



20

LONDON :

—  
RICHARD WATTS, CROWN COURT, TEMPLE BAR.



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# CHURCH MISSIONARY

## GLEANEER.

No. 1.            JANUARY, 1842.            VOL. II.

### GRATITUDE, THE CONSTRAINING MOTIVE TO MISSIONARY EXERTION.

*YE know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich.*—This was the powerful argument which the Apostle used, in order to excite the Corinthians to contribute liberally toward the relief of the poor saints in Jerusalem. He adduced the example of our Blessed Saviour; and besought them, by following that example, to PROVE THE SINCERITY OF THEIR LOVE. Love to Christ proceeds from the principle of gratitude. *We love Him, because He first loved us.* To this motive our Saviour Himself continually appealed. When he would urge upon Peter the faithful discharge of his pastoral duties, He first inquired of him, *Simon, son of Jonas, lovest thou me?* When He would impress upon His Disciples the duty of obedience, he said, *If ye love me, keep my commandments.* If, therefore, we would abound more in Missionary exertion, we must diligently and prayerfully cultivate this feeling of gratitude. We must seek to be duly impressed with our own obligations to the Saviour, that we may be more zealous for His glory, and more careful to imitate His example.

With this view, the attention of our Readers is directed to the following passage; which forms the conclusion to the Sermon preached before the Society,

## 2 GRATITUDE, THE MOTIVE TO MISSIONARY EXERTION.

at its 25th Anniversary, by the Rev. J. B. Sumner, now Lord Bishop of Chester:—

Oh reflect, my Brethren, how guilty indifference must needs appear in the sight of the Son of God! He did not think it much to leave the bosom of the Father, with whom He was before all worlds: He did not think it much to take upon Him the infirmities and sufferings of man: He did not think it much to feel the exquisite sense of sin, though without its guilt, and to undergo its direst penalty: and can there be such apathy in men, that they should deny Him the glories of a triumph so hardly achieved, and grudge Him the fruits of His victory? Every soul taken from the power of Satan is a jewel added to His crown; and every soul which Satan still retains through our neglect or delay, is a jewel withheld from His reward. As far, then, as depends on you, let Him *see of the travail of His soul, and be satisfied*. Let Him behold you, from His throne on high, contemplating His unspeakable love, till some portion of it kindles in your own bosom. Let Him behold you meditating on your own reconciliation with God through *the blood of the everlasting Covenant*, till you are filled with a desire to carry forth the olive-branch of peace to those who are still at enmity with Him, still *aliens from the commonwealth of Israel*. Let Him behold you co-operating with His mysterious plan for the redemption of the world. He has left it to your co-operation. He has deigned to make you His instruments. He has paid down the ransom; and has commanded you to go forth, and publish the glad tidings. Follow the example which He has set up for your admiration. Though His attributes were infinite, He employed them all in love to man—His omniscience, to warn; His mercy, to invite; His power, to convince; His manhood, to minister; His Godhead, to redeem! And, now, He calls on you to devote your faculties to His service, or rather to the service of your fellow-creatures for His sake. He expects you to give this proof, that the mercies bestowed on you have not been bestowed unworthily. The time is short to any of us, during which such proofs can possibly be given. Provide wisely against that hour, when one token that we have been united to the Saviour, in true and lively faith, will be more dear to our recollections, and more soothing to our hearts, than the praises, or the treasures, or the glories of a thousand transitory worlds.

## RESULTS OF MISSIONARY LABOUR IN SIERRA LEONE.

THE following Extract is from a valuable Sermon preached at St. George's Church, Freetown, by the Rev. D. F. Morgan, Colonial Chaplain, on the interesting occasion of the Departure of the Niger Expedition from Sierra Leone.—An account of the visit of the Expedition to that Colony was given in the October Number of the Gleaner.

When the attention is directed to the moral aspect of the colony, the impression which the scene leaves on the mind is one of pleasing astonishment. The effects, instead of falling short, I think far exceed the means employed, so as to leave no doubt of the blessing of Heaven having rested on past efforts; which proves the susceptibility of the Africans for improvement. The Christian aspect of the villages exhibits a most engaging sight, and forces the exclamation, *What hath God wrought!* The success of Scriptural education, accompanied with Missionary Labours, has nowhere been surpassed in the history of modern Christianity. The work is not artificial and illusory, but sober, gradual, deep; and may therefore be expected to be permanent and progressive. On this ground I take my stand, and fearlessly invite the scrutiny of the most sceptical doubter, and of the most inveterate foe; and direct him to the Schools, and to the Churches, and to the cottages of the Christian Africans, and then leave him to his own conclusion.

In corroboration of his own important testimony in favour of the Schools at Sierra Leone, Mr. Morgan relates the following circumstance, in a note:—

A gentleman, well known for his philanthropic exertions in behalf of the slaves, lately visited this colony, and gave the most flattering testimony to the state of education. After examining one of the Church Missionary Schools, he said to the writer, "I was not at all prepared to expect what I have just witnessed. I have visited schools in my own country, in the West Indies, and in other parts of the world; but I must confess that, in all my experience, I have never seen a better regulated school. The readiness with which the children answered questions put to them, their advancement in general knowledge, and the intelligence they evinced,

surpassed every thing I recollect to have seen before." Upon the writer's asking again, if he thought the school in every respect equal to any he had visited in the large provincial towns—"Yes, and you may include London too. It is impossible," was his emphatic expression, "but that such schools must do much good."

RECOLLECTIONS OF A VISIT TO THE TIMMANEE COUNTRY.

IN estimating, for our encouragement, the degree of success which it has pleased God to grant to the labours of His servants in any part of the Missionary field, we must ever bear in mind, that much of the fruit may not be visible. Some portion of the *incorruptible seed*, scattered by the hand of the spiritual husbandman, may not spring up until he has been taken to his reward. Another portion, having taken root without his knowledge, may be flourishing in scenes remote from his view; and may never come to his knowledge, until that day when *both he that soweth and he that reapeth shall rejoice together, gathering fruit unto life eternal*. These remarks may be illustrated by the following communication from the Rev. J. W. Weeks, describing a visit which he, together with other Brethren, made to the Timmanee Country in the autumn of 1839:—

On our leaving Freetown, it was deemed advisable, before we proceeded to the Timmanees, that we should visit Dalla Mahomedu, a chief of the Bullom shore, for the purpose of securing his interest on our behalf; as it was generally considered that he possessed very considerable influence in the Timmanee Country. While here, I was agreeably surprised by a young man addressing me, and inquiring after my health. He appeared a little astonished that I did not recollect him; and observed, "I have just cause to remember you; for it was owing to your kindness and care, in instructing me when in your school, eleven years ago, that I am now enabled to fill the important offices of clerk and storekeeper to Dalla Mahomedu; and I do hope I shall long remember the many good instructions I have received from you."—This unexpected meeting with an old scholar of mine, in a

heathen town, served much to cheer and encourage me.— I gave him a few words of counsel, and we parted.

We next visited Yongoroo, a village about six miles from Medina, the residence of Dalla Mahomedu. Here the late valued Missionary, the Rev. G. R. Nyländer, laboured, about twenty years ago. We found one man who could read his Bible: he was very earnest in his entreaties for a Missionary to be sent to instruct the people how to serve God. The next morning we met another man who expressed a similar wish; and showed me two letters which he had received from his sister, a servant in a gentleman's family in England. She expressed a very strong attachment to her country, and a sincere desire for the spiritual welfare of her family and tribe.

After a week's journey by land and water, we arrived at Romoboree, the residence of the King; who received us courteously, and invited us to come and settle in any part of his country; assuring us of his assistance, and protection, in our endeavours to instruct his people how to serve God.

Never did I so fully perceive how great and important were the blessings which have attended our Missionary labours in the Colony of Sierra Leone, as on the first Lord's Day which we spent in the Timmanee Country. Here was nothing to distinguish the Lord's Day from another day: the people go to their farms, and engage in their usual employments, every day alike. Without a Sabbath, no Bibles, nor Ministers, nor Churches, nor any correct knowledge of God!

On walking into the burying-ground, I observed a number of small narrow sheds, thatched with grass, erected over the graves. On inquiry, I found it was customary, when any one was interred, for the surviving friends to make one of these sheds over his grave. On the ground, at one end of the grave, I observed a plate containing cooked rice, which the natives, when taking their breakfast in the morning, send to be laid on the grave, for the spirit of their departed relative; and although they see the birds feeding on the food thus provided, they continue the practice, until the shed is decayed.

We now returned, by one branch of the River Lokkoh; and ascended another, Rokelle. The tide having ceased to flow, we resolved on putting up for the night at a timber-factory. On landing, we were kindly welcomed, by the owner of the

factory, to a comfortable country-house. We had not been here long, when we were quite surprised to hear a number of young voices repeating the Collects, Catechisms, and the Evening Prayer, as used in our schools in Sierra Leone. I asked the master of the factory whether he had established a school on his premises. He immediately said, "Don't you remember me? My name is John Lawson. Captain Spence brought me in his ship from the Pawpaw Country, and placed me in your school at Freetown, fourteen years since; and I am happy and thankful to tell you that the instructions you then gave me were blessed to my soul. I have therefore undertaken to devote a part of every evening to the instruction of my factory children in those blessed truths which you taught me."

This was comforting and encouraging to us all; but in an especial manner to me, as I felt assured that I had not laboured in vain, nor spent my strength for nought.

On my return from the river, I spent another night with my old pupil; and was much gratified by my visit. He showed me two letters lately received from his father, who is a Chief of one half of the Pawpaw Country, most affectionately requesting his son to return home. This Chief has given up dealing in slaves for several years, and is now engaged in the palm-oil trade. His son was very anxious for a Missionary to accompany him.



MEMOIR OF CORNELIA, A SCHOLAR IN THE COTTA GIRLS'  
SCHOOL, CEYLON.

THE following Memoir of a young Scholar in the Society's Girls' School at Cotta, Ceylon, is abridged from a little Tract printed at the Church Mission Press in that village. The narrative derives additional interest from the fact of its having been originally drawn up in Singhalese, by a Native Teacher; and afterward translated into English, with Notes, by the Rev. J. Bailey.

Cornelia was the third daughter of Wahalatantrigey Hendrick Perera, Notary Public of Cotta. She began to attend Mrs. Bailey's Girls' School in October 1835, with one of her sisters. She was about five years of age, and could hardly



speak correctly; so that little hope was entertained of her learning quickly. She, however, possessed good sense and a good memory; and having learnt the Singhalese Alphabet, and the Principles of the Christian Religion, soon outstripped the other little girls of the lowest class, to which she then belonged, and by gradual progress rose to the first class in the short space of three years. In this time she learnt to read the Scriptures remarkably well, and to write the Singhalese letters tolerably: she also committed to memory Watts's First Catechism, the Church Catechism, the Four Gospels and the Acts of the Apostles. She learnt also the four principal Rules of Arithmetic—Addition, Subtraction, Multiplication, and Division.

She began to learn English during the last year; and, some time previous to her death, received a present of an English Testament, which she was able to read better than those who received similar presents with her. Every day she gave her lessons well, and sometimes she learnt more than the master appointed. She also proved, by her conversation and the answers which she used to give, that she remembered what she learnt, and that she understood it. She was diligent in needle-work as well as in study. She presented a sampler to the Lord Bishop of Madras, when he visited the school a little more than a year ago: the Bishop, on receiving the sampler, took particular notice of her. The text of Scripture marked on it was, *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ: 1 Thess. v. 23.* His Lordship afterward wrote of this visit: "I examined Mrs. Bailey's School; and the very neat appearance, good manners, and, as far as I could judge, proficiency of the girls, highly gratified me. One of them, an intelligent little girl, presented me with a sampler which she had worked especially for me, containing, though of course accidentally, a beautiful text of Scripture, which I had introduced, on Lord's Day, into my Farewell Sermon."

Cornelia's conduct was so remarkably correct, that it was never found requisite to inflict on her any punishment or even reprimand. Her exemplary conduct entitled her to become a monitor of a small class for some months. It was a grief to her to be absent one day from the school.

She had learned the Scriptures from a child, so that she

knew a great deal about God her Creator, and Jesus Christ her Saviour; as may be seen from the advice given by her to her mother, when she was one day treating a Buddhist Priest with food &c. "O mother," she said, "it is not good to have two hearts, but one: mother, take one heart only."\* Though very young, her heart was impressed with the truths of Christianity, and with the obligation of implicit obedience to the commands of God; proofs of which she gave, by her own regular attendance on the worship of God, and by advising her father to go to the church on Lord's Days and Wednesdays: on this subject she advised her father twice. She also requested her parents, on several occasions, not to work on Lord's Days. Not only in these, but in many more instances, she has shown her love to Religion, and her anxiety for the welfare of her parents.

On Tuesday, the 26th of last March, she attended the school, and, though somewhat unwell, did not go home until it was closed. From that time she had fever and headache, and was prevented, during the whole week, from attending the school. But when the Lord's Day arrived, though she was still unwell, she attended the Sunday School, and learnt the lessons for the day, as usual.

After this, her disease made rapid progress. The means used by the medical men for her recovery began to fail. However, up to this time, she willingly took all the medicine which was given to her; but as she well knew, from the Scriptures, that it was very wicked to distrust God, and to seek help from devils in the time of sickness, she showed very great aversion to heathen and devil ceremonies being performed for her by her relations and friends, and begged them not to do any of those things with a view to cure her sickness.

On Saturday, at 4 o'clock in the afternoon, though her speech had before left her, she was enabled to speak, and repeated the Lord's Prayer and the Fourth Commandment as distinctly as when she was well. After this, when the medicine was given, she refused to take it, saying, "I don't want that: I want the Bible."

About 2 o'clock in the morning of the Lord's Day, when

\* This refers to the lamentable state of Nominal Christians in these villages; who, though baptized, still observe Buddhistical customs and ceremonies, wishing to be considered good Buddhists and good Christians at the same time.

she was greatly suffering, her sister said to her, "Do you now want the Bible, which you before asked for?" She said "Yes." When the Bible was brought to her, she stretched out her hands to take it, and clasped it to her bosom; but her weakness was so great, that she was unable to hold it. Her sister then said to her, "Do you wish to hear the Bible read?" She answered, "Yes." Then she read to her the 38th and some following Psalms; and repeated the 3d chapter of St. Mark's Gospel, which she had committed to memory at school. After this, she read some Prayers from the Order for the Visitation of the Sick, in the Common-Prayer Book. While these were being read, she listened with great pleasure and eager attention. † Nothing was so precious to her soul as the Bible.

In the course of the day, she again requested her sister to read the Bible to her, and particularly mentioned the 22d Psalm.

Though Cornelia was at the point of death, and unable to speak, she was continually whispering, though inarticulately: however, as she from her childhood had used the Holy Scriptures, and was accustomed to say her prayers when she went to bed, we may safely think that she was repeating them.

Just before her death, she did a most remarkable thing. When a monitor, she received one penny a week, and had laid by 5s. and 3d.: on her father asking her what should be done with the money, she told him to give it to the Missionary Society. She did not tell him to buy fine clothes for her brothers and sisters, or to take it for the necessary expenses of her funeral, or to expend it in offerings in the name of the dead, as the Heathen do; nor did she give it to her father and mother, whom she so tenderly loved; but she told him expressly to give it to the Church Missionary Society. This shows that she highly valued the privileges she had enjoyed from the Missionaries.

Toward daylight, on Monday morning, without any fear of

† To what pleasing reflections does this circumstance give rise, in the Christian mind! A little girl only ten years of age, approaching the gates of death, surrounded by numbers of her nominally Christian, though, in reality, heathen relatives and neighbours, desiring the consolations of the Bible, and none of them able to afford her the consolation she desired; but her little sister, only twelve years old, who had been her constant companion to school, was now able to be a real comfort to her dying sister, by reading to her the Word of God, and leading her in prayer according to the Forms appointed by our Church for the sick and afflicted.

death or sorrow of heart, in the happy enjoyment of hearing the Word of God, Cornelia slept in Jesus, on the 26th of April 1841, in the tenth year of her age. *I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.* Rev. xiv.13.

The parents of Little Cornelia have been so fully convinced of the good which their child received from her hearty reception of the Christian Religion, that they have become regular attendants on Christian Worship, when not prevented by sickness. Family Prayer, with reading of the Scriptures, has also been commenced.



FRUITS OF THE SOCIETY'S EARLIEST LABOURS AT RED RIVER,  
NORTH-WEST AMERICA.

THE following circumstance, recorded in the Rev. J. Smithurst's Journal, while it furnishes a proof of the progress made by the Indians belonging to his congregation in the adoption of the habits of civilized life, also shows some of the pleasing fruits which, by God's blessing, have resulted from the earliest labours of the Society in this field.

Jan. 26, 1841—I married a couple this morning. The bride and bridegroom were both brought up in the Mission School, and were attended to church by six of their old school-fellows. I was pleased to see them all dressed in the costume of dear Old England, and, in the true English fashion, walking orderly in pairs. The whole party understood English ; so that I used the Service wholly in that language ; and afterward gave them a short address, endeavouring to set before them the nature and obligations of the marriage-contract.

The bride was given away by James Hope, one of the two boys obtained from the Indians by the Rev. J. West, on his first landing at York, in 1820. Had Mr. West been at the Indian Church this morning, and seen a fine-looking young man of twenty-seven, dressed in an English blue frock-coat, dark cloth trowsers, handsome waistcoat, and a silk handkerchief neatly tied about his neck, he would hardly have recognised the naked, oily little urchin put into his canoe, at York, by Withaweecapo, more than twenty years ago.

Here, indeed, is the first-fruits of Mr. West's labours, *found after many days*. And who can tell how far Mr. West's interview with the boy's parents, at the time they were led to part with him, may have proved instrumental in leading to their conversion? Fourteen years after giving up their boy to Mr. West, they themselves came to Red River, and embraced Christianity. The old man had two wives; one of whom he put away, and married the other. Withaweecono now sleeps by the side of our church; his widow is one of my Indian Congregation, and a communicant; and all their children, seven in number, are Christians. Here is one of the many evidences of the Divine Blessing upon this Mission, which should lead us to thank God, and take courage.

To return, however, from this digression to the marriage-party:—Mr. Cook, the schoolmaster, went to breakfast with them, and tells me that every thing was conducted in a very orderly manner. I am highly gratified in observing such rapid advances in civilization as to-day's proceedings have indicated.

On reading the above account, Mr. West, in a Letter, dated December 20, 1841, transmitted to the Secretaries the following additional particulars:—

Well do I remember Withaweecono bringing his son to me in his arms, as I sat in the boat waiting for him, being about to start many hundred miles from York Factory, to the Red River; and, as he parted with his boy, with tears of affection, saying, "There, I give you my son, to teach as you say; because I think you will take care of him as you say, and will treat him as a father. But I shall come and see my boy." Fourteen years after, it seems, he undertook the journey, many hundred miles, to visit his boy. This brought him under Christian instruction; and, God be praised! there is good hope to believe that he was led to embrace Christ Jesus as his Lord, and to live in obedience to His Gospel, so that he died a true Christian.—And how cheering is Mr. Smithurst's statement! "His widow is one of my Indian Congregation, and a communicant; and all their children, seven in number, are Christians!"

What encouragement is there, amidst all discouragements, to prosecute Christian Missions! Let us therefore persevere, and faint not; for in due season a rich harvest shall be reaped, to the great glory of the Lord.

## SCRIPTURAL ILLUSTRATION.

## ACTS XX. 6—12.

THE house, in which I am at present living, gives what seems to me to be a correct idea of the scene of Eutychus's falling from the upper loft, while Paul was preaching : Acts xx. 6—12. According to our idea of houses, the scene is very far from intelligible. A description of this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental Customs, nearly resembles the houses then built, will fully illustrate the narrative.

On entering my host's door, we find the ground floor entirely used as a store. On ascending, we find the first floor, consisting of an humble suite of rooms, not very high ; these are occupied by the family, for their daily use. It is on the next story that all their expense is lavished. The room is both higher and larger than those below : it has two projecting windows ; and the whole floor is so much extended in front, beyond the lower part of the building, that the projecting windows considerably overhang the street.

In such an upper room—secluded, spacious, and commodious—St. Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window : and I have remarked, that, when company is numerous, they sometimes place large cushions behind the company seated on the divan ; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window ; and, being overcome with sleep, he would easily fall out, from the third loft of the house, into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down ; and comforted the alarmed company, by bringing up Eutychus alive.

It is noted, that *there were many lights in the Upper Chamber*. The very great plenty of oil in this neighbourhood would enable them to afford many lamps : the heat of these, and so much company, would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open.

[REV. W. JOWETT'S *Christian Researches*.

# CHURCH MISSIONARY GLENER.

No. 2. FEBRUARY, 1842. VOL. II.

## COMPASSION, A MOTIVE TO MISSIONARY EXERTION.

IF we adopt the usual supposition, that the Heathen and Mahomedan population of the world amounts to six hundred millions, and that a generation ordinarily lasts thirty years, we arrive at the appalling conclusion, that no fewer than fifty-four thousand of our fellow-creatures, possessing souls as precious and immortal as our own, die EVERY DAY, without having ever heard of the only *Name under heaven given among men whereby we must be saved*. There is something peculiarly affecting in the NEGATIVE description of their state, which is brought before us in the Word of God. The Gentiles are represented as being WITHOUT *God*, WITHOUT *Christ*, WITHOUT *understanding*, WITHOUT *natural affection*, having NO *hope*, and, what is still more touching, they are said to be WITHOUT *excuse*.

What a solemn subject for reflection! How ought it to call forth our liveliest feelings of pity, our most earnest prayers, and our most strenuous exertions!

When our Blessed Saviour *saw the multitude, He had compassion upon them*. Christian Brethren, *Let this mind be in us which was also in Christ Jesus*.

In order that we may be duly impressed with these affecting considerations, it will be profitable to enter somewhat into detail, in contrasting our own high and blessed privileges with the destitute con-

dition of the poor Heathen: and, with this view, the following passage is extracted from the Sermon preached before the Society at its last Anniversary, by the Rev. F. Close:—

They are immortal, without the knowledge of immortality! they are sinners, without a Saviour! They are, like ourselves, *born to trouble, as the sparks fly upward*—children of sadness and sorrow, and weakness and woe, born to weep and to die;—but THEY have no Comforter; they have none to point them to the consolations that are in Christ Jesus. They are our brethren in adversity, our brethren in affliction, our brethren in weakness and all human infirmities; but they are NOT brethren in Christ. Oh! think ye of this, and pity the poor Heathen! You find it sometimes difficult to bear the trials of life, amidst all the consolations of Christ with which you are favoured;—but what would you do without them? Your temptations, your trials, afflictions, and sorrows, are oftentimes like a cup filled to the brim: but you have kind Christian friends, and faithful Pastors, and the House of God, and the sacraments of His love;—and what would you be without them? We plead, then, with you, who abound in these mercies, in behalf of them that have none. The Heathen are perishing, without God, without Christ, and without hope in the world: (Eph. ii. 12.) Oh! tell them of your Saviour, that they may live!

The same subject is also thus dwelt upon, in the Sermon preached at the Fifth Anniversary, by the late Rev. John Venn:—

I beseech you, Brethren, by that abundance of spiritual mercies which you possess in Christ Jesus, that you will show compassion to the millions of your fellow-creatures, who are destitute of them. You are called regularly each week to the House of God, to hear the glad tidings of His Gospel; but, throughout the vast continent of Africa, no joyful bells are ever heard to summon the assembly of Christians to His Temple. You enjoy the rest, the peace, the delightful tranquillity of a Sabbath; but a Sabbath is a word unknown there; and of the blessings which it communicates, millions there are wholly ignorant. You have the Bible in your hands, the charter of salvation, and there you daily read with delight the promises of a gracious God,



and enjoy the treasures of mercy which are displayed in Christ Jesus. Ah, think how many are totally unacquainted with these treasures! how many have never heard of a promise of God—have never known that he sent His Son for the salvation of man!—Are you in distress? you flee to God in Christ as your refuge; you repose on His mercy, and are at peace: but they know of no such mercy; they suffer without comfort; they sink without hope. When you are called to the closing scene of life, what consolations surround you, and brighten your dying moments! You reflect on *the blood of Christ, which cleanseth from all sin*; you commit yourself to Him, who, you are persuaded, is able to keep that which is entrusted to Him: you look forward with hope to the joys ready to be revealed. But are they lying upon a death-bed?—no kind friend soothes their departure, by encouraging hope and strengthening faith.—Are they alarmed?—no sacrifice for sin is presented before them. Are they anxious about their future state?—all is dreadful darkness: not a ray of light, not a beam of hope, shoots through the obscurity which surrounds them. Oh, pity their state! Deny them not the crumbs which fall from your table. Suffer them not to say, “We stretched out our hands in vain to the disciples of Christ; we perished as it were in their sight—calling on them, but they refused to help us.”—Let no person here incur such guilt. As you have received mercy, impart mercy. As Christ has been full of compassion to you, be you compassionate to these your destitute and perishing brethren.



DESIRE OF THE KING OF IBO FOR CHRISTIAN TEACHERS.

MANY of our Readers have doubtless heard the painful intelligence, that, owing to the prevalence of sickness and mortality, the vessels of the Niger Expedition have been obliged to return, without accomplishing all the benevolent objects which its promoters had in view. Some of these objects; however, have been attained. The importance of Native Agency has been established. It has been ascertained that the Africans in the interior are willing to receive Christian instruction from their own countrymen. An instance in proof of

this is recorded by the Rev. J. F. Schön, in a Letter dated August 30, 1841, in which he describes an interview which took place between the Officers of the Expedition and the King of Ibo. After stating that the King had signed the Treaty that he would not engage in the Slave Trade, Mr. Schön proceeds—

The object of my coming, and my desires, were explained to him by myself and my interpreter, Simon Jonas, a Liberated African of Sierra Leone, a member of my Church, and my Ibo Teacher; when he expressed an earnest desire to have Teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That white men should be able to read and write, he expected, as a matter of course; but that an Ibo Slave should read, was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me: you must teach me and my people: you must tell it to the white man: I cannot let you go, until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our Religion; and I believe that he joined the Expedition with a desire to do good to his country-people. I trust he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen. This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of *the wonderful works of God*, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the Word of God will go forth to many a benighted tribe of Africa.

EXAMINATION OF THE CHRISTIAN INSTITUTION AT COTTA,  
CEYLON, SEPT. 17, 1841.

**THIS** valuable Institution has been in operation more than thirteen years. It now contains 25 Students; and all who have had an opportunity of making themselves acquainted with the improvement made by the Students have spoken in the highest terms of its efficiency and value. It is the first of the Society's numerous educational establishments which has trained up Ministers for our Church. Two of the Youths who were educated in it, after a probation as Catechists, have been admitted to Deacon's Orders by the Bishop of Madras.

The following account of the last Examination is extracted from the leading article of the Colombo Gazette of Sept. 20, 1841:—

On Friday last, the Annual Examination of the Christian Institution at Cotta took place: and although the road was flooded to such an extent that none but high carriages kept their interiors dry, yet His Excellency the Governor and the Ladies of Queen's House were not prevented from honouring the Examination with their presence. The senior Puisne Judge and his Lady, the Archdeacon, all the Colonial Chaplains of Colombo, many Civilians and Ladies, and a sprinkling of the Military, were also there.

Nor is it wonderful that this Institution should continue to maintain its interest from year to year, and the Annual Examination be looked forward to with pleasure. Five or six hundred Singhalese Children, the pupils of Forty Schools, assemble at the central Station of the Mission, which conducts and supports them all. The Day Scholars and Seminarists of the Cotta Institution itself form a sight deeply interesting—in some respects melancholy indeed, yet in others highly pleasing. It is melancholy, when we think of the state of atheism and regardlessness, nay, even unconsciousness, of the most sacred moral obligations which generally prevail in the families out of which these young creatures have been procured by the christian philanthropy of the Missionaries, and into which, alas! all but the Seminarists return every day, when the school-hours are over;

but highly pleasing, when we consider the pains bestowed by the Missionaries, to teach them the Truth, to feel its preciousness, and to observe its laws. The Cotta Institution has indeed acquired a new value, by the events of the current year: for besides these high objects, for which it was established, the New School Commission is, we believe, in great want of good Teachers; and of those who apply, they find none making such approaches to a satisfactory qualification as those who have been educated at Cotta.

The Examination was begun by that of the Seminarists—those who reside upon the Mission Premises; and in reference to whom, the endeavour of the Missionaries is, to instruct them, that they may not only be saved themselves, but be qualified as the instruments of saving others. There were upward of thirty Youths thus privileged; and the appearance they made, under the questioning of the Archdeacon and several other Visitors who joined in the Examination, was such as to reflect the greatest credit on Mr. Bailey and Mr. Haslam. They read the Scriptures with great ease; and even the youngest of them, being examined on what they were reading, proved that they could not only read, but understand the English language completely; which doubtless is the grand point to be attained, though it be that in which a complete failure in this country is much more frequent than success. The range of this Examination was, through History, both sacred and secular, and Geography, to Mechanics and Astronomy; and in each branch, those who answered did so, on almost every occasion, correctly—always intelligently. Their knowledge of Sacred History was peculiarly extensive; and their answers showed that they were taught, not only to repeat, but to think.

Some of the same Boys were subsequently examined in the Greek Testament and in Virgil, where they showed a respectable proficiency in the classical languages. But from what we have witnessed on a former occasion, we regret that no time was left for hearing their Mathematics. A junior class was also examined in the English Bible, and several in the Singhalese.

A visit was also paid to the fine School of Girls under Mrs. Bailey, which formed a very pleasing and promising sight. They all showed their specimens of sewing. The more advanced of them read the English Bible easily, and sang a Hymn. The other Girls belonging to the Sunday

Schools of the Mission were also present ; as the children of the Mission Schools generally were, in the Great Building. And this we think an excellent idea, because it is directly calculated to induce them to wish to come to the Institution ; —and would that it had funds to include them all within its delightful enclosure !

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THE MAROONS IN JAMAICA.

THE following Account of the Maroons in Jamaica, and of the blessed results of the Church Missionary Society's labours among them, was given at a Meeting held at Witham, in September 1837, by the Rev. G. Griffiths, Rector of Portland, Jamaica.

Perhaps it will be acceptable to you that I should state something of what I myself have seen, during my abode among the Heathen ; and therefore I will state a few particulars respecting the people of that part of the world with which I have, for thirteen years, been more immediately connected—I mean, the Negroes of the West Indies. When I commenced my ministry among them, there were difficulties in carrying the Gospel to the Negro Population of Jamaica, which do not now exist. But I wish, more immediately, to speak of a remarkable people in that island, whom I first began to visit in the year 1828. They were a wild people in the mountains ; who had formerly been slaves of the Spaniards, but who, having shaken off the yoke of their oppressors, had taken refuge in the mountainous parts of the island, and had long bidden defiance to all who would re-enslave them\*. They still maintain their independence. These people are known by the name of Maroons. They were sometimes marauders upon their neighbours ; and many efforts were made to subdue or extirpate them, but in vain. Peace was offered them, upon condition that they should receive a Governor. They were to be restricted within certain bounds, among the mountains ; and were to restore to their masters all runaway slaves who might come among them. Fifty-five years ago, one of their

\* The origin of the Maroons is involved in great obscurity. Beside the opinion above expressed by Mr. Griffiths, it is supposed by some that they are Aborigines : others maintain that they are descended from a mixture of Aboriginal Indians and African Slaves.

towns — for they have several towns in the mountains — rebelled. The population of the town was only about five hundred; and yet this handful of men held out three years, in open war. The loss of property to the colony, in attempts to subdue them, was enormous. At length, it was threatened to send for Spanish blood-hounds from Cuba, to search them out in their fastnesses, and to destroy every one of them. This alarmed them; and they surrendered, on condition that they should be permitted to remain in the country. But this condition was not observed: they were shipped off to Canada; where, from the change of climate, many of them died; and a few who remained, were transferred from thence to Sierra Leone. The Maroons had a number of other towns in the island, that still maintained their independence: they were feared, but no attempt was made to civilize them. I shall never forget my first visit to one of these towns — when I first beheld the barbarous ignorance and heathen customs of this people. They send round the neighbourhood for fowls; which they slay in sacrifice, and pour out the blood to atone for their past offences. At the moment when one of their number dies, they have a superstitious ceremony of catching the ghost of the person, with a bag suspended on a sling. Beef, mutton, pork, and poultry, are offered to the spirit of their departed friend; and as soon as the sun is down, they dance till the dawn of the next day. The pigs afterward come and devour the meats: they know that the pigs devour these things, and yet will maintain that it is not so. They continue the same course, during the whole night, for nine nights together. Their officers conclude the ceremonies by firing a salute over the grave; and then they all wash in the river, to cleanse themselves from the pollution of the dead. Other rites are mixed with these, which decency forbids me to mention. They believe that two chief spirits rule the world, a good and a bad spirit. The bad spirit they call *Obi*, or the spirit of evil; and the good, *Myell*, or the spirit of health. When any one has a spite against his neighbour, he gets the priest of the *Obi* spirit to pray and use incantations for the destruction of such persons as he hates; and, in the absence of that better information which the Scriptures supply, these persons sometimes actually die through terror of the incantations. The Maroons also regarded cotton-trees as sacred, so that no one would venture to touch them.

Ten years ago, I wrote about them to the Church Missionary Society, who helped me to establish a School among them in Moore Town. We laboured five years, without seeing a single conversion; but since that time, very considerable good has been done among them, and they have become convinced that we are their friends. Their Colonel-in-chief, who could neither write nor read, became remarkably thoughtful; so that he was one day praying, and another day singing, as if his heart had really been touched by Christianity. By and bye he was taken ill, and saw his need of spiritual help. I believe that God sent His Spirit to instruct him. The poor man was suffering severely from a disease in his foot. His wife said to him: "You have prayed and prayed, but yet your foot is not better: let me send for the Myell man?" But he answered: "You have spoken like Job's wife; and I will answer, like Job, that *though God slay me, yet will I trust in Him.*" He recovered; and then made his will, which he got his little grandson, who had been taught in our School, to write. He gave it as his dying charge, that there should be no more midnight-dancing, no more drumming nor idolatrous orgies; and that a Minister should be sent for, to come and read the Scriptures to him and his people. He said: "If a Minister of God is not to be had, let it be done by one of the School Children." Since then, the sacred cotton-trees have been destroyed; the prophets of the groves have discontinued their ceremonies; a School has been erected on the spot where the heathen mysteries and abominations were practised; yes, and, from that very town, two young men have been educated in the Normal School established by the Church Missionary Society, and trained for Missionary labours among their heathen brethren.

Thus the Gospel of Peace has effected that which the Spanish blood-hounds could not effect; for the people are no longer marauders in a mass as heretofore, but are acquiring social and peaceable habits. Their gratitude to your Society has been very sensibly expressed to me. They have said: "Sir, thank those kind people for us; for we can never do it personally; we can never see them in this world. Sir, we did not once understand you, and thus we laughed at your endeavours to serve us. We did not think that any people really felt for our miseries; and even when you established a School, we thought it was only a contrivance of our enemies to drive us all into the building, there to take us prisoners, and then to ship us off to Canada. While you

were preaching to us from time to time, we set sentinels, at a mile and a half distance, to watch, lest we should be taken by surprise; because we thought, that in all this there was some plot against our liberties. We are ashamed of it now, Sir."

At present, the Gospel is spreading in all their towns: in Moore Town, I heard an elderly illiterate man praying in such a spiritual manner, that I could not help ascribing it to the eloquence of the Holy Spirit. He prayed for his aged father; he prayed for the people of England: there was a fervency in his prayer such as I had been very seldom privileged to listen to. At the Chapel, in this same town, there is a poor blind and aged woman, who is a constant attendant: she is now carried thither on the back of her grandson, as she has long been unable to walk: she used to pay a man regularly to carry her to the Chapel. I asked her, "How is it that you take such trouble in your old age?" She replied, "Ah, Massa, it is sweet, the Gospel of Christ is sweet to me! Me cannot see you, but me shall see Him, and me shall see you too, when I am dead." This brought to me forcibly the words of Job, who in his great sufferings exclaimed, *I know that my Redeemer liveth; and mine eyes shall behold Him!* Surely it was one and the self-same Spirit that cheered her soul, and made her exclaim, "I shall see Him; and I shall see you."

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EXAMINATION OF SCHOOLS AT RED RIVER, NORTH-WEST  
AMERICA.

THE following account is given in a Letter from the Rev. J. Smithurst to the Secretary of the British and Foreign Bible Society:—

*Indian Settlement, Red River, August 3, 1841.*

There are 152 Indian Children and Adults in our Sunday School; and if you ask any one of them what is his object in attending, the answer invariably will be, "I want to read 'The Great Spirit's Book'" [the Bible].—I would add one or two facts, in order to show you that the Indians are by no means destitute of mental capacity. Of one thing I am certain, that the Indian Children in our Mission Schools read the Bible fluently in a much shorter period, from commencing the alphabet, than is generally the case in England.



I had a Public Examination in the Church last week; and out of 73 children in the Muscaigo School, 14 read the Bible, and 24 the Testament, with ease and fluency. They did not know beforehand where they were to read, and I selected by no means the easiest chapters. I afterward gave the Bible Class a very close examination in the Church Catechism, as broken into short questions by the Society for Promoting Christian Knowledge, and found them perfectly acquainted with the whole of it. I also found the Testament Class equally well acquainted with the Church Catechism. I must add, that I did not put the questions in regular order, but first in one place and then in another: still they answered correctly. We find, from experience, that we can do any thing with the Indian Youths, when, by proper training, they are led into habits of industry, and have by degrees shaken off that indolence which is the natural result of barbarism.

That we have to any extent succeeded, is cause for unfeigned thankfulness to the Giver of all good. I would never forget, that though Paul may plant and Apollos may water, it is God alone who gives the increase.



## SCRIPTURAL ILLUSTRATIONS.

## EXODUS I. 2.

At one place, the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the Pacha: treasure-cities for Pharaoh.

## EXODUS V. 6—29.

The Mállems transact business between the Pacha and the peasants. He punishes them, if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers placed by the Egyptian task-masters over the Children of Israel; and, like them, the Mállems often find that their case is evil.

[REV. W. JOWETT'S *Christian Researches*.]

DEPARTURE OF THE BISHOP OF NEW ZEALAND FOR HIS  
DIOCESE.

THE Right Rev. G. A. Selwyn, D. D., was consecrated Bishop of New Zealand, at Lambeth, on the 17th of October last. On Thursday, December 23, His Lordship, accompanied by his two Chaplains, two Missionaries of the Church Missionary Society, and two Missionaries, together with several Catechists and Candidates for Holy Orders, on the List of the Society for Propagating the Gospel in Foreign Parts, embarked on board the "Tomatin," at Plymouth. The wind, however, being contrary, the vessel did not sail until the 26th. Previous to their embarkation, the whole party attended Divine Service at St. Andrew's Church, Plymouth. The following is an Extract from a Letter written by one of the Missionaries a short time before the "Tomatin" sailed.

Our kind friend, the Rev. J. Hatchard, issued notices for Service at ten o'clock; and the Bishop preached a most valuable and impressive Sermon, from Matt. xxvi. 29— a discourse calculated to cheer and comfort all our hearts. A collection was afterward made in behalf of the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts. The Clergy of the town and neighbourhood had assembled. We all partook of the Lord's Supper; and thus were recommended to the grace of God for *our work of faith and labour of love*. At the conclusion of the Service, we proceeded to what is called the Large Vestry, where a truly Christian Address was read from the Clergy of Plymouth and the neighbourhood; and after the Bishop's reply, most of the party proceeded aboard. It is a day to be long remembered with thankfulness to Almighty God.

In the hope that our readers may be stimulated to frequent and fervent prayer in behalf of all who form this interesting company, we add the following brief passage from a Letter written to the Secretaries, by the other Missionary, just before the Pilot left the ship:—

I go forth, rejoicing in the knowledge that I shall be followed on the waves, and to my distant home, by the fervent prayers of many of God's faithful servants.

# CHURCH MISSIONARY

## GLENER.

No. 3.

MARCH, 1842.

VOL. II.

### CONSISTENCY, A MOTIVE TO MISSIONARY EXERTION.

**T**HE hour of prayer is one of the most solemn as well as the most privileged seasons in the Christian life. Admitted into the presence of Him who *trieth the reins and the heart*, it surely becomes us to weigh our expressions, to scrutinize our thoughts, and to watch over our conduct, lest we be guilty of the fearful hypocrisy of making use of words with our lips which we do not feel in our hearts.

“Prayer, without the use of means,” observed Bishop Hall, “is a mockery of God.” Our consistency must be proved, and our sincerity manifested, by a diligent employment of the methods which have been ordained for the attainment of the object of our petitions. Under a deep impression of the truth of this sentiment, the attention of our readers is called to the following passage, from the Sermon preached before the Society, at its Fourth Anniversary, by the Rev. T. T. Biddulph:—

In our daily use of the second petition in the Lord’s Prayer, we beseech God that His *kingdom* may come; that is, that *the kingdoms of this world* may become *the kingdoms of our Lord and of His Christ*, that He may reign *for ever and ever*. In our Funeral Service, we pray that God would accomplish the number of His elect, and hasten His kingdom. And on our great Day of Atonement, when we assemble to commemorate the sufferings of Christ, as *the*

*propitiation for our sins; and not for ours only, but also for the sins of the whole world; we take advantage of that solemn season, when the Lamb of God is presented, as it were, newly slain before the Throne, to offer intercession for the conversion of the whole world to the faith of Christ Crucified. For we then look up to that "Merciful God, who hath made all men, and hateth nothing that He hath made; who would not the death of a sinner, but rather that he should be converted and live;" beseeching Him to "have mercy on all Jews, Turks, Infidels, and Heretics, to take from them all ignorance, hardness of heart, and contempt of His word; and so to fetch them home to His fold, that they may be saved among the number of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord." In praying thus, we do well. But upright prayer will always be accompanied with corresponding activity. And forasmuch as the miraculous operations of the Holy Spirit have been withdrawn from the Christian Church, and to the accomplishment of every end God hath in His wisdom ordained the application of proportionate means, we shall feel ourselves constrained to demonstrate the sincerity of our supplications, by the benevolence of our exertions, and particularly to assist this Society in supporting the weight of that large expenditure, which their noble plan of humanity has devolved upon them, by our munificent contributions.*

In addition to the passages cited from the Liturgy in the above extract, the following may be mentioned :

"That it may please Thee to have mercy upon all men."  
—"We humbly beseech Thee for all sorts and conditions of men, that Thou wouldest be pleased to make Thy ways known to them, Thy saving health unto all nations."

And especially in the first two verses of the 67th Psalm, which is occasionally used after the Second Lesson in the Evening Service, we pray for pardon, blessing, and comfort for ourselves, IN ORDER THAT they may be made known to others. How appropriately may it be remarked of the members of our beloved Church, "*They have well said all that they have spoken. O that there were such an heart in them!*"!



## THEOLOGY AND CRUEL SUPERSTITIONS OF THE IBOS.

IN the Rev. J. F. Schön's Journal of his voyage up the Niger, we are furnished with the following particulars on this subject:—

It appears to be but too true, that human sacrifices are offered by the Ibo people, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterward cast into the river. Interment is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the Bar, the body of a young woman was found on the sandbank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

Infanticide of a peculiar nature is likewise practised by them. Twins are never allowed to live: as soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest; and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell; and she is never again permitted to sit down with other women, in the same market, or in the same house. To give birth to twins is therefore considered to be the greatest misfortune that can befall a woman of the Ibo Nation. If any person wishes to annoy an Ibo woman, he lifts up two fingers, and says, "You gave birth to twins," which is sure to make her almost mad. If a child happen to cut its top teeth first, the poor infant is likewise killed: it is considered to indicate, that the child, were it allowed to live, would become a very bad person. To say to any person, "You cut your top teeth first," is therefore as much as to say, "Nothing good can be expected from you: you are born to do evil: it is impossible for you to act otherwise."

The Ibos are, in their way, a religious people. The word "Tshuku," God, is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the

hands of one in the water, he comforted himself by saying, "God has done it." Their notions of some of the attributes of the Supreme Being are in many respects correct, and their manner of expressing them striking. "God made every thing; He made both white and black," is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes, or two ears; that the one is in heaven and the other on earth; I suppose the conclusion, that they have an idea of God's omniscience and omnipresence, cannot be disputed. On the death of a person who has, in their estimation, been good, they say, "He will see God;" while of a wicked person they say, "He will go into fire." I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Christians, that they possessed correct ideas of a future state of reward and punishment.—Truly God has not left Himself without witness!

#### BAPTISM OF TWO BRAHMIN YOUTHS IN BOMBAY.

God has been pleased, ordinarily, to allow Missions in modern times to be carried on for many years without much fruit;—in some cases, without any. He thus tries the faith of His servants. But ultimately He rewards the faithful Missionaries, who have planted and watered, by giving the increase.

This has been the case in the Western-India Mission. For more than ten years, Missionary labours have been carried on, under peculiar discouragements, in Nassuck, a town about 100 miles from Bombay. This town contains about 30,000 inhabitants, is the resort of numerous pilgrims, and is the chief seat and centre of Brahminism in Western India. The following communication, however, which was received from Bombay in the early part of last year, was calculated to encourage hope and call forth prayer.

We are thankful to say, that two Brahmin Youths, in connexion with the Nassuck School, have applied for

baptism. They are at present under probationary trial, by direction of the Lord Bishop; and, as their conduct has been consistent with their profession, though most severely tried by persecution, every hope exists of their proving worthy members of our Holy Apostolic Church, and useful and devoted Servants in their Master's cause. Attempts were made to poison them at Nassuck, by administering some deleterious substance in their food; the fatal consequences of which, by timely medical aid, were providentially averted.

In consequence of these iniquitous attempts against their lives, it was considered advisable to remove them to Bombay, where they received daily religious instruction from the Rev. G. M. Valentine. Since that time, information has been received, that Dajee, the elder of the two Brahmin Youths, was baptized by the Rev. J. S. S. Robertson, in Christ Church, Byculla, on the 7th of March 1841. Mr. Valentine was one of the sponsors. It was deemed advisable to delay the baptism of Ram Krishna; as he had not completed his sixteenth year, the age at which, according to established Hindoo usage, youths are considered competent to act for themselves. He was, however, admitted into the Church, by that sacred ordinance, on the 2d of May.



REMARKABLE INTRODUCTION AND RAPID EXTENSION OF THE  
GOSPEL IN THE NEIGHBOURHOOD OF COOK'S STRAITS,  
NEW ZEALAND.

ABOUT six years ago, the Missionaries in the Bay of Islands received a Letter from Rauparaha—a noted chief and warrior residing in Kapiti, an island situated in Cook's Straits—containing an urgent request that Teachers might be located in that district. To this appeal, however, the Missionaries were then unable to respond.

Some time afterward, in September 1839, two young Chiefs, sons of Rauparaha, landed at the Bay of Islands, having undertaken a voyage of about 500 miles with the view of personally urging a compliance with their father's solicitation. To the astonishment

of the Missionaries, it was found that these two Chiefs could read well; and, from their statements, it appeared that in many villages the Lord's Day was observed, Public Worship was regularly held, and great numbers were anxious for instruction.

All this was the result of the labours of one Native, named Matahau, who had formerly lived with the Rev. H. Williams at Paihia, afterward for a short time near Mr. T. Chapman at Rotorua, and who had subsequently proceeded to the neighbourhood of Kapiti, where he continued to be actively employed in diffusing a knowledge of the Gospel. About the period when the two Chiefs arrived at the Bay, a Letter was received from Matahau, applying for books: and in reference to this application, the Rev. W. Williams has given the following remarkable account:—

For some time, Matahau had a solitary book; but afterward, a small supply reached him, in a singular manner. The party of Rotorua Natives who waylaid the little band with Mr. Flatt, on the road from Matamata to Tauranga, and killed Ngakuku's little girl Tarore, took a few books in the spoil. One of these was the Gospel of St. Luke, with Ngakuku's name in it: a part was torn out for cartridges; and the remainder found its way to Kapiti, and was the book from which my informant learned to read.—So mysterious are the ways of God, and His judgments past finding out!

An appeal, so urgently pressed, to occupy a field of labour so important and promising, could not be resisted; and, accordingly, the Rev. Octavius Hadfield was appointed to that district.

On the 21st of October 1839, Mr. Hadfield, accompanied by the Rev. Henry Williams, left the Bay of Islands in the "Columbine," and reached Cook's Straits about the middle of November. On their arrival, they found the two tribes, the Ngatiawa and the Ngatiraukawa, at war. The Ngatiawa were anxious to live in peace, and to hear the Gospel; but the Ngatiraukawa were opposed to both. Through the mediation of Mr. Williams, a reconciliation was effected between them.



Some idea of the preparatory work that had been carried on may be obtained from the following extract from Mr. H. Williams's Journal, giving a description of the arrival of Mr. Hadfield and himself, at Waikanai, which is on the main land, opposite Kapiti:—

*Nov. 18, 1839*—We were detained at four or five places on the road, by the people coming out to welcome us, and inviting us to remain and eat. They would not allow us to pass without giving them a few words, as they were believers in Jesus Christ. I was much surprised and delighted at so unexpected a change. All listened with great attention. As we drew near Waikanai, numbers joined our party. We arrived about an hour before sunset, and had a most gracious reception. We were conducted into a spacious area within the Pa, where were assembled about 1200 people, with whom we held Service. We sang two hymns, the tunes of which were purely native—quite original. We were highly delighted with the great attention shown. In the evening, some of the Chiefs came to the tent, and kept me in conversation till I could talk no more.

On the following day, they paid their first visit to Rauparaha.

*Nov. 19*—The boat arrived from Kapiti, to convey us over to Rauparaha, whom we found to be more agreeable than I anticipated. He had none of the savage appearance of so celebrated a warrior, and was a very intelligent man. He received us graciously, and entered fully into conversation upon the necessity of laying aside his sad evil ways. He said he had sent two Letters to me, at different times, requesting me to come down to him; and, lastly, he had sent his two sons to fetch me, and I had done well to come. I was much pleased with the apparent interest shown by the old man. We had Service at his place.

*Nov. 20*—Rauparaha came off at daylight; and we had much conversation with him. He was much pleased that Mr. Hadfield had come to reside among them. He was interested with what his son had to tell him of all he had seen in the Bay of Islands, and among the Missionaries. The old man told me, that now he had seen my eyes and heard my words, he would lay aside his evil ways, and turn to the Book; and that on the morrow he would proceed to his

people, who live about sixteen miles to the northward, and "tread down the anger," that there might be no more fighting. It was then proposed that we should proceed to Otako, on the Southern Island, near Banks's Peninsula, to make peace with his enemy Tairoa; that he might plant and eat his potatoes, and catch his fish, and believe on Jesus Christ. In the afternoon, we went on shore; and the old Chief urged our conversation on the subject of Religion. He was much interested with the doctrine of the Resurrection. We held Service at his place, and were heard with great attention.

They were engaged for some days in visiting different villages; where they found several chapels erected, respecting which Mr. Williams writes—

These chapels, and many others around, were built through the influence of Matahau. He has laboured with astonishing zeal and perseverance. He has taught very many to read; and has instructed numbers, as far as he is able, in the truths of the Gospel; so that many Tribes, for some distance round, call themselves Believers, keep the Lord's Day, assemble for Worship, and use the Liturgy of the Church of England. The schools, also, are numerous. I felt that Matahau had set an example, which ought to rouse the Missionaries to every exertion, and act as a powerful appeal to the friends of the Society at home.

On the 5th of December, Mr. H. Williams took leave of Mr. Hadfield, in order to proceed across the island to Tauranga, on his return home to Paihia. Mr. Hadfield, being thus stationed alone in this extensive and interesting field of labour, entered upon the discharge of his duties with much zeal and diligence; and in a Letter dated July 22, 1840, he was enabled to give the following truly encouraging account of the marked blessing that had rested upon his exertions:—

From my first arrival, the Ngatiawa Tribe have paid great attention to the Word of God. The usual attendance at Divine Service on the Lord's Day is about 500, in the Pa in which I reside; and the attendance at school daily is about 100. I ought however to remark, that vast numbers, who do not attend school, learn to read and write, by possessing themselves of a book, or part of a book, and spelling it over till they are fully acquainted with every word in it.

From the Ngatiraukawa Tribe, on the other hand, the Gospel has met with determined opposition from all the chief and leading men. Their argument is, "Why did you not come here before? You allowed your countrymen to teach us the use of guns, powder, balls, and rum; and then you come and tell us to leave them all, for your book."—I cannot but regret that the Natives of this part of the land were not visited earlier. But, however hard these people may be, they are not the less on that account objects of Missionary labour. I must, however, gratefully acknowledge, that many of the young people attend, as well as many slaves; and at Otaki, without alluding to the villages around, I sometimes have 200 at Divine Service on the Lord's Day. The school also goes on well.

To give any thing like an accurate estimate of the number of Natives connected with me, who daily meet for Prayers in this neighbourhood, is impossible; but I can confidently state that it is not below 4000. This is an important Station, from one fact; namely, that Natives living on the other side of the Straits, most of them belonging to the Ngatianu Tribe, are continually arriving and departing; so that they hear the Gospel here, and take books, &c. with them. We have three schools in Queen-Charlotte's Sound, carried on by Natives. The Ngatitua Tribe, of which Rauparaha is Chief, are in immediate connexion with me.

In another Letter, dated Feb. 11, 1841, Mr. Hadfield makes the following cheering statements respecting the continued and steady progress of the Gospel at his Station:—

I am thankful to say that the Gospel is making a rapid yet steady progress: the strongholds of Satan are one by one giving way before the all-powerful influence of the Spirit of God. The ancient superstitions are fast vanishing, and now find but few advocates: the worshippers of the old Atua go through their ceremonies in private, and shun the light of day. Among both the tribes by whom I am surrounded, the Word of God is listened to with more attention from month to month. One happy effect of the Gospel, which Infidelity itself cannot deny, has been the entire cessation of war. These tribes, though engaged in a sanguinary war on my arrival, have now established peace; and the Chiefs of either tribe visit the opposite one without fear or suspicion. There is a great spirit of inquiry

among the Natives; and if I had only ONE FIFTH of the Natives who are now under my charge, I might expect to do them justice; but at present, all I can do is, to endeavour to impart some knowledge of the Word of God, which, however small, may obtain His blessing. Some few around me, I believe, are led by the Spirit of God; and there are many of whom I think well. I am careful, however, not to baptize, without evidence of the pre-requisites—faith and repentance.

Since my arrival, I have established, at different places, eighteen schools; in which more than 600 daily meet for instruction, in reading and writing, and the catechism.

*Visit to the Middle Island.*

In December last, I made a most interesting visit to the opposite side of the Straits. After waiting some time for a vessel, I crossed in my boat, and reached Queen-Charlotte's Sound; where I was well received by the Natives, who belong to the Ngatiawa Tribe, and are related to the people among whom I live at Waikanai. I found several well-built Places of Worship; one especially at Okukari, about sixty feet in length. At this place there are several schools: in one, which I established six months before, about eighty adults attend daily. They many times inquired whether there was a Minister to live among them. I could only tell them, that if they believed in the Gospel, the Lord would provide for them.

Labouring alone in much weakness, in this land of darkness, I greatly need the prayers of those who take an interest in the extension of the Gospel.

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ADDITIONAL INFORMATION RESPECTING THE MAROONS IN  
MOORE TOWN, JAMAICA.

ON reading the account of the Maroons in Jamaica, which was given in our last Number, Mr. J. Pollitt, who laboured as a Catechist for several years in Moore Town, communicated the following additional information respecting the progress of the Gospel among that remarkable people:—

How vastly different is their present state from the condition in which I first saw them! Then, their drums used to be beaten during the whole of the Lord's Day, women were washing in the river, others walking their grounds, or

fishing; but long before I left, there was not accommodation for more than half of those who attended our Service. There were 136 communicants pressing forward most consistently for the Kingdom: we had also 175 children in our school. I knew a young man belonging to the congregation, who was constantly brought to Divine Service upon the back of his brother, because he had lost the use of his feet; and in order that he might not disturb the congregation, who filled the chapel some time before Service commenced, his brother was permitted to put him through the window, into a little room behind the desk. They now pray for the poor Myall and Obea-men, whose trade, like that of the Ephesian silver-smiths, has been completely ruined by the blessed Gospel of the Grace of God. There was not a single instance of funeral dancing for more than a year and a half, before I left. I can assure you, it is impossible to speak too highly of the blessed work which it has pleased God to carry on among these dear people.



PRESENT STATE OF THE HOLY LAND, A PROOF OF THE  
AUTHENTICITY OF THE BIBLE.

IN the year 1840, Lord and Lady Francis Egerton visited the Holy Land; and on their return to this country, Lady Francis published her Journal, from whence the following extract is taken:—

I have now seen the principal localities of interest in Jerusalem and its neighbourhood—Calvary, Gethsemane, Bethany, Bethlehem, the Pools of Solomon, the Foundations of the Temple. Compared with the interest of these, every thing else sinks into nothing. We are living in a city, where, in days of old, the glory of God was especially manifested; where miraculous events were of frequent occurrence; where *life and immortality were brought to light*. We tread the very places where the Lord of Might, the King of Glory, trod before us. We visit monuments of a king, upon whom descended a special vision from above. At every step, the most striking fulfilment of prophecy is to be met with, both with reference to the ancient people of God, and to the land of their inheritance. A curse rests upon that land, apparent to the most casual observer. Depopulation and want of cultivation have rendered a soil, naturally and evidently most fertile, and capable even now

of *flowing with milk and honey*, barren and desolate. Their *country is desolate*, their *cities are burned with fire*, their *land, strangers devour it in their presence; and it is desolate, as overthrown by strangers*. Customs alluded to in the Bible are constantly to be observed: manners remain the same. The lord of a house, who gives a stranger hospitality, waits upon him himself, as Abraham waited upon the Angels: the common salutation of the passer-by is, "Peace be unto you!" The Arab of the Desert differs in no one respect from the Ishmaelite of the earliest ages; and every man who passes by the way gives one the notion of an Elisha or a Moses, with his flowing robes, his girded loins, and bushy beard. Of all places in the world, this is the one to which I should wish to send a sceptic; nor do I believe he could leave it unconvinced of the authenticity of the Bible.

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SELF-DENYING CONTRIBUTIONS.

THE principle of contributing to the funds of the Society as a thank-offering for mercies received, of which examples were given in our Numbers for November and December last, appears not to be lost sight of by some of our friends. Among the Benefactions lately received from the small parish of Laxton, the following item appears: "A widow's thank-offering, for preservation at sea during a storm, 1*l.*"—May the example be followed by many others!

An instance of self-denying liberality is recorded in the following Letter, received a few days since from the Incumbent of a retired parish in Lancashire:—

The enclosed Benefaction of 2*l.* is from a poor member of my congregation, who has begged me to forward it to you without mentioning his name. It is a portion of the sum of 4*l.* 6*s.*, which the Lord has moved him to lay by for the furtherance of the Gospel. He supports himself by the labour of his hands, has a delicate wife and five small children, and yet has saved this sum, besides contributing to all our collections. I feel very thankful to the Father of our Lord Jesus Christ, for putting this good thought into his heart; and pray that many more such self-denying contributors may be raised up, to the support of the Church Missionary Society.

# CHURCH MISSIONARY GLEANER.

No. 4.

APRIL, 1842.

VOL. II.

## THE VALUE OF THE SOUL—A MOTIVE TO MISSIONARY EXERTION.

IT is affecting to observe the eagerness with which men pursue the things of time and sense; and to contrast this with the indifference which so generally prevails respecting the concerns of eternity. To procure a livelihood, to amass wealth, to obtain power, to acquire honour and distinction, no sacrifice is considered too great, no exertion too formidable. For these, men will *rise up early and late take rest, and eat the bread of carefulness*. And yet all these *perish in the using*: they have reference only to a life which, *as a vapour, appeareth for a little time and then vanisheth away*.

But who can rightly estimate the value of the soul? It will endure throughout eternity; and therefore the whole material creation will not bear a comparison with it. The poet Young has some striking lines on this subject:—

Know'st thou th' importance of a soul immortal?—  
Behold this midnight glory! worlds on worlds!  
Amazing pomp! Redouble this amaze;  
Ten thousand add; add twice ten thousand more;  
Then weigh the whole;—one soul outweighs them all;  
And calls th' astonishing magnificence  
Of unintelligent creation, poor.

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It is this consideration which invests Missionary undertakings with unspeakable importance, and which ought to excite men to strenuous exertions for the promotion of an object so incalculably momentous. The Rev. R. Cecil, in his Sermon before the Society, at its Third Anniversary, thus refers to this subject:—

The infinite worth of one soul is another motive which should animate our zeal in an undertaking like this. It has been justly observed, that a *present* salvation of all the individuals on the face of the globe would not be of equal moment with the *eternal* salvation of one soul; because there will arrive a period in eternity when that single soul will have existed as long as the lives of the former added together, and yet is still to exist. What, then, are the splendid projects of statesmen, warriors, or philosophers, compared with that of recovering an immortal spirit! The world's conqueror sat down and wept for another bauble;—as well he might!—he had no knowledge of any thing more valuable. But we know, that the *gain of a whole world* would not compensate for the *loss of one soul*. (Matt. xvi. 26.) How noble a design, then, that of the recovery of those who are as yet *without Christ*—*strangers from the covenant of promise, having no hope, and without God in the world!* (Eph. ii. 12.)

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#### PENITENT ACKNOWLEDGMENTS.

It is usually accounted one proof of the divine origin of the Christian Religion, that wherever it is heartily embraced, there is a manifest and striking uniformity in the moral effects which it produces, amidst all the varieties of human character and circumstances. In this view, the following statement, abridged from the Journal of the Rev. J. W. Weeks, may not be without interest; as tending to illustrate the sad consequences of departing from God, and the workings of, it is hoped, true penitence, in one whose advantages had been superior to those of many around him:—

*July 27, 1839* — An individual, formerly educated at Leicester Mountain, and recently employed as a Helper in



the Mission, but suspended for misconduct about a year ago, applied a second time to be re-admitted to the privileges of the Church. The following sentences are a part of his account of himself, taken down at the time:—

“I come again to you, because I FEEL I have sinned against God. I FEEL I have no peace. Sin stains every duty, every prayer; but my sins bring me to God, because I know without Him nothing is holy, nothing is clean. My sin! Oh if you knew what a wound it has made in me! I feel no one can make me well, except Jesus Christ: and I thank Him very much that He did not deal with me after my sin, nor reward me according to my wickedness: if He had dealt with me according to my wickedness, I should have been, long ago, in everlasting torment. I now desire to return to Him; that the life which I shall now live, I may *live by faith on the Son of God*, who has so loved me as to give Himself for me, that I might live: not of myself, it is the gift of God, lest I should boast. . . . I wish to follow Him, with all my heart, and soul, and strength. And I beg of God to give me His Holy Spirit, that I may fear to offend Him any more; and to enable me to cast my care upon Him, for He careth for me. I know that without Him I can do nothing; for my *righteousness is as filthy rags* in His sight: and I beg of Jesus Christ to give me a heart to love my Bible; to think on what I read; to give me His Holy Spirit, to teach me to understand what I read; to love to pray to Him, whether at home, in the way, or at work; to be grieved when His name is blasphemed;—and to give that oil into my heart, that my lamp—that is, my heart—might burn with grace, day and night, to the Lord; that I may forsake my sin, and take it for my deadly enemy; that I might abstain [alluding to his particular offence] from all fleshly lusts, which war against the soul; that, at any time when sin appears, I may have the resolution of Joseph and holy Nehemiah, and say, *How can I do this great wickedness, and sin against God!* Christ tells me in His holy word, *Come! all things are ready.* I desire to run to Him: He knows what is best for me. I come to Him, as the prodigal son, and say, *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.*”

THE BURDWAN MISSION, NORTH INDIA.

THE town of Burdwan is about 40 miles from Calcutta, in a north-westerly direction. The district in which it is situated is one of the most populous in India, being studded with numerous villages. When it was proposed to establish a Mission there, Bishop Corrie observed, "The situation seems, more than any other, favourable for making an effort, which may, by the Divine Blessing, be felt throughout this part of India.

At the close of the year 1816, the Church Missionary Society received a communication from Lieut. Stewart, stationed at Burdwan, proposing an extensive plan of Native Schools at and near that place. Three Schools were accordingly taken under the Society's care; and afterward the number was increased to twelve, all of which were situated within a few miles of Burdwan, and were most ably and indefatigably superintended by Lieut. Stewart. The instruction communicated in these Schools was in the Bengalee Language; but in 1819, a Central School was built in Burdwan, into which the most hopeful boys from the Village Schools were brought together and instructed in English. Toward the close of that year, the Rev. Messrs. Jetter and Deerr were appointed to the Station; Mr. Jetter taking charge of the Central School, and Mr. Deerr superintending those in the villages. In 1821, the Rev. J. Perowne arrived at Burdwan; and it being found desirable that the Missionaries should reside near the Native Schools, a house and land were purchased at a short distance from the town, and this spot has now become the site of an interesting Christian Village. The first Converts in this Mission, consisting of an Adult Native and a youth of 13 years of age, were baptized in May of the following year.

For the last 12 years, this Station has been, for the most part, under the superintendence of the Rev. Messrs. Weitbrecht, Krückeberg, and Linké.

In 1839, the late Rev. F. Wybrow thus described the Christian Village established at this place:—

At Burdwan there is a very hopeful knot of Christian Families. The congregation assembling at the Chapel may amount to 200 persons. The pretty dwellings of these people are in our spacious Mission Compound, built under palms and cocoa-nut trees, and skirting the edges of a noble tank. Mr. Weitbrecht maintains strict Christian Discipline; tolerates no open scandal; and punishes, with expulsion from the Mission Compound, an inveterate or obstinate offender. The working of Divine Grace is perceptible in some of the people; and I know not a village in Christian England where the general behaviour—as far as morals and respectability of character are concerned—would give a Minister of the Gospel more satisfaction.

Referring to the congregation in the Mission Chapel, Mr. Wybrow added:—

I have seen the people in the Chapel paying the most lively attention while I preached, using Mr. Weitbrecht's able interpretation: and, on questioning some charming little boys a few evenings after giving the address, I found that they correctly remembered the anecdotes which I introduced, the illustrations I had used, and the truths which I meant to inculcate by them.

In October last, the Bishop of Calcutta visited the Station. The following account of his visit is given by the Rev. J. H. Pratt, his Lordship's Chaplain. It is abridged from the Calcutta Christian Intelligencer:—

*Appearance of the Mission-Establishment.*

The Mission Compound is about two miles from the city; and stands on one side of the Great Benares Road, covering an area of about twenty-one English acres. In travelling from Burdwan, you come first to an entrance opening to the house occupied by the Rev. J. T. Linké: you next come opposite a School-room for Christian Boys, some of whom are orphans, and others children of the Christian Villagers, who live upon the compound. In following the Benares Road, you come opposite to the Church; in which the Native Christians, men, women, and children, regularly attend Divine Service in Bengalee. Having arrived nearly at the end of this side of the compound, you come to another

entrance: this opens to a long avenue of fine trees, which runs parallel to the second side of the plot of ground, and leads up to the other Mission House, occupied by the Rev. J. J. Weitbrecht. In passing along the third side, you come, in succession, to the Infant School, the Orphan Girls' School and play-ground, the Christian Village, and a Kitchen-garden for the Native Christians. The houses of the village lie on two of the sides of a large square tank, which supplies water to all who live in the Mission. The villagers can be heard and seen, across the tank, from Mr. Linké's house. Besides the buildings I have mentioned, and the tank, there are useful kitchen-gardens for the Missionaries themselves, out-houses, and stables: and the vacant space is covered by a green lawn, with a magnificent peepul-tree in the centre.

*Examination of the English School.*

On Saturday, October 9, the Bishop examined the English School in the city. This School continues to flourish, although another has been recently opened under the patronage of the Rajah. The number of scholars, if I remember right, is about 100. You will be happy to hear that this School has been blessed by the conversion of several of its scholars to Christianity from time to time. The Native Master, at present under Mr. Linké's superintendence, was converted while one of its scholars; and I believe two of the Catechists of the Mission also. The Bishop and most of the company present retired after spending two hours in the School: some of us remained longer, and put questions to the other three classes. We then had the head boys of the School up again, and examined them in a variety of subjects: among others, General History and Geography. I was surprised to find that they could point out almost all the places in the four quarters of the globe where Christian Missions have been planted: I remember in particular, that in going round the Map of Africa, they mentioned Egypt, Abyssinia, Madagascar, the Hottentots, and Sierra Leone, in rapid succession.

*Examination of Bengalee Schools.*

On the following Monday, the Bishop visited the Mission Premises, and was much pleased with the whole establishment. This day was set apart for examining the Bengalee Schools which are opened in the villages around: about

200 boys were brought in, and as many remained behind from various causes. There are five of these Schools, at distances from the Mission varying from two to five miles; they are taught under the superintendence of Catechists.

The 200 boys were assembled under a large tree in the compound; and were called up, class after class, into the verandah of Mr. Weitbrecht's house, where the Bishop heard them read, and examined them. Boys of all heights and ages were grouped together; some well dressed, others shabbily; but all arranged according to ability.

*Confirmation, and Visits to the Christian Villagers.*

On Wednesday, the Bishop went over to the Mission again. This day was set apart for visiting the Mission itself. We assembled in the Church; and the Services began by the Bishop's baptizing an infant of Mr. Linké's. All the Christian Orphans living on the premises were present, as well as some of the villagers. The Services closed with a Confirmation; when about twenty young persons took upon themselves the vows made for them in baptism. The Bishop examined them upon the Catechism; and also made an affectionate address, through the interpretation of Mr. Weitbrecht. The Church is a very neat building, just adapted to the Mission Congregation. We went through the village, and were highly gratified with the neatness and cleanliness of the native houses. There are twenty-one families now residing on the compound. Each has a little garden before the house, to cultivate. There are also on the premises six widows with children; 30 Orphan Girls and 30 Orphan Boys all in school. This little Christian Colony has sprung up under the careful superintendence and the active exertions of the Missionaries and their predecessors, and presents a pleasing prospect, in the midst of the wilderness of ignorance and degraded superstition around.

The villagers are, as may be expected, in various stages of Christian knowledge and grace. They are as orderly and attentive as the Christians of any English village. Some show more unequivocal signs of a work of grace upon the heart than others. Divine Service is performed in Bengalee twice on Lord's Day, and once in the week; and on Lord's-Day Evenings a meeting for exhortation is held with the women, whose infants are often a hindrance

to their remaining in church during the whole of the Service. The villagers are also visited in their own houses : in these visits, their outward and spiritual circumstances are the general topics of conversation : they terminate by reading, exhortation, and family prayer. It is believed that much good has flowed from this pastoral intercourse.

*Christian Orphans.*

The rising generation, however, are the hope of the Mission. On Thursday we went to examine the Christian Orphans. First, the girls came up, and read the Bengalee Testament : four of them read also in English very well. They were examined in the Sermon on the Mount, and also on the Parable of the Prodigal Son. I was very much struck with the pleasing contrast between the meekness and subdued feeling of the Christians, both boys and girls, and the boisterous manner and eager rivalry of the Bengalee Classes that were examined on Monday. After the Orphan Boys, who read Bengalee only, had been brought up, four, who read and speak English, underwent a close examination. The Missionaries speak most encouragingly of the symptoms of piety in these lads, and look forward to their becoming useful Catechists. The other boys are learning different trades and occupations, as tailors and carpenters.

*Bazaar Preaching.*

There is one part of the Mission-work, and that a very important one, which I have yet to mention ; that is, the public preaching of the Gospel in the city bazaar. I had the pleasure of going with Mr. Weitbrecht one evening. We found a Catechist reading a part of the Gospel of St. Matthew : we stood with him on the steps of the Chapel, while a crowd was gathering around. Mr. Weitbrecht then began, in a distinct and emphatic manner, to preach to the people upon the attributes of God. Their attention was arrested : only one man attempted to say any thing in reply ; but the bystanders seemed not to care for what he said, and fixed their attention only on the preacher. When the audience had become interested, they were invited into the Chapel itself, and Mr. Weitbrecht continued his discourse.— You will be glad to hear that this regular preaching has produced a great effect upon the native mind. Mr. Weitbrecht tells me, that he has known several converts who have received their first impressions at these bazaar preachings.

Two of his present Catechists are among that number. A Mahomedan Chuprassee has lately been converted and baptized. I believe he received his first convictions of the truth of Christianity on one of these occasions.



HAPPY DEATH OF AN INDIAN AT BARTICA GROVE,  
BRITISH GUIANA.

SINCE the year 1837, the Rev. J. H. Bernau has been labouring at this Station, among the remnants of the Indian Tribes in British Guiana. That his labour for their spiritual welfare has not been *in vain in the Lord*, is abundantly evidenced by the following account, given by him in a Letter dated Dec. 1, 1841:—

Permit me to relate a few particulars of an Arrowack Indian, named Franzen. In his younger days, he had lived a dissipated life, and was renowned among his people as a great peiman (native priest or magician). It pleased the Lord to call him to the knowledge of His Truth about five years ago, and since then he has walked worthy of the Gospel; but not living near enough to avail himself of the instruction given to the people resident on the Mission, his knowledge of the Way of Salvation was somewhat contracted. Upon being entreated again and again, he joined our people a year and a half previous to his death; and from that period his views became clearer, and his faith stronger. Often have I heard him speak with a glowing heart of the love of Jesus, earnestly inviting the people of his tribe to the Living God. Being one night out fishing, he caught a severe cold; and from that time his health began rapidly to decline. I saw him almost daily; and when telling him one day that this trial was likely to be the last, his eyes brightened, and, taking me by the hand, he said, "Then you think I am so near heaven? Now, then, I will begin to settle my affairs, and only think of Jesus; for since I have known aright what He has done, I have ever wished to be with Him."—On my reading some verses of Romans viii., he remarked, "That is a lovely word, Blessed Lord! and I thank Thee that I feel persuaded that nothing in heaven or earth shall ever separate me from Thee." The day previous to his departure, he sent for me, saying, "I have called you to settle all about my wife and children. I feel persuaded that you

will be their father." Then calling in his three children, he said, "My dear children, you have no father; but the Domine will be all to you: follow him, love him, learn well, and soon we shall see each other again. I am going to your mother"—she being dead. "Oh, my dear children! love your Saviour; for you know that He died for us. Will not you love Him?" He then gave each his blessing; and joining their hands with mine, said, "Go now with your father. Why do you weep? I know he will care for you." After a little pause, he said, "Pray, oh pray!"—I asked, "Do you feel happy?" "Very happy; but sometimes I seem to be alone, as if walking through the bush: at other times it is dark all about me. But here," laying his hand upon his breast, "here is light—here is rest! I am very happy."—On leaving, I observed, "Franzen, look to Jesus. He will guide you till ——" "Yes. Farewell, Domine; soon shall we meet again."—I called on him the following morning; but he seemed not to take notice of any thing around him: his lips were moving as if he were engaged in prayer. We all knelt at his bed-side, commending his soul to the Good Shepherd; and after a few hours he entered into his rest.



PROGRESS OF THE GOSPEL AMONG THE NEGROES IN JAMAICA—  
TESTIMONY OF THE REV. G. GRIFFITHS TO THE LABOURS OF  
THE CHURCH MISSIONARY SOCIETY.

In our Number for February, we inserted an account of the Maroons in Jamaica, which was given by the Rev. G. Griffiths, Rector of Portland. We now add, from the same source, a few facts illustrative of the progress of the Gospel, and the early labours of the Church Missionary Society among the Negroes, up to the time when Mr. Griffiths delivered the Address from which the extracts are made, Sept. 1837.

In the district of which I have had the charge for the last ten years, there is a population of 9500. The first heathen person ever married here, in a Christian way, is now the Schoolmaster of the place; and his son is training, in the Normal School, for the work of a Missionary. Although we were for so long a time obliged to walk there by faith, under many and great discouragements, now we may literally say



that we are privileged to walk by sight. I will just mention to you one of our pleasant Lord's-Day scenes. Imagine yourselves in our little church, which is no larger than this room, with a gallery at one end. It has no glass windows, but only shutters reaching to the ground, which are thrown open when we have Service: for the building itself will contain no more than 500; whereas there are 1000 persons outside, under awnings erected for the purpose. They use, for seats, pieces of wood, moveable boards, stools, and the like. All of them join in the Service, with great attention and earnestness. Though two-thirds of the whole congregation are thus obliged to remain outside, it is interesting to see them all bending the knee together, and to hear the simultaneous utterance of their hearty Amen.

There are 500 children in my parish who are taught in the Schools which have been founded and established through the aid afforded us by the Church Missionary Society. Without such aid, we could not have formed them, nor have effected the good which has been wrought by them: I cannot, therefore, sufficiently express my gratitude to that Society. We have a Church Missionary Association established among my Maroon People; and last year it raised 132*l.* in money for Missionary objects. We have among them three young men, Creoles, of piety, talent, and zeal, who were ardent to be admitted to the sacred Ministry. They were all ordained last January, and are now regular Ministers of Christ, under the patronage of your Society. We have also two Normal Schools for the superior education of young men who may hereafter be admitted to the sacred Ministry.

It may be said, that all this is only the religion of excitement. I will give you an instance, out of many, to show that it is the religion of principle. I have a reclaimed drunkard in my congregation. One Lord's Day I missed him from the Communion; and on meeting him, after the Morning Service, I said—"W——, I did not see you at the Communion Table." He replied, "No, Sir; I want to speak to you about that."—"Very well," I answered; "call upon me at my house this evening." He came; and then he said, "I did not come to the Communion, because I feel myself such a great sinner. Sir, you may think well of me, but God searches the heart."—"What have you done?" I said. He replied, "I have sinned grievously. You know I go in a boat to

such a place to fetch water. Well, I go fetch water; and in coming back, I saw a fishing-line fastened to the rock by a fork. I thought this would be useful to me; so I brought it home. I then had my supper, and went to bed. But at cock-crowing, I awoke, and became quite uneasy: my conscience told me that line must belong to somebody. So I got up immediately, took my boat, and rowed it to the rock; where I fastened the line again just as I had found it." "You have done well," I said, "in returning it: what is it that now makes you so unhappy?" "O Sir, it is because, though I have restored it, I have committed a theft: for I read, in our Saviour's Sermon on the Mount, that a man may commit adultery in his heart; and I looked upon the fishing-line, which did not belong to me, with a desire to have it. Sir, I have thus learnt that an offence of this kind with the mind is a theft." He was for a time very unhappy; and though he had not enlarged views of the grace of the Gospel, I could not but admire his uprightness of principle, and tenderness of conscience.

The Bible Society sent over a vast number of New Testaments to the West Indies, to be presented to the Liberated Negroes on the memorable 1st of August 1834. I received a number of them, to distribute among my people. When I had done this, I said to them, "I have now distributed among you many of these books. In twelve months all can learn to read them." They wished eagerly to know how. I said, "Let every person among you, who can read, undertake to teach five who cannot read. Who is willing to do so?" Immediately, thirty of them stood up, and engaged to become teachers of the rest: and they have been as good as their word. I met one of them, after he had done his day's work, going from the place of his abode. I said, "Whither are you going?" He replied, "I am going to such a place."—"What are you going there for, at this time in the evening? That place is seven miles off." "Yes, Massa, I am going there: and don't you know why I am going there? to teach my five. But I have more than five scholars: I have thirty there."—At first, for want of books, the teachers were obliged to take their scholars to the burial-grounds, and teach them to read and spell the letters and words upon the tombstones. The good work is now proceeding among them prosperously and delightfully.

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**CHURCH MISSIONARY  
GLEASNER.**

No. 5.

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MAY, 1842.

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Vol. II.

THE GLORY OF GOD, A MOTIVE TO MISSIONARY EXERTION.

WHEN the heavenly host celebrated the nativity of our Blessed Saviour, their song of praise was, *Glory to God in the highest, and on earth peace, good-will toward men.* They spoke of the glory which that amazing event reflected upon the Divine character, before they referred to the benefits which it conferred upon mankind. A similar order is observed in the prayer which our Lord Himself has taught us. Before we ask for any blessing for ourselves, we pray that God may be glorified. *Hallowed be Thy name!* And this is in accordance with the whole tenor of Scripture. A desire to promote the glory of God should be the chief aim and constant feeling of every Christian. To this he is constrained by the most powerful and touching motives. *Ye are bought with a price: therefore GLORIFY GOD in your body, and in your spirit, which are God's.* Moreover, this principle should extend to the minutest action of our lives. *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

In no way can this high and holy object be carried out more fully, and this spirit more exercised, than by furthering, with proper views and feelings, Missionary undertakings. On this subject the Rev. Professor Scholefield made the following remarks, in

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his sermon before the Society, at its Twenty-fourth Anniversary :—

While all the events of a restless and agitated world—moving forward, as they too generally do, in utter forgetfulness of Him—must yet work together in entire subordination to His glory, and even *the wrath of man* must praise Him\* ; the work of Missions has this high and holy character stamped upon it, that it aims at this hallowed end, in the most direct way, and on the largest scale. And this consideration it is which, above all others, endears the Missionary Cause to our hearts, that it is so identified with the work of our Saviour, and so bound up with His glory. It is a direct assault made upon the kingdom of Satan, by the act of proclaiming another King, even JESUS, for whom it claims the Universal Empire. The Temple you are now building in New Zealand, or in any other of the darkest spots of Satan's dominions, is consecrated to His glory, and becoming vocal with His praises. Let us put the crown upon His head, who alone is worthy to wear it. The silver and the gold, which from the riches of the Church's liberality are poured into this treasury of the Lord, would be desecrated and perverted from its legitimate purpose, if employed to make crowns for any other head than that of Jesus. The most honoured of those who have laboured in the work of this building, and in whom pre-eminently we glorify God for the grace bestowed upon them—from the venerable SCOTT, to those whose names are more recently embalmed in our affectionate remembrance, GAMBIER and WILBERFORCE—would all unite, *with one mind and one mouth, to glorify God, even the Father of our Lord Jesus Christ*† ; putting away the honour from the *earthen vessel*, and referring to the grace of their beloved Master all that they had been enabled to do for Him.

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HORRIBLE NOTIONS OF THE AFRICANS RESPECTING THE  
SLAVE-TRADE.

IN the Rev. J. F. Schön's Journal of his Voyage up the Niger, an account is given of a remarkable meeting which took place between one of the Inter-

\* Psalm lxxvi. 10.

† Rom. xv. 6.

preters, a Liberated African from Sierra Leone, and an old acquaintance at a village called Anya, not far from the mouth of the river. This will give some idea of the horrible notions which prevail among the Native Tribes respecting the slave-trade. And yet, notwithstanding these opinions, they will sell their own children into slavery. How truly may it be said of Heathens, that they are *without natural affection!*

Aug. 23, 1841—An Ibo man was told by the Interpreter, that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the White People to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among them.

Aug. 24—Anya. Never has the slave-trade appeared so abominable to me as to-day; when I found that the Natives in general entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice by selling them. The circumstance by which this information was obtained, or rather confirmed, I having often heard it before, is too interesting to be omitted. Our Brass Interpreter was peculiarly anxious that one of the large number of persons who surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our Interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognised each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily believed had long since been killed and eaten by the White People. His expressions of surprise were strong, but very significant. "If God Himself," he said, "had told me this, I could not have believed what my eyes now see." The Interpreter then found out that Anya was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that the very person with whom he was speaking had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

**GREAT LOVE OF THE NEW-ZEALANDERS FOR THE  
WORD OF GOD.**

**THE** history of New-Zealand Missions, during the last few years, furnishes many pleasing and satisfactory proofs, not only of the avidity with which the Christian Natives seek to possess copies of those portions of the Word of God which have been translated into their language, but also of the diligence and attention with which they endeavour to “read, mark, learn, and inwardly digest them.” When the late Rev. S. Marsden made his seventh and last visit to New Zealand, in 1837, he remarked:—

The portions of the Sacred Scriptures which have been printed, have had a most astonishing effect. They are read by the Natives at every place where I have been. The Natives teach one another; and find great pleasure in the Word of God, and carry that sacred treasure with them wherever they go.

In the course of the following year, the Translation of the New Testament was completed, and an edition of 5000 copies printed at the Mission Press. The desire to possess this book was so great, that it was found necessary to send a number of copies to New South Wales to be bound, because they could not bind them quickly enough on the island to meet the wants of the Natives.

“At every place at which we call,” writes Mr. Puckey, in September 1839, “the cry is, ‘Have you any books?’” And Mr. Fairburn, writing about the same time from his Station near the River Thames, observes, “The desire for Scriptural Knowledge is daily increasing. The application for books is incessant; and I believe I shall not overstep the bounds of truth, when I say that from 800 to 1000 of the Thames’ Natives can read the Scriptures.” The Rev. R. Maunsell also, in reporting on the Waikato Station at the same period, remarks—

One thing, I confess, I never expected to witness—

I mean the truly astonishing desire that prevails to obtain the Scriptures. They will come from a great distance to obtain a copy; and, I am sorry to say, have been too often obliged to go away disappointed. They have even gone from hence to the Bay, a distance of ten days' journey, exclusively, as themselves declare, with that object. Pigs, which are now in great demand, they will gladly give in exchange for them.

Mr. Maunsell thus describes a similar instance, which took place at a subsequent period, June 8, 1840:

Having promised a New Testament to one of the Congregations, about five days' journey from hence, as a reward for the superior neatness and care exhibited in the erection of their chapel, one of their party accompanied me the whole way back; and, finding that they had not yet arrived, has this day proceeded to Mr. Hamlin's, twenty-five miles distant, to obtain it. Thus, when he has reached home, he will have taken a twelve-days' journey for this one book.

The edition of 5000 Testaments printed at the Mission Press having been soon exhausted, 20,000 copies were printed in this country by the British and Foreign Bible Society, and have been sent out to New Zealand. In reference to these, the Rev. W. Williams makes the following observations, in a Letter recently received. He is speaking of a part of the country altogether distinct from any of the places above mentioned:—

The desire to possess Prayer-Books and Testaments is such, that, for the purpose of obtaining them, they will come from the extreme points of Hawkes' Bay. They are always ready to pay, when the distance does not prevent them from doing so. Numbers have brought a payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, on hearing that others are on the way from England.

One more instance of a remarkable character may be added, from a communication just received from Mr. Maunsell:—

The desire for the Word of Life is still undiminished,

and the offer of a New Testament is in many cases more tempting than a more costly article. In my late trip to that remote place, Taupo, I used many, though vain efforts, in various parts of the Lake, to get a guide to Otawao: none could be induced to accompany me. It was a four days' journey through a barren and deserted country, in the depth of winter, the frost being then severe. At last, I hit upon the expedient of offering a New Testament. It was immediately accepted. Two guides accompanied me to fetch it; and a third joined us, for the sake of conversation and baptism, and the chance of getting another. For no other consideration do I think I could have induced those Natives, at such a season of the year, to accompany me.

If it be asked what use is made of a prize so eagerly sought for, let the following extracts from the Journal of the Rev. A. N. Brown furnish a reply:—

*Sept. 9, 1839*—I have to-day been engaged with a party of fifty-two Natives from the Pas, who came over for religious instruction. At the evening class, twenty-four others assembled. In the course of reading, I had occasion to inquire what a Temple was. "The praying-house of the Jews," replied William Thompson.—"Do you recollect any other Temple mentioned in the Testament?" "Yes; the Temple of Heaven, in the Book of Revelation."—"Any other?" "Yes; the bodies of believers are Temples of the Holy Ghost:" and turning to 1 Cor. vi. 19. he read the passage.—On inquiring again what the Holy Spirit was to us, he replied, "A Comforter—a Teacher—a Remembrancer;" and read John xiv. 26. in confirmation.—I was as much surprised as pleased at these apposite rejoinders, and at the readiness with which he turned to the passages. I feel persuaded that the Papists will gain little with many of these Natives, unless the Priests can point to Scripture in confirmation of what they advance. Nor will the perversion of a few texts avail them; for the Natives will search for themselves whether those things are so. They devote much time to reading the New Testament,—“the best book,” as Burkitt quaintly remarks, “that was ever written against Popery.”

*Oct. 22*—I have been making a list of the Miracles of our Saviour, which I took from the "Companion to the



Bible." On giving the paper to Thomas Bamford, he read it through; and then inquired why I had omitted the miracle which Christ wrought in order to pay tribute;—a pleasing proof of the diligence with which the Natives *search the Scriptures*.

The Book of Psalms has recently been translated into the New-Zealand Language: and Mr. J. Matthews, writing from Kaitaia, remarks, June 4, 1841—

The Book of Psalms in the native language is very highly esteemed: they seem to prize it more than gold and silver.

And in the same Letter, Mr. Matthews adds—

Mr. Puckey thought it would be profitable for the Sunday-School Natives to be exercised in learning by memory the twenty-sixth chapter of St. Matthew's Gospel, to be said on Easter Sunday. Numbers stood up, and succeeded as far as twenty or thirty verses, without any assistance. This was encouraging. It was then given out, that on Whit-Sunday the second chapter of the Acts should be repeated by all who could say it, and a Psalter should be the reward. Twenty stood up; and fourteen repeated the whole of the chapter, which contains forty-seven verses, without being told one word. They are now trying at the 119th Psalm.

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THE FORTY-SECOND ANNIVERSARY OF THE CHURCH  
MISSIONARY SOCIETY.

The Annual Sermon was preached in St. Bride's Church, Fleet Street, on Monday Evening, May the 2d, by the Rev. Hugh Stowell, M.A., Incumbent Minister of Christ Church, Salford, Manchester; from Matthew xxviii. 20.

The Annual Meeting was held in the Great Room, Exeter Hall, on the following morning, at ten o'clock. The Right Hon. the Earl of Chichester, President of the Society, was in the Chair. After prayer, the Meeting was addressed by the President, the Bishops of Chester and Ripon, the Lord Ashley, M.P., the Rev. J. W. Cunningham, the Rev. Dr. Tyng from Philadelphia, the Rev. Thomas Vores, the Rev. Baron Gerlach from Berlin, and the Hon. and Rev. Baptist W. Noel. The proceedings were concluded by singing the 117th Psalm, and the Doxology.

At six o'clock in the Evening, another Meeting of the Society was held; when the Chair was occupied by the

Most Hon. the Marquess of Cholmondeley. After prayer, the several Resolutions were moved and seconded by the Rev. R. Davies; the Rev. John Venn, Vicar of St. Peter's, Hereford; the Hon. A. Kinnaird; the Rev. Samuel Rowe, Vicar of Crediton; the Rev. T. Vores; and the Rev. John Harding, Rector of Blackfriars.

The Meeting was closed by singing the Hymn, "All hail the great Immanuel's name!"

The Collections after the Sermon and Meetings amounted to 424*l.* 14*s.*

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FINANCIAL POSITION OF THE SOCIETY.

THE Report of the Committee which was read at the Annual Meeting contained a most encouraging account of the marked blessing which has rested on the different Missions; but it presented a very distressing view of the Society's financial position, and of the course which it has been found absolutely necessary to pursue in consequence of that position; as the following extracts will show.

At the last Anniversary of the Society, the state of its finances was such as to occasion the Committee much solicitude. That solicitude was increased as the year advanced. The necessity of reducing the expenditure of the Society became apparent.

After referring to the measures adopted by the Committee with that view, the Report proceeds to state:—

As the year passed on, the financial situation of the Society became more and more serious and critical, and the necessity of still further reducing expenditure and contracting operations was unequivocal. At their Monthly Meeting on the 14th of March, the following Resolution [among others] was in consequence adopted:—

"That, for the present, no new Mission be undertaken, nor any existing Mission enlarged; nor any Missionary, Catechist, or Schoolmaster sent out, except to supply the place of a deceased or disabled Missionary, Catechist, or Schoolmaster; nor any Student received into the Institution, except to supply the place of one who may have left."

At a Special Meeting of the General Committee on the 20th of April, the following Resolution was unanimously adopted:—

“That, in the opinion of this Committee, the scale of expenditure for the current year should be limited to 85,000*l.*; and that, with this view, the Committee should take immediate steps to carry into effect the Resolutions already adopted for discontinuing the Society’s operations in Jamaica, Trinidad, and Malta; and should also take such steps, with regard to its other Missions, as may be necessary to accomplish the reduction proposed.”

It was with extreme pain and regret that the Committee came to a decision, narrowing the Society’s operations to so serious an extent. In the actual situation of the Society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

|                                     | £       | s. | d. |
|-------------------------------------|---------|----|----|
| Receipts on account of General Fund | 90,821  | 2  | 6  |
| Expenditure . . . . .               | 110,808 | 16 | 1  |

Showing an excess of Expenditure within  
the year of . . . . . £19,987 13 7

DESIRES AND EXERTIONS TO RELIEVE THE SOCIETY FROM  
ITS DIFFICULTIES.

In the midst of the depression and difficulties occasioned by the Society’s present financial position, the Committee have been cheered by receiving communications manifesting a desire on the part of several Members and Friends of the Society to make some sacrifice in order to meet the emergency. Two or three of these communications are here given, in the hope that others, according to the means placed by God at their disposal, may be stirred up by the example.

A few days before the Anniversary, the following Letter was received from the Incumbent of a small Parish in Suffolk:—

I am extremely grieved and humbled at the melancholy deficiency in the Church Missionary Funds, which I hear is

to be announced. Though I can but ill afford it at present, I send you 5*l.*; which I trust the Lord will accept, and stir up the hearts of His people to greater efforts. I TRUST NONE OF THE PRESENT MISSIONS MAY HAVE TO BE RELINQUISHED. I cannot but hope, that, after a season of depression, God will yet pour out upon the Church a large spirit of liberality and devotedness to this great work.

The Rev. J. W. Cunningham, in his Address at the Annual Meeting, alluded to the fact, that a voluntary tax of a halfpenny in the pound on English income would more than double the funds of the Society: and he put the same question to the friends then assembled that the Bishop of Calcutta put to the converts at Krishnaghur—"Are you tired of Christ?" "Are you tired of the service of your Lord and Master?" "Are you tired of labouring for the Saviour of the world?" In reference to this, the following Letter was received, inclosing a small sum, forming a halfpenny in the pound on the writer's limited income:—

*What thou doest, do quickly.*—A Voluntary Income-Tax.

Let the words of the Bishop of Calcutta, "Are you tired of Christ?" be repeated, as a TEST, not TEXT, from every pulpit: and may the response be found in the replenished coffers of the Church Missionary Society!

From one who has never ceased to pray for his Lordship's health and preservation; and who has not forgotten the pledge given at their Anniversary, to aid him, if in their power, in all he might call upon them for.

At the Evening Meeting, on the 3d of May, the following Note was handed to the platform:—

"X. Y. Z. begs to inform the Chairman of the Church Missionary Society Meeting, that he has paid 500*l.* to Messrs. Hoare and Co., to the Society's account; and hopes that many will be induced to make exertions for paying off the debt which now cripples its labours."

And a few days afterward, the sum of Twelve Guineas was paid from Blackheath, as the "Value of a projected piece of furniture."

**URGENT APPEALS FOR AID, WHICH THE COMMITTEE HAVE  
BEEN COMPELLED TO REFUSE.**

**THE** following Extract from the Report is commended to the earnest and prayerful consideration of our Readers.

During the last year, many earnest and touching calls for assistance have been made to the Committee, and made in vain;—prospects have opened before them, in which the good hand of the Lord seemed manifestly to be beckoning them forward; but they have been compelled to draw back.

In North India, for instance, Simla, on the Himalaya Mountains, presents one of the most promising fields of Missionary labour. The people are represented as being free from the shackles of caste, and of an independent and vigorous intellect. The English residents at that station formed an Auxiliary Society, and agreed to contribute largely toward the support of a Missionary. They applied for a Missionary, and their application was supported by special offers of assistance at home; but the Committee reluctantly declined.

In Sierra Leone, again, the need of a suitable Building as a Seminary for the training of Native Youths for the Ministry has been long felt; while the events of the last year made the Committee more sensible than ever of the incalculable importance of such an establishment;—but they dared not attempt it.

From Krishnagur, again, the Committee have received the most earnest and repeated applications to establish Schools for the children of the Native Converts. “I appeal,” says the Bishop of Calcutta, “to the Society for further supplies, on the new emergency created by our success itself, for the education of those who are to be the Christians, and parents, and examples, of the next age. I appeal to the Christianity of Great Britain. It is in the true spirit of the liberality of British Christians to follow the hand of Providence. That Hand is now beckoning us forward. A nation is, as it were, born at once. The crowding children of the Faithful, incapable of education by their parents, cry out for help. Females, for the first time, are offering their baptized little-ones to be trained up in the faith to which they are dedicated. The Church Missionary Society are their sponsors to the Church. I entreat England to rise to her new and noble duty. Glorious will be the moment when,

under the Divine Blessing, the attention of our Church shall be thoroughly awakened to the immense importance of the occasion. I leave Krishnaghur, and its Christian youthful population, in your hands." Again, the Committee reluctantly withheld the aid so feelingly solicited.

In South India, the need of an increased number of Missionaries in Tinnevely has been already explained. The Bishop of Madras thus earnestly pleads the cause:—"It is constant excitement, and overwork, which break us down, sending many of us home, and some to an early grave. We want, therefore, more Clergymen, to share with us *the burden and heat of the day*. We have already far more Native Christians than it is possible for our present limited number of Missionaries to instruct and superintend; and their rapidly-increasing families will soon want instruction and superintendence also. India wants many more English Clergymen, and will want a large body of them for many years to come. British charity must send them out, and British liberality must maintain them, or the progress of Christianity in India will be greatly hindered;—stopped it cannot be." There are three Missionary Students in the Islington Institution already in Holy Orders, and assigned to South India; and the Committee could at once respond to the appeal of the Bishop, by sending them out; but the state of the Society's funds calls upon them to pause.\*

Such earnest, such inviting appeals must not be suffered to drop into oblivion. They must not, they cannot, be set aside by the reply, that we have no funds. They must be brought before those who have the means, and may be willing to make us the almoners of their bounty. These cases therefore—a few only out of many—the Committee earnestly and solemnly commend to the consciences of their Christian friends; entreating them to consider whether they might not either contribute more liberally themselves, or stir up others to a more liberal contribution:—and they thus speak, not reproachfully or in despair, but in grateful recollection of the success of former appeals, and in the blessed assurance that *God is able to make all grace abound toward His people, that they, having all sufficiency in all things, may abound to every good work.*

\* In consequence of the degree of encouragement afforded by the contributions received at and after the Anniversary, the Committee have since ventured to make preparations for the departure of these three Missionaries to their Stations.

# CHURCH MISSIONARY GLENER.

No. 6.

JUNE, 1842.

VOL. II.

## CONCLUSION OF THE FORTY-SECOND REPORT.

**T**HE principles upon which the operations of the Church Missionary Society have ever been conducted, and upon the faithful maintenance of which alone success can be expected to attend its labours, are thus referred to in the conclusion of the Report delivered at the Annual Meeting held on the 3d of May.

But let not this appeal of the Committee be mistaken. Let it not be supposed that it is on gold, or silver, or patronage, that they found their hopes of success. God forbid! It is the faithful, plain, and full maintenance of those great principles of *the truth as it is in Jesus*, by all the Agents and Missionaries of this Society, without compromise and without reserve—it is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations—it is the upholding of the Bible, and the Bible alone, as the foundation and rule of faith—upon which the blessing of God has rested, does rest, and ever will rest.

If there be one living witness entitled to speak on this subject with more weight than another, it is he who was one of the early fathers of the Church Missionary Society; who laboured from its infancy to establish its great principles; who, by the signal providence of God, has been raised to the chief post both of observation and authority in the Missions of the Church; and whose life, by a no less signal providence, has been preserved, while thousands have

fallen at his side, that he might speak with the additional authority of long experience, and at the very crisis when his voice was most needed. That voice has given no uncertain sound. "If," says the Bishop of Calcutta in his last Ordination Sermon, "the spirituality of our Missions be gone; if a scheme which substitutes self, and form, and authority of office, for weight of doctrine and activity of love, be imbibed, *Ichabod—the glory is departed!* may be inscribed upon our Church in India; all real advances in the conversion of the Heathen will stop; our scattered Christian flocks will miss the sound and wholesome nourishment for their souls; our converts will quickly dwindle away to a nominal profession; our Native Catechists and Missionaries will be bewildered;—and nothing in the whole world is so graceless, as the eminent Gerické once observed, as a Mission without the spirit of Christ." Nor less are all hopes of success dependent upon the constant fervent prayers of Christian friends at home, that the Lord may be pleased to pour out His spirit upon our works, which alone can arouse the Christian Church to a sense of the greatness of the occasion—which alone can prosper the labours of our Missionaries abroad—which alone can embolden the persecuted and timid inquirers after Christian Truth to profess the Faith of Christ—which alone can support the feeble graces of those infant Churches, which need to be cherished *as a nurse cherisheth her children*. May He who hath the residue of the Spirit inspire the hearts of His people with these prayers, and "speedily accomplish the number of His elect, and hasten His kingdom!"

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#### AN ACCOUNT OF THE CASTE OF THE HINDOOS.

WE take the following Article from an interesting little volume entitled "South-Indian Sketches."

The principal castes in South India are the Brahmins and the Soodras; both of which are almost endlessly subdivided. There are, however, a large number of MIXED classes and Pariars, who, though they have in reality no caste at all, have as many distinctions among themselves as the others, and are even more tenacious of them: these are sometimes called LOW-CASTE people.

Difference of caste is not affected by the possession or the



want of property : a Pariar may be very rich, and a Brahmin in the most abject poverty ; and there have even been instances of princes whose cooks would have degraded themselves had they sat down to table with their sovereign ! Generally speaking, however, all the influential situations under Government are filled by Brahmins, while the merchants and artisans are Soodras ; but there are occasionally exceptions to this rule ; and under certain circumstances, a Brahmin may enter into trade.

The barrier between the castes is impassable ; and you may therefore suppose how much this system must interfere with any improvement in their social condition. No talents, industry, or success can ever raise a man above the station in which he was born : a Pariar can never become a Soodra, nor a Soodra be raised to a Brahmin ; and this extends even to all the sub-divisions, so that, whether agreeable or disagreeable, the young men must, with a very few exceptions, follow the occupation of their fathers : the sons of a merchant must be merchants ; those of a carpenter must still be carpenters ; and even the children of a washerman must continue their father's employment, or must starve.

There is also no gradual descending in native society : if a man loses caste, he does not descend into the next below him, but is excluded from every caste, and must forego all the intercourse of domestic life, as well as all the privileges of a citizen : no longer can he be admitted to his father's house, and his nearest relations must have no communication with him.

The different castes never intermarry, nor would those far removed from each other even think of entering the other's dwelling. In Tinnevely, if any of the Shanars, who are the next below the Soodras, have a complaint to bring before the Tahsildar (or native magistrate), they either stand on the outside of the verandah while he receives their evidence from the window, or he adjourns to a neighbouring shed, which they may all enter without contamination.

The different castes will not eat in the sight of each other, nor touch each other's persons or clothes ; nor will they take food, or touch a plate or drinking vessel that has passed through the hands of an inferior ; and yet—with what would to us seem a strange inconsistency—they have no scruple in preparing food for any one, even for “ defiled

Christians;" so that a Brahmin may be cook to a Pariar, though the Pariar cannot be so to the Brahmin. It is on this account often necessary to have a high-caste cook in those schools where boys are boarded: though sometimes even this is not sufficient; and the Rev. C. T. E. Rhenius, soon after he went to Palamcottah, was obliged to break up a Seminary which he had just formed, because some of the boys would not eat in the same room with the rest.

This adherence to caste will remain unshaken by the prospect of private or public danger: for not long ago, when a fire broke out in Black Town, Madras, which threatened the safety of a large part of the town, the Brahmins obstinately persisted in refusing to open the only well that was near the spot, and which happened to belong to them.

Nor is the power of caste subdued by personal suffering, even by those dreadful visitations of famine well known in India, but which, thank God! are without a parallel in Europe; when the heart is sickened at the sight of the dying and dead by the side of some public road, and which the utmost efforts of Europeans can only avail to mitigate, but not remove.

It was during one of these fearful scourges, which had swept away half the population of Guntoor, that a lady, travelling through that province, was appealed to for food by a poor miserable creature, almost perishing from hunger. The only food the lady had in her palanquin was a small piece of bread, which she handed to her, thankful to be able to supply her with even this trifling relief. The sufferings of the poor woman induced her to take the bread; but before she would put it to her mouth, she carefully broke off and threw away every part that had been touched by the fingers of her who was thus rescuing her from starvation!

The Water Pandals are a remarkable instance of contending feelings—compassion for the wants of others, mixed with strict adherence to caste. They may often be seen in cross-roads, or in the less-frequented streets of a town; and are simply bamboo sheds which have been erected by some wealthy Native, as a meritorious act, or to fulfil some vow, or expiate some sin. Here the thirsty traveller, be he who he may, can be refreshed with water or with butter-milk; but the person who serves it out must be a Brahmin, as he alone is privileged to give to all. If a fellow Brahmin applies for refreshment, the vessel is given to him, and he

drinks as usual; but a Soodra or a Pariar must submit to have the water poured down his throat, or into his hands, so placed as to make a channel to his mouth. In some cases the refreshment is conveyed to the low-caste people by means of a split bamboo passed through the side of the pandal; and thus the Brahmin is more effectually protected from the danger of defilement.

The difficulties and perplexities to which caste gives rise are endless. In one case, some persons went to law against their neighbours—both parties being Pariars—because they had infringed on their privileges, by pouring out three chatties of water, instead of two, at a funeral! In another, a Brahmin, who was a Native Judge near Conjeveram, and to whose turn it came to be removed to a distant province, came with tears to the English Authorities, to beg he might remain where he was; as otherwise he should have no one to cook for him, or, in case of his death, to bury him. It seems that his division of the caste was very small, consisting only of about twelve families, and they were all living near Conjeveram. As no alteration could be made, he was advised to remedy the evil by removing some of the other families with him, and, as his salary would be a very large one, to maintain them there at his own expense; and to this plan he joyfully acceded.

But all these temporal inconveniences are as nothing, when compared with the formidable obstacles which caste presents to the influence of Christianity on the heart and life; hindering, as it does, the exercise of humility and love, and producing a selfish indifference toward those of another class.

Some little time ago, a poor Pariar woman was travelling through a part of Tanjore with which she was unacquainted; and, weary and very thirsty, came to a miserable-looking hut, which, from its appearance, and from the things about it, she supposed belonged to some of her own people. There was no one at home; but not doubting that she was right, she drank a little water from a chatty that was standing outside, and passed on. Little did the poor woman foresee the consequence of this trifling action; for the hut belonged to a Pulli family, who, though among the lowest of the castes, are a little above the Pariars. They were in a paddy-field close by, and, having seen her take the water, came up immediately, and, finding she was only a Pariar

woman, were so indignant at her having thus polluted the chatty, that they seized her, dragged her about, and so ill-treated her, that she died soon after, from the injuries she received.

The first decided act of breaking caste is an important step in the life of a Native Christian; and the Rev. G. T. Bärenbruck, writing from Mayaveram some years ago, gives the following account of it, in the case of the Rev. J. Devasagayam, who was then one of his Catechists:—

J. Devasagayam came to my room, and told me, that as I had frequently wished he would come forward to profess openly that he was not a supporter of the heathenish notion of caste, he had invited a country Catechist, and one of our Readers, both of low caste, to dine with him at his room. I was glad to hear this; and proposed to him to ask some of the Soodra Christians at the same time. At his desire, Mr. Schaffter and I went to his apartment, where we found several Christians and the elder Seminarists assembled. After having introduced the subject, John plainly and distinctly stated, that having considered caste for some time, and compared it with the Scriptures, he found it was against Scripture, and should not therefore countenance it any longer: and as a proof of this, he had invited two persons of low caste, but holding offices in the Church, and should be glad if all would stay with him, and partake, in brotherly love, of his meal. Cornelius, who since his baptism has renounced caste, stayed to dine with him; but all the others refused, and returned home.

#### THE TINNEVELLY MISSION.

THE province of Tinnevelly is divided into six districts. Each district comprises from fifty to ninety villages; and from fifty to sixty Catechists and Schoolmasters are fully employed in it, under the superintendence of a Missionary.

The last returns, at the close of the year 1841, were as follows: Candidates for Baptism, 19,663; Number baptized, 5628; Communicants, 963; showing, that during the last year the number of Candidates for Baptism has more than doubled, the number baptized has been increased by two-thirds, and the number of Communicants by one-third.

All the accounts of the last year testify that the desire for Christian instruction is spreading even more rapidly than these numbers indicate. One

remarkable instance must be recorded, as opening a prospect full of hope and encouragement. At a village in the South, belonging to a respectable Brahmin, a small number of families applied to a Catechist for instruction. The Brahmin, hearing of it, assembled the whole of the villagers, and addressed them as follows:—"I hear that some of you have determined to learn the Christian Vedas. Now I do not want any divisions or quarrels in my village. There shall not be two parties here. Therefore, all of you remain in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so: I will make no opposition. You may turn your temple into a Prayer House if you like; only all be of the same mind." All the inhabitants of the village, nearly 200 in number, decided in favour of Christianity; placed themselves under instruction; demolished their idols, valued at 200 rupees; and delivered up their Devil temple to become a Temple of the Living God. The Missionaries who report this case emphatically ask, "Shall a Brahmin tell his people, 'You may go to Christianity, and take your temple with you, if you like;' and shall Missionaries, or their supporters at home, say, 'But we will not receive you: be Heathens still?'"

It is not asserted that all these inquirers are actuated by the purest motives. Many may apply for instruction in order to secure some temporal advantages; but even in such cases blessed results may follow, as will appear from an interesting instance related in the Journal of the Rev. G. Pettitt.

The people of Kongalarakuritchy had been defrauded of their property by some of their better-educated neighbours. They placed themselves under Christian instruction. They were assisted in asserting their rights, and obtained, after various delays, a decree from the Courts of Law in their favour. Some may doubt whether these persons ought to have been received. Let such persons first consider these facts. These people are now acquainted with the doctrine

of Christ, and would shame many a Christian Congregation, if they could be examined with them; a school is established in the village; forty persons have received Baptism, and Confirmation by the Bishop in his late Visitation; some have been admitted to the Lord's Supper, and many more are applicants. Another fact may be added. They were asked how much they would give toward building a good Church. The next morning they brought the draft of a bond, in which they promised to deliver to the Missionaries, out of 1300 rupees decreed to them for back rents, 1000 rupees for building their contemplated Church.

Two or three considerations may be adduced to show the character of the work in Tinnevelly. First, there have been many instances of constancy under severe persecution. The Rev. P. P. Schaffter relates, that two converts were forced, by persecution, to flee from their native village. When leaving the place, scarcely knowing whither to go, they said to the Catechist: "We might escape all these troubles, by denying Christ, and returning to our former ways, as most of our relations have done; but we cannot do so: and as our Lord has said, '*When they persecute you in this city flee ye into another,*' we will avail ourselves of His permission." The Lord blessed them in the place of refuge to which they fled; so that they were not only provided with the means of livelihood, but became instrumental in persuading three families to forsake their idols, and to unite with them in their applications for a Catechist, and in their endeavours to build a House of Prayer. Mr. Schaffter also writes—

On visiting one of the distant villages, a woman came forward, in the presence of a large number of her heathen relations, and said, with a voice of reproach, "Why do you delay so long to baptize me? Four years ago I asked Mr. Rhenius to baptize me; but he advised me to wait a little longer, on the ground that I was not yet sufficiently instructed. Ever since I have been learning and waiting, month after month, requesting the Catechist to beseech you to come and baptize me; but to this day I am left unbaptized." I asked her, "Have you well considered in what

difficulties you will place yourself by receiving Baptism? There is no other person ten miles round who is under Christian instruction. With whom will you associate? To whom will you marry your daughters? How will you bear the ridicule of all your neighbours?" "O, Sir," she said, "do you still doubt about me? Have I not suffered all the things you mention these many years? Did I ever, on these accounts, show a double mind, or any desire to go back to the world? Why, then, should you not baptize me?"

In the next place, several Religious and Benevolent Societies have been established among the converts. A Tamul Book and Tract Society has for some years been established in Tinnevelly, to which the Native Christians contribute very generally. A Fund for supporting the Widows of Catechists has been in operation for two years; and in several districts there are Societies for the Relief of the Sick and Indigent. Within the last year, in more than one of the Stations, a Church-Building Fund has been established; to which every one capable of working gives the best day's income of the whole year, with as much more as he pleases. It is gratifying, and only due, to state, that the design of this fund originated altogether with the Native Converts. Nor are their benevolent efforts confined to the supply of their own wants; for they have instituted a Society called The Pilgrim Society, composed altogether of Natives, and with scarcely any help from Europeans, which supports two Christian Readers, who are continually travelling about to make known Scripture Truth.

As a third evidence of the reality of a Work of Grace among the converts of Tinnevelly, many bright examples of Christian faith and hope at the hour of death may be appealed to. On the review, therefore, of this Mission, though there may be many imperfections in the work, yet, on the whole, we would humbly offer up our praises to the Lord, who has opened so *great and effectual a door* for the

labours of His servants; and would call upon our Readers to use increased exertions, that the supply of Missionaries may be more adequate to the necessity of the case.

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ZEAL AND MARTYRDOM OF A SYRIAN CONVERT.

THE following account, illustrating at once the zeal of a Native Convert for the salvation of his brethren, and the perils to which such a zeal is sometimes exposed, is given by the Rev. H. Harley :—

Some years ago, a Syrian, of the name of Curiatha, was reclaimed from a most sinful course of life, by the study of the Gospels, a copy of which he had received from the late Rev. S. Ridsdale. In studying this holy book, he became quite another man; he abandoned his covetous, worldly, and self-seeking views, and began to preach the Gospel of our Lord Jesus Christ with a self-denial, zeal, and boldness, seldom to be witnessed in a native character. He was naturally eccentric in his ways; and had his zeal been more directed by prudence, he might have done further service to the cause to which he had devoted himself. For a short time he was employed as a Catechist of the Society; but latterly he travelled throughout a great part of Southern India, preaching the Gospel among the Heathen. He was quite careless of any worldly emolument; and many times refused to receive pecuniary assistance; travelling pennyless, and contented to live on casual alms. How much he suffered for the cause of Christ cannot be known, for Curiatha never revealed such matters. As in life, so also by his death he upheld the honour of the Gospel. He was preaching in the Kunnamkoollam Bazaar, when an opposer of the Truth, a Syrian, became so incensed, that he went home, and, procuring a knife, returned and stabbed Curiatha to the heart. Curiatha put up a prayer to God not to lay this sin to the charge of the murderer, and immediately fell down lifeless.—Such was the end of Curiatha! He was *faithful unto death*; and we trust, that, through the merits of the Saviour, he has received the *crown of life*.



## ORDINATION OF MR. J. MÜHLEISEN, AT JERUSALEM.

ON Lord's Day, April 17th, the Anglican Bishop held his first Ordination in Jerusalem, in the temporary Chapel of the Society for Promoting Christianity among the Jews, on Mount Zion; when Mr. Mühleisen, of the Church Missionary Society, appointed to the Mission in Abyssinia, was ordained Deacon. The occasion was truly an interesting one. The Chapel was crowded: several Native Christians were present; and no fewer than six Clergymen, besides a number of English travellers.

Mr. Mühleisen will remain at Jerusalem some months, to receive Priest's Orders; and in the mean time assists in the Services.

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 HINTS FOR SUBSCRIBERS TO THE CHURCH MISSIONARY SOCIETY.

WE have received the following Communication from a Correspondent.

In the present state of the Finances of the Church Missionary Society, the Members of the Church of England, AS SUCH, are called to a self-denial, a zeal, an exertion, which they have never made before. May we not go further, still, and say, that in order to extricate the Committee from the painful restrictions to which they are now subjected, it depends mainly on the PRESENT SUBSCRIBERS to do what they can, and ALL that they can, for the Society. It is hoped that none will forbear honestly to inquire of themselves—Am I doing all that is in my power for the Church Missionary Society? Am I praying for the blessing of God on its labours, and withholding the means of making that blessing more widely known? Am I exact in supplying the Subscribers and Contributors with the Society's Publications? Do I READ them MYSELF, and get others to do the same? Do I, as a Collector, re-canvass my district frequently, and never lose contributions which belong to the Society by a want of punctuality in collecting them?

It has been stated, that an additional tax of one penny in the pound would bring in an income of two millions yearly for Missionary purposes. I will not stay to inquire whether such a SACRIFICE would intrench on the NECESSA-

RIES, or even very many of the LUXURIES, of life. Let Conscience give the answer. The class of persons to whom this is particularly addressed are those who are EXEMPT from the income-tax. Cannot these spare some proportion for this work of the Lord? Would a self-imposed tax of three-pence halfpenny in the pound be too much? Oh, let none say that it is, till they have sought divine guidance in this matter! Let the portion set apart for this blessed work be done systematically, regularly, and conscientiously. Let there be no keeping *back a part of the price*, either in deed or in desire; and if economy be wanted, let self be subjected to the rein of moderation in all things. May that grace which enabled the Churches of Macedonia out of their *deep poverty* to contribute beyond their power to the wants of the Apostles, also enable all who read this Magazine to give this proof of their love to the cause of the Saviour, and, *having all sufficiency in all things*, make them to *abound in every good work*. 2 Cor. viii. 9.

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INTEREST OF AN AGED CHRISTIAN IN BEHALF OF THE  
CHURCH MISSIONARY SOCIETY.

AN old labouring man, in a village in Kent, when first told of the Church Missionary Society, exclaimed, "Well, I have always wondered, when people have talked about India, why it was that God had given us that large country; but now I know." He immediately became a collector, and would every year bring 6*l.* or 7*l.*, which he had received in small sums from his neighbours. The writer of this once asked him how he was able to collect so much, and was much struck by his answer: "Why, Ma'am, I take some Missionary Papers with me, and go of an evening, after my work, to a cottage, and ask the people if I shall read to them: they generally are very glad I should; so I sit down and read, till sometimes they cry, and I cry too, and then they are sure to give something." He often used to say, "Ah, if I were young, and God would let me go, I would not stay in England. But I am too old: he must go instead"—alluding to a beloved grandson, whom he had brought up, and whom he ardently desired should be employed in Missionary work. The desire of his heart was granted: one of the last pieces of earthly intelligence that reached his dying ear was, that his grandson had entered on his labours in a distant land.—*South-Indian Sketches.*



preached before the Society, at its Thirty-fifth Anniversary, by the Hon. and Rev. B. W. Noel; from which the following extract is made:—

At this moment, what is wanting to enable us to take moral possession of a large portion of the world? Not men;—for if thousands were to be devoted to this cause to-morrow, each class of the population would be still redundant. Not money;—for, as we have seen, ample funds might be provided at once, without impoverishing the contributors. Not intelligence and education;—since there is enough wasted in Great Britain to enlighten the world. Not encouragement;—for never were facilities so numerous, and never was time so opportune. Our great and only want is, a larger measure of the grace of God. Without this, to judge by our past experience, ages must roll away before the Heathen can be blessed with the knowledge of Christ;—without this, our Missionaries, few, and scattered, must still wrestle with insurmountable obstacles to extended success;—without this, the world in general will remain indifferent to Missions, despising their object, or denying their practicability;—without this, it will be well for us, if, after the melancholy example of so many Churches, in various ages, visited by Divine influences for a little while, we do not relapse into that religious insensibility, from which we have scarcely yet emerged. Should the Almighty, as the just punishment of our neglect, permit this, our Missions would speedily languish: for, although a few Missionaries may rise above their contemporaries in the knowledge and love of God, they will, for the most part, be marked by the prevailing characteristics of the body from which they are taken. If, therefore, the Church should decline in grace, its Missionaries would become as few as they would become lukewarm: or should they be still numerous, they would only go forth to disappointment and defeat; their faith could not meet the difficulties of their position; they would have no cheerfulness in their duties; no blessing would rest upon their mechanical labours; and they would either, in a worldly spirit and for worldly ends, toil on, through a tedious round of heartless and ineffectual formalities, or throw up their office in disgust. In either case, the world's derision would accumulate around the frustrated enterprise;

the lingering zeal of the Church would gradually expire ; and the very name of a Missionary would become contemptible.

But if, on the contrary, the Lord will *be merciful to us, and bless us, and cause His face to shine upon us*, then we shall, beyond all question, advance to such a series of moral triumphs, as have never yet inspired the people of God with admiring awe, or enlarged their gratitude and hope. Led by the Spirit of God, each Christian Missionary will be proof against the deadening influence of familiarity with Heathenism ; and will preserve, amidst the universal earthliness around him, a spirituality of mind. Under that guidance, he will be persevering through all discouragement, and assiduous amidst a thousand temptations to sloth. Neither the stupidity of those among whom he labours, nor their falsehood, nor their indifference to his instructions, nor their ingratitude for his kindness, would be able to extinguish, or even cool, his benevolence toward them : he would be strong in faith, and mighty in prayer : by a blameless and beneficent life, he would preach to them more loudly than by the force of his arguments or the fervour of his appeals : the blessing of God would rest upon his labours : he would irresistibly penetrate their minds with the conviction of his disinterested good-will : he would reach their consciences : he would subdue their hearts.

Under the same constraining influence, the Church would afford numbers of such Missionaries, and provide ample funds for their support. For then, exulting in the merit of Christ, and happy in His love, we should feel that we are no longer our own, but bought by the price of His sufferings, and therefore bound to consecrate our powers and our property to His service : then, *filled with all joy and peace in believing*, we should feel a compassionate desire to see all others share in our happiness : then, living in the light of eternity, we should continually remember, that both we and our fellow-creatures must in a few days be brought before the bar of God ; and our abounding hope of eternal glory for ourselves would mingle with the most intense compassion for those who seem to be as much without hope as they are without God.



**URGENT NECESSITY FOR IMMEDIATE EFFORTS ON BEHALF  
OF AFRICA.**

**THE** great importance of taking advantage of the present time for exertion in behalf of Africa is strongly urged in a Letter from Capt. H. D. Trotter, R. N., the Officer who commanded the Niger Expedition, addressed to Sir T. D. Acland, Bart. This Letter has been printed in the Last Number of the "Friend of Africa," and from it the following Extracts are made :—

I am convinced there never was a time more propitious for Africa than the present, nor one calling more for strenuous exertion on our part. Our zealous and devoted Missionaries, braving the noxious climate year after year, have paved the way for further exertions, by the education, at Sierra Leone and other places, of the Liberated Slaves and other Natives, from distant as well as neighbouring parts of Africa, who have, by God's blessing, been converted, in numberless instances, to Christianity. The eagerness with which these volunteered to join the Niger Expedition last year in order to visit their native countries, and the excellent conduct of many of those who embarked with us, some giving up a profitable employment for the purpose, are proofs that among the present generation no difficulty will be experienced in finding agents—agents too, who, trained to useful trades, and acting under the influence of religious principle, are anxious to return to their own countries to convert their heathen brethren and to improve their condition in this life, as well as to show them the glorious hope of another. By-and-bye, on the contrary, as the Slave Trade and the importation of Liberated Slaves into Sierra Leone diminishes, there will only be left the descendants of those who were brought away from their own countries; and they, of course, will not have the same wish to return to the land of their forefathers.

Now therefore is the time for exertion, more particularly as Black agency must mainly be the instrument used for the renovation of Africa, owing to the baneful effect of its climate upon the constitution of White men.

In my late visit to the Niger, both Chiefs and people

called loudly to have Instructors sent to them. Their consciousness of their own inferiority, combined with a desire for improvement and knowledge, was very remarkable; and the fact is a very encouraging one to our friends, who, if they had only witnessed the kindness and courtesy of the Natives, and the surprise and delight which they evinced on being told that the Expedition had come entirely for their good and not for our own profit, would feel amply repaid for the efforts they are now making.

Fernando Po, you are well aware, offers advantages which should not be lost sight of; while Sierra Leone, the Gambia, Cape-Coast Castle, &c., which are still nearer home, present useful and accessible fields for the Society's\* operations, whence, simultaneously with the Missionaries, advances could be made into the interior—advances, slow, no doubt, at first, but, by God's blessing, they will be sure.

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#### BAPTISM OF TWO EDUCATED NATIVES IN CALCUTTA.

IN the course of last year, two young Natives of good family determined to embrace Christianity; and, in consequence, had to encounter violent opposition. They have been admitted into the Christian Church by baptism, by the names of Emmanuel and Samuel; and they are now under the care and instruction of the Rev. J. Innes, at Mirzapore, one of the Stations of the Church Missionary Society. The following particulars respecting them are extracted from the Calcutta Christian Intelligencer:—

They were friends before their conversion; and seem to have been led on, by a similar process, to embrace the Truth. One of them was educated at the Hindoo College; the other, at the English Christian School established at Allipore. It was about a year before their baptism that they turned their attention to the Christian Religion. They had both been accustomed to read the Bible at home privately, and were impressed with the plan of Salvation revealed in it, and with secret convictions of its truth. They were also

\* The Society for the Extinction of the Slave Trade and the Civilization of Africa.

accustomed to pray in private to God Almighty. By reading a book called "Hindooism contrasted with Christianity," they were further convinced of the great superiority of the Christian Religion over that of the Hindoos; and both determined to renounce the religion of their fathers at the same time, and to become Christians, whatever might be the consequence. We are happy to add, that, after fruitless opposition and persecution by their friends, they have been admitted into the Christian fold, and have given every evidence that the work is of God. We most earnestly pray that they may be kept humble, docile, and persevering; and that they may be eminently useful in life, happy in death, and at length crowned with eternal life in heaven.

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PROGRESS OF THE GOSPEL IN THE EASTERN DISTRICT OF  
NEW ZEALAND.

OUR Readers will probably recollect, that in the First Number of the Church Missionary Gleaner, which was published in April 1841, an account was given of the formation of a Missionary Station at Turanga, in Poverty Bay. The Rev. W. Williams removed thither, from Waimate, in the beginning of the year 1840. Since that time he has been the only European Labourer in that extensive and much-blessed field of exertion. It is hoped, however, that ere this he has been joined by two Clergymen, whose services have been appropriated to that district, and who sailed from this country in December last. Some idea of the extent to which the knowledge of Christianity had prevailed in that neighbourhood, when Mr. Williams had resided there only a year and a half, may be obtained from the following Extracts from a Letter written by him on July 26, 1841. One paragraph of this communication, describing the desire of the people to possess Prayer Books and Testaments, was inserted in page 53 of our Number for May last, and is therefore omitted here.



The geographical extent of this district is 180 miles on the map; but in consequence of the difficulties of the road, it requires from twelve to fourteen days hard travelling to pass through the whole length of it. The *idols* are already *cast to the moles and the bats*; the *swords* are *beat into ploughshares*, and the *spears* into *pruning-hooks*; that is, the whole fabric of native superstitions is gone, whether relating to the living or the dead, the old priests being as forward to take this step as any others. Their weapons of warfare are laid by; their animosities with distant tribes are given up; and their petty quarrels are settled by arbitration. The disposition to receive instruction is shown by the fact, that more than 8000 persons assemble every Lord's Day to worship the God of Christians, for the most part in chapels neatly built. \* \* \* \* The number of candidates for baptism, and who are under weekly instruction, is upward of 1400. The number of Native Christians is 878 adults, who have been received into the Church of Christ after careful examination; which, together with 363 children, make a total of 1241. Among the adults are included a large proportion of the leading Chiefs.

The general consistency of conduct in those who profess Christianity is pleasing. In the absence of more extensive testimony from persons disconnected with the Mission, may be given a copy of a paper found at Waiapu on my last visit:—

*Waiapu, July 21, 1840.*

These are to certify, that John Brown, of the Brig Martha, seaman, was unfortunately drowned on the beach; and was buried by the kind assistance of the Chief and Missionaries (Native), who paid every attention, by having the rites performed in a proper manner and with good order.

Given under my hand at the Pa, this 20th day of July 1840.


G. POWELL, Master.

A great work has been accomplished, in which the hand of the Lord has been signally manifest. It has not been *by might nor by power, but by the Spirit of the Lord of Hosts*. It has not been through the labours of your Missionaries; for the Word has only been preached by Native Teachers. We have literally stood still, to see the salvation of God.

In a Letter written a few days previously to the

above, July 1, 1841, Mr. Williams gives the following account of a journey which he had just completed through a part of his District:—

In visiting the various places on the coast, at which Native Teachers are stationed, as far as Hicks's Bay, I found that the people generally were attendants on Christian Worship, and that a very large proportion were under special instruction, with a view to baptism. These, amounting in the whole to about 1300 persons, were closely questioned, in classes of ten individuals; and from among them 622 were admitted to the rite of Christian Baptism, besides 306 children under six years of age; the elder being left to take their course for adult baptism, should the grace of God dispose their hearts to seek after Him. Among this number were a goodly portion of grey-bearded old men, who now, at the eleventh hour, have cast off their allegiance to Satan, and become professed disciples of the Lord Jesus. It may perhaps be thought by some, that an injudicious haste has been shown in admitting so large a number at one period into the Church of Christ—that it would have been better to test the sincerity of their profession by a longer trial. It has, however, been my universal practice to keep back as much as possible, to allow time for proof that the profession made is not merely that of the lips. I passed none, not even the hoary sire of three generations, who did not appear to possess a clear understanding of the grand truths of Salvation: and of the people generally I can safely affirm, that I never baptized any party of Natives who possessed, on the whole, more information. The Natives of the East Cape have, if I may use the expression, quite a propensity for attending school: and having committed to memory the Catechisms, which contain a concise summary of Christian Doctrine, it is seldom that a plain question can be put without its being answered; so that it becomes necessary to vary the interrogations, in order to ascertain that the truth is really understood. The sincerity of the profession made is yet to be seen; but the blessing of God appears to rest upon the work.



## THE MAROONS OF ACCOMPONG, JAMAICA.

IN our Numbers for February and March, some account was given of the Society's labours among the Maroons of Moore Town, and of the remarkable blessing which had rested upon those labours. Similar efforts were made to provide the means of religious instruction for Accompong, a town inhabited by the same race of people; but for a long period of time these efforts met with very different success. So completely hardened did they appear to be in their sins, so thoroughly wedded to their superstitions, that, after they had resisted the offers of the Gospel made to them by several successive Teachers, it was deemed necessary to abandon the Station for some more hopeful field of labour. When Mr. J. Gillies, who laboured among them as a Catechist for upward of sixteen months with earnest prayer and with sorrowful disappointments and despondency, was removed to Old England, he left them under the impression that no man had regarded his message. But how true is that saying, *One soweth, and another reapeth*. A few months afterward, Mr. Gillies received a Letter from the Rev. H. L. Dixon, who was in charge of a neighbouring Station, from which the following is an extract:—

Let me thankfully remind you, that at Accompong you are not forgotten. No! many intelligent and deeply pious Christians have been the source of extreme joy to me during the last half year, in the humble, simple-hearted, yet decided manner in which they have come forward to speak on their spiritual concerns, and to present themselves as candidates for the Holy Communion. My Church Book is left at Siloah; but I should not hesitate to say, in the absence of actual research, that at least TEN persons, with whom I have been much pleased, have told me that the first impressions they received were in consequence of your residence among them.

A very similar instance is recorded in the life of the Rev. T. Scott. Speaking of his labours in a parish of which he had been the Curate, he says :—

I remember complaining, in a New Year's Sermon, that for a whole twelvemonth I had seen no fruit of my preaching ; yet it appeared, within the course of the next twelvemonth, that not less than ten or twelve had been brought to *consider* their *ways* during that discouraging year, besides others, I trust, that I did not know of.

What affecting illustrations are these of the faithfulness of God—*My word . . . shall not return unto me void !* How strong is the encouragement which they hold out to the desponding Labourer to obey the precept, *Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good !*

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FAVOURABLE OPENINGS FOR EXTENDING THE KNOWLEDGE  
OF THE GOSPEL.

NEVER were the opportunities for extending the knowledge of the Gospel so numerous as at the present time. In almost every direction, inviting spots may be discerned presenting favourable circumstances, and peculiar facilities, for that purpose. To one or two of these spots reference is made in the following Letter, written from Bombay in December last, by the Rev. J. Tucker, who returned to India by what is termed "the Overland Route," by Malta, Egypt, and the Red Sea. Oh! when will England awake to her solemn responsibilities and her exalted privileges !

My mind is more deeply impressed than ever with the work to which God calls us in His Providence, the openings on every side, and the comparative feebleness of all our present

efforts. To say nothing of the Mediterranean, and that truly *basest of the kingdoms*—Egypt—as I passed down the Red Sea, Africa and Asia each had its tale to tell, and its demand to make. I learnt, that, in addition to the openings in Shoa, the Ruler of Abyssinia had addressed a Letter to the Queen of England, to ask for intercourse and protection. We had on board a Military Officer, who was on his way to Zanziber, where he has a commercial establishment, and is on very friendly terms with the Imaum of Muscat. He assured me of his desire to promote Missionary objects there, provided they were for the present confined to education. Zanziber is an important place for opening a communication with the interior of Africa, to the North of our Cape Settlement.

Again, the day we were at Aden, the hostile Sultan, despairing of gaining any advantage over us by treachery and arms, came to the British Political Agent, to surrender himself, and make a treaty of commerce and peace; bringing with him his two sons, we were told, to be left as hostages. If it be so, would that the Church would take these boys under her care, and teach them the truth! The interior is rich and well cultivated, and the inhabitants anxious for intercourse. A Christian friend and fellow-sojourner, who visited the town, saw 300 camels coming in laden with grain; and the trade of Mocha will, in all probability, flow into this channel.—When we *arise* and *shine*, Nebaioth and Keba, and Seba and Sheba, shall bring their camels and dromedaries, and flocks and gifts, as offerings to the Lord. At Aden is an Officer of the Honourable East-India Company's service, preparing to go to Abyssinia. I understand he has procured a supply of books from Salisbury Square, and is working hard at languages.

I do not mention Aden and Zanziber with any hope that you would even deliberate about opening Missions there; but I find it good for myself, and I infer therefore that it may be so for others, to be put in acquaintance of that to which we and our Country are called, that we may know and be humbled for our weakness; and may lay it more to heart, and commit the whole cause, with more enlarged desires and stedfast faith, to our LORD, in prayer.



## SCRIPTURAL ILLUSTRATION.

DEUT. XI. 10.

IF you were to watch the gardeners watering the Mission garden [Madras], you would understand the meaning of being watered by the foot. The well in the garden has the usual low wall nearly round it, and into this is fixed a picotta, *i. e.* a strong upright piece of wood, at the top of which a long pole is fastened in the middle, so as to swing up and down. One end of this pole is much larger than the other; and to the smaller end an iron bucket is suspended, by means of a slip of bamboo twenty or twenty-five feet long. One man climbs up the upright piece, and, placing himself on the middle of the horizontal pole, treads alternately backward and forward, by this means raising and sinking the bucket; while another stands on the ground, ready to empty it into a channel cut to receive it. I ought to have told you, that the garden is divided into beds and borders by small shallow channels; and through these the water is conveyed over the whole garden by a third man, who guides it aright, by opening or closing a passage for it with his foot. The gardens are watered in this manner every evening; and the soft and pleasant song of the gardener, as he fearlessly paces up and down in his insecure position, is doubly welcome at the end of a sultry day, when, borne on the evening breeze, it tells you that you may now throw open your doors and windows without fear of a scorching blast.

[*South-Indian Sketches.*]

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THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

O Thou! in whom we all are one,  
 If faithful found and true;  
 Thy will on Earth by each be done,  
 As each in heav'n might do.  
 To Thee, ourselves we first would give—  
 Live to Thy glory, while we live—  
 From step to step on Thee rely,  
 Then, in Thy service die.

[*James Montgomery, Esq.*]

# CHURCH MISSIONARY

## GLEANER.

No. 8. AUGUST, 1842. VOL. II.

### TESTIMONY TO THE VALUE OF THE WEST-AFRICA MISSION.

**T**HE following testimony to the value of the Society's Sierra-Leone Mission, more especially of the Christian Institution, is taken from "Africa's Luminary," a Newspaper published at Monrovia, Liberia, "by a Committee for the Missionary Society of the Methodist Episcopal Church." The Letter from which the extracts are made is written by the Rev. John Seys, Editor of the Paper, to the Assistant Editor, the Rev. S. M. E. Goheen; and is dated Freetown, May 15th, 1841:—

We anchored on Thursday evening at the mouth of the Sierra-Leone River, and quite near the Cape of the same name. This was at a distance of at least five miles from Freetown, and where vessels which have not business in the place sufficient to warrant incurring the port-charges, which are thought to be rather high, are generally anchored, and may remain free from those charges. It was the design of our Captain merely to come on shore, purchase a few provisions for the use of his passengers, fill a few casks of water, and resume his voyage. Accordingly, very early on Friday morning Capt. Sexton landed. I had the pleasure of accompanying him; and we went directly to the markets, where a scene of business, activity, and plenty met my eye, such as I had been unaccustomed to for a long time. Here are continually offered for sale live stock of every description; from the fat young bullock to the chicken; and we

purchased for two dollars each a number of fine and beautiful sheep. Vegetables too, of every description, and a variety of fine fruits, may be had here, very cheap, and in great abundance. I had no opportunity of calling upon the Missionaries, as we had to hurry off in a few hours.

\* \* \* \* \*

We were of course under the impression that we should sail again that night, or early the next morning; but our Captain having an offer made him for the rest of his cargo, which he had not sold at Liberia, we were glad to hear the next day that we should not go until Monday, and that therefore the ladies might go on shore. Accordingly, at about 2 P.M. on Saturday, the Rev. E. Jones, of the Church Missionary Society, came off to our brig in a very fine and commodious barge, and had the kindness to take as many of us off as the boat could conveniently carry. To me it would appear that the people of Sierra Leone may be regarded as among the most hospitable in the whole world.

\* \* \* \* \*

The Church Missionary Society is also doing much for the cause of education, and the spread of the Gospel in this country. Their Schools are said to be very large, orderly, and very far advanced. I have visited one of them; and if that one was a specimen, they certainly exceed any thing I had expected to find in Western Africa. I now allude to the school under the care and tuition of the Rev. E. Jones, whose finely located residence is at Fourah Bay. We made a very delightful visit, by invitation, to this gentleman a day or two since, took breakfast at his house, and spent an hour or more in his school. The Pupils are all Natives, either Liberated Africans or Natives of the Colony. Their number is limited to thirty, as they are entirely supported by the Society. We were completely and unexpectedly delighted to hear these young men sing several hymns, carrying three and four different parts with the utmost exactness, having been taught music. They read the Sacred Scriptures, answered a number of questions which were put to them, and drew out an amount of knowledge of the sacred volume that really astonished us. But what was as agreeable, if not more so, than any thing else, was the exactness and precision with which they take down notes of sermons delivered in their hearing. Mr. Jones permitted us to look



at several of these; and we found them written in a very beautiful hand, in good style, the orthography faultless, and the heads of the discourses, and connexion throughout, kept up with a degree of correctness truly astonishing.

You would be delighted with Sierra Leone. The whole face of the country, and condition of the Liberated Africans, exhibit a degree of improvement beyond any thing a stranger would expect to find. Many of these men have become wealthy, and live in comfortable style. Several of them have good substantial stone houses and stores, and carry on business quite equal to many whose advantages have been of a superior character.



ACCOUNT OF ATSHARA, ON THE NIGER — DEFENCE OF  
IDOLATRY, AND DESIRE FOR INSTRUCTION.

FROM the Rev. J. F. Schön's Journal, Oct. 10, 1841, we extract the following account of a conversation which he had with the inhabitants of Atshara, a small village about two miles from the Model Farm, near Iddah:—

I had a long conversation on the difference between our Religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the Headman told me, that if I were to tell this to the Attah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the Attah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the Attah had been told that the practice was sinful, and had agreed to abandon it. These people are Pagans: no mixture of Mahomedanism is observable in their customs. They showed me their gods. Under a small shade erected before almost every house were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not

so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward—that this fashion of worship was good for Black Men, though it might not suit White People—that the same God who had given us the Book had given to them their country-fashion. I endeavoured to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made Himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things when they entered the world, so would they retain them and continue in them—that whatever White Man might talk, they were convinced that their gods were very good to them. “Suppose,” said he, “a serpent should bite me; I have only to put my leg under this god”—the shade—“and I cannot die. Suppose sickness should come upon me; I go to my god and soon get better. From death alone he cannot deliver me: I must die when my time shall come. But White Men’s Book cannot save them from death: they, too, must all die.” On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in as simple language as I thought my Nufi Interpreter capable of translating, the cause of death, and the Christian’s hope and consolation in it; and then wished the old man to tell me whether he or the Christian would be the happier; representing the one as an obedient, the other as a disobedient child before the Judgment-seat of the Almighty. The old man said, that as far as he was concerned he would remain in his old habits till he should die; but the Headman of the town made a long and excellent reply. It was to this effect, as literally as I can recollect: “Before time, we were told to sell slaves because White People wanted them; and we sold plenty: this time, they come and tell us, ‘You no must sell slaves again,’ and we no sell slave again: and suppose you come and teach us your Book, we cannot refuse to learn. See,” pointing to Thomas King, “this man is a Black Man, and before he went to White Man’s country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which White Man will teach us to do, we can do. I will give my

own two sons to Thomas King; and he must teach them the Book, and any thing he likes; and that is better than sit down and know nothing. Last week this man"—Thomas King—"came: his word and the White Man's word are all one [agree]; and nobody shall say that Black People are not willing to learn from White People, or from Black People who can teach them." I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind.



PROVIDENTIAL PRESERVATION OF TWO CATECHISTS AT  
TADJURRA.

THE following account of the merciful preservation of Messrs. Mühleisen and Müller at Tadjurra, on their way to join the Rev. J. L. Krapf at Shoa, is given in a Letter from Mr. Mühleisen, dated Oct. 8, 1841. These two Catechists arrived at Tadjurra, from Aden, with the Embassy from the British Government in India to Shoa. Circumstances preventing their further accompanying the Embassy, they remained in Tadjurra, to take advantage of any opportunity that might offer for their proceeding to Shoa. Mr. Mühleisen writes—

The ill feeling shown by the people of Tadjurra against the English being too palpable, we were compelled, for the protection of our lives and property, to keep watch by turns throughout the whole night. *But except the Lord keep the city, the watchman waketh but in vain.* In the night of the 23d of September, during my watch, a dreadful occurrence took place. About half-past two o'clock my attention was arrested by a piercing cry from the place where the servants were lying. Two or three minutes before I had looked over them, and they were all fast asleep. When I heard the cry, I was perhaps not ten yards distant from them. I ran to the spot, but the deed had been perpetrated. I went only to see our own servant, and two of the Agent's, weltering in their blood: two died immediately; the third suffered, in the agonies of death, until noon; and a fourth was saved by my interference. We are all of opinion that their intention was not to kill our servants only, all Maho-

medans; but to kill them first, they being in their way, and then us. *If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us.*

Two boats were engaged, before day-break, to take our goods and ourselves on board; but they were stopped by the Sultân. After the occurrence, from five to seven men used to sleep with us; but we had reason to trust even them as little as possible. Three nights passed dreadfully over our heads—*killed all the day long; and counted as sheep for the slaughter.*

It pleased God to open a way of escape for His servants. On the 27th of September Mr. Mühleisen was allowed to leave for Aden, and Mr. Müller received permission to live with the British Agent at Tadjurra. On the 11th of October Mr. Müller also left, to join Mr. Mühleisen at Aden.

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VISIT OF THE BISHOP OF MADRAS TO THE SOCIETY'S  
MISSIONS IN TRAVANCORE AND TINNEVELLY.

A SMALL volume has just been published by the Bishop of Madras, containing his "Journal of a Visitation to the Provinces of Travancore and Tinnevelly." This Visitation was held in November and December 1840, and January 1841. The Journal explains the Bishop's views of the Missions of the Church Missionary Society in the provinces above mentioned. The following passages will be read with interest.

TRAVANCORE.

*Visit to Cottayam.*

Dec. 2, 1840—A tedious row of twelve hours brought us to this lovely place—this Christian oasis in the vast heathen desert of Travancore. We left Balghauty at 9 o'clock on Monday evening: the night was unusually hot, and the boat, from the necessity of closing the windows, stifling. At

day-light, I opened my eyes upon a beautiful country. We had quitted the Backwater, and had entered the Cottayam river; its banks clothed with splendid forest-trees, the staple wealth of this timber-mart of India, and the horizon hemmed in by a mountain-range on either side. It was a tranquil and a happy scene, such as I love to look upon; but that terrible enemy to Europeans in India, the sun, soon found us, and put an end to all enjoyment, until we could seek shelter from his fierce beams under some more effectual protection than the flat low wooden roof of a boat cabin; and by the time we reached Cottayam, I felt very much exhausted. The reception, however, which I met with here did me good, like a medicine. Mr. and Mrs. Bailey received me at once as their Bishop and their brother. In the evening, I walked out to look about me; and the first place I visited was Mr. Bailey's new Church, which he is building with admirable taste, after a design of his own. The style is pure Gothic; and, when finished, it will be one of the finest Churches in India. The work proceeds slowly for want of funds, which are entirely dependent on private subscriptions.

*Views of the Mavelicare Station.*

Dec. 17, 1840—This is truly a Missionary Station, in the fullest sense of the term. Mavelicare is situated in the centre of a dense heathen population, calculated at about 60,000 souls, and in the very lion's den of idolatry—it being one of the most Brahmin-ridden places in the country. The pagodas here—hideous, barnlike, storehouse-looking edifices—are considered of peculiar sanctity; and their innumerable priests are of a most rampant holiness, and heartily detest the Christians, whom they take every safe opportunity to insult and oppress. There are, moreover, about twenty Syrian churches in the district, with large congregations, upon whom the preaching, and still more the example, of a Clergyman of the Church of England cannot fail, eventually, of producing some blessed effect. In fact, it has done so already; as I was introduced this morning to a very influential lay-member of that communion, who, as the Rev. J. Peet assures me, has made up his mind to come over to us shortly, and who will bring with him a very large accession of strength to our Mavelicare flock. I was much pleased with the appearance and manners of this old man:

there was sincerity in his looks; and if looks are ever to be relied upon as an index of the mind, I have not a doubt that he is sincere. He spoke of the ill-usage to which the Christians are here exposed from the intolerant Heathen, but evidently not with any desire to enhance the merit of belonging to a persecuted sect. I told him, that much as I should rejoice in such a convert, neither I nor Mr. Peet sought in any way to work upon his feelings; but trusted that he would simply follow the dictates of his judgment and conscience, after faithful prayer to God to direct him to the truth; and briefly recapitulated the principles by which, as I have already stated, we ought, in my opinion, to be guided in our dealings with the Syrians. He assured me that he would act as I advised, and parted from me promising me his prayers. And most thankful do I feel for the prayers of these poor people, and their good wishes: they are a great comfort and encouragement to me; and I heartily desire to be remembered among them as a good Missionary Bishop. It is infinitely better than a proud title—it is a blessed one. Mr. Peet, who is a most active and energetic Labourer in his Lord's vineyard, and just the man for such a Mission as this—where the new ground is not only to be ploughed up, but to be cleared of all its jungle of thorns and briars and noxious weeds—has already made some very important converts from Heathenism; and one most valuable one from the Syrians—a Malpan, who has joined our communion, and is proving himself a very faithful and useful Minister. He has the charge of a large and increasing congregation, to which it is my intention hereafter to license him. I confirmed this morning seventy-two of Mr. Peet's Mavelicare Congregation, many of them old and grey-headed, whom he has gathered from out the Heathen in their eleventh hour. This Mission is flourishing; and we may hope, without presumption, that the blessing of God rests upon it.

*Confirmation at Pullam.*

Dec. 4, 1840—This morning the Confirmation at Pullam was delightful; and I am most thankful to have been permitted to administer it to the little congregation there. Accompanied by four Presbyters, and a Catechist ready for Ordination, I felt that I was escorted as becomes a Bishop. My heart is strongly drawn to these Native Con-

gregations; and quite swelled within me, when, as the voice of one man, the poor people at Pullam made the responses in the Litany. It is charming thus to hear *the Lord's song in a strange land*. In my address, I endeavoured to encourage them to *walk worthy of the vocation wherewith they were called*; and to be especially watchful that the name of Christ be not blasphemed *among the Heathen*, by the contrast between their profession and their lives.

*Views relative to the Cottayam Co'lege.*

Dec. 9, 1840—I feel most warmly interested in the prosperity of this Institution, looking upon it as a nucleus of Christian education for the whole province. There is a neat Chapel, in which Divine Service is performed every morning and evening; in the morning in Malayalim, and in the evening in English. It is delightful to me to attend these Services, and almost throws me back upon the days of Oxford. This morning I confirmed fourteen of the Students; but I was far from well, and could not address them for above a quarter of an hour. After breakfast, at the request of Mr. Chapman, I distributed a few prizes to the most deserving, and availed myself of the opportunity to speak to them for some time on the blessings of a Christian and practically useful education—such as that which is so charitably offered to them;—and entreated them to do their part in this *labour of love*, by being diligent and obedient.

*Views relative to the Syrian Church.*

Dec. 2, 1840—I fear the Syrian Church is in a very degenerate state: every inquiry brings me to the same sad conclusion. I have neither heard from the Metran, nor seen any of their Catanars; and I think they have determined not to come near me. I am very far from quarrelling with them on this account; as I see no good likely to result from our meeting, beyond the gratification of an idle though natural curiosity. We could not even conscientiously wish each other good speed in the name of the Lord; our object being to bring the people to the light, while it is too evidently theirs to keep them in darkness. I am come most reluctantly to the persuasion, that the cause of Christianity will never be promoted in India by the Syrian Church. To put a piece of new cloth into this old tattered

garment would only make the rent worse. I write thus of a Sister Church with most sincere sorrow.

Dec. 7, 1840—Union with the Syrians is, I clearly see, not to be thought of at present; and I fear the reformation of their Church is as far off as ever: no glimmerings of it are perceptible. Our course, however, is straight before us; and I earnestly hope that we shall never be tempted to deviate from it: it is that of absolute non-interference with their Church, while we offer the best education it is in our power to offer to the youth of the district—an education on the sound, pure, evangelical basis of the Church of England. Such an education the Cottayam College is fully competent to supply; and I would respectfully urge upon the Church Missionary Society to cherish and strengthen that Institution, as a most efficient means, under God's grace, of really evangelizing this interesting and promising part of India—I say promising, because wherever the Cross is lifted up, surely there is promise that of those who look upon it, even with the eye of superstitious ignorance, some may be brought to worship Him who died upon it for them, *in spirit and in truth*.

The following extract refers to a conversation which the Bishop held with a hopeful Catanar (Priest) at Cottayam :—

Among other questions of less importance, he proposed to me the following: whether, and on what terms, I would receive a Catanar into the Ministry of the Anglican Church. To which I replied, that, as I fully recognised the validity of their Orders, there would be no difficulty on that head; but that previously to the reception, on my part, of any Priest of their persuasion, I should insist upon the most rigid examination into his character, and should require the strongest testimonials in his favour from my own Clergy. He appeared fully to acquiesce in the reasonableness of this, and was evidently gratified that I did not question his Ordination. To the inquiry, whether there would be any obstacle to the reception of a Layman of their Church into ours, I answered, none whatever, so far as I was concerned. The door of the Church of England stands open to all who desire to enter in; and our Clergy had undoubted authority



to receive them, provided that they found them worthy of admission into our Communion: it is, in short, a Parochial, and not an Episcopal question. At the same time, I utterly disclaimed all desire to make proselytes, among the Syrians or Roman Catholics, by any other method than the force of truth, exemplified in our doctrine and discipline, and, above all, in our lives.

#### TINNEVELLY.

##### *General View of the Progress of the Gospel.*

*Jan. 5, 1841: Moodaloor*—I want words to express my astonishment at all that I see in this land of promise. The word of the Lord is covering it. I am no enthusiast, in the abuse of that term; and, looking at the state of things in my diocese as an Overseer ought to look at them, with a steady eye, I am not deceived by appearances, and most assuredly I would not willingly deceive others; but I unhesitatingly declare, to all who are interested in the progress of the Gospel in India, that this is a land of promise. In other parts of the country, I find the poor Native Christians a little flock dwelling among wolves. Here we have Christian villages—villages entirely Christian. It is a glorious sight; and I thank God and take courage, as I look at it.

##### *Confirmation at Satankoollam.*

At Satankoollam, where I have passed two happy days, I had the comfort of confirming 250 persons, who, I am assured by their excellent Minister, can give a very satisfactory account of the faith that is in them. It was indeed a cheering sight, to see *young men and maidens, old men and children*, crowding around the altar of the only true God, to receive, at the hands of the Bishop, a blessing in His name, upon their promise that they would endeavour from that day forth, through the aid of the Comforter, to keep their baptismal vows. All were strikingly and yet most simply devout;—not the slightest affectation of rapture, but the holy and chastened spirit of prayer and praise was upon them. I addressed them at some length, and all appeared much interested in what I said.

##### *Aspect of the Native Christian Villages.*

I cannot describe the effect produced upon the mind in this country by a visit to a Christian Village. One almost

feels at home again. Every countenance speaks joy and welcome; and the Native Christian greeting, "God be praised!" sounds most cheering. The poor simple people throng about my horse, calling down blessings on my head; and follow me to their little church, where I speak a few words of kindness to them. Such has been my reception in three of these villages, which are the property of one of our Church Societies, and are, in fact, little Christian Colonies. Each has a resident Catechist; and they are regularly and frequently visited by the Missionary of the district, who knows his sheep, and is known of them. The men are almost all climbers of the palmyra, which is to them almost what a cow is to a poor man in England: the women are generally employed in weaving the coarse cloth of the country; and the Catechist is in the habit of assembling them under the shade of the wide-spreading tamarind-tree, where he explains to them some passage of Scripture as they work. The women are consequently better instructed than the men, who are necessarily occupied apart from each other by their daily labour; but great care is bestowed upon all, and the parochial system is in full activity.

*Testimony of the Bishop to the Efficiency of the Travancore and Tinnevelly Missions.*

I certainly had no conception, until I came into Tinnevelly, either of the extent or of the strength of the Christian cause in this most interesting district. I had heard of it; but was in the habit of asking, doubtfully, Can these things be? I have now not the slightest doubt whatever. I particularly dislike and avoid all exaggerated statements respecting "the Propagation of the Gospel in Foreign Parts," and I would as studiously endeavour not to mislead others as to escape being misled myself; but I affirm it, as my deliberate conviction, that the Parochial System of the Church of England is in active operation in Tinnevelly. The plan pursued by the Missionary Clergy, both here and in Travancore, seems to me particularly well adapted to accomplish their object. Their doctrine, I have every reason to believe, is simply, truly, and fully, that of the Church of England, neither turning to the right hand nor to the left, but faithfully delivering that message which the Church has committed to them; while their discipline, and the management of their congregations, is wholesome, godly, and primitive.

# CHURCH MISSIONARY GLENER.

No. 9.                      SEPTEMBER 1842.                      VOL. II.

## MACEDONIAN LIBERALITY.

WHEN St. Paul sought to impress upon the Corinthian converts the duty of contributing liberally toward the relief of the poor saints at Jerusalem, he referred to the noble example which had been set by the Churches of Macedonia: 2 Cor. viii. 1—5. The same example may be adduced, with peculiar force and propriety, to inculcate the duty of liberality in behalf of efforts for the spiritual welfare of our fellow-creatures. The Rev. J. Graham, in his Sermon before the Society at its 31st Anniversary, notices several points in the Apostle's reference which are deserving of especial attention. He remarks:—

The Apostle rests his appeal to the Corinthian Churches entirely on the unparalleled self-denying love of Christ, exhibited in its effect upon the Macedonian Churches, as described in the preceding verses of this chapter (2 Cor. viii); whose example, borne out by that of the Lord Jesus Christ Himself, he proposes for imitation. That example instructs us in the following branches of this duty: (1) In exemplifying our compassion and kindness, we must contribute our assistance with ready cheerfulness. *Brethren*, says the Apostle, *we do you to wit* (we make known to you) *the grace of God bestowed on the Churches of Macedonia; who were willing of themselves* (to contribute); *praying us, with much entreaty, that we would receive the gift.* (2) We must be careful how we admit the expenses of a family,

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the claims of other charities, the difficulties of the times, or any other pressure upon our circumstances, as an apology for our parsimony. *In a great trial of affliction, he proceeds, the abundance of their joy (in the Lord), and their deep poverty, abounded unto the riches of their liberality.* Being very poor (as a Commentator remarks on the passage), and much afflicted, they, notwithstanding, with great cheerfulness and joy made a rich contribution. (3) We must not be satisfied with doing what costs us little, in time, labour, or self-denial; nor with giving just what we can entirely and without sacrifice spare: for *he bears them record, that having given themselves first to the Lord, they gave to their power, yea, and beyond their power.* And our compassionate Redeemer, from being divinely rich, for our sakes willingly emptied Himself, of ease, dignity, glory, life. (4) We must not confine our benevolent regards to our friends, neighbours, and countrymen. The Macedonians sent their contributions into another quarter of the globe; and Christ interposed for *aliens, for them that were afar off* from the Church and family of God. (5) It is not the temporal wants and woes of men that must principally engage our sympathy: the supreme object of Christ's humiliation was, not to relieve bodily sufferings and maladies (though He did not overlook these), but to give light, mercy, grace, and glory, to SOULS that were ready to perish.

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BENARES.

THE Rev. J. P. Mengé, Missionary at Gorruckpore, arrived at his Station in June 1841. On his way thither, accompanied by Mrs. Mengé, he visited several of the fields of labour occupied by his Missionary Brethren; and, among others, he remained a short time at Benares.

In a Letter dated Dec. 28, 1841, he gives the following concise account of this noted city and its Mission:—

We reached Benares on the 11th of June, and were kindly received by the Rev. F. E. Schneider and his partner. I longed to see the city itself, which is confessedly the chief place of Brahminism and Idolatry in the North of India, as well as a stronghold of Mahomedanism. Our Brethren

reside at Sigra, some little distance from the city. On the Monday morning Mr. Schneider and myself went to see the famous minarets. With no little exertion I climbed to the top, and was abundantly rewarded for my trouble. The whole city was presented to my view. The streets of Benares are very bad: they are narrow, and exceedingly dirty, and numbers of cows and dogs obstruct your way. These animals seem to be left to themselves—the cows, I suppose, because they are too holy to be disturbed; and the dogs, because they are unclean in the sight of the Hindoo. However, from the minarets, Benares presents a very different aspect. On one side you see the noble river majestically winding through the region which is considered so sacred by the Hindoo idolaters. On the other side, trees with their pleasant green foliage, and vast plains, meet your view; and when you look upon the temples and mosques, aspiring toward heaven, and their gilt ornaments sparkling in the sunshine, you might feel transported at so glorious a spectacle, if you could divest yourself of the thought, that these magnificent buildings are consecrated to the devil. Upon descending from the minarets, I accompanied Mr. Schneider to the Free School, and was glad to see so many boys assembled to receive instruction through the means of our Missionaries. I was likewise much pleased with the Orphans, who receive their education in the Mission Compound.



**SHEIKH RAJI OO DIN, THE AGED CONVERT OF GORRUCKPORE.**

**SHEIKH** Raji Oo Din was a Mahomedan of rank, influence, and education, and sincerely devoted to the false religion which he professed. Hearing that his nephew had, by the ministry of the Rev. M. Wilkinson, become convinced of the truth of Christianity, and was about to be baptized, he proceeded to Gorruckpore, with a full determination to use forcible means to compel his relative to renounce his new creed, and to return to the religion of his ancestors. To the entreaties of his nephew, that he would read the New Testament, and not condemn opinions which he had not examined, he turned a deaf ear; but when Mr. Wilkinson explained to him the peculiarities of

the Gospel system, its suitableness to the case of fallen sinners, and its power to convey peace and happiness to the mind, he began to listen with more calmness and deference; and at last consented to accept a copy of the New Testament.

About three months afterward he returned to Gorruckpore with the same Testament; which he put into Mr. Wilkinson's hands, saying he had read it through and through. How must the heart of that pious Missionary have glowed with thankful joy, on hearing him add—"When I received this Book, my heart was full of enmity to Christ as the Son of God; and I came to Gorruckpore resolved at all hazards to pluck a lamb out of His arms. But He was too strong, and too gentle, for me: I am not only willing for my nephew to embrace the Christian Religion, but I am now come to give myself to Christ and to devote myself henceforward to His service"! From that time the Sheikh did indeed become a true follower of Jesus.

Mr. Wilkinson's account of him at that time was as follows:—

He is a respectable Mussulman, and has been some time earnestly inquiring after truth: he is the Headman of a village; and has drawn over a great portion of his people, by his conduct, to forbear persecuting him; and I do hope that a good feeling prevails among them. He is anxious to have a Church and School erected to Christ in his village. His age I take to be little more than fifty—old for this country. He is quite patriarchal in his appearance, and really so in character—a very reverend good-looking man—a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation.

The baptism took place on Lord's Day the 10th of August, 1828. The faith of this venerable convert was, however, soon put to severe trial. Mr. Wilkinson wrote three days afterward:—

He came to me this morning in great distress of mind. He returned to his people on Monday, and was well received by them all; but on Tuesday night, a brother-in-law broke in upon their peace, and, being a man of some consequence and influence among them, turned their hearts

from the dear old man by the most false statements and misrepresentations; such as, his having been fed with swine's flesh, &c., every thing that was obnoxious and offensive to the Mussulman's mind: all this was accompanied with threats and violent gestures. I have advised him what to do, and he has now returned to see what can be done toward a reconciliation; but he will have to endure, I fear, a fresh *fight of affliction*.

Kader Buksh and Daniel went this evening to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a law-officer of the Court and high-priest of the Mussulmans. The disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held: he was, however—blessed be God!—firm and unmoved; asserting his determination, in the strength of Divine Grace, to continue stedfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!

The next day the plan of attack was, at first, changed. Mr. Wilkinson writes—

The Mufti sent a second despatch of men; not to insult, but to allure him back to their faith. All manner of entreaties were used: and having got all his own people to mourn and lament with them, the trial was very great to him. On finding him stedfast and resolved in his profession, and determined not to renounce his new faith, they set on to abuse and vilify him, and were preparing to practise a vile Mahomedan trick upon him; but the wiser among them desired they would desist, on the old man's remonstrance—that they had better let that alone. They left him late at night; and returned to their haunts, like a flock of wolves, greedy, but disappointed of their prey. The Lord stood by, and strengthened His servant. How strikingly do we witness the fulfilment of the promise in such instances—*Because he hath set his love upon Me, therefore will I deliver him!*

Other attempts were made to induce the old man to recant; but he was preserved in his integrity. Of his feelings on these occasions it is stated—

He says that he is always astonished at himself, after they are gone. He cannot think how it is—he seems, he says, not to be like himself—he feels to have quite another heart —“ How wonderful it is ! ”

Of a visit paid to him on the 16th, Mr. Wilkinson says—

I found him alone, but happy. From his appearance, he had evidently been much tried; but the state of his mind evinced that his tribulation had wrought in him patience; and patience such an experience, support, and consolation, as filled him with a *hope that maketh not ashamed*.

I went, after breakfast, to measure out the ground which the good Cornelius—by this name he is in future to be known—wished to appropriate to the purposes of the Mission. Having signified this intention in the morning, arrangements had been made for the purpose; and the old man was present to receive us, which he did joyfully. Being a little delayed by the servants not having arrived with the chain, we were informed that the Mufti had sent to him immediately after our departure, and desired his immediate attendance at his palace. The old man stedfastly refused; and received, in return, more than usual abuse. A vast concourse of people were assembled to witness the appropriation of the said landed property to the cause of Christ. The sight occasioned feelings which I cannot express, and which I ever hope to recall to my recollection. The measuring of the land being finished, we took our leave; commending the venerable old man to the protection and grace of God, in words which might be heard by those who were standing near us.

We add two other notices from Mr. Wilkinson's communications:—

Aug. 19, 1828—The good old patriarch's trials are not all over. I went this morning to see him at his house, and found him a solitary being: his family had all been torn from him, and carried he knew not whither. I have employed persons to find them out, and hope they have succeeded. Who would have thought to see him resigned, even to this?—yet, so HE WAS! I found him with Martyn's Testament in his hand, and the Psalms and Prophet Isaiah by his side—good companions in tribulation!



*Aug. 20*—I have returned from a visit to the dear old patriarch. I was astonished to find him composed, peaceful, and happy. Having learned from him, the day before, that his people had been seduced and taken away by some of his relations—a brother-in-law—the purpose of my visit was to see what step he intended taking. The parties had taken with them 85 rupees, and other valuables to a considerable amount: they were, in consequence, actionable; and he had been advised to proceed against them. On asking him about it, he said: “No: I have sent to them, to let them know that I am aware of their doings, and have requested that they will acknowledge the possession of the money, &c. ;” stating, that as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error.

In the early part of 1840, Mr. Wilkinson, who had laboured so long at this Station in the true spirit of a Missionary, was obliged by ill health to return to England. He was succeeded by the Rev. F. Wybrow, who entered upon his labours in the same devoted spirit. But he had not been there more than a few months before he was called to his rest.

In February 1841, the Lord Bishop of Calcutta visited Gorruckpore; and his Chaplain, the Rev. John H. Pratt, in a Letter dated Moorshedabad, March 23, 1841, thus speaks of his interview with this interesting Christian :—

We saw a fine old man, a converted Mussulman, at the farm: he is 79 years of age, very deaf, and of a venerable look and intelligent countenance. He has been a Christian many years, and a voluntary Catechist, under Mr. Wilkinson, in the Mission. He seemed to be much gratified at seeing the Bishop, and receiving his benediction. The old man has copied out the *Essay on Hindooism, Mahomedanism, and Christianity*. He prizes it highly, and says, “If I could but go to the King of Delhi, and stand before him, I would show him this book, and he should learn the folly of his own religion, and the wisdom of Christianity.” The good old Christian entertains a most affectionate recollection of Mr. Wilkinson.

This last statement will be fully borne out by the following beautiful Letter, written to Mr. Wilkinson about a year after he left Gorruckpore. The allusion to the death of Mr. Wybrow, under the image of the departure of a Shepherd, is exceedingly touching.

*To my Honoured Father in God, M. Wilkinson.*

Peace from God and His Son Jesus Christ. May the respectful salutation of an unworthy old man of the earth be acceptable!

Furthermore, as long as two affectionate hearts live in daily respectful though familiar intercourse with each other, the full strength and sweetness of friendship is not known. But when the Hand that united those hearts, for reasons known to Himself, separates those hearts to almost an infinite distance of space, then heart goes out of itself after the other heart; and the fulness of affection, each for each, expands in its search after, and longings for return and reunion. This old man has felt this from the moment you were taken from us, and my soul constantly pours out itself in longings for your return; and I pray to the Father Spirit holy and true, to restore you to India soon, very soon, in the vigour of health, and in the full bloom of youth. The days of my strength and beauty are gone into the heart of eternity; and I am gently drooping and bending with the weight of hoar locks, and the sorrows of age, to my mother earth. If you will return this year, these eyes may be brightened with one more sight of you. If your health should cause longer delay, these eyes will meet those eyes no more in time's tabernacle. Our hearts were gladdened with news from the shores of Bengal and Madras; but since then, not a whisper have we heard of you. Alas, alas! every thing remains here much as you left it, save one sad event: our Shepherd—with his staff in his hand, and sandals on his feet—has walked over the Jordan of death, to the Promised Land of Canaan; leaving us poor sheep in the wilderness. Blessed be God, the pasture is not quite withered; the rivulets and streams and running brooks of living water are not quite dried up; and we know that the Fountain never fails; so that while we sorrow for our earthly Head, our Heavenly still lives, and we in Him. We are the garden of the Lord; and if His sun shines upon us, we shall

remain fresh (green) and flourishing. For one year more I will continue to look for and expect you: till then, may the land into which you scattered the seed remain like a well-watered garden; and may this little bed of earth, my heart, be every moment refreshed! If in a short time you should not return, bid me to England; and I will go, just have an interview, and take my leave of this world for ever. Every day is a year to me, because I am left thus alone. There is nothing like love: it is stronger than death: it will live for ever. May love divine fill my soul! May the Holy Spirit evermore dwell in this heart, and make it ready for death—ready to meet the Judgment—ready to inherit Heaven! Forget not this old man, and pray that the sickle may not do its work till the corn is fully ripe. And should this one sheaf be gathered in soon, and be safely deposited, yet forget not the thousand that still remain ungathered, unripened, uncultivated. Still remember, that the harvest is great, and few the planters, and few the cultivators, and few the reapers. May many, very many, enter into your labours, when this now tottering staff shall be broken! and may you be crowned, when the great harvest of the world shall come! May this reach you from this slave of earth and dust. Written A. D. 1841, 19th of the month.

SHEIKH RAJI Oo DIN.

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ANXIETY OF NEW-ZEALAND CONVERTS FOR THE CONVERSION  
OF THEIR BRETHREN.

Few things in the New-Zealand Mission have been more remarkable than the degree in which Christian Truth has been made known by the sole agency of the Natives themselves; and this, not only by those who have been specially instructed by the Missionaries for this purpose, but by some of whose labours the Missionaries had no idea. Many, like Andrew and Philip, having found the Saviour themselves, have sought their brethren and friends, and endeavoured to *bring them to Jesus*. The case of the Western District, which has been referred to, is a remarkable illustration of this. In many parts of the interior also, when the Missionaries have journeyed over ground never before trodden by Europeans, they have

been astonished to find chapels built, some of the Natives able to read, and many in the habit of assembling for Worship.

Mr. B. Ashwell, describing a journey which he made to the southward, remarks, in a Letter dated April 20, 1841:—

In the course of my trip, I made known the Gospel at thirty-two Pas, and found the Natives exceedingly anxious for instruction. Books, especially the New Testament, are prized more than gold or trade of any description. All the Natives I met with in this journey, with the exception of those in Mokau, profess Christianity, and some few possess it. There is not a Pa I have passed through, but some of the Natives can read; and only one Pa in which I did not find a Testament. The distance I travelled is 402 miles.

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PERSEVERING ATTENDANCE ON PUBLIC WORSHIP.

THE Rev. J. Smithurst records, in his Journal, the following instances of persevering attendance on Public Worship, which cheered him in his labours in the North-West-America Mission:—

*Aug. 23, 1840: Lord's Day*—After Service at the Grand Rapids this morning, I was accompanied to the Indian Settlement, a distance of thirteen miles, by a number of young men, some on horseback and some on foot, who desired to attend the Service. May God bless His Word to their souls, and make them amends for the toil of a journey of twenty-six miles!

*Dec. 6: Lord's Day*—I left home at sun-rise for Grand Rapids. The thermometer was very little below the freezing-point. I had a most delightful ride, skirting the river for about three miles, and then through the woods for five miles, to the Fort. The rays of the sun, shooting through the trees, gave to their stems and branches the appearance of being gilt, while the icicles suspended from the twigs sparkled like diamonds. Although an uncultivated country like this must at all times appear wild and dreary, yet such was the life thrown into the scene by the rising sun, that it appeared indeed an apt emblem of that light which dawned upon the world when *the Sun of Righteousness* arose *with healing in His wings*, shedding His benign rays on those

who sat in darkness and in the region and shadow of death. On entering the open plain beyond the Fort, I could see persons hastening toward the church from every quarter: many of them living eight miles from the Rapids, they would have sixteen miles to walk. I could not but fervently pray that God might bless their souls, enlighten their minds, and warm their hearts with the gracious influence of His Spirit. The Church was quite full, and the people remarkably attentive.

*Jan. 3, 1841: Lord's Day*—I was driven to the Grand Rapids by one of my Indian Boys; but such was the intensity of the cold—more than 40° below zero, mercury frozen—that though I was almost buried in woollens, and covered with a buffalo robe, I could not keep myself warm. The horse was completely white with hoar-frost, and the icicles were hanging from that part of the boy's hair which came below his cap. Notwithstanding the severity of the weather, the church was, as usual, quite full.

*Jan. 12*—The weather is so extremely cold, that I can now go out very little, except to the school-room. The Lecture this evening was very well attended; the cold, be it ever so severe, never prevents the Indians from coming to the school "to Prayers," as they call our Evening Service. What a striking contrast, in this respect, does our little village present, when compared with the state of highly-favoured England! Generally one half, and sometimes three-fourths of the adult population of the Indian Settlement assemble daily for the purpose of worshipping God, and listening to the truths of the Gospel.

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SCRIPTURAL ILLUSTRATION.

ISAIAH XL. 6, 7.

THE very affecting images of Scripture, which compare the short-lived existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England: it is difficult to discover a time when it can be said, *the grass withereth*. But let the traveller visit the beautiful plain of Smyrna, or any other part of the East, in the month of May, and revisit it toward the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh

verdure and of rich luxuriance everywhere meets the eye : the face of nature is adorned with a carpet of flowers and herbage of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene!—the beauty is gone ; the grass is withered ; the flower is faded ; a brown and dusty desert has taken place of a delicious garden. It is doubtless to this rapid transformation of nature that the Scriptures compare the life of man.

*[Hartley's Researches in Greece and the Levant.*

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"GOD'S WORK MUST BE DONE, AND I MAY BE DEAD!"

WE take the following extract from the *Missionary Register* for November 1841 :—

A Chapel was to be built in Berbice. "In calling over the names, to ascertain how much the Negroes could give, I called," says the Missionary who records the fact, "the name of Fitzgerald Matthew. 'I am here, Sir,' he instantly replied ; and at the same time I saw him hobbling, with his wooden leg, out of the crowd, to come up where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his earnestness. On coming up, he put his hand into one pocket, took out a handful of silver wrapped in paper, and said, 'That's for me, Massa.' 'Oh,' I said, 'keep your money at present ; I don't want it now : I only wanted to know how much you could afford to give : I will come for the money another time.' 'Ah, Massa!' he replied, 'God's work must be done, and I may be dead!' and with that he plunged his hand into another pocket, took out another handful of silver, and said, 'That's for my wife, Massa.' Then he put his hand into a third pocket, took out a somewhat smaller parcel, and said, 'That's for my child, Massa ;' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was, altogether, near 3*l.* sterling—a large sum for a poor field Negro with a wooden leg! But his expression was to me worth more than all the money in the world. Let me never forget it! Let it be engraved on my heart! Let it be my motto in all that I take in hand for the cause of Christ—'God's work must be done, and I may be dead!'"

CHURCH MISSIONARY  
GLEANER.

No. 10.                      OCTOBER, 1842.                      VOL. II.

REFLECTIONS UPON THE NIGER EXPEDITION.

AT the Evening Meeting of the Church Missionary Society at Exeter Hall, on the 3d of May, the Rev. Samuel Rowe, Vicar of Crediton, Devon, seconded the following Resolution:—

That the deeply affecting, but interesting results of the Niger Expedition demonstrate the obligation and necessity of employing, with increased vigour, every available means of training up Natives of Africa, to carry forward the Missionary Work in that vast and deeply-injured Continent.

We extract from Mr. Rowe's speech some passages of great practical importance, which we commend to the prayerful attention of our Readers.

With reference to the results of the Niger Expedition, although we feel humbled under God's visitation, we will not be discouraged: we may be *perplexed*, but not in *despair*. Despair, indeed, is a word which I would never desire to pronounce in connexion with the Church Missionary Society; and especially after what we have just heard, of the great progressive increase of the funds at particular junctures — at the very crisis, it would seem, when

they were the most wanted\*. Can we doubt, for one moment, that now, when another crisis has come upon the Society, our God will prove himself again to be the faithful God, if we trust entirely in Him, and go on in His way? I have no doubt that the result of this Expedition, disastrous as it has been, will still turn out to *the furtherance of the Gospel* and the glory of God. And if it does only this one thing—if it only teaches us this important fact, which is already upon the records of this Institution—a fact which has not been adverted to in the proceedings to-day, or in that most heart-stirring discourse which we heard last night—if it only teaches us, that they will not only hear the White Man, but will look to their own Negro Brethren for instruction—I say, that it is an all-important point. It does appear to me as if it were a happy beginning: it does appear to me, that at length we have got the right clue in a very intricate matter; and that if we go on pursuing it in the right way, it will open cheering prospects for long-oppressed, long-degraded, long-benighted Africa, through the instrumentality of those born to sustain the peculiarities of the climate. It is proved, My Lord—and this has been one of the results of that Expedition—that the Natives will listen to Native Teachers. They hear what they have to say, not only with attention, but with the utmost wonder that a poor Black, like themselves, can be so instructed by intercourse with White Men, of which he has had the benefit, as to be enabled to tell them the great things which Christ has done for their souls, and to instruct them also in the arts of civilized life. “The deeply-affecting, but interesting results of the Niger Expedition” include this particular benefit, if no other.

And let it also be borne in mind, that while we have been attempting to do this—while we have been endeavouring thus to penetrate the regions of Africa with the very best intentions—we have accomplished another great and

\* A previous speaker, the Rev. John Venn, had remarked, that in the fourteenth year of the Society's existence its income rose from 3300*l.* to 10,800*l.*; and that year was remarkable for the India Bill, which in fact opened India. In the twenty-seventh year it rose from 42,000*l.* to 47,000*l.*; and that year was remarkable for the emancipation of the slaves, which opened the West Indies. In 1838, it rose from 71,000*l.* to 83,000*l.*; and this year was remarkable for the outpouring of the Spirit at Krishnaghur.



all-important object; and that is, we have convinced the dwellers upon the banks of those rivers which the Expedition has reached, that there are men, calling themselves Christians, whose trade is not in human blood, whose object is not barter in the sinews and flesh of their fellow-creatures—that there are men, who come on messages of mercy, instead of upon schemes of depredation, of cruelty, and of oppression. And if only these two results have been accomplished, then we may hope, in the providence of God, that those useful lives, which have been sacrificed, have not been sacrificed in vain, but that those who have sown *in tears* shall yet *reap in joy*.

And now, although the Expedition, as it has been said, has been attended with such disastrous results, yet, if we may believe that which I have ventured to put before you—that the Lord's work is in it—cannot we see an illustration of the same lesson in Holy Scripture?—cannot we see, that the Lord does save by many or by few; not by might or skill, but by that blessing He is pleased to bestow upon them? You know what happened in the case of the Leader of the armies of Israel: he was commanded to reduce his thousands, until he had only three hundred men with their lamps and their pitchers,—and **THEY** could effect that which great armies failed to do against the hosts of Midian. And so those young children, whom the Society instructs *in the nurture and admonition of the Lord*, training them up to send forth among their Brethren in the various tribes of that distant land, may be the means of accomplishing that which Europeans have been unable to effect—to prove that it is *not by might nor by power, but by the Spirit of the Lord of Hosts*.



#### INSTITUTION AT FOURAH BAY, SIERRA LEONE.

THE training of Natives as Assistants in the Society's various Missions, with a view eventually to relieve European Missionaries from all but the superintendence of the work, has ever been felt by the Committee to be an object of great importance. But in no Mission, perhaps, has the NECESSITY of this been so apparent, as in that carried on in West

Africa; the insalubrity of the climate to European constitutions being loudly proclaimed, year after year, by the removal of valuable Labourers. At Fourah Bay, therefore, an Institution has long been in operation for training Africans as Teachers of their Countrymen; and many of the Society's Schoolmasters and Native Catechists have been sent out from it. The number of Students is at present 27. From the Forty-Second Annual Report we extract the following passage, explanatory of the prospects, and urging the value, of this particular branch of the Society's labours in behalf of Africa:—

The events of the past year have added greatly to the importance of this Institution. The conviction, that it must be chiefly through Native Agency that Africa is to be benefitted, has gained ground. The willingness of the Chiefs and Tribes in the interior to be taught by their own Countrymen has been demonstrated; and additional evidence has been afforded of the capacity of the African mind, both to receive and impart instruction.

The chief hindrances to the full efficiency of this Institution, hitherto, have arisen from the frequent changes in the Superintendants, and the inadequate period during which the Youths remained under instruction; the one arising from the prejudicial character of the climate to European constitutions; and the other from the great demand for Schoolmasters in the Colony, rendering it necessary that a Student should be removed from the Institution as soon as he was in any degree qualified for the office, before he had derived all the advantages which it was capable of affording. The fact, that the present Superintendant is of African descent—and a prospect which now presents itself of obtaining the services of another Clergyman, also of African birth, to be associated with him—afford ground for hope that the first hindrance may be removed; and the increase in the number of Students will obviate the second. For the carrying out of this arrangement, however, additional accommodation must be provided. The Committee also have to state, with regret, that the dilapidated condition of the present building renders it absolutely necessary that a

new building should be erected: and though this cannot be done without a considerable outlay, they confidently trust that a measure so essential to the best interests of Africa will not be suffered to be delayed for want of the requisite funds.

The estimated cost of the necessary new Buildings is 2000*l.*; and since the adoption of the Report, an Appeal has been issued by the Committee in order to raise the sum, without intrenching on the Society's regular income, already quite insufficient to meet the demands made upon it. In reference to this, the Rev. Edward Bickersteth, in a Letter dated Watton Rectory, Oct. 10, 1842, enclosing Five Pounds, remarks:—

I feel the vast importance of an efficient Institution for training Native Teachers in the Colony of Sierra Leone; and have much pleasure in sending you a donation of 5*l.* for it. Ever having watched over the African Mission of the Society with special interest, and knowing, both from my own visit there, and from all that has taken place since, the value of well-instructed Native Teachers, I can cordially commend this object to my fellow Christians, as one likely abundantly to recompense their Christian love. Oh may it please our gracious God to call forth from His Church a far more enlarged love to the souls of all men!



#### HUMAN SACRIFICES AMONG THE KHONDS IN INDIA.

THE Khonds inhabit a mountainous district in the north-eastern part of India, between lat. 19° and 21° N., and long. 85° and 87° E., in the Province of Orissa. Protected by the hills and fastnesses among which they dwell, they have been less exposed than other tribes of India to the consequences of foreign invasion, and are considered to be a remnant of the primitive inhabitants of the country. The form of their government is simple, each village and each tribe being subject to the mild authority of a patriarch.

In their social and moral character, they are represented as possessing some good qualities; but they are chiefly notorious on account of the degree in which the barbarous and revolting practice of offering human sacrifices prevails among them. The existence of this fearful custom among these mountaineers has been for some time ascertained; and some steps have been taken by the British Government, with a view to put an end to it. For this purpose, Lieut. Macpherson was commissioned to visit the country, to obtain more particular information respecting the manners and habits of the people, and to report upon the best probable means of carrying this benevolent intention into effect.

The following summary of the occasions on which these horrible sacrifices are offered, and the manner in which they are obtained, is extracted from "The Friend of India."

Among the national deities, the Bera Pennoo, or Earth-God, holds pre-eminence. The earth, says the Khond, was originally a crude and unstable mass, unfit for cultivation or human residence. The Earth-God said, "Let human blood be spilt before me." The soil became firm and productive, and the Deity ordained that man should REPEAT THE SACRIFICE and live. Every field must be enriched with the blood of a human victim, at the time when each of its principal crops is sowed. A harvest oblation is deemed scarcely less necessary than a spring sacrifice; and the intermediate period is also marked by the same bloody rite according to the promise of the season. If the health of society suffer, if its flocks perish, if wild beasts commit ravages, the wrath of the Earth-God must be appeased by the blood of man. In addition to these national demands for human sacrifices, individual calamities demand the same form of atonement, and can be averted only by the same sanguinary rites.

The persons thus sacrificed are called Merias, and consist of Hindoos procured by purchase in the plains by the Panwas, a class of Hindoo servitors, whose chief business is to supply victims for their masters the Khonds. The Meria is brought

blind-folded to the village, and lodged in the house of the Abbaya or Patriarch. If grown up, he is put in fetters: if a child, he is left at perfect liberty. They are eagerly welcomed to every door; and are considered as consecrated beings, till it comes to their turn to be immolated.

Lieut. Macpherson, in his Official Report, thus describes the ceremonies practised on these occasions:—

From these festivals of sacrifice no one is excluded, and at them all feuds are forgotten.

They are generally attended by a large concourse of people of both sexes; and continue for three days.

The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim, who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession, with music and dancing.

The Meria grove, a clump of deep and shadowy forest-trees, in which the Mango, the Bur, the Saul, and the Peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the Meria stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and, generally between two plants of the Sunkissar or Buzzurdauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. And there is now infinite contention to obtain the slightest relic of his person; a particle of the turmeric-paste with which he is smeared, or a drop of his saliva, being esteemed, especially by the women, of supreme virtue.

Upon the third morning, the victim is refreshed with a little milk, and palm-sago; while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon these orgies terminate; and the assemblage issues forth, with stunning shouts and pealing music, to consummate the sacrifice.

As the victim must not suffer bound, nor, on the other

hand, exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs, are now broken in several places.

The priest, assisted by the Abbaya, and by one or two of the elders of the village, now takes the branch of a green tree, which is cleft a distance of several feet down the centre. They insert the victim within the rift; fitting it, in some districts, to his chest; in others, to his throat. Cords are then twisted round the open extremity of the stake; which the priest, aided by his assistants, strives, with his whole force, to close. He then wounds the victim slightly with his axe; when the crowd throws itself upon the sacrifice, and exclaiming, "We bought you with a price, and no sin rests on us," strips the flesh from the bones.

Each man bears his bloody shreds to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village which afforded it remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this time a buffalo is slaughtered at the place of sacrifice, when tongues are loosened.

May our Readers be led by these harrowing details to pray more earnestly, *O Lord, have respect unto Thy covenant; for the dark places of the earth are full of the habitations of cruelty!*



PROBABLE EFFECT OF THE GIFT OF AN ENGLISH BIBLE, IN  
REWAH, NORTH INDIA.

IN the last Report of the Calcutta Bible Society, it was stated, that during the previous year a considerable number of portions of the Scriptures had been distributed in the Rewah Country, in the North of India. They were thankfully received by the people; but shortly afterward, the Rajah's son sent a messenger round, ordering all who had received any copies to deliver them up to the Rajah. Last year another visit was paid to the same country; but the distributors, instead of meeting with any difficulty,

were kindly received by the Rajah's son, and every opportunity was afforded them of giving the Word of God to as many as asked for it. It was stated, that the Rajah himself possessed a copy of the Bible, and was a worshipper of the Creator as distinct from the creature. In allusion to this fact, the Rev. J. H. Pratt, Chaplain to the Lord Bishop, related the following interesting circumstance, in his address at the Meeting, when the Report was read:—

There is one part of the Report to which I cannot help reverting, since it gives me peculiar pleasure. I allude to that part which relates to Rewah, a large independent State lying between Benares and Saugor. You will recollect, that we were told that Mr. Smith and Mr. Mather had lately been making a Missionary tour through that country, and had been distributing copies of the Holy Scriptures. You will remember, that they had heard that, soon after a previous tour through those parts, the Rajah's son had issued an order that all the Christian books distributed in the district should be immediately delivered up to his father; but that, at their more recent visit, they had been rejoiced to find that the prohibition, from some cause or other, had been taken off, and that copies of the Scriptures were readily received by all the people.

I have had the pleasure of visiting that part of India. I was there in company with the Bishop, on his Lordship's recent Visitation through the North-west provinces. Our road lay through Rewah; and we halted there two or three days. The Rajah came, with a great retinue, to pay his respects; and the Bishop afterward returned his visit. On one of these occasions, I entered privately into conversation with the Rajah's son, of whom I had never heard before; nor have I since, till this evening: to my surprise, he spoke excellent English. We were speaking about Religion; and on my mentioning the Bible, he manifested some curiosity, and expressed a desire to see the "English Shasters." I promised to send him a copy; and when we reached Benares, this promise was fulfilled, by my sending him a neat English Bible, with a Letter earnestly entreating him to read it; and adding a fervent prayer, that as God had blessed him with

a knowledge of our language, He would also bless him with a knowledge of our Religion, and that the book I sent might be the means of his becoming *wise unto salvation*.

Now it is not for me to say that this led to the favourable change to which the Missionaries allude. I leave you to draw the inference. This however is certain, that the Bishop's visit intervened between the two visits made by the Missionaries. And you may enter into my peculiar feelings of joy, upon now hearing, for the first time, this most interesting report.

Doubtless there are multitudes of unknown cases in which the private distribution of the Scriptures has been the means of exciting inquiry, and spreading a knowledge of the Truth. Let the solitary instances that come to light stir us up, my dear friends, to more ardour and diligence in this blessed work.



ANXIETY OF A NEW-ZEALANDER OF RANK FOR THE WORD  
OF GOD.

We extract the following remarkable account from a Letter of Mr. J. A. Wilson, dated Opotiki, July 5, 1841:—

In the middle of June last, one of my Native Teachers returned from a visit to the Uriwera Tribe; bringing with him a Youth of about seventeen, who possesses the hereditary rank of what is styled an Arika—the greatest dignity, as far as I am capable of discerning, known among the New Zealanders—as an applicant for a few books. I told him I had none with me; but if he would go with me as far as Tauranga, I would gratify him, by complying with his request. To this, after a little hesitation, he consented: and upon my arrival there, he accompanied me to Otawao, a distance from Opotiki of not less than 170 miles. By the time he arrives at home, he will have travelled 350 miles. Now this stripling—a fine example indeed for some of the Youths of our own country!—came to me solely with a view of getting a Testament and a few Prayer-books; and the circumstance which led to his visit was this:—Some months ago he came to Waihoutaho, and, upon hearing the Word of Life, became a professor in Jesus: he returned home,



with the good tidings he had heard, to his own people. How far they at first approved of this change in their young Ariki, I know not; but one day, seeing him carry a burden on his back—which part of the body is very sacred, according to the ideas of the Natives, in men of his rank—it had such an effect upon them, that they came to him, and said, if he would procure books, they too would lay aside their native *ritenga* (a word signifying both their customs and superstitions), and he should become their teacher. He therefore came; has accomplished his errand; and is about to return to his native hills. I doubt not that these blessed oracles will not have been thus sent for in vain.

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ACCOUNT OF THE OBSERVANCE, AT JERUSALEM, OF THE ANNIVERSARY OF THE DESTRUCTION OF THE TEMPLE.

THE following account is given by the Rev. John Mühleisen, in a Letter dated Alexandria Lazaretto, Aug. 17, 1842:—

I recollect to have seen some antique coin, with a representation of the Daughter of Sion sitting under a palm-tree and bewailing her desolation. This is her condition at the present time, as a few remarks will be sufficient to prove. The Jewish Anniversary of the Destruction of their glorious Temple took place on the 17th of July; beginning, however, on the evening of the 16th, after the Sabbath had expired. I went to one of their Synagogues; and found them sitting on the ground, in old garments; each holding a candle in one hand, and the Book of the Prophet's Lamentations in the other. One of the Elders in Israel began chanting these Lamentations in the holy and expressive language of the original. The sight was altogether touching and affecting. Every note was swollen with a sigh, if not broken by a sob; and the mourning congregation gave way to their smothered groans at some particular passages. Here I observed a little boy heartily sobbing, among others; there another in the bosom of his father; and the eyes of both father and son literally flowing with tears; as was the case with many others. I left the spot with the deepest emotion.

In the morning I went again, to join the mourning

Children of Israel. An old Rabbi arose, after a short prayer, and stationed himself before some kind of desk, to preach a sermon to his congregation. I could understand only a few words: he opened his discourse, I believe, by lamenting the melancholy event commemorated by the anniversary. His tears soon mingled with the perspiration running down his face into his venerable beard, white as snow. Many of the weeping assembly soon began to sob aloud, and to veil their faces. "Where is the beauty of the holy city, our mother?" asked the old Rabbi: "where our Temple and Shechinah? Where is our High Priest?" "We have thrown them away with our transgressions!" was his reply. When, at last, he opened a chest toward Mount Moriah, containing the Law of Moses, and showed, sobbing, the meagre shadow of their ancient glory to the congregation, praying for all Israel in Jerusalem and abroad, they all wept with a loud voice. Who could forbear to mingle his tears with those of the once-favoured children of God; especially when we remember how natural, however misplaced, is their mourning and weeping over the dust of their ancient glory?—What unsearchable riches of comfort would they meet with, should they return, seeking their Lord and true Messiah in Jesus of Nazareth, the King of the Jews!



## SCRIPTURAL ILLUSTRATION.

DEUT. XXV. 4.

IN the evening I went to Paneikoollam. The people were very busy, even till it was quite dark, in treading out the grain which they had reaped. There were two floors, on each of which were twelve small bullocks, tied by fours: each four, attended to by a man, walked round. I asked if they never muzzled the ox when treading out the corn? They said that it was accounted, even among the heathen, very cruel, and a great sin; that none ever muzzle their own oxen; but that some muzzle hired oxen, to save their straw.

[*Journal of the Rev. G. Pettitt, Tinnevely, South India.*

# CHURCH MISSIONARY

## GLENER.

No. 11. NOVEMBER, 1842. VOL. II.

### THE NEED OF PRAYER IN BEHALF OF INQUIRERS.

**I**N seeking to cultivate the waste places of Heathenism, it must always be borne in mind, that however hopeful the soil may appear, whatever may be the qualifications of the Agents, and the adaptation of the instruments employed, it is not *until the Spirit be poured upon us from on high, that the wilderness shall be a fruitful field, and the fruitful field be counted for a forest.* But we are graciously assured that God will *give His Holy Spirit to them that ask Him.* How urgent, therefore, is the need of earnest prayer! how great the encouragement to persevere in it! Under the influence of this conviction, the following Resolution was adopted at the Evening Meeting of the last Anniversary of the Church Missionary Society:—

—That this Meeting is deeply impressed with the urgent necessity of prayer for the outpouring of the Holy Spirit upon even the advanced Missions of the Society, in order to produce conviction of sin upon the minds of the numerous Inquirers after Christian Instruction, so that they may be enabled to leave all and follow Christ; and in order also to establish, strengthen, and settle the feeble graces of the sincere converts to the Faith of Christ.

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The Rev. Thomas Vores, in moving this Resolution, made the following observations in illustration of the former part of it; viz. that which refers to INQUIRERS after Christian Instruction:—

Are we, then, “deeply impressed with the urgent necessity of prayer for the outpouring of the Holy Spirit?”—and that not merely for the general wants of the Society, but, as it is so well expressed here, “in order to produce conviction of sin upon the minds of the inquirers,” even in the advanced stations of the Society? Let me endeavour to bring forward a few facts, that may serve to convince you that the necessity is urgent indeed. Those facts shall be drawn from the lamentable condition of the Heathen; and they who are at all in the habit of studying their own minds, or the minds of others, must well know, that deep-rooted prejudices upon religious subjects never give way, except to the teaching of the Holy Spirit of God; and that there is no practical hope that the converts can, even when they see that the Christian Religion is a good thing, be deeply and seriously convinced of sin, except the mighty power of the Spirit of God counteract the natural deep prejudice of the human heart.

When Bishop Wilson visited Bombay, he saw there some religious devotees, who were in a large room, covered with filth, and vociferating the name of their god. He endeavoured to speak to them of Jesus; but, strong in their own self-righteousness, and convinced of the strength of their idol, and of their own acceptance with him, they refused to listen to a word. In that same visit, the Bishop beheld a devotee who had for many years held a flower-pot in his outstretched hand, till the muscles were become so stiff, that he was not able to draw back his arm again; and this he believed to be acceptable to his god. Now, how can these prejudices be overcome, except by the power of the Holy Spirit?

The Bishop also became acquainted with the details of some of those horrible infant sacrifices which are practised in Orissa. They are indeed most frightful! A poor infant is selected, nurtured as carefully as possible, and made plump and well-looking; and when the time arrives for the sacrifice, the poor unhappy child is cut to pieces with lancets

and knives. Each person present then seizes upon a little piece of the flesh, carries it to his ground, and squeezes out the drops of blood, in the horrible hope that thereby their gods will be propitiated and will render their land fertile. And so deeply rooted is this superstition, that mothers think themselves honoured when their own infants are selected, that their blood may be shed for the land.

Some Christian persons were instrumental, by means of purchase, in rescuing two little girls from this horrible doom. They were carried down to the Institution at Agurparah; and I believe, to the honour of Christian Missions and their blessed results, are there at this time, being educated in the merciful and holy truths of the Gospel of our Lord Jesus Christ. When the priest heard that these children had been thus rescued from his grasp, he took HIS OWN little boy as a victim, and gave up his own child to be sacrificed in this frightful way. Christian Friends! when *the dark places* of heathenism present such revolting pictures as this, can you even entertain the faintest hope that any thing will avail, to *take away the stony heart* and replace it by *an heart of flesh*, excepting the mighty power of the Holy Spirit of our God?

Another most melancholy instance fell under the observation of the Bishop of Calcutta; and it shows how Satan delights in steeping deep in sin and cruelty the souls of his unhappy victims. As the Bishop was in the course of one of his Visitations, a person had just been apprehended by the officers of justice, and the Bishop desired to have some conversation with him. He found that the man was what is called a Thug—and Thuggism, as you know, is a system of putting people to death by strangling, in honour of the false goddess Kalee. The Bishop asked him, in the course of conversation, whether he thought there was any thing wrong in it. "Wrong!" said the man; "No! I was born to it; it is a duty I owe to the goddess—a duty I must perform." "How many persons," asked the Bishop, "do you think you have destroyed?" The man considered for a little while; and then told the Bishop, he believed that with his own hand he had strangled not fewer than 300 human beings. And that man firmly believed that in doing so he was presenting an acceptable offering to his horrible goddess!

Now, Brethren, even when it does please God that there should be some spirit of inquiry set on foot, you are not to imagine that prejudices such as these can be overcome by any power of man. No! it requires indeed a power, not short of Almighty, to translate them from superstitious darkness that can *be felt*, into the glorious light of the Gospel of our Lord Jesus Christ.

I trust I have shown, by the facts of the case, that the necessity of prayer for the Holy Spirit, on behalf of these Inquirers after the Gospel, is urgent indeed.

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EXTRACT FROM THE REPORT OF A COMMITTEE OF THE  
HOUSE OF COMMONS ON WESTERN AFRICA.

In April last, a Select Committee of the House of Commons was appointed to examine into several subjects connected with the West Coast of Africa. Of this Committee, Viscount Sandon was Chairman. Many witnesses were examined, and the published evidence is very voluminous. The testimony in favour of the good effects of Missionary labour in Sierra Leone was of the most satisfactory character, as the following short Extract from the Report presented by the Committee to the House of Commons will show:—

To the invaluable exertions of the Church Missionary Society, more especially—as also, to a considerable extent, as in all our African Settlements, to the Wesleyan Body—the highest praise is due. The former expend nearly 7000*l.*, and the latter nearly 2000*l.* annually, upon the Religious Instruction of the Colony. By their efforts, nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the effects are visible, in considerable intellectual, moral, and religious improvement—very considerable, under the peculiar circumstances of such a Colony.

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TRAITS OF CHRISTIAN CHARACTER IN SIERRA LEONE.

WHEN the Rev. D. H. Schmid was carrying on his solitary labours at Kiskey, amidst much weakness of

body and sorrow of mind, he refers to a circumstance which greatly comforted and encouraged him:—

Oct. 20, 1841—To-day I have had much to suffer from fever. While I was considering my situation—labouring under sickness, and being left quite alone—I felt very uneasy; but when in the evening I heard my Black Servant praying for me, I was much comforted, finding that the word of God is true—*He will never leave nor forsake us*, but supply us with necessary help.

*Appreciation of Christian Kindness.*

About the period when a large party of new Missionaries arrived in the Colony, in Dec. 1841, Mr. Beal, on his return to Bathurst after a few days' absence, says—

Dec. 4, 1841—All were ready to tell us that “plenty Missionaries come.” One observed, “Ah, White Man he no fear dead [death] like Black: if he see danger so, he can't go; but White, this come he die; t'other come again. Ah, true, White he love we poor Black too much. I hope God will spare them life!” Another said, when gathering a few pence for the Society, and one or two began to make some demur, “What! you go grudge two or three copper? Society send Missionary here many year to we. Mr. Renner come, he die; Mr. Gerber come, he die; Mr. Bates come, he die; and plenty more for we.” With a great deal of energy, “What you can think about! Black can do this fashion? we can send we child—he die: we can send t'oder one again? No, neber!”

In the Journal of M. T. Harding, we find another instance of the same feeling combined with a

*Sense of Responsibility.*

March 5, 1842—This evening a woman came to me, and said, “My heart is quite heavy with trouble, when I remember the goodness of God to we poor African sinners, especially in this Colony of Sierra Leone. God has done great things for them. God gave His people willing minds to leave their fathers and mothers, and all their good friends in their country, and come over to us to teach us the way to

Heaven. But when I saw how many are taken away by death, it trouble me very much. Woe will be unto me at the Last Day, if I do not believe what they preached to me; for the very words which they preach will be a witness against me!"

*Interest in Behalf of Others.*

On the 24th of March last, the Annual Sermon for the Church Missionary Society was preached in the Mission Church, Freetown, by the Rev. J. Warburton. The Congregation was almost entirely composed of Africans. The sum collected was 6*l.* 19*s.* 1½*d.* At the Annual Meeting on the same day, when only a small number of Europeans attended, the Collection amounted to 12*l.* 5*s.* 2*d.*

Mr. Warburton, speaking of a Monthly Missionary Meeting which was held at Gloucester on the 2d of May, remarks—

I was agreeably surprised and encouraged by a remarkable instance of Christian liberality: for one of the Communicants came to me after the Meeting, and presented a donation of 8*s.* 8*d.*, as an expression, she said, of her gratitude to God for His goodness to her, and of the interest she felt in the good cause. At a subsequent Missionary Meeting, the same individual gave another donation of 4*s.* 4*d.*, making in all 13*s.* which she has generously given to the Missionary cause during the last three months.

On the 26th of May, Mr. Beal, who is stationed at Freetown, observes—

Some influential Akus accosted me as I walked along the streets of this busy town, and said, "Sir, we have sent letters to all the Ministers, and are going to make collections in every village to send to the Society to beg the Gentlemen if they will be so kind as to send Missionaries to our country. We sorry for our country-people too much: they no have the Gospel."

Mr. H. Townsend, speaking of Hastings, writes—

March 24, 1842—To-day a Sermon was preached in the morning, and a Meeting held in the evening, in behalf of



the Church Missionary Society. Many persons of the villages felt deeply interested both in the Sermon and in the Meeting, some having come fourteen miles to be present.

*Comfort in Affliction.*

The following is from the Journal of M. T. Harding :—

Oct. 13, 1841—This evening I visited a poor blind man, whom I found weeping. I said to him, "Friend, what grieves you?" He replied, "Ah, my friend! my trouble is too great for me to bear. You see I have only one hand. My right hand was cut off by the doctor, through sickness; and seven years after I became blind. Again, this year, my wife, who was as eyes and hands to me—this week will be three weeks since—she gone away from my house, and gone to live with a man in Freetown. Yes, although my wife forsake me, my Jesus will never leave me nor forsake me!"

*Hope in Death.*

The Rev. J. Warburton writes—

Jan. 11, 1842—Mary Macauley, a communicant, died. A short time before her death she sent to the District Visitor. She told him that she wished to bid him good bye. He asked her where she was going. She said, "I am going to my Father."—"Who is your father?" "God is my Father."—"Do you believe that God will receive you?" "Yes; God sent His Son to die for me, therefore He will receive me." She then requested him to read a chapter and pray with her; which he did, and left her: soon afterward she died. It is satisfactory to be able to add, that her conduct, so long as I have known her, was consistent with her profession.

COMPARATIVE FEWNESS OF MISSIONARIES IN INDIA.

WE take the following Extract from a Sermon preached at St. John's, Upper Holloway, by the Rev. J. J. Weitbrecht, Missionary from Burdwan, North India, on Lord's Day, May 29, 1842:—

If India's millions are to be converted to Christ, you

must do more than you have done heretofore. Their spiritual wants far, far outbalance the efforts which our Society and kindred Societies have made and are making. Burdwan, the place where I have been labouring, is considered well supplied, because one, and occasionally two Missionaries have for years been labouring there. Now the town and district of Burdwan contain about one million and a half of inhabitants. I ask you, my friends, do you consider this an adequate supply? Suppose this immense metropolis, inhabited by about the same number of professed Christians, had only two Ministers to preach the Gospel, what would be the result? — a general relapse into infidelity and every kind of crime. What, then, can two Missionaries do, among a million and a half of idolaters? But this is not all: if you take the map of India, and draw a straight line from Burdwan westward to Benares, a distance of nearly 400 miles, along which there runs a fine high road, you would not find one Missionary Station, not one Messenger of the Gospel, on the whole way! From this simple fact, you will be enabled to judge of what is to be done in that great and interesting country.

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#### PERSECUTIONS IN TINNEVELLY.

THE progress of the Gospel in the world is effected by a series of victories obtained, in the strength of the great Captain of our salvation, over the hosts of Satan. The work, both of the Ministry at home and of Missions abroad, is a constant attack upon the Powers of darkness. In Missionary labours, more especially, this warfare is carried on in the dominions of the enemy. It is not a matter of surprise, therefore, when any fresh conquests are achieved, or any new territory won, that the opposition of the devil should be increased, and his rage excited. And this opposition is permitted by God for wise ends, in order to try and purify His Church.

Such has been the case from the beginning. When *the Word of God grew mightily and prevailed at Ephesus, and a great door and effectual was opened*

unto the Apostle in that city, we are informed that there were *many adversaries*. The heathen were full of wrath at the progress of the Gospel, and the whole city was filled with confusion.

Another illustration of the truth of the above remarks is furnished by the recent history of Tinnevely. In the course of the year 1841, the number of heathen, in that part of India, who were willing to forsake idolatry, and anxious to receive Christian instruction, was great beyond precedent. In one of the districts into which that Mission is divided, no fewer than 2000 souls became Candidates for Baptism in the first six months of that year; and immediately after the account for that period was made up, several large villages applied for instruction. The Rev. J. Thomas, the Missionary in charge of this district, observes:—"Whole villages, including, in several instances, the owners of the land with all their dependants, quite besieged my house, and implored to be instructed in the principles of Christianity."

But the season of trial came. The spirit of persecution, which had always existed in a greater or less degree, broke out into open and determined violence. A Society was established, called the "Viboothi Sangam," or "Ashes Society," the members of which were required to swear by the sacred ashes, the badge of Siva's followers, that they would remain firm in their allegiance to idolatry, and in their opposition to Christianity.

Respecting these people, Mr. Thomas writes in his Report of the Meignanapooram District for the half-year ending Dec. 31, 1841:—

They resolved to commence a systematic and vigorous persecution against the Christians, and, if possible, to exterminate Christianity from the land. A branch of the "Viboothi Sangam" was established at Trichendoor, the principal seat of idolatry in this neighbourhood; and its emissaries were sent to demand the attendance of the influential persons

in my district, who had recently professed a desire to receive Christian instruction. By threats to rob their houses—threats which were carried into effect in numerous instances—and by various other methods of annoyance, many of the people were induced to backslide. But as bringing every one to Trichendoor was hopeless, operations were commenced in the different villages; and, to show a bold front, a crowd of about 500 persons assembled within a mile of my house, and threatened to rob the village in which I live. Prayer-houses were violently pulled down—houses robbed—Catechists and people turned out by force from Places of Worship, persecuted with false complaints, and unjustly treated by the subordinate Heathen officers of Government, whose duty it was to protect them.

The Rev. P. P. Schaffter, in his Report of the Northern District for the half-year ending December 1841, thus describes one instance of violence which occurred in his district:—

While some of the Catechists and other Christians of the Zemindary of Ootoomaley had met together at Kamanoor for the purpose of edification, a troop of armed men, led by the head-man of the Zemindar, surrounded and entered the Church in which they were assembled, and flogged and ill-treated them—one of them, the old Catechist Ignatius, to such a degree, that his life was for some time in great danger. I saw the poor man three days afterward. He was in the greatest pain, unable to move, breathing with difficulty, and expectorating blood in consequence of some internal injuries he had received. The Zemindar's party had no sooner performed this iniquitous act, than they preferred a complaint to the Tahsildar, accusing our people of robbery and some other great crimes. The affair at last came before the English Authorities, who, notwithstanding the great influence and deeply-laid plan of the adversaries, were able, by a long and thorough investigation, to arrive at the truth. Our people were honourably acquitted; and the adversaries were punished as they deserved.

The EFFECT of these persecutions, as in all similar cases, has been two-fold—discriminating, and puri-

fyng. It has caused some to draw back : it has been the means of calling into exercise, and strengthening, the graces of others. The Missionaries of the Palamcottah District observe, in their Report for the half year ending December 31, 1841 :—

It has, however, been no small comfort, to find that many, even of the new people, remain stedfast, notwithstanding all these difficulties ; and that the mobs did not attack the older congregations : indeed, they scarcely seem to have calculated upon the probability of driving them away from the refuge of the Christian Church. We are moreover truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of Christian truth and the daily means of grace. We believe, too, that this trial has been and will be of great service to the Christian congregations—in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for His sake.

Another good effect has been, an evident sympathy throughout the Christian Body for those thus exposed to trial, extending wherever the news of the opposition had reached ; and thus we trust that unity of feeling, termed “the communion of saints,” has been promoted by these afflictions. One instance of this is worthy of being mentioned here :—A Christian of long standing, a communicant of excellent character, lately died, giving good evidence of faith and hope. When dangerously ill, he became delirious, and the great subject of his wanderings was the disturbance at Yeraal, the successful violence of the Heathen, and the loss of the new people.—To this we could add many more instances of the deep interest taken by the Christian People in the spread of the Gospel, and the conversion of the Heathen. And surely no man can regard this as a slight proof of the blessing of God upon the labours of His servants, and of the reality of their success.

On this subject Mr. Thomas also, in whose district the Inquirers were most numerous, and the opposition most fierce, remarks, in his Report previously quoted :—

About 1000 souls, after having come within the precincts of Mercy, were drawn, or rather forced back again to the region of the Curse; and may not, perhaps, ever have another opportunity afforded them of obtaining the salvation of their souls: for it usually happens, that backsliders become more hardened than the worst Heathen, and often prove the most violent opposers of the Gospel. There remain, however, of those who have recently come over from Heathenism, between 2000 and 3000; and as they are daily becoming more and more acquainted with Divine Truth, I have strong hope that they will continue stedfast. It is a gratifying fact, that none who had been any length of time under Christian instruction went back during our troubles, and not one baptized person. And I am thankful to say, that, notwithstanding these great and incessant troubles, the people have by no means relaxed in attention to their Catechisms, and to the usual means of grace: many have been approved as Candidates for Baptism. On Christmas Day I baptized 109 at Pragasapooram; and altogether, during the year, 246. Between 40 and 50 new Communicants have been admitted, and in every village there are persons now waiting to be received.



#### THE RULE OF GIVING.

It has been frequently wished by Christians that there were some rule laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father and say, "Father, how many times in the day must I come to you with some testimony of my love? how often will it be necessary to show my affection for you?" The father would of course reply, "Just as often as your feelings prompt you, my child, and no oftener."—Just so Christ says to His people, "Look at me, and see what I have done and suffered for you; and then give me just what you think I deserve: I do not wish any thing forced."

[*Salter's Book of Illustrations.*]



# CHURCH MISSIONARY

## GLEASER.

No. 12.      DECEMBER, 1842.      VOL. II.

### THE NEED OF PRAYER IN BEHALF OF SINCERE CONVERTS.

**S**ANCTIFICATION is a progressive work. There is a growth in grace, and an advancement in the divine life. It was *by little and little* that the enemies of God's people were to be driven out of the land of Canaan. In like manner, it is gradually, by a successive series of victories, that the soldier of Christ is enabled to overcome his remaining corruptions, and to triumph over his spiritual adversaries. Hence it follows, that in estimating the progress made in the heavenly warfare by any individual believer or body of Christians, it is most important to bear in mind the number and power of the foes, the deeply-rooted prejudices which had to be overcome, and the inveterate evil habits which had to be eradicated. A due consideration of this subject is also essential, to excite our sympathies, and to call forth our prayers, in behalf of the infant Churches recently gathered from among the Heathen.

With this view, the earnest attention of our Readers is called to the remainder of the Address of the Rev. T. Vores, the former part of which was inserted in our last Number.

Having spoken of the urgent necessity of prayer for the outpouring of the Holy Spirit, in order to produce conviction of sin upon the minds of the

INQUIRERS after Christian instruction, he thus proceeded to show the equal necessity for the same Divine influence, in order to *stablish, strengthen, and settle* the feeble graces of the SINCERE CONVERTS to the Faith of Christ:—

It is a common notion, though plainly a mistaken one, that the early converts of our Missions are at once to exhibit all the matured graces of a Christian. The Committee of the Church Missionary Society, in commending to you such a Resolution as this, show you that such is not their opinion. They expect, that, in accordance with the experience of Apostolic times, the converts, even when sincere, will, for a long time, be but *babes in Christ*; and that it is absolutely needful that they should be *strengthened with might by the Spirit in the inner man*, in order that they may grow up to *the measure of the stature of the fulness of Christ*. And surely, if we find it in our hearts to pray for those who are but inquirers, and stained as yet with so many prejudices and so many sins, we may well be the more disposed to pray for those who have already given some proofs that they are sincere converts.

Let me recal an instance, to show how greatly such persons need our prayers; how weak and feeble they are; and how hopeless it is to expect that the converts of Krishnaghur, Tinnevely, and New Zealand should really *adorn the doctrine of God our Saviour in all things*, unless the Holy Spirit be abundantly given to them.

Mohesh Chunder Ghose, a native convert of Bengal, on one occasion addressed a large Meeting at the Anniversary of the Church Missionary Society in Calcutta. He was, there can be no doubt, a SINCERE convert, and he died, as well as lived, in the faith of the Lord Jesus Christ. He addressed the Meeting in the following manner:—"It is the custom of the Hindoos to bring up their children in lying and artifice. I was brought up in such a way that I did not know the difference between truth and falsehood; and this terrible habit has got so ingrained in my heart, that I cannot express to you, Christian friends"—appealing to them most touchingly—"how immense the difficulty with me is to eradicate this evil, which has, as it were, twined itself around my heart."

Now here is a plain proof that even a SINCERE convert



still retains much of the weakness that belonged to his previous state. And reflecting Christians, who carefully read the Acts of the Apostles, would expect to find this the case. We must not, therefore, conclude that there cannot be a real work of Religion in the hearts of converts when much deep corruption of nature remains. Read the Epistles: St. Paul did not thus determine, even in the case of those who had grievously sinned at Corinth: 2 Cor. xii. 20, 21. He charged them to repent, and prayed that the grace of the Lord Jesus Christ might be with them all. Surely, then, we, in accordance with the Resolution, should pray that the Holy Spirit may be given to *stablish, strengthen, and settle* these weak converts.

Much, by God's grace, has been done. Some facts I may be permitted to mention, to prove that the work has been real. I will take an illustration from New Zealand, to show that the Holy Spirit has indeed been already vouchsafed; and this may serve us as an encouragement to pray more earnestly for an increase of grace for the time to come.

The Rev. Octavius Hadfield, who went to his Station at Kapiti in the year 1840, has given the following description of the spiritual condition of his Station:—

Thus, when I behold the thousands among whom I live, who lately worshipped Wiro, Maru, Manuku, and a host of other gods, now bowing the knee to the God and Father of our Lord Jesus Christ; when I behold tribes, who have been living in enmity from generation to generation, living in peace, and meeting one another as brethren; in short, drunkards becoming sober, the unchaste becoming chaste, and a multitude of other reformatations allied with a constant desire for instruction; I cannot but come to the conclusion, in opposition to the superficial observer, that there is here an effusion of the Spirit of God, and that there are among this people many of the peculiar people of God—*vessels of mercy, afore prepared unto glory.*

And this, which is true of his Station, is true, to a large extent, of the other Stations in that island.

One other instance may be adduced—the instance of a Chieftain of New Zealand. His name is Noble Panakareao. He was a fierce warrior, and indulged in the practice of cannibalism. Now he is a specimen of what I may call the New-Zealand Christian Gentleman. Smile not at the term: if justice is to be done to the Chief-

tains of New Zealand, they must not be allowed to fall to the ranks of servants; they must not be deprived of their property, and all put on the same footing. If our Government and our Church do justice to the Chiefs, they will endeavour to give them a fair proportion of their own lands: they will endeavour to let them keep somewhat of their relative position, so that they shall occupy the same station after our Church and our Government are introduced as before. I hope we shall still see the New Zealander at the head of his tribe, like the Esquire in England, having received from us the blessings of civilization and the Gospel, and remaining in the same position as belonged to him before, by birth, and by descent from his ancestors.

Now Noble enjoys advantages of this kind. He has a pretty cottage; he has his little book-case furnished with many valuable books; he dresses after the European fashion; the filth and vileness of the New Zealander are gone; and his habits are like the habits of an Englishman. And at a Meeting in favour of the Church Missionary Society, which was held at Kaitaia, this Noble Panakareao—this Christian New-Zealand Gentleman, as I venture to call him, and I believe he really deserves the name—came forward with his wife, and, as he passed the plate, he put in five sovereigns. Here we have, indeed, an example of the cannibal transformed by the power of the Holy Spirit, showing how mighty is that wondrous grace, and how marvellous the change, even in the sight of men.

And now, dear Christian Friends, what is it that we desire at your hands? We desire that you would resolve, in your own minds, to pray for that grace which has already done much, and which, if vouchsafed in larger abundance, will raise up to us increasing Christian Churches, in different degrees of maturity indeed, but still all of them growing up to *the measure of the stature of the fulness of Christ*. And how wonderful is the thought, that if you be indeed sincere your prayer can influence the Holy Spirit Himself! If a blighting east wind were to come over our land; if the heavens were bound up as iron, and the sky were to refuse to the dry earth one drop of refreshing rain; if the east wind which has so long blown were to continue to blow for six months longer; we know that we have no express promise that prayer would change the course of the wind, and bring

fertility to the soil; but when we speak of the breath of God's Spirit, and the fertility of heavenly graces, we know that we have an express and most merciful declaration, both for ourselves and others: *If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?* Christian Friends, what we desire of you is this: that, resolving from this time forth, as a duty, to read the accounts which are published of the inquirers and of the converts at the different Stations, you would make up your minds to pray statedly—I think I might venture to ask, at least once a week—in accordance with the terms of this Resolution. If you do so, the blessing will not be wanting. The Holy Spirit, prayed for on behalf of others, will be poured down upon yourselves; and when you seek that the oil should come from the olive-trees beside the throne of God, to light up the branches of the golden candlestick, you will not forget that the “golden pipes” are wanting, in order that the blessing may be conveyed from heaven to earth. If you pray for the Spirit of God in sincerity, once a week, you will ask yourselves the question, “Do we say *Lord, Lord*, without performing *the will of our Father which is in Heaven?*” They who pray the most will give the most: they who seek the Spirit of God most for others will obtain it most for themselves. And He will be a Spirit of holiness, equally diffusing happiness in Christian families at home, and spreading like a life-giving stream throughout the world.



#### TENDERNESS OF CONSCIENCE.

THE following little narrative has been kindly communicated by a friend who has resided for many years in Burdwan, North India:—

A pious young man belonging to the Native-Christian Congregation at Burdwan was observed one night, by one of the members of the Mission Family, sitting in a verandah at the back of the house, and weeping bitterly. “For what are you crying, my friend?” said the lady. “I have just heard,” he replied, “that my uncle is seriously ill.” She endeavoured to comfort him, and passed on. About half an hour afterward, she found him again in the same place,

weeping as before. "Will you pray with me?" said he, addressing her timidly. She immediately invited him into a room; when he continued:—"I have this evening committed two dreadful sins. I will relate to you the particulars; and then, if you will pray with me, my mind will, I hope, feel relieved: at present I am miserable, and cannot sleep for sorrow of heart." The lady was somewhat surprised at this beginning; for she knew the young man to be a most consistent and excellent character, and of a peculiarly amiable disposition. "What are the sins to which you allude?" she said. "Open your mind freely, and do not fear." "In the first place," said he, "I have committed the dreadful sin of lying. You sometime ago asked me why I wept; and I told you I had heard that my uncle was very ill, thus leading you to suppose that this was the cause of my trouble. It is quite true that my uncle is ill, and I have felt concerned to-day on this account; but this was not the cause of the bitter grief you observed. That arose from the inward sorrow I feel at having spoken hastily and angrily to my wife this evening. We have now been married six years, and never have I yet been so guilty of impatience as to-night." Here the poor man was almost overcome by his feelings, and could scarcely proceed.—The lady begged him to be composed, and to continue his story.—"I was sitting in my room studying," said he, "when our eldest child came in, making so much noise as to disturb me; and I sharply commanded her to be silent. My wife heard me, and was vexed, and said, 'Why do you speak so sharply to the child?' Instead of remembering that she was *the weaker vessel*, and giving her a *soft answer* to turn *away* her *wrath*, I replied in a similar manner; and then she did the same, and left the room. Oh, I am so sorry, though truly thankful that none of the children of the Orphan School heard it. The time for meeting my wife in our evening prayers is past, and I have no courage to go home."—The lady then knelt down and prayed for and with this conscientious disciple. He returned to his cottage strengthened; met his wife waiting for him; united with her in beseeching the forgiveness of their mutual fault; and has never been known, from that day to this, to speak sharply again.

Thus are the fruits of the Spirit of God manifesting themselves wherever the grace of God has appeared, bringing

salvation unto men. I am sure the pious readers of "The Gleaner" will not think their subscriptions toward the support of Missionaries ill spent, when they hear such facts as these. But Missionaries, and their converts too, have need of much prayer; and we would remind you, dear friends, to be more in earnest, and more frequent, in your supplications for them. They have to *wrestle, not against flesh and blood, but against the rulers of the darkness of this world*; and they depend very much on YOUR PRAYERS for the result. Do not forget them, or the poor, timid, trembling believers from among the Heathen, who have not the same advantages as those who have been in a Christian atmosphere all their lives. When your hearts burn most warmly, then think of them, and entreat the Lord to be with them, that *they that sow in tears may reap in joy*.

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SHEIKH RAJI OO DIN.\*

(Continued.)

WHEN the Rev. M. Wilkinson was about to leave India on his former visit home in 1834, he received from the aged Sheikh—of whom an account was given in our Number for September—an affectionate Letter, in which the venerable man thus described his feelings on a review of the period which had elapsed since he had embraced Christianity:—

It is nearly six years since my baptism. Oh, how God has blessed me since then! My baptism was like going out of one house into another—rather, it was like going out of a dungeon into a palace. In my dungeon I was never happy: in my house, my new house, I have had much, very much, to suffer. The storm has beat vehemently upon it: it has been often on fire; but God has dwelt in it, as He did in the burning bush on Sinai, and therefore I have dwelt in safety. The fire of persecution still rages, and many there be that lay wait to slay me; *but in the name of the Lord will I rejoice*.

You have been a great comfort to me hitherto; and as wounds have been inflicted, you have poured in the balm, and

\* The meaning of this name is, "Mystery of Faith."

the wound has been healed. It was God who comforted me, I know; but it was through you. It was the oil and wine of the Gospel that was the healing balm to my soul; but it was you that brought it forth out of the Gospel dispensary, and poured it into the inflicted wound. Once I had well nigh fallen, by rendering *evil for evil*; but while meditating revenge in my heart, the Lord sent you to me with a message I have never forgotten. I told you my tale; and when I had so done, I asked, "What shall I do?" You replied, "*Heap coals of fire on their heads:*" and my heart was ready—it was just what it had dictated; and I thought that in these words I had got your sanction. But you had another word, which went to my soul: "*If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing,*" &c. My soul was in a conflict, and you know the result. I acted on the divine counsel; and from that time, through grace, I have thus acted, and never have found it to fail. It was a new remedy, but it was a good one. \* \* \* I am old, and my beard is grey, and soon my pilgrimage will end; and then all will be peace, and rest, and joy: then I shall have *a house not made with hands, not of this building*—a house of eternal shelter from the storms and blasts that here rage with such fury. There I shall have a home!

It was at this time the few following lines were addressed by him to Christians in England:—

Sheikh Raji oo Din, once a follower, and a zealous follower, of Islam, now, by the grace of God, a servant of Jesus Christ, to the beloved and faithful followers of the same Jesus Christ sends his salutations.

Christian Friends—Rejoice in that an aged sinner has been rescued from error, and brought to confess and follow the truth. In so doing, I have been called to make large sacrifices of family connexions, property, reputation, and all earthly comforts; but the grace of God has been much more abundant in giving me spiritual wealth in Christ Jesus, whom I now confess to be the Son of God, and the alone Saviour of sinners. I have been for some time very deaf, and hence not able to hear the voice of the Good Shepherd from the pulpit; and having much leisure, I am able to read a good deal, and have thereby attained a good understanding of the Scriptures of Truth. I have found them to

be *the sword of the Spirit*, cutting open and slaying *the old man* of pride, and envy, and hatred, and malice, &c.; and also the spirit of life in Christ Jesus, making *me free from the law of sin and death*, and *alive unto God*. The Epistle to the Romans, and the Psalms, are most precious to me. On these I meditate day and night, and am instructed and comforted in Christ Jesus my Lord, to whom be eternal praise!

The closing scene of the old man's life is thus described by the Rev. C. B. Leupolt, who was for a few months the resident Missionary at Gorruckpore during that period. It is a touching account of the trials which he had to endure, even to his latest hour; and it affords satisfactory evidence of the steadfastness of his profession, and the triumph of his faith:—

After the death of the Rev. F. Wybrow I went to Gorruckpore, arriving there on the 16th of January 1841. The first person who welcomed me among the Native Christians was the good old Sheikh. We conversed together for about an hour on various subjects. I found him an intelligent and sober-minded Christian. Soon after the Bishop's Visitation at Gorruckpore he became ill. He remained at his own Bungalow a few days, and then came to reside with us. As he had some money about him, his sons felt much affection for him, and endeavoured to persuade him to go with them, as they could and would take better care of him, they said, than we could do; and accordingly, one day, when we had gone to the farm, they came and took him away. He was then evidently fast declining, and his mind seemed likewise to be much affected. After he had been a few days at home, I went to see him, and found him very ill. I read with him his favourite chapter, 2 Cor. v., and conversed with him on that glorious change which we both might, sooner or later, expect. We then prayed together, and felt that the Lord was with us. I left him in a delightful frame of mind.

But conceive my astonishment, when, two days after, I received a note from him, informing me that he had again embraced Mahomedanism, having for ever done with the Religion of Jesus, and requesting me not to trouble him any more—he had had quite enough of Christ and Chris-

tians. The report had already been spread in the city that he had abjured the Christian faith, and the enemies of the Gospel triumphed. Even some of my own household rejoiced, while we ourselves were in deep sorrow. We followed Hezekiah's example, by spreading the Letter before the Lord, praying that He would look into this case.

Ten days had nearly elapsed, when one morning his son came to my house in a great passion, declaring that he would reveal the whole truth. He stated, that he had been excluded from the inheritance, and that his father had not written the note, but that it was written by his father's brother; that when the old Sheikh's eyes were fixed in death, and he was no longer able to speak, they held the Korân over him, endeavouring to induce him to touch it, as an acknowledgment of his again professing the Mahomedan faith; but he refused to do it, by shaking his hand and pointing toward Heaven.

We were cheered by this statement and open acknowledgment. The Lord had indeed looked into the case, and confounded the devices of the enemy. But what must the poor old Sheikh have suffered, left without an earthly friend to cheer him in his dying moments, or to speak a word of comfort to his departing soul! He must have felt himself slighted by his Pastor and his Christian Brethren—for he knew nothing of what had transpired, and that we were denied admittance to him—forsaken by all men, persecuted by his own brother, neglected by his children, and bereft of all earthly comforts: but the Lord was with him, and supported him; and enabled him, although he was tormented and persecuted, to witness *a good confession*.

The reason for writing the Note was, as they acknowledged to Charles Doss, the Native Catechist, because they feared that if it were known that he had died a Christian, we "might come and seize his property."



#### ANOTHER INSTANCE OF ANXIETY FOR THE WORD OF GOD IN NEW ZEALAND.

MANY instances have been recorded in the Gleaner of the great desire manifested by New Zealanders to possess the Word of God, and to receive Christian instruction. An additional proof was afforded by a



party of Natives whom the Rev. A. N. Brown met as he was journeying from Tauranga to Taupo. The following is an Extract from his Journal:—

*May 21, 1841*—We here found the same earnest desire to possess books and Native Teachers that has been manifested throughout our journey. Their strong desire to possess the Testament has just been shown in a striking manner. Capt. Symonds and his party were very anxious to ascend the mountain-top; but the Natives opposed it, on the ground of its having been made sacred by their forefathers; and that if the tapu were violated, some evil would befall them. “They offered us gold,” remarked the old Chief to me: “had they brought some Testaments, we would have consented to their going up the mountain. Tell the strangers, when you see them again, that if they return in the summer, and bring Testaments with them, the tapu shall be removed from the mountain.” The old Chief’s party sat up till nearly day-break, asking questions, on religious subjects, of a Christian Native Teacher who accompanied me from Tauranga.



IGNORANCE OF GEOGRAPHY A CAUSE OF INDIFFERENCE TO  
THE SUBJECT OF MISSIONS.

**FELIX NEFF**, the devoted Pastor of the High Alps, gave much time and attention, during the winter months, to the instruction of adults, in order that they might be qualified to teach others. In describing the methods which he adopted on these occasions, he remarks:—

I pointed out the situation of different countries on the chart of the world, and in separate maps; and took pains to give some slight idea, as we went on, of the characteristics, religion, customs, and history of each nation. These details fixed topics of moment in their recollection. Up to this time I had been astonished by the little interest they took, Christian-minded as they were, in the subject of Christian Missions; but when they began to have some idea of Geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indif-

ference. But as soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other Christians entertain.

The experience of many Clergymen in different parts of the country corresponds with that of Felix Neff; and the combination of a few details respecting the geographical position, manners, and customs of different nations, with more direct Missionary information, has tended very greatly to render Monthly and Quarterly Meetings more instructive and edifying.

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SOLEMN CONSIDERATIONS FOR THE CLOSE OF THE YEAR.

WHEN the voice of anxious inquiry which the Prophet heard from Seir, was addressed to the Watchman—*Watchman, what of the night? Watchman, what of the night? the watchman said, The morning cometh, and also the night.*

Christian! does the close of a revolving year present a like inquiry to thy mind? Looking forward to the sealed events of future years, art thou led to ask, *Watchman, what of the night?* The voice of inspiration says, *The morning cometh*—the morning without a cloud—the morning of resurrection glory—the morning when *the Sun of Righteousness* shall for ever shine upon His saints. But mark the alternative: there is *also the night*—the night of darkness and of woe—the night of Judgment and despair—the night *when no man can work.*

Reader! art thou numbered with the Children of the light and of the day—with those whose *conversation is in Heaven*, and whose portion shall be in the Kingdom of Christ and of God? Oh! bear in memory the work which God appoints for a coming year—the talents which He commits to thee—the account He will require; and seek to aid the progress of the glorious Gospel, that many from the east and west, and from the north and south, may be gathered to the Saviour's fold, rescued from the night of heathen darkness, and made ready for the morning of eternal day.